

LEARNING STRATEGIES FOR KITAB KUNING AT DAYAH MINI ALUE NAGA, BANDA ACEH

Suhaimy¹

Teuku Hariski Munazar²

Munzir³

^{1/2/3}Sekolah Tinggi Agama Islam (STAI) Nurul Arafah Pantan Labu

Correspondence: suhaimy.syahrul97@gmail.com¹ teukuhariski@gmail.com²
mun71323@gmail.com³

ABSTRACT

The study of kitab kuning (classical Islamic texts) is one of the main characteristics of traditional Islamic education in Aceh. Kitab kuning serves not only as a source of Islamic knowledge but also as a medium for developing the ability to read Arabic texts, understand Islamic law, and build the character and scholarly tradition of the santri (students). This study aims to analyze the learning strategies for kitab kuning at Dayah Mini Alue Naga, Banda Aceh, covering the forms of strategies applied, how learning is carried out, and the supporting and inhibiting factors. The study uses a qualitative approach with a descriptive design. Data were obtained through observation of the learning process, interviews with the dayah leader and teachers, and documentation related to kitab kuning learning activities. Data were analyzed through the stages of data reduction, data display, and conclusion drawing. The findings show that kitab kuning learning at Dayah Mini Alue Naga employs several complementary strategies, chiefly the bandongan and sorogan methods, lectures, question and answer, and Arabic text reading practice. These strategies are applied gradually in accordance with the santri's abilities. Teachers do not merely translate the content of the texts; they also explain Arabic language structure, textual meaning, legal content, and its relevance to everyday life. Successful learning is supported by teacher competence, the dayah environment, santri discipline, and the use of texts suited to the students' level of ability. The obstacles found include differences in santri's basic Arabic proficiency, limited learning time, and a lack of supporting learning resources. Therefore, more varied learning strategies need to be developed so that kitab kuning learning remains relevant to the characteristics of santri and to developments in contemporary Islamic education.

Keywords: *Learning Strategy, Kitab Kuning, Dayah, Santri, Islamic Education.*

INTRODUCTION

The dayah is one of the Islamic educational institutions that holds an important place in the history of religious education in Aceh. Its existence is related not only to the transfer of religious knowledge but also to a strategic function in shaping the character, morals, discipline, and intellectual tradition of society. In the dayah educational tradition, learning takes place through intensive interaction between teachers and santri, both in formal learning activities and in daily life. One characteristic that distinguishes dayah education from other educational institutions is the use of kitab kuning as the main source for studying the various Islamic disciplines. Kitab kuning is an integral part of the dayah's intellectual tradition because it contains the thought and explanations of scholars on jurisprudence (fiqh), theology (tawhid), ethics (akhlaq),

Qur'anic exegesis (tafsir), hadith, Arabic syntax (nahwu), Arabic morphology (sharaf), and many other branches of Islamic knowledge.(Mardiansyah et al., 2024)

Kitab kuning occupies a very important position in building the intellectual and religious capacity of santri. Through these texts, santri are introduced to the intellectual heritage of scholars that has developed over centuries. Learning kitab kuning aims not only for santri to know particular legal rulings or religious concepts, but also to train them to read Arabic texts, understand language structure, identify the arguments of scholars, and develop the ability to think through religious issues. Kitab kuning can therefore be regarded as the primary instrument in forming a scholarly tradition within the dayah environment.(Ibrahim, 2025)

However, learning kitab kuning has its own level of difficulty. Most kitab kuning are written in Arabic and without complete punctuation or vowel marks (harakat). This requires santri to have a basic command of Arabic, especially nahwu and sharaf. A mistake in determining the grammatical function of a word in a sentence can lead to errors in reading and understanding the meaning of the text. Learning kitab kuning therefore requires strategies that are systematic, gradual, and adapted to the santri's abilities. It is not enough for teachers merely to read and translate the text; they also need to explain sentence structure, vocabulary, the context of the discussion, and the relationship between the content of the text and the issues santri face in their lives.(Yanti et al., 2026)

Learning strategy is one of the important elements that determine the success of an educational process. A strategy is a series of steps designed to achieve learning objectives effectively and efficiently. In kitab kuning learning, the strategies used must take into account the characteristics of the material, the abilities of the learners, the competence of the teacher, the learning time, and the educational environment. Choosing the right strategy can help santri understand the material gradually and develop the ability to read texts independently. Conversely, an unsuitable strategy can make learning monotonous, teacher-centered, and lacking in opportunities for santri to actively develop their ability to read and understand texts.

