

Identifying Learning Methods of Arabic Reading Skills in Pesantren in Indonesia

Identifikasi Metode Pembelajaran Keterampilan Membaca Bahasa Arab di Pesantren di Indonesia

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Abstract

Arabic, as the language of the Quran and Hadith, plays a central role in gaining a deep understanding of Islamic teachings. In the context of Islamic boarding schools (pesantren), the ability to read Kitab Kuning is a fundamental skill for students. This research aims to identify, compare, and conduct an in-depth analysis of various methods of teaching Kitab Kuning reading that have been implemented in various pesantren. Through a qualitative and bibliometric approach, this study examines seven learning methods most commonly found in the relevant literature. A comparative analysis is conducted to reveal the unique characteristics, advantages, and disadvantages of each method, both those rooted in classical traditions and those adopting modern approaches. The results of this study are expected to make a significant contribution to the development of curricula and the practice of Arabic reading instruction in pesantren. By understanding the strengths and challenges of each method, teachers and pesantren administrators can select and adapt the most suitable methods for the characteristics of students and learning objectives. Furthermore, this research is also expected to serve as a reference for further research in the field of Islamic education, especially related to Arabic language learning.

Keywords: Kitab Kuning, Learning Method, Pesantren, Reading Skills.

ملخص

إن اللغة العربية هي لغة القرآن الكريم والحديث النبوي، تلعب دورًا هامًا في تعمق التعاليم الإسلامية. وفي المعاهد الإسلامية (الباسانترين)، تُعد القدرة على قراءة الكتب القديمة (الكتب الصغرى) مهارة أساسية للطلاب. فهدف هذا البحث تحديد مختلف طرق تعليم قراءة الكتب الصغرى ومقارنتها التي طُبِّقت في الباسانترين. ومن خلال منهج البحث النوعي والقياسي، تدرس سبع الطرق التعليمية الشائعة في الرسائل العلمية. ويُجرى التحليل المقارن للكشف عن الخصائص الفريدة والمزايا وكذلك العيوب لكل الطريقة.

سواء كانت متجذرة من التقاليد الكلاسيكية أو مبنية من المناهج الحديثة. وتسهم نتائج هذا البحث إسهامًا كبيرًا في تطوير المناهج والطرق التعليمية في تعليم القراءة العربية في الباسانترين. ومن خلال فهم نقاط المزايا والعيوب من كل الطريقة، يمكن للمعلمين والإداريين في الباسانترين اختيار أنسب الطرق لخصائص الطلاب وأهداف التعليم. وأيضًا يكون هذا البحث كمرجع للبحوث القادمة في مجال التعليم الإسلامي، خاصة فيما يتعلق بتعليم اللغة العربية.

الكلمات المفتاحية: الباسانترين، الطريقة التعليمية، الكتب الصفراء، مهارة القراءة

Introduction

Arabic plays a central role in traditional Indonesian pesantren. It serves as a bridge and a key to accessing the wealth of Islamic knowledge stored in traditional texts. Arabic language skills not only allow for a direct understanding of the Quran and Hadith, but also open the door to exploring the vast Islamic literature written by leading scholars throughout the ages.¹ In addition to its spiritual value, the importance of Arabic in the pesantren environment goes beyond its academic implications. Mastering Arabic is a crucial step in becoming an Islamic scholar or teacher, as it allows access to original sources and scholarly texts in a variety of Islamic disciplines.² In traditional Pesantren, Arabic is taught using a grammar-based method, with a focus on reading religious texts. In contrast, many modern Pesantren use Arabic as a language for communication in their teaching.³

Arabic stands out in language education due to its unique qualities. These include its elegant style, profound meanings, and intricate structure, setting it apart from other foreign languages. In its development, Arabic has gained the status of an official international

¹Shalihah Shalihah et al., "Istirāṭijīyyatu 'Arḍu Al-Kitāb' Ka Taqyīmi Qirāah Al-Kutub Aṣ-Shafra' Fī Ta'limi An-Naḥwiyyah Lī Tahqīqī at-Talabah Ad-Dauliyah," *Al-Mahara: Jurnal Pendidikan Bahasa Arab* 10, no. 2 (December 3, 2024): 340, accessed May 16, 2025, <https://ejournal.uin-suka.ac.id/tarbiyah/almahara/article/view/9617>.

²Ahmad Maghfurin et al., "Enhancing Arabic Speaking Skills In Traditional Pesantren," *Alsinatuna* 9, no. 1 (2023): p 17-18.

³Muhajir Muhajir, "Ibistimūlūjiyya Al-Manāhij Al-Dirāsiyyah Fī Pesantren: Ru'yah Tajdīdiyyah Lī Ta'limi Al-Lugah Al-'Arabiyyah / Epistemology Curriculum in Pesantren Indonesia: A New Vision for Arabic Learning," *al Mahāra: Jurnal Pendidikan Bahasa Arab* 7, no. 2 (December 25, 2021): p 269.

language. It boasts a vast community of over two hundred million speakers and serves as the official language in twenty countries.⁴

Arabic holds a central position in Islamic societies globally. It serves as the primary language for learning and advancing knowledge, particularly within Islamic studies. As the language of the Quran and Hadith, the foundational texts of Islam, Arabic has been crucial for the transmission and development of Islamic scholarship since the time of Prophet Muhammad. Moreover, a vast body of Islamic literature is composed in Arabic.⁵ Consequently, effective teaching and learning of Arabic, particularly reading proficiency, are indispensable for successful Islamic studies education, especially for non-native speakers.⁶ This emphasis on reading is underscored by the first revelation received by Prophet Muhammad, found in Surah Al-Alaq (verses 1-5), which highlights the significance of acquiring knowledge through reading.⁷

It is often cited as one of the most challenging languages to learn due to its extremely complex writing system, pronunciation, and vocabulary. Unique characteristics of Arabic, such as homographies (one word with multiple meanings), make it difficult for learners to understand the exact meaning of a word in different contexts.⁸ The unique characteristics of Arabic script make visual factors such as typeface, font size, clarity, and font type also very important in the reading process. These factors significantly affect a reader's ability to comprehend Arabic text.⁹

In Arabic, there are four basic skills: listening, speaking, reading, and writing. Reading is not just about arranging letters or words, but also the ability to understand and interact

⁴Fadilatur Rohma and Achmad Fawaid, "Analysis of Students' Difficulties In Reading Texts to Increase Reading Comprehension In Islamic Senior High School," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 17, no. 3 (2023): p 17.

⁵Cholid Cholid, "The NURS Teaching Model as an Alternative for Learning Arabic Reading Skill," *Takuana: Jurnal Pendidikan, Sains, dan Humaniora* 1, no. 1 (2022): p 30.

⁶Muhajir, "Ībistīmūlūjiyya Al-Manāhij Al-Dirāsiyyah Fī Pesantren: Ru'yah Tajdidiyyah Li Ta'limi Al-Lugah Al-'Arabiyyah / Epistemology Curriculum in Pesantren Indonesia: A New Vision for Arabic Learning," 273.

⁷Nooraihan Ali, Mohd Hilmi Abdullah, and Asyraf Hj Ab Rahman, "The Content Analysis of the Self-Learning Module on Arabic Reading Comprehension Strategies," *International Journal of Scientific and Technology Research* 9, no. 4 (2020): p 2440, accessed December 13, 2024, <https://rims.upsi.edu.my/public/pub/articles/evidence/11616-2020-12-23-10-17-08.pdf>.

⁸Mohamed Aymane Sbai et al., "The Use of ICT in Dealing with Learning Disabilities: A Literature Review with a Focus on Reading Arabic Texts," in *Colloquium in Information Science and Technology, CIST*, vol. 2018-October (2018 IEEE 5th International Congress on Information Science and Technology (CiSt), 2018), p 451.

⁹Asmaa Alsumait and Asma Al-Osaimi, "Arab Children's Reading Preferences for e-Learning Programs," in *Proceedings of the 2009 Conference on Information Science, Technology and Applications, ISTA '09*, 2009, p 67-71.

with text. The reading process involves thinking and trying to understand the information conveyed. Reading skills are the basis for reflective thinking, which includes various forms of thinking such as evaluation, assessment, analysis, justification, and problem-solving.¹⁰

Reading is a process to obtain information and messages in text, an effort to understand the thoughts and feelings of others through writing. The goal is to convey written language accurately and repeatedly. Through reading activities, a person can achieve higher cognitive abilities, such as explaining, creating ideas, evaluating, analyzing, and solving problems. By reading, everyone can learn and interact with the outside world.¹¹

Reading is no longer just a mechanical activity to recognize written symbols, not just recognizing words, but also involves a complex thinking process. The more we read, the broader our knowledge and the sharper our ability to analyze information.¹² Reading skills now involve a deep-thinking process, where readers not only understand the meaning of the text, but also feel the emotions evoked by the text. Furthermore, reading can also inspire readers to apply the values contained in the text in everyday life.¹³

Improving reading comprehension is crucial for students aiming to master the Arabic language. This skill helps solidify their understanding of vocabulary, grammar, and sentence construction. Arabic reading comprehension opens doors to a wealth of knowledge and cultural insights, making it indispensable for those seeking a deeper understanding of the Arabic world.¹⁴ To be able to understand a reading, it is necessary to pay attention to three important things, namely words, sentences, and paragraphs. Words combine to form sentences, sentences form paragraphs, and paragraphs form larger parts in a reading. These three elements are interrelated and form a unity of meaning.¹⁵ Reading ability also involves

¹⁰Muchsinul Khuluq and Nurul Imamah, "Enhancing Arabic Reading Skills: A Prezi Program-Based Learning Material Development for Integrated Islamic Elementary Schools in Indonesia," *Journal of Arabic Language Learning and Teaching (JALLT)* 2, no. 1 (2024): p 33-34.

¹¹Aulia Mustika Ilmiani and Delima Delima, "Innovation in Learning Arabic Reading Skills Using Higher Order Thinking Skills," *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 9, no. 1 (2021): p 100.

¹²Cholid, "The NURS Teaching Model as an Alternative for Learning Arabic Reading Skill," p 27.

¹³Cholid, "The NURS Teaching Model as an Alternative for Learning Arabic Reading Skill," p 30-31.

¹⁴Sindi Febria Fitri and Musdizal, "Analysis of Arabic Reading Skills at Modern Islamic Boarding School Arafah Sungai Penuh, in The 12th Grade Of Aliyah," *Al-Mahara: Jurnal Pendidikan Bahasa Arab* 10, no. 1 (2024): p 125, accessed December 24, 2024, <https://ejournal.uin-suka.ac.id/tarbiyah/almahara/article/view/8370>.

¹⁵Sri Sudiarti, "Peningkatan Keterampilan Membaca Teks Arab Gundul Melalui Aktifitas Membaca Intensif Berbasis Gramatikal : Studi Kasus Mahasiswa Bahasa Dan Sastra Arab IAIN STS Jambi," *FENOMENA* 7, no. 1 (2015): p 30.

several other aspects, ranging from memory and personal experience to language ability and a person's emotional state. All of these factors are interrelated and influence our understanding of the text.¹⁶

Moreover, reading *Arab Gundul* text (Arabic text without punctuation), in addition to having to understand the meaning of words and sentences, must also be able to recognize the correct sentence patterns in Arabic. So, to be able to read *Arab Gundul* text well, a person must have several abilities to understand the meaning of words, understand sentence patterns, and determine the correct punctuation for each word, according to Arabic grammar rules.¹⁷ The more Arabic vocabulary is mastered, the better the ability to understand Arabic texts.¹⁸ The inability to master a wide Arabic vocabulary causes the process of understanding the text to be hampered. Having to spend more time looking for the meaning of words in the dictionary, thus disrupting concentration and reducing efficiency in understanding the contents of the text as a whole.¹⁹

From a language psychology perspective, according to Umam (2021), learning reading skills includes seven main things. First, the definition of reading itself. Second, the opinions of experts about reading. Third, various models of reading are based on the perspective of language psychology. Fourth, how to interact with reading texts. Fifth, effective reading strategies. Sixth, the relationship between reading texts and readers. Seventh, the role of reading in improving writing skills.²⁰

Critical reading reflects a person's intellectual attitude. This is because input and output in communication are determined by the reading process. Scientists argue that creative thinking can lead to creative reading. In addition, several studies confirm that critical reading can improve reading skills. Several methods are used in this improvement, such as storytelling, assessment, and question-based.²¹

¹⁶Ilmiani and Delima, "Innovation in Learning Arabic Reading Skills Using Higher Order Thinking Skills," p 100.

¹⁷Sudiarti, "Peningkatan Keterampilan Membaca Teks Arab Gundul Melalui Aktifitas Membaca Intensif Berbasis Gramatikal : Studi Kasus Mahasiswa Bahasa Dan Sastra Arab IAIN STS Jambi," p 30.

¹⁸Nona Lolita and Harun Al Rasyid, "The Influence of Learning Arabic Vocabulary on Students' Reading Skills at Islamic Junior High School," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 5, no. 1 (2023): p 408.

¹⁹Ahmad Fikri, Noza Aflisia, and Harisah Harisah, "The Effectiveness Of Problem Based Learning In Improving Arabic Reading Skills," *Ijaz Arabi Journal of Arabic Learning* 6, no. 2 (2023): p 498.

²⁰Muh Hotibul Umam, "The Method Of Reading In Arabic Teaching Based On The Psychological Linguistic," *Ijaz Arabi Journal of Arabic Learning* 4, no. 2 (2021): p 310.

²¹Mamluatul Hasanah et al., "Critical Literacy in Arabic Language Learning: (Implementation of GBA SFL in Improving Critical Reading Ability)," *Arabiyatuna : Jurnal Bahasa Arab* 6, no. 2 (2022): p 714.

Mastery of Arabic language rules is often considered a primary prerequisite for understanding reading texts. Sudiarti's (2015) research proves that the method of learning to read Arabic texts without punctuation (*Arab Gundul*) with a focus on grammar is very effective. Students are taught Arabic language rules, and then practice applying them directly to the text. As a result, their reading ability improves rapidly.²² However, other studies show that in-depth mastery of grammar does not always correlate positively with reading ability.²³ Therefore, it is necessary to find a way to simplify grammar learning so that students can more easily understand reading texts.²⁴ There are so many methods or ways to teach a language, so it is necessary to be careful in choosing the right method. There is no one method that is suitable for everyone and all situations. The conditions and situations in the language learning process are very diverse. However, the opinion above does not mean that you cannot find the most appropriate method.²⁵

Several studies related to the methods offered in learning Arabic reading skills, including Ilmiani & Delima's study (2021) offer the use of HOTS (*Higher Order Thinking Skill*) learning strategies in developing Arabic reading and text comprehension skills.²⁶ Cholid (2022) offers the NURS (Nature, Unique, Relevant, and Situational) model as an alternative.²⁷ Hasanah's research (2022) that to improve critical reading skills, it is necessary to develop a new learning design (prototype). This design uses an approach called the "Pedagogical Genre Approach". This approach combines language theory and learning theory that focuses on text types (genres).²⁸

²²Sudiarti, "Peningkatan Keterampilan Membaca Teks Arab Gundul Melalui Aktifitas Membaca Intensif Berbasis Gramatikal : Studi Kasus Mahasiswa Bahasa Dan Sastra Arab IAIN STS Jambi," p 40-41.