The tradition of kitab kuning learning in dayah generally includes methods such as bandongan and sorogan. Bandongan is a learning method in which the teacher reads the text, provides its meaning, and explains its content while the santri listen and make notes in their own copies. This method allows the teacher to deliver material to a number of santri at the same time. Sorogan, by contrast, is a method that gives each santri the opportunity to read the text individually before the teacher, who then corrects the reading, the meaning, and the santri's understanding. The two methods serve different functions but complement each other. Bandongan helps build a shared understanding of the material, while sorogan gives teachers room to learn about the ability of each individual santri.(Fauzi et al., 2025)

In the development of contemporary Islamic education, kitab kuning learning strategies face increasingly complex challenges. Today's santri live in a social environment strongly influenced by developments in information and communication technology. Various sources of religious knowledge are easily accessible through the

internet, social media, video platforms, and digital applications. This situation offers both opportunities and challenges for dayah educational institutions. On the one hand, technology can be used as a supporting medium to enrich learning resources and help santri understand the material. On the other hand, the abundance of religious information in digital space requires santri to have good literacy skills so that they can distinguish accountable information from information that lacks adequate scholarly grounding.

Changes in the characteristics of learners also require teachers to develop learning strategies that are more communicative and interactive. The classical learning tradition remains valuable and need not be abandoned. However, it can be developed with approaches that give santri more room to ask questions, discuss, practice reading texts, and connect the content of the texts to current issues. In this way, kitab kuning learning can retain its traditional character while remaining relevant to the educational needs of today. (Wijaya & Hasanah, 2019)

Dayah Mini Alue Naga, Banda Aceh, is an Islamic educational institution that forms part of the dynamics of religious education in Aceh. Kitab kuning learning at this dayah is an important part of the santri's education. The learning process is oriented not only toward mastery of religious material but also toward shaping the santri's attitudes and character through learning discipline, respect for teachers, the habit of reading texts, and the application of Islamic values in daily life. This shows that kitab kuning learning has a broader dimension than merely an academic activity.

A study of kitab kuning learning strategies at Dayah Mini Alue Naga is important because the effectiveness of learning is strongly influenced by how teachers manage the learning process. Differences in santri's basic abilities, levels of Arabic proficiency, learning motivation, available time, and the characteristics of the texts used are factors that must be considered in determining learning strategies. Teachers are required to identify the needs of santri and adjust their teaching methods so that the material can be understood optimally. In addition, the learning process needs to give santri the opportunity to develop their abilities step by step, from reading and translating to understanding and explaining the content of a text. (Salam et al., 2025)

Kitab kuning learning also contributes to the formation of santri's intellectual tradition and character. Perseverance in reading texts, patience in understanding material, discipline in attending lessons, and respect for teachers are values that develop through this educational process. Kitab kuning learning thus produces not only cognitive abilities but can also shape the attitudes and personalities of santri. This is in line with the character of dayah education, which treats knowledge and moral conduct as two interrelated elements.

Based on the above description, research on Learning Strategies for Kitab Kuning at Dayah Mini Alue Naga, Banda Aceh, is relevant to undertake. This study is directed at examining the forms of strategies used in kitab kuning learning, how those strategies are implemented in the learning process, and the factors that support and hinder their continuity. It is hoped that this study will provide a picture of kitab kuning learning practices in the dayah environment and serve as input for developing learning

strategies that preserve the classical Islamic scholarly tradition while adapting to the needs of santri and to developments in Islamic education in the contemporary era.(Yusuf & Ali, 2025)

METHODS

This study uses a qualitative approach with a descriptive design. This approach was chosen because the study seeks to obtain an in-depth picture of the kitab kuning learning strategies carried out at Dayah Mini Alue Naga, Banda Aceh. Qualitative research allows researchers to understand the learning process based on the experiences and views of those directly involved in the educational activities.

The research location is Dayah Mini Alue Naga, Banda Aceh. The informants consist of the dayah leader, the teachers of kitab kuning, and the santri who take part in the learning activities. Informants were selected purposively based on their involvement in the kitab kuning learning process.(Soendari, 2012)

Data were collected through observation, interviews, and documentation. Observation was carried out by directly watching the learning process, the interaction between teachers and santri, the methods used, and the santri's responses during the activities. Interviews were conducted with teachers and santri to obtain information about learning strategies, learning experiences, difficulties encountered, and factors supporting the learning process. Documentation was used to complement the research data and included learning schedules, the texts used, learning activities, and other relevant documentation.