²³Rodliyah Zaenuddin, "Pembelajaran Nahwu Dan Sharaf Dan Implikasinya Terhadap Membaca Dan Memahami Literatur Bahasa Arab Kontemporer Pada Santri Pesantren Majelis Tarbiyatul Muhtadiin Desa Kempek Kecamatan Gempol Kabupaten Cirebon," *Holistik* 13, no. June (2012): 112, accessed May 16, 2025, <https://www.syekhnurjati.ac.id/jurnal/index.php/holistik/article/view/120>.

²⁴Cholid, "The NURS Teaching Model as an Alternative for Learning Arabic Reading Skill," p 27-28.

²⁵Umam, "The Method Of Reading In Arabic Teaching Based On The Psychological Linguistic," p 301.

²⁶Ilmiani and Delima, "Innovation in Learning Arabic Reading Skills Using Higher Order Thinking Skills," p 100.

²⁷Cholid, "The NURS Teaching Model as an Alternative for Learning Arabic Reading Skill," p 35.

²⁸Hasanah et al., "Critical Literacy in Arabic Language Learning: (Implementation of GBA SFL in Improving Critical Reading Ability)," p 711-723.

Rahmayati's (2023) research related to the effectiveness of using Canva as a learning medium for Arabic reading skills.²⁹ Meanwhile, Ahmad Fikri's (2023) findings that a problem-based learning approach *that* connects learning materials with real situations can improve students' understanding of Arabic reading texts.³⁰ More technically, the findings of Sitorus & Ahkas (2023) that improving students' reading skills in Arabic learning through giving assignments to memorize 10 new vocabulary words at each meeting, implementing paired reading exercises in class, and holding reading tests periodically, for example in the middle of the semester.³¹

In terms of difficulties in language learning, Rohma & Fawaid's (2023) research shows that difficulties in reading Arabic texts are due to several factors, both those related to Arabic itself such as difficulties in understanding vocabulary, grammar, and pronunciation, as well as other factors such as lack of interest in learning, inadequate facilities, or ineffective learning methods. To overcome this problem, various efforts are needed such as adjusting learning methods, providing motivation, introducing various Arabic texts, teaching grammar, increasing vocabulary, providing opportunities to practice speaking, and giving awards.³²

Research related to the methods used in the development of textbooks and learning modules in Arabic reading skills, including Retno Indraswari's research (2014) on the application of a combination of Problem-Based Learning (PBL) and cooperative learning type Student Teams Achievement Division (STAD).³³ Nooraihan Ali (2019) offers module development by adapting the SQ3R method (survey, question, read, recite, and review).³⁴

²⁹Indah Rahmayanti et al., "Penggunaan Canva Sebagai Media Pembelajaran Keterampilan Membaca Bahasa Arab Siswa Kelas X Di MAN Kota Batu," *PALAPA* 11, no. 2 (2023): p 46-64.

³⁰Fikri, Aflisia, and Harisah, "The Effectiveness Of Problem Based Learning In Improving Arabic Reading Skills," p 495.

³¹Amalia Muhazlin Sitorus and Akmal Walad Ahkas, "Activities to Enhance Pupils' Reading Skills (Maharatul Qiraah) in Arabic Language Learning," *EDUKATIF: Jurnal Ilmu Pendidikan* 5, no. 2 (2023): p 903-911.

³²Rohma and Fawaid, "Analysis of Students' Difficulties In Reading Texts to Increase Reading Comprehension In Islamic Senior High School," p 2016-2017.

³³Retno Indraswari, "Penerapan Paduan Pembelajaran Problem Based Learning (Pbl) Dan Kooperatif Type Student Teams Achievement Division (Stad) Untuk Meningkatkan Keterampilan Membaca Bahasa Arab," *Journal of Arabic Learning and Teaching* 3, no. 4 (2014): p 24, accessed December 17, 2024, <https://journal.unnes.ac.id/sju/laa/article/view/4135>.

³⁴Nooraihan Ali, Mohd Hilmi Abdullah, and Asyraf Ab Rahman, "Evaluation of Self-Learning Module on Reading Arabic Text Strategies for Islamic Studies Students in Institutions of Higher Learning," in *Proceedings of the International Conference on Islamic Civilization and Technology Management*, 2019, p 21, accessed December 16, 2024, <https://journal.unisza.edu.my/jimk/index.php/jimk/article/view/437/301>.

Haslubis (2022) on the Massive Open Online Courses (MOOC) platform.³⁵ Norazman Syafri (2022) offers the innovation “SaBBar” (Connect and Read Arabic).³⁶ Ali (2024)'s offers to develop an effective Arabic language learning module through a content analysis strategy for the self-learning *module* within the framework of Language Learning Strategies (LLS).³⁷

This study will focus on the ways of teaching Arabic reading in Pesantren. The researcher wants to know what methods have been used. The main questions are: First, how are various methods of teaching Arabic reading applied in Pesantren? This question aims to describe in detail the various techniques, approaches, and strategies used by teachers in teaching Arabic reading to students. Second, what are the advantages and disadvantages of each method applied? This question aims to identify the advantages and disadvantages of each method, so that a comparison and evaluation of the effectiveness of each method can be carried out.

To answer these two questions, the researcher used a qualitative method with a bibliometric approach to summarize and synthesize the findings of existing literature on the implementation of various methods of learning Arabic reading skills in Pesantren and identify the advantages of each method. Researchers gathered 35 relevant publications from databases like Mendeley, Google Scholar, and PoP, filtering for articles published since 2017 to 2024 using keywords such as; *kitab kuning* learning method, learning methods in pesantren, the ability to read *kitab kuning*, and the skills of reading *kitab kuning*. They then employed performance analysis to evaluate research contributions and science mapping to understand relationships between research elements.³⁸ This approach aimed to outline each method's profile and identify its advantages and disadvantages.

Results and Discussion

³⁵Mohammad Hazmanyazid Haslubis et al., “A4Stem: Memperkasa Pendidikan Stem Dan Bahasa Arab Melalui Pembangunan Modul Mooc,” *International Journal of Education and Pedagogy (IJEAP)* 4, no. 2 (2022): p 33-43, accessed December 17, 2024, <https://myjms.mohe.gov.my/index.php/ijeap/article/view/18414>.

³⁶Syafri Norazman and Ramli Saipolbarin, “Penggunaan Kaedah Inovasi Sambung Dan Baca Bahasa Arab (SaBBar) Dalam Meningkatkan Kemahiran Membaca Perkataan Bahasa Arab Murid Di Sekolah Rendah,” *Jurnal Afaq Lughawiyyah* 1, no. 2 (2022): p 62, accessed December 17, 2024, <https://ojs.upsi.edu.my/index.php/firdaus/article/view/8569>.

³⁷Ali, Abdullah, and Rahman, “The Content Analysis of the Self-Learning Module on Arabic Reading Comprehension Strategies,” p 2440.

³⁸Naveen Donthu et al., “How to Conduct a Bibliometric Analysis: An Overview and Guidelines,” *Journal of Business Research* 133 (2021): p 287.

Implementation of Various Learning Methods for Reading *Kitab Kuning*

Sorogan

According to Abdurrahman's research (2020), the *Sorogan* method has very deep roots in the learning tradition since the beginning of Islam. There are two classical learning methods that we can compare with the *Sorogan* method: First, the *Qira'ah* or '*Aradh*' method. This method is one way to receive and convey hadith. In this method, a student will read the hadith directly in front of his teacher. This method is often marked by the wording of the narration such as "*qara 'ala*" or "*qara'tu 'ala*" which means reading in front of. Second, the *Tadarus/Mudarasah* method. This method is a tradition of reading the Quran together which was carried out by the Prophet Muhammad SAW every night in the month of Ramadan.³⁹

Sorogan learning method is a system in which each student gets a different assignment from the teacher to study certain materials. The assignment is then read, presented, or explained directly in front of the teacher. With the *Sorogan* method, students have their responsibilities for the tasks given by the teacher. The goal is for students to be able to understand the material and absorb the values contained therein.⁴⁰

The stages of learning the *Sorogan* method are divided into three stages: First, the basic stage is to ensure that students can read the *Kitab Kuning* fluently and correctly. Second, the intermediate stage is to help students understand the contents of the *Kitab Kuning* in depth. Third, the advanced stage to train students to use good and correct Arabic in understanding and explaining the *Kitab Kuning*.⁴¹

Bandongan

Bandongan method is a classic learning approach in Pesantren that involves many students. Students sit in a circle while listening to the teacher explaining the *Kitab Kuning*. The teacher does not only translate word for word, but also provides a deeper interpretation.

³⁹Abdurrahman, "GENEALOGI METODE SOROGAN (Telisik Historis Metode Pembelajaran Dalam Tradisi Pesantren)," *Jurnal Studi Pesantren* 1, no. 01 (2020): p 12.

⁴⁰Muhammad Rijal Fadli et al., "The Influence of Sorogan Method in Learning History to Increase Historical Understanding and Historical Awareness," *International Journal of Evaluation and Research in Education* 10, no. 1 (2021): p 302.

⁴¹Ridho Hidayah and Hasyim Asy'ari, "Peningkatan Kemampuan Membaca Kitab Kuning Dengan Metode Sorogan Pada Santri Pondok Pesantren Walisongo," *Ar-Rusyd: Jurnal Pendidikan Agama Islam* 1, no. 1 (2022): p 64.

Students focus more on listening and taking notes on the teacher's explanation.⁴² This method involves each student reading the *Kitab Kuning* independently. They listen to the explanation from the Kiai to understand the deeper meaning. Students also often note the meaning of difficult words in the margins of the book. The interaction between the teacher and students is usually one-way, where the teacher explains more, while the students listen and take notes more.⁴³

Amtsilati

Amtsilati method is an innovation in learning the *Kitab Kuning*. This method focuses on teaching how to read Arabic writing without punctuation (*Arab Gundul*) and translating it into a language that is easier to understand. As a result, we can master the *Kitab Kuning* in a shorter time compared to conventional methods⁴⁴. The *Amtsilati* method uses a guidebook containing Arabic grammar material (*nahwu* and *shorof*) which is specially arranged to make it easier for beginners. This book is designed so that beginners can quickly master the basics of reading the *Kitab Kuning* in a relatively short time, which is around 3-6 months.⁴⁵

The *Amtsilati* books are designed to help students understand the complex rules of Arabic more simply. First, *Amtsilati* Volumes 1-5, which are the core of the lesson. Each volume covers different grammar topics, from basic words such as prepositions, and pronouns, to verbs and sentences. Second, *Qoidati*, which is a summary or essence of all the material studied in volumes 1-5. Third, *Khulasah*, which contains poetry (*nazham*) containing Arabic grammar rules. This poetry is based on the book *Alfiyah Ibn Malik*, one of the classic books of Arabic grammar. The goal is to help students memorize the rules more easily. Fourth, *Tatimmah* Volumes 1 and 2, provide practical exercises to apply the rules that have been learned. In other words, after studying the theory in the *Amtsilati* book, we will practice directly using the *Tatimmah* book. Fifth, *Sharfiyah*, discusses changes in word form (*tashrif*) and

⁴²Faisal Kamal, "Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok Pesantren," *Paramurobi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2020): p 22.

⁴³Aris Aris and Syukron Syukron, "Perbandingan Metode Bandongan Dan Sorogan Dalam Memahami Kitab Safinatunnajah," *Tsaqafatuna* 2, no. 1 (2020): p 4.

⁴⁴Ely Fadilah, "Pengaruh Metode Amtsilati Terhadap Keterampilan Membaca Kitab Kuning," *TADRIS AL-ARABIYAT: Jurnal Kajian Ilmu Pendidikan Bahasa Arab* 2, no. 1 (2022): p 105-106.

⁴⁵Musleh Musleh, Nur Khafifah Kamiliya, and Moh Wardi, "Implementasi Metode Amtsilati Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri At-Taufiqiyah Aengbajaraja Bluto Sumenep," *AL-FIKRAH: Jurnal Studi Ilmu Pendidikan dan Keislaman* 5, no. 1 (2022): p 38, accessed December 18, 2024, <https://jurnal.alhamidiyah.ac.id/index.php/al-fikrah/article/view/154>.

the causes of changes in word form (*I'rab*). This material is very important for understanding the meaning of a word in a sentence.⁴⁶

Ar-Rumuz

The *Ar-Rumuz* method is a new, innovative way to learn to read *Kitab Kunings* quickly. The *Ar-Rumuz* method was inspired by a well-known method of reading books, namely the *Amstilati* method.⁴⁷ In its application, the *Ar-Rumuz* method uses a method of reading together called "*tarung sastra*" after prayer time. The goal is for students to be able to read books quickly without having to memorize everything. In addition, this method also uses concept maps to understand the material more deeply.⁴⁸

The *Ar-Rumuz* method has three stages of learning to read *Kitab Kunings*: First, Horizontal Stage. Students begin by reading books that are equipped with translations of each Arabic word. The goal is to introduce students to basic vocabulary and sentence structure in Arabic. Second, Vertical Stage 1. After being proficient in the horizontal stage, students move on to bare books (*Kitab Gundul*, without harakat or punctuation). At this stage, students are assisted with special symbols to help them understand the reading. The focus is on the ability to read fluently without having to understand the deep meaning of the text. Third, Vertical Stage 2. This last stage is the most profound. In addition to reading bare books, students also study Arabic language rules such as *nahwu* and *sharaf*. They will analyze sentence structure, word functions, and the reasons for using certain punctuation marks.⁴⁹

Characteristics of the *Ar-Rumuz* Method: First, it focuses on understanding. This method emphasizes understanding rather than memorizing. Students are encouraged to make brief notes and concept maps to make it easier to understand the material. Second, the use of symbols. Special symbols are used to help students understand the reading of the bare

⁴⁶Wahyu Najib Fikri, "Implementasi Metode Amstilati Dalam Membaca Kitab Kuning Di Pondok Pesantren Hidayatul Mubtadiin Demak," *POTENSIA: Jurnal Kependidikan Islam* 4, no. 2 (2019): p 133.

⁴⁷Ronna Daulay, "Inovasi Pembelajaran Kitab Kuning Di Pesantren Dalam Penguatan Literasi Keagamaan," *Jurnal Keislaman* 7, no. 1 (2024): p 33.

⁴⁸Muhammad Khoirul Lutfi, "Inovasi Pembelajaran Cepat Baca Kitab Kuning Melalui Metode Ar-Rumuz Di Pondok Pesantren Darul Ulum Karangpandan Rejoso Pasuruan," *Tarbawi : Jurnal Studi Pendidikan Islami* 7, no. 2 (2019): p 1, accessed December 17, 2024, <https://ejournal.kopertais4.or.id/tapalkuda/index.php/tarbawi/article/view/3489>.