Data were analyzed interactively in three stages: data reduction, data display, and conclusion drawing. Data obtained from the field were selected and grouped according to the research focus. The data were then presented in descriptive form so that the relationships among the findings could be understood. The final stage was drawing conclusions based on the patterns and findings obtained during the research. The validity of the data was strengthened through source and technique triangulation, by comparing the results of observation, interviews, and documentation.(Moleong, 2006)

RESULTS AND DISCUSSION

Kitab Kuning Learning Strategies at Dayah Mini Alue Naga

The results show that kitab kuning learning at Dayah Mini Alue Naga, Banda Aceh, applies strategies that combine the learning tradition typical of dayah with dialogical and participatory approaches. The learning strategies are oriented not only toward the delivery of material by the teacher but also toward giving santri the opportunity to read, ask questions, re-explain, and receive direct correction. This pattern shows that kitab kuning learning retains the traditional character of the dayah while, in practice, allowing more active interaction between teachers and santri. The main strategies used are the bandongan and sorogan methods, which are then supplemented by lectures, question and answer, explanations of Arabic grammar, and exercises in reading and understanding the text.(Fikri et al., 2025)

The bandongan method is one of the main strategies for delivering material to santri together. In this process, the teacher reads the kitab kuning text step by step, provides the meaning of the text, and then explains the content of the material being studied. Santri follow the reading by listening attentively and making notes or glosses in their own copies. This pattern allows the teacher to deliver material to all santri simultaneously so that learning proceeds in an orderly manner. In addition, santri have the opportunity to follow the correct way of reading through the teacher's direct example.

In implementing the bandongan method, teachers do not stop at reading and translating the text. Explanations are also directed at the Arabic language structure found in the kitab. Teachers explain the grammatical function of words in a sentence, the relationships between words, word-form changes, and specific terms related to Islamic subjects. These explanations are important because kitab kuning generally uses Arabic with linguistic characteristics that require an understanding of nahwu and sharaf. Santri are guided not only to know the meaning of words in isolation but also to understand how those words relate within sentence structure and the context of the discussion. (Zuhdi et al., 2026)

This strategy indirectly builds santri's analytical ability in reading texts. When teachers explain why a word is read with a particular vowel mark or why a sentence carries a particular meaning, santri gain knowledge of the process of understanding a text, not merely its translation. This process becomes the basis for santri to gradually develop the ability to read kitab independently. Bandongan thus has a dual function: as a means of delivering material and as a process of modeling how to read and understand kitab kuning. Besides bandongan, the sorogan method is used to attend to the individual abilities of santri. In this method, santri are given the opportunity to read a particular section of the kitab directly before the teacher. The teacher listens to the reading and offers correction if there are errors in reading, determining vowel marks, giving meanings, or understanding the content of the text. This individual interaction allows teachers to learn each santri's level of mastery in greater depth. (Maahi et al., 2026)

Sorogan holds an important position because a santri's ability to read kitab kuning cannot be fully determined through group learning. In shared learning, some santri may simply follow the teacher's reading without actually being able to read the text independently. Through sorogan, this ability can be observed directly. Teachers can identify the parts that remain difficult for santri and then provide guidance according to their needs. Sorogan thus functions both as a learning strategy and as an evaluation of individual ability.

The combination of bandongan and sorogan shows a complementary division of function. Bandongan emphasizes the delivery of material, shared understanding, and the modeling of how to read kitab, while sorogan is oriented toward practice and the development of individual ability. Bandongan gives santri a foundation of knowledge, while sorogan gives them the opportunity to put that knowledge into practice directly. Using both methods together means that kitab kuning learning is not merely theoretical but also provides practical space in which santri can develop their skills in reading and understanding texts.