⁴⁹Lutfi, "Inovasi Pembelajaran Cepat Baca Kitab Kuning Melalui Metode Ar-Rumuz Di Pondok Pesantren Darul Ulum Karangpandan Rejoso Pasuruan," p 5.

book. Third, it does not force memorization. Students are not required to memorize Arabic grammar rules in detail. It is enough to understand the basic concept.⁵⁰

Muḥāfazah Nazam Jurūmiyyah

Nahwu and *sharaf* are grammar in Arabic. To be able to read and understand the *Kitab Kuning*, knowledge and skills in *nahwu* and *sharaf* are needed first. There are many ways to learn *nahwu* and *sharaf*. One way is by using the *muḥāfazah nazam Jurūmiyyah* method. This method can help the student learn faster. The *Jurūmiyyah* book is an Arabic grammar textbook that is very popular in Pesantren. This book explains the rules of Arabic in an easy-to-understand way. There are three main ways in *muhafidzah*: First, the G Method (Gans-Lern), which is memorizing all the material at once from beginning to end. Second, the T Method (Teil-Lern), is memorizing the material little by little. Third, the V Method (Vermittlendes), which combines the G and T methods, which is memorizing the whole thing first, then repeating the difficult parts separately.⁵¹

Al-Miftah Lil Ulum

Al-Miftah Lil Ulum is a quick way to learn to read *Kitab Kunings*, especially for children. The contents of *Al-Miftah Lil Ulum* are taken from existing Arabic grammar books, such as *Jurumiyah*, *Alfiyah*, and *Imrity*. However, the way it is delivered is made simpler and easier for children to understand. To make it more interesting and easy to remember, *Al-Miftah Lil Ulum* uses simple language, equipped with pictures, tables, and even songs. The goal is so that children do not get bored and can more easily understand the material being taught.⁵² Although *Al-Miftah Lil Ulum* is made simpler, this book still uses the same words and terms as classical Arabic grammar books.⁵³

The *Al-Miftah* method has its characteristics in its implementation. These characteristics include: First, it consists of 4 main volumes of books containing Arabic

⁵⁰Lutfi, "Inovasi Pembelajaran Cepat Baca Kitab Kuning Melalui Metode Ar-Rumuz Di Pondok Pesantren Darul Ulum Karangpandan Rejoso Pasuruan," p 5.

⁵¹M Abdul Ghofur and Hafidotul Husniah, "Metode Muḥāfazah Nazam Jurūmiyyah Untuk Memudahkan Baca Kitab Kuning," *Al-Fusha : Arabic Language Education Journal* 4, no. 1 (2022): p 13.

⁵²Ahmad Mujali, "Efektivitas Penerapan Metode Al-Miftah Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Bagi Santri Baru Di Pondok Pesantren Syaichona Moh. Cholil Bangkalan Madura," *Jurnal Pendidikan dan Pranata Islam STAI Syaichona* 8, no. 1 (2017): p 40.

⁵³M. Jamalun Nizar and Wasito, "Metode Al-Miftah Lil Ulum Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri," *Indonesian Journal of Humanities and Social Sciences* 2, no. 2 (2021): p 121.

grammar rules. Second, it is intended for beginners, specifically designed for new students who can already read and write Arabic letters. Third, each student has a book. Fourth, a fairly long study time is allocated to study the *Al-Miftah* method, which is around 4 hours each day. Fifth, small classes with the number of participants in each class are limited to 15 participants so that teachers can pay more attention to each student.⁵⁴

The learning process of the *Al-Miftah* method is broadly as follows: First, the imitation stage, namely the teacher reads the material, the students listen carefully, and then try to imitate the teacher's reading. Second, in the Sentence Position Explanation stage, namely the teacher explains the various types of words in a sentence (for example: subject, predicate) and the relationship between the words. Students are asked to pay attention to pairs of words that are related to each other. The teacher also provides examples of sentences to facilitate understanding. Third, the sentence ending the game, meaning the teacher reads part of the sentence, then the students are asked to complete the end of the sentence. Fourth, is independent learning, where students are given time to study alone at home and prepare themselves to submit readings to the teacher. Fifth, reading submission, namely students read the material that has been studied in front of the teacher. The teacher listens and provides corrections if there are mistakes.⁵⁵

Nubẓah al-Bayān

Nubẓah al-Bayān is a collection of books designed to facilitate understanding of Arabic grammar (*nahwu* and *sharaf*). This book is like a summary of some of the thicker and more complex Arabic grammar books. Structure of *Nubẓah al-Bayān*: First, 5 Main Volumes which are the main part of this book contain an explanation of the basics of Arabic grammar. Second, 1 Volume *Takmilah al-Bayān* which functions as a complement. The contents are further explanations or examples of the application of the material that has been studied in the main volumes. Third, 1 Volume of *Anẓimah al-Bayān* which contains a collection of poems or verses

⁵⁴Mujali, "Efektivitas Penerapan Metode Al-Miftah Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Bagi Santri Baru Di Pondok Pesantren Syaichona Moh. Cholil Bangkalan Madura," p 42.

⁵⁵Zidna Zidan, Sobar Al Ghazal, and Dedih Surana, "Implementasi Metode Al-Miftah Lil Ulum Dalam Mengembangkan Kemampuan Membaca Dan Memahami Kitab Kuning," *Jurnal Riset Pendidikan Agama Islam* (July 25, 2024): p 31-32.

related to Arabic grammar. These poems are often used as aids in memorizing grammar rules.⁵⁶

The *Nubzah al-Bayan* book was first introduced at the PP. Manbaul Ulum, Bata-Bata, Pamekasan Madura. Then, this book became very popular and was used in many other Pesantren that had a relationship or similar knowledge with the Islamic boarding school. The contents of the *Nubzah al-Bayan* book summarize important materials from several famous classical Arabic grammar books, such as *Jurumiyah*, *Nadham al-Imriti*, *Alfiyah Ibn Malik*, and several other books.⁵⁷ However, these materials are presented in a more concise and easy-to-understand form. The ideal study time for each main volume is 25 days, while *Takmilah al-Bayān* takes about 1 month. Meanwhile, *Anẓimah al-Bayān* is studied together with other main volumes. *Takmilah al-Bayān* is like an additional explanation or practice questions from the material that has been studied in the main volumes. The material discussed in both parts is the same, only the presentation is different. *Takmilah al-Bayān* provides more detailed explanations and more examples.⁵⁸

Table 1. Similarities and Differences of Each Method

No.	Method	Similarity	Difference	Originality
1	<i>Sorogan</i>	Individual, focus on deep understanding	The material is determined by the teacher, one-way interaction	Classic, the roots of the Qira'ah and Tadarus methods
2	<i>Bandongan</i>	Groups, focus on a common understanding	The teacher explains, and the students listen and take notes.	Classic, Pesantren's tradition
3	<i>Amtsilati</i>	Systematic, complete guidebook	Focus on grammar, structured learning steps	Innovative, specially designed for beginners
4	<i>Ar-Rumuz</i>	Focus on understanding, using symbols	Combination of shared and independent reading, concept maps	Innovative, inspired by <i>Amtsilati</i>
5	<i>Muḥāfaẓah Naẓam Jurūmiyyah</i>	Memorize nazam, focus on grammar	Various memorization methods (G, T, V)	Classic, based on the <i>Jurumiyyah</i> book

⁵⁶Siti Sulaikho, "Nubẓah Al-Bayān Sebagai Solusi Menguasai Keterampilan Membaca Kitab Klasik/Kitab Kuning," *DINAMIKA : Jurnal Kajian Pendidikan dan Keislaman* 3, no. 1 (2018): p 41-42.

⁵⁷Fathor Rosi and Azisi Azisi, "Pembelajaran Kitab Kuning Di Pondok Pesantren Sebagai Upaya Pengembangan Kompetensi Santri," *At-Turost : Journal of Islamic Studies* 8, no. 2 (2021): p 879.

⁵⁸Sulaikho, "Nubẓah Al-Bayān Sebagai Solusi Menguasai Keterampilan Membaca Kitab Klasik/Kitab Kuning," p 42.