In the learning process, teachers also use the lecture method to give broader explanations of the material in the kitab. Lectures are used mainly when a concept or discussion requires contextual explanation. Teachers can link the material in the kitab to issues in everyday life so that santri understand that kitab kuning learning concerns not only classical texts but is also relevant to their own lives. This strategy can help santri see the connection between the religious knowledge they study and the practice of social and religious life. In addition to lectures, the question-and-answer strategy is used to create two-way communication between teachers and santri. After explaining the material, teachers give santri the opportunity to ask about words, sentences, legal rulings, or aspects of the discussion they have not understood. Teachers may also pose questions to santri to gauge their understanding

of the material delivered. Through these activities, learning does not take place in one direction but develops into an educational interaction between teachers and santri. (Ifendi, 2021)

The question-and-answer strategy also functions as a form of direct evaluation. Santri's answers can indicate to teachers whether the material has been understood or still needs further explanation. If there are misunderstandings, teachers can clarify them immediately. Evaluation is thus carried out not only at the end of learning but throughout the learning process itself.

The use of these various strategies shows that kitab kuning learning at Dayah Mini Alue Naga is quite flexible in character. The bandongan and sorogan traditions remain the main foundation, but their implementation is reinforced by dialogical communication, practice, and linguistic explanation. This pattern allows the learning process to address several aspects at once: reading ability, understanding of the Arabic language, mastery of religious material, and the ability to connect the content of the kitab with everyday life.

From a pedagogical perspective, these strategies also show that the success of kitab kuning learning depends heavily on the active involvement of both teachers and santri. Teachers are responsible for selecting material, modeling the reading, explaining the content of the kitab, correcting mistakes, and providing motivation. Santri, in turn, are expected to listen, take notes, re-read, ask questions, and practice reading independently. This reciprocal relationship is one of the strengths of dayah learning, because the educational process takes place not only through the delivery of knowledge but also through sustained habituation and practice.

Accordingly, the kitab kuning learning strategy at Dayah Mini Alue Naga can be understood as a learning pattern that combines the transmission of knowledge through bandongan, the development of individual ability through sorogan, the reinforcement of understanding through lectures, and the development of interaction through question and answer. This combination gives santri room not only to understand the content of the kitab but also, step by step, to acquire the ability to read and explain texts independently. At the same time, this strategy shows that the tradition of kitab kuning learning can be maintained while developing patterns of learning interaction that are more active and better suited to the needs of santri. (Dani, 2025)

Implementation of Learning and the Teacher's Role in Improving Santri's Understanding

Kitab kuning learning at Dayah Mini Alue Naga, Banda Aceh, proceeds through a gradual and purposeful process, from preparing the material, delivering it, and practicing reading, to interaction between teachers and santri and the evaluation of learning. Each stage has an interrelated function in building santri's ability to read, understand, and explain the content of kitab kuning. Learning is directed not only at mastery of religious material but also at developing Arabic language skills and the santri's attitudes and character. This shows that kitab kuning learning has both an intellectual dimension and a character-education dimension. (Fattah et al., 2026)

In the preparation stage, teachers first determine the material to be delivered according to the kitab used and the santri's level of ability. Preparation is important because santri's ability to read and understand kitab kuning is not uniform. Some santri may already have a basic knowledge of Arabic and experience in reading kitab, while others still need guidance from the basic level. Teachers therefore need to adjust the depth of the material to the learners' abilities so that learning is not too difficult for beginners yet still challenges santri with higher abilities.

The material delivery stage is carried out by reading the text of the kitab slowly, providing its meaning, and then explaining its content. Teachers pay attention to Arabic language structure because the ability to read kitab kuning is closely tied to mastery of nahwu

and sharaf. Santri are guided to understand the function of each word in a sentence, the relationships between words, and the context of the discussion. These explanations help santri understand that reading kitab kuning is not merely translating word by word but requires an understanding of the structure and overall intent of the text. (Wafa & Kuswandi, 2024)

In the learning process, teachers play a very important role as guides. Teachers help santri who have difficulty reading the text, understanding vocabulary, or grasping the point of a discussion. Guidance is given directly through explanation and correction of the santri's reading. When errors are found, teachers do not merely provide the correct answer but also explain the reason for the error so that santri can understand it and avoid repeating it. In this way, correction becomes part of the learning process rather than just an assessment.

Teachers also serve as motivators. Learning kitab kuning requires perseverance and considerable time. Santri must become accustomed to reading Arabic texts, memorizing vocabulary, understanding grammatical rules, and reviewing the material they have learned. This process can sometimes cause boredom if santri lack strong motivation. Teachers therefore encourage santri to be patient and consistent in their studies. Motivation is given not only in the form of advice but also through the teacher's example in reading, explaining, and practicing the knowledge being taught.