6	<i>Al-Miftah</i>	Simple, visual, interactive	Designed for children, the material is taken from classic books.	Innovative, simplified classic text
7	<i>Nubzah al-Bayān</i>	Concise, comprehensive, gradual	Multiple volumes, focusing on the basics of grammar	Summary of classic books

Based on the table 1, In terms of similarities, some methods have the same goal, which is to help students understand the *Kitab Kuning*. On the different side, each method has a different approach, structure, and focus. For originality, some methods are developments of classical methods, while others are innovations. Each method has its advantages and disadvantages. Choosing the right method depends on several factors, such as the level of student understanding, where *Amtsilati* and *Al-Miftah* Methods are suitable for beginners, while the *Sorogan* and *Bandongan* methods are more suitable for students who already have a basic knowledge. On the learning objective side, if you want to focus on in-depth understanding, *Sorogan* can be an option. If you want to study in a group, *Bandongan* is more suitable.

Advantages of Each Method

Sorogan

With this method, students can understand the material more deeply because they get direct explanations from the teacher. In addition, the values contained in the *Kitab Kuning* can also be conveyed well to students. *Sorogan* is similar to a modern guidance or mentoring system, where teachers give full attention to each student.⁵⁹

There are lots of studies, for example Mu'izzuddin (2019),⁶⁰ Muhammad Rijal Fadli (2021),⁶¹ and Muhammad Yusuf Maulana Reksa (2022),⁶² showed that there is a close

⁵⁹Wuni Arum Sekar Sari and Arifah Tazkiatul Fikriyah, "Implementasi Metode Sorogan Dalam Membaca Kitab Kuning," *Indonesian Journal of Humanities and Social Sciences* 3, no. 1 (September 15, 2022): p 9.

⁶⁰Mochammad Mu'izzuddin, Juhji Juhji, and Hasbullah Hasbullah, "Implementasi Metode Sorogan Dan Bandungan Dalam Meningkatkan Kemampuan Membaca Kitab Kuning," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 6, no. 1 (July 15, 2019): p 49-50.

⁶¹Fadli et al., "The Influence of Sorogan Method in Learning History to Increase Historical Understanding and Historical Awareness," p 306.

⁶²Muhammad Yusuf Maulana Reksa and Huriah Rachmah, "Penerapan Metode Sorogan Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri Mahasiswa," *Jurnal Riset Pendidikan Agama Islam* (2022): p 120.

relationship between the use of the *Sorogan* method and the ability of students to read *Kitab Kunings*. This means that the more often students study with the *Sorogan* method, the better their ability to read *Kitab Kunings*.

Bandongan

The *Bandongan* method offers flexibility and efficiency in learning *Kitab Kunings*. Lessons can be done anywhere and in a relatively short time. However, this method also has disadvantages, namely the lack of active participation from students. Often, students only listen without taking notes of the teacher's explanation in full.⁶³ Several studies, such as Mu'izzuddin (2019),⁶⁴ and Fauzan Aqib Nur Aziz (2022),⁶⁵ showed that there is a close relationship between the *Bandongan* method and increasing the ability to read *Kitab Kunings*.

Amtsilati

Here are some of the advantages of the *Amtsilati* method: First, it focuses on practice, emphasizing direct practice rather than mere theory. Students will be invited to directly apply the knowledge they have learned in concrete examples. Second, memorizing nadzam involves memorizing poetry (*nadzam*) which contains a summary of grammar rules. This helps students to remember the rules more easily. Third, it is fast and efficient so that students can master the basics of reading *Kitab Kunings* in a relatively short time, which is around 3-6 months if they focus on learning. Fourth, it is easy to understand because it is arranged simply and easily understood, so it is not confusing for beginners. Fifth, it is fun by making learning more enjoyable so that students do not get bored easily.⁶⁶

⁶³Muchlis Anshori and Billy Eka Wardana, "Implementasi Metode Bandongan Dan Metode Sorogan Dalam Pembelajaran Kitab Kuning Di Pondok Pesantren Tanwirunnida' Dusun Rambeanak 2 Desa Rambeanak Kecamatan Mungkid Kabupaten Magelang," *Nasional Paedagoria* 2 (2022): p 300, accessed December 18, 2024, <https://journal.ummat.ac.id/index.php/fkip/article/view/10301>.

⁶⁴Mu'izzuddin, Juhji, and Hasbullah, "Implementasi Metode Sorogan Dan Bandongan Dalam Meningkatkan Kemampuan Membaca Kitab Kuning," p 50.

⁶⁵Fauzan Aqib Nur Aziz, "Pengaruh Pemahaman Ilmu Nahwu Dan Metode Bandongan Terhadap Kemampuan Membaca Kitab Kuning Di Pondok Pesantren Ali Muttaqin Ponorogo Tahun Ajaran 2020/2021," *Tesis* (2022): p 117-118.

⁶⁶Heri Rifhan Halili, Roviatal Adawiyah, and Benny Prasetya, "Implementasi Metode Amtsilati Untuk Meningkatkan Kemampuan Baca Kitab Kuning (Studi Pada Santri Pondok Pesantren Nurussalafiyah Kanigaran Kota Probolinggo)," *IMTIYAZ: Jurnal Ilmu Keislaman* 6, no. 1 (2022): p 42.

Several studies, namely research by Ach Sholehuddin (2019),⁶⁷ Ely Fadilah (2022),⁶⁸ Ida Rahmawati (2022),⁶⁹ and M. Dzikrul Hakim Al Ghozali (2024)⁷⁰ showed that the *Amtsilati* method was proven to improve the skills of reading the *Kitab Kuning* in Pesantren. However, one of the obstacles in implementing the *Amtsilati* method is the difference in abilities among the students. Many students are just starting to learn the science of *nahwu* and *sharaf*, so they are still not used to this method. As a result, a longer adjustment period is needed so that all students can achieve the expected learning objectives.⁷¹

Ar-Rumuz

The *Ar-Rumuz* method has several advantages that make it effective: First, the practical design of the book. The book used in the *Ar-Rumuz* method is specifically designed to facilitate the learning process. There are two different books, the first book contains a word-for-word translation and the second book contains the original Arabic text (*kitab gundul*). The existence of this translation allows students to immediately understand the meaning of each word without having to look in a dictionary, so they can focus on reading practice. Second, a regular study schedule. The *Ar-Rumuz* method applies a fixed schedule for reading together, namely after the *Dzuhur*, *Ashar*, and *Maghrib* prayers. This regular schedule helps students get used to studying routinely and consistently. Third, clear learning stages. This method has three clear learning stages, namely horizontal, vertical 1, and vertical 2. Each stage has different goals and levels of difficulty so that students can gradually improve their reading skills.⁷²

The *Ar-Rumuz* method is indeed effective, but several obstacles are often faced, especially related to the conditions and motivation of the students: First, there is a conflict of schedules. Because students also have to attend formal schools, they often have difficulty dividing their time between studying *Kitab Kunings* and school lessons. Especially for students

⁶⁷Ach. Sholehuddin and Mualim Wijaya, "Implementasi Metode Amtsilati Dalam Meningkatkan Kemampuan Maharah Qiro'ah," *Arabiyatuna : Jurnal Bahasa Arab* 3, no. 1 (2019): p 61.

⁶⁸Fadilah, "Pengaruh Metode Amtsilati Terhadap Keterampilan Membaca Kitab Kuning," p 119.

⁶⁹Ida Rahmawati, "Implementasi Penggunaan Metode Amtsilati Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri Pondok Pesantren Bahrul Ulum Sumber Kejayan Mayang Jember," *Al-Ashr : Jurnal Pendidikan dan Pembelajaran Dasar* 7, no. 2 (2022): p 162.

⁷⁰M. Dzikrul Hakim Al Ghozali and Melvina Diva Labibah Diva, "Pengaruh Metode Amtsilati Terhadap Kemampuan Membaca Kitab Kuning Santri," *Qismul Arab: Journal of Arabic Education* 3, no. 01 (March 20, 2024): p 27.