Interaction between teachers and santri is an important part of implementing the learning. Teachers give santri the opportunity to ask questions when there is material they have not understood. Conversely, teachers also ask questions to find out how well santri understand. This pattern of interaction creates a more dialogical learning atmosphere. Santri are not merely listeners; they have the opportunity to participate in the learning process. This can increase santri's confidence in asking questions and expressing opinions.

Direct reading practice is also an important part of learning. Santri are given the opportunity to read the text of the kitab before the teacher so that their ability to apply the material they have learned can be assessed. Teachers attend to the accuracy of the reading, the vowel marks, the meaning, and the santri's understanding of the content of the text. Such practice helps santri build confidence and the ability to read independently. The more often santri have the opportunity to read, the greater their chance to correct mistakes and improve their ability. (Khairani et al., 2025)

Learning evaluation is carried out not only through mastery of the material but also through santri's practical abilities. The ability to read the kitab, explain its meaning, answer questions, and understand the content of the text are among the indicators of learning success. Such practical evaluation suits the nature of kitab kuning learning, which demands direct skills. It is not enough for santri to memorize the material; they must be able to demonstrate that they can read and understand the text they are studying.

The implementation of learning also shows a close relationship between kitab kuning learning and character formation. Santri are accustomed to attending activities with discipline, reading diligently, facing difficulties with patience, and respecting their teachers. These values develop through learning that is carried out repeatedly and continuously. Kitab kuning thus becomes not only a source of religious knowledge but also a medium for shaping the santri's personality.

Overall, the implementation of kitab kuning learning at Dayah Mini Alue Naga shows that the success of learning is strongly influenced by the teacher's ability to manage the learning process. Teachers act as instructors, guides, correctors, motivators, and role models. Santri, meanwhile, are positioned as learners who are gradually guided to become active and independent. This pattern enables kitab kuning learning to produce not only mastery of religious knowledge but also improved skills in reading Arabic texts and the formation of santri's character in line with the values of Islamic education. (Muflihah, 2024)

Supporting Factors, Obstacles, and the Development of Learning Strategies

The success of kitab kuning learning at Dayah Mini Alue Naga, Banda Aceh, is influenced by various factors from both the internal and external learning environment. Supporting factors relate to teacher competence, the dayah environment, the availability of learning materials, santri motivation, and discipline in attending activities. Obstacles, meanwhile, can arise from differences in santri's basic abilities, difficulty understanding Arabic, limited time, and the need for additional learning resources. Understanding these factors is important because it can serve as a basis for developing more effective learning strategies.

Teacher competence is one of the main factors supporting the success of kitab kuning learning. Teachers who have mastered the content of the kitab and the Arabic language can give more systematic explanations. Mastery of nahwu and sharaf also enables teachers to explain the structure of the text in greater depth. Beyond academic ability, teachers' experience in the dayah educational tradition also helps the learning process, because they understand the characteristics of the bandongan and sorogan methods and the patterns of guiding santri.(Yulianti et al., 2024)

The dayah environment is also an important supporting factor. Santri's life in a religious environment means that learning does not stop when classroom activities end. The values gained through learning can be applied in daily activities. Intensive interaction between teachers and santri also makes it possible to provide guidance outside formal learning activities. The dayah environment can thus create an atmosphere that supports study habits and the practice of Islamic values.

Santri's motivation and discipline are another factor that determines the success of learning. Kitab kuning requires a continuous learning process. Santri need to re-read the material, memorize vocabulary, study Arabic grammatical rules, and practice reading texts. When santri are strongly motivated, difficulties in understanding texts can be faced better. Conversely, low motivation can make santri prone to boredom and less active in the learning process.(Sayyi & Fithriyah, 2024)

Although there are various supporting factors, kitab kuning learning also faces a number of obstacles. One of the main obstacles is differences in santri's basic abilities. Santri with different educational backgrounds and experience in learning Arabic naturally have different levels of understanding. In one class, there are santri who can read the text relatively fluently, while others still have difficulty determining vowel marks and understanding vocabulary. These differences can affect the pace of learning as a whole.

Difficulty with Arabic is the next obstacle. Kitab kuning generally has a fairly complex language structure and requires mastery of certain rules. Santri who have not mastered nahwu and sharaf will have difficulty determining the function of words and understanding the relationships between sentences. Kitab kuning learning therefore needs to be accompanied by systematic reinforcement of Arabic ability. Learning nahwu and sharaf should not be viewed as separate subjects but as instruments that help santri understand the kitab(Lbs et al., 2025).