⁷¹Rifhan Halili, Adawiyah, and Prasetya, "Implementasi Metode Amtsilati Untuk Meningkatkan Kemampuan Baca Kitab Kuning (Studi Pada Santri Pondok Pesantren Nurus Salafiyah Kanigaran Kota Probolinggo)," p 46.

⁷²Lutfi, "Inovasi Pembelajaran Cepat Baca Kitab Kuning Melalui Metode Ar-Rumuz Di Pondok Pesantren Darul Ulum Karangpandan Rejos Pasuruan," p 6.

who prioritize school lessons, their ability to read *Kitab Kunings* tends to be hampered. Second, boredom and laziness. Joint reading activities (colossal) that are carried out repeatedly can cause boredom, especially for students who have mastered the material. They tend to be too lazy to participate in this activity because they feel they no longer need it.⁷³

Muḥāfazah Nazam Jurūmiyyah

Research by M. Abdul Ghofur and Hafidotul Husniah (2022) found that the Jurūmiyyah book memorization method is very effective for learning Arabic grammar. This learning method makes Arabic language rules easier to understand and remember. In addition, this method can also train the brain and memory of students. As a result, students find it easier to read *Kitab Kunings* after studying with this method. This proves that memorizing is not just memorizing, but can also help us understand and apply the knowledge we learn.⁷⁴

Al-Miftah Lil Ulum

Advantages of the *Al-Miftah* Method: First, it is simple and practical, where the material presented is very concise and focuses on the most important things to understand the *Kitab Kuning*. Second, it is interesting and fun, which is caused by the use of colors, pictures, and songs making learning more fun, especially for children. Third, it is easy to remember with the schemes and songs, the material becomes easier to remember and understand. Fourth, there are special characteristics in which students understand the text even though they do not yet know its meaning in depth.⁷⁵ There are many studies, for example, Ahmad Mujali (2017),⁷⁶ M. Jamalun Nizar and Wasito (2021),⁷⁷ Miftahurrohman

⁷³Lutfi, "Inovasi Pembelajaran Cepat Baca Kitab Kuning Melalui Metode Ar-Rumuz Di Pondok Pesantren Darul Ulum Karangpandan Rejos Pasuruan," p 6.

⁷⁴Ghofur and Husniah, "Metode Muḥāfazah Nazam Jurūmiyyah Untuk Memudahkan Baca Kitab Kuning," p 15-16.

⁷⁵Mujali, "Efektivitas Penerapan Metode Al-Miftah Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Bagi Santri Baru Di Pondok Pesantren Syaichona Moh. Cholil Bangkalan Madura," p 42.

⁷⁶Mujali, "Efektivitas Penerapan Metode Al-Miftah Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Bagi Santri Baru Di Pondok Pesantren Syaichona Moh. Cholil Bangkalan Madura," p 54.

⁷⁷Nizar and Wasito, "Metode Al-Miftah Lil Ulum Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri," p 157.

(2022),⁷⁸ show the effectiveness of this method in improving the skills of reading the *Kitab Kuning* in Pesantren.

Meanwhile, the disadvantages of the *Al-Miftah* Method: First, the material is limited, which only covers the basics of *nahwu* and *sharaf*, so students may need additional material for a deeper understanding. Second, it is too simple, whereas for students who have studied *nahwu* and *sharaf* before, this method may feel too simple and boring because of the many repetitions. Third, the use of too many songs and images may make more mature students feel less suitable. Fourth, the long learning duration can make students feel bored.⁷⁹

Nubzah Al-Bayan

The learning method using the *Nubzah Al-Bayan* book has several advantages, including: First, it is quick to understand the material, because the language used in this book is very clear and concise, so that students can quickly understand the concepts taught. This allows students to immediately master the basic material of Arabic grammar. Second, the material is complete and comprehensive, because in addition to discussing Arabic grammar (*nahwu* and *sharaf*), this book also includes a guide to giving meaning in Madurese. This means that this book not only teaches language rules, but also helps students understand the contents of the *Kitab Kuning* as a whole. Third, there is a summary of the material, where each material in the *Nubzah Al-Bayan* book is equipped with a summary or general formula. This greatly helps students understand the essence of the material being taught and makes it easier for them to remember the material.⁸⁰

Although the learning method using the *Nubzah Al-Bayan* book has many advantages, this method also has several disadvantages, including: First, the time needed to complete one volume in 25 days is considered too long, especially for students who already understand the material quickly. This can make students feel bored and lose interest in learning. Second, the lack of memorization aids, where this book does not provide a comprehensive concept map

⁷⁸Miftahurrahman, Mustajab, and Nihayatul Husna, "Implementasi Metode Al-Miftah Lil 'Ulum Untuk Membaca Kitab Kuning Di Pesantren Roudlatul 'Ulum Karang Tanjung Kebumen," *Jurnal AL-HIKMAH* 2, no. 2 (2022): p 128.

⁷⁹Mujali, "Efektivitas Penerapan Metode Al-Miftah Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Bagi Santri Baru Di Pondok Pesantren Syaichona Moh. Cholil Bangkalan Madura," p 42-43.

⁸⁰Laila Ulfatul Masruroh, "Meningkatkan Kemampuan Membaca Kitab Kuning Dengan Melalui Strategi Pembelajaran Kitab Nubdzah Al-Bayan Di Madrasah Diniyah Wustho Al-Azhar Serabi Barat Bangkalan" (UIN Maliki Malang, 2023), p 30-31, accessed December 19, 2024, <http://etheses.uin-malang.ac.id/52103/>.

or summary to help students recall the material that has been studied. As a result, students have difficulty reviewing or repeating the material efficiently. Third, the monotonous and less colorful book design makes students, especially children, less interested in reading. Fourth, the evaluation system is less flexible, because students who fail the test more than three times will be relegated to a lower level and must repeat the material that has been studied. This can reduce students' learning motivation.⁸¹

Table 2. The Advantages and Disadvantages of Each Method

No.	Method	Advantages	Disadvantages
1	<i>Sorogan</i>	In-depth, individual attention, effectively enhances abilities	Limited by time and teacher
2	<i>Bandongan</i>	Flexible, efficient	Lack of active participation, lack of deep understanding
3	<i>Amtsilati</i>	Practical, easy to memorize, fast, fun	Differences in student abilities require adjustments
4	<i>Ar-Rumuz</i>	Practical design, regular schedule, clear stages	Schedule conflicts, boredom
5	<i>Muḥāfaẓah Naẓam Jurūmiyyah</i>	Effective memorization, improved understanding	It takes time and patience
6	<i>Al-Miftah Lil Ulum</i>	Simple, catchy, easy to remember	Limited material, too simple, long duration
7	<i>Nubzah Al-Bayan</i>	Quick to understand, complete material, there is a summary	Long study time, lack of memorization aids, less attractive design

Based on the table 2, each method has its own advantages and disadvantages. Choosing the right method is very important to achieve the desired learning objectives. Teachers or instructors need to consider various factors before choosing the method to be used.

Table 3. Criteria of Excellence

Criteria	Prominent Methods
Effectiveness	<i>Sorogan, Amtsilati, Muḥāfaẓah Naẓam Jurūmiyyah, Al-Miftah</i>
Practical	<i>Amtsilati, Ar-Rumuz, Al-Miftah</i>

⁸¹Masruroh, "Meningkatkan Kemampuan Membaca Kitab Kuning Dengan Melalui Strategi Pembelajaran Kitab Nubdzah Al-Bayan Di Madrasah Diniyah Wustho Al-Azhar Serabi Barat Bangkalan," p 31-32.