Limited time is also a challenge in itself. The material in kitab kuning is extensive, while the educational activities at the dayah include various other religious and educational programs. Teachers need to set priorities for the material and manage time effectively. Delivering material too quickly can leave santri with a poor understanding of the kitab, while learning that is too slow can mean the material targets are not met. Learning planning is therefore needed that takes into account the difficulty of the material and the santri's abilities.

In facing these obstacles, the development of learning strategies needs to be carried out gradually. One step that can be taken is to map santri's abilities at the start of learning. This mapping can be used to determine reading ability, vocabulary mastery, and basic understanding of Arabic. Based on the mapping results, teachers can provide guidance suited to the needs of each ability group.

Sorogan practice can also be increased as a strategy for overcoming differences in santri's abilities. Through sorogan, teachers can give more individual attention. Santri who still have difficulty can receive additional guidance, while those with better abilities can be given more challenging material or exercises. This strategy can create learning that is more adaptive to differences in learners' abilities. The use of additional learning media can also be considered without discarding the traditional character of the dayah. Digital Arabic dictionaries, recordings of kitab readings, audiovisual materials, and electronic reference sources can be used as supporting tools. The use of technology is not intended to replace the role of the teacher but to help santri study independently outside learning hours. The use of technology also needs to be adjusted to need and remain directed toward scholarly sources that can be held accountable. (Ansyah et al., 2020)

Accordingly, the supporting factors and obstacles in kitab kuning learning show that the success of the educational process depends not only on the learning method but also on the environment, teacher competence, santri's character, and the management of learning. Strategy development needs to be carried out while preserving the identity of dayah education. The bandongan and sorogan traditions can remain the main foundation, while dialogical approaches, ability mapping, individual practice, and the use of supporting media can be used to strengthen the effectiveness of learning. Through such development, kitab kuning learning at Dayah Mini Alue Naga can continue to preserve the Islamic scholarly tradition while responding to santri's needs in the context of contemporary education. (Murtafiah, 2021)

CONCLUSION

Kitab kuning learning at Dayah Mini Alue Naga, Banda Aceh, is carried out using learning strategies rooted in the dayah educational tradition, chiefly bandongan and sorogan, reinforced with lectures, question and answer, Arabic language explanation, and reading practice. Bandongan is used to deliver material to groups of santri, while sorogan gives teachers room to guide and evaluate the individual abilities of santri. Teachers play an important role in the success of learning, not only as deliverers of material but also as guides, correctors, motivators, and role models. Learning is directed so that santri are able to read, translate, understand, and explain the content of kitab kuning. Supporting factors include teacher competence, the dayah environment, the availability of kitab, and santri's motivation and discipline. The main obstacles, meanwhile, relate to differences in santri's basic abilities, the complexity of the Arabic language, and limited learning time. Therefore, kitab kuning learning strategies need to be developed continuously through mapping santri's abilities, increasing individual practice, strengthening nahwu and sharaf, and using learning media proportionately. Such development is expected to strengthen the continuity of the dayah's scholarly tradition while improving the effectiveness of kitab kuning learning amid changes in contemporary Islamic education.

BIBLIOGRAHPY

- Ansyah, S., Ritonga, M., & Alrasi, F. (2020). Sistem Kaji Dudaak Sebagai Strategi Pembelajaran Maharah Al-Qira'ah Di Madrasah Batang Kabung. *Arabi: Journal of Arabic Studies*. <http://journal.imla.or.id/index.php/arabi/article/view/257>
- Dani, M. I. (2025). Strategi Kyai (Ustadz) dalam Meningkatkan Minat Santri Belajar Kitab Kuning di Pondok Pesantren. *Indonesian Journal of Research in Islamic Studies*. <https://ojs.aeducia.org/index.php/ijris/article/view/390>
- Fattah, H. H., Setiawan, E., & Sudrajat, A. (2026). Strategi Pembelajaran Kitab Safinatun Najah pada Siswa SMAN 7 Malang. *Vicratina: Jurnal Ilmiah* <https://jim.unisma.ac.id/index.php/fai/article/view/25073>

- Fauzi, M. M., Madihah, H., & Rahmi, A