Pleasant	<i>Amtsilati, Al-Miftah</i>
Deep	<i>Sorogan, Muḥāfazah Naẓam Jurūmiyyah</i>
Flexible	<i>Bandongan, Ar-Rumuz</i>

Based on specific criteria, Table 3 details the strengths of different Buku Kuning learning approaches, which are based on findings from 35 literatures. Effectiveness criteria, where the *Sorogan*, *Amtsilati*, *Muḥāfazah Naẓam Jurūmiyyah*, and *Al-Miftah* Methods are considered the most effective in achieving learning objectives. The *Sorogan* Method provides intensive individual attention, *Amtsilati* focuses on direct practice, *Muḥāfazah Naẓam Jurūmiyyah* is effective in memorizing, and *Al-Miftah* presents the material in a simple and easy-to-understand way. In the practical criteria, the *Amtsilati*, *Ar-Rumuz*, and *Al-Miftah* Methods are considered more practical because they have a clear structure, systematically arranged material, and use effective learning aids.

The fun criteria in the *Amtsilati* and *Al-Miftah* Methods are because they use a more interactive approach, such as the use of pictures, songs, and games. The in-depth method criteria in the *Sorogan* and *Muḥāfazah Naẓam Jurūmiyyah* Methods emphasize an in-depth understanding of the material. *Sorogan* provides an opportunity for students to have in-depth discussions with the teacher, while *Muḥāfazah Naẓam Jurūmiyyah* helps students understand grammar rules in depth. Finally, the flexible criteria, the *Bandongan* and *Ar-Rumuz* Methods are considered more flexible because they can be applied in various situations and conditions. *Bandongan* can be done anywhere, while *Ar-Rumuz* has a flexible schedule.

As stated in the research question, this study aims to identify the various approaches or methods used in the learning of *Kitab Kuning* reading skills in *pesantren*, and to examine the strengths and weaknesses of each applied method. From a review of 35 literature sources, seven methods were identified as being the most frequently mentioned and utilized in the teaching of *Kitab Kuning* reading skills in *pesantren* across Indonesia. Broadly speaking, the implementation of these methods for teaching the reading of *Kitab Kuning* can be categorized into two main groups: Firstly, the Classic Method. This method has a long history of application in *Pesantren* and is generally characterized by a strong emphasis on comprehensive understanding and deep memorization of *Kitab Kuning* texts, such as *sorogan*, *bandongan*, and *Muḥāfazah Naẓam Jurūmiyyah*. This classic learning system, although long-established, is still considered relevant in certain contexts, as indicated in the study by Sitorus

& Ahkas (2023).⁸² Furthermore, research conducted by Rohma & Fawaid (2023) suggests a prediction that difficulties encountered in reading *Kitab Kuning* texts are often very closely related to the use of these classic methods.⁸³ The second category is the Modern Method. These methods represent more recent developments or innovations that highly likely integrate traditional approaches with contemporary elements, such as visualization, interactivity levels, and the utilization of technology. Some examples of methods included in this modern category are Amtsilati, Ar-Rumuz, Al-Miftah Lil Ulum, and Nubzah Al-Bayan. The use of large-scale digital platforms for distance learning, such as Massive Open Online Courses (MOOC), as reviewed in the research by Haslubis (2022), actually also has the potential to be applied to classic methods.⁸⁴ However, to make their implementation more interactive, a combination with other approaches is needed, such as the Problem-Based Learning (PBL) approach discussed by Ahmad Fikri (2023).⁸⁵

Among the many methods for learning *Kitab Kuning*, it is important to understand that each method possesses unique characteristics and its own advantages. Consequently, each method is also not free from having strengths and limitations that need to be carefully observed and considered. The findings obtained from this research indicate a connection with several key indicators in learning. These indicators include the level of learning effectiveness, the aspect of practicality in their application and use, the potential to create an enjoyable learning experience, the ability to produce deep understanding for santri, and the level of flexibility in their usage. Some methods, even though offering flexibility, have also proven capable of providing deep learning outcomes and are effective in improving *Kitab Kuning* reading skills, as demonstrated by the findings of the studies by Ilmiani & Delima (2021),⁸⁶ Hasanah (2022),⁸⁷ and Ahmad Fikri (2023).⁸⁸ For instance, the *sorogan* and *bandongan* methods, in practice, can often raise and discuss themes directly related to real-life contexts. On the

⁸²Sitorus and Ahkas, "Activities to Enhance Pupils' Reading Skills (Maharatul Qiraah) in Arabic Language Learning," 903–911.

⁸³Rohma and Fawaid, "Analysis of Students' Difficulties In Reading Texts to Increase Reading Comprehension In Islamic Senior High School," 2016–2017.

⁸⁴Mohammad Hazmanyazid Haslubis et al., "A4Stem: Memperkasa Pendidikan Stem Dan Bahasa Arab Melalui Pembangunan Modul Mooc," 33–43.

⁸⁵Fikri, Aflisia, and Harisah, "The Effectiveness Of Problem Based Learning In Improving Arabic Reading Skills," 495.

⁸⁶Ilmiani and Delima, "Innovation in Learning Arabic Reading Skills Using Higher Order Thinking Skills," 100.

⁸⁷Hasanah et al., "Critical Literacy in Arabic Language Learning: (Implementation of GBA SFL in Improving Critical Reading Ability)," 714.

⁸⁸Fikri, Aflisia, and Harisah, "The Effectiveness Of Problem Based Learning In Improving Arabic Reading Skills," 495.

other hand, the indicator of enjoyable learning can also be further enhanced and developed through the appropriate use and development of learning media and through the provision of appreciation or rewards to the students, as suggested in the research by Rahmayati (2023)⁸⁹ and Rohma & Fawaid (2023).⁹⁰ The utilization of several more advanced techniques or approaches has the potential to significantly reduce, and even eliminate, existing weaknesses in each learning method. A concrete example is the use of the classic discussion method known in some *pesantren* as *Musyawarah* (or *syawir* class), which can be improved in effectiveness by adopting more modern discussion techniques.

The findings obtained from this research at this stage are indeed still limited to the process of identifying various methods used and an initial analysis regarding their strengths and weaknesses. This research has not delved further into how to develop these methods to make them more effective, practical, enjoyable, result in deeper outcomes, and be more flexible. Therefore, it is highly crucial and necessary for further research to be conducted in the future. Subsequent research should specifically focus on the aspect of developing these identified methods, as well as conducting empirical proof regarding their level of effectiveness in improving *Kitab Kuning* reading skills. Future studies should ideally not be limited to qualitative research approaches but should also involve quantitative-experimental research methods supported by relevant statistical analysis. Furthermore, it is also very important for there to be development-based research (*development research*) with the primary goal of creating more innovative and updated methods for learning *Kitab Kuning*.

Conclusion

In general, the application of the *Kitab Kuning* reading learning method can be categorized into two main groups: First, the Classical Method, this method has long been applied in Pesantren and generally focuses on in-depth understanding and memorization of the *Kitab Kuning* text. Second, the Modern Method, this method is the latest innovation that combines traditional approaches with modern elements, such as visualization, interactivity, and technology. The goal is to simplify the learning process and increase students' interest in learning. Of the many *Kitab Kuning* learning methods, each has different characteristics and advantages. Each method has strengths and weaknesses that need to be considered. The

⁸⁹Rahmayanti et al., "Penggunaan Canva Sebagai Media Pembelajaran Keterampilan Membaca Bahasa Arab Siswa Kelas X Di MAN Kota Batu," 46-64.

⁹⁰Rohma and Fawaid, "Analysis of Students' Difficulties In Reading Texts to Increase Reading Comprehension In Islamic Senior High School," 2016-2017.

selection of learning methods must be flexible and adjusted to the specific learning context. From the findings of this study, there are still many aspects that need to be explored, to obtain more comprehensive findings.

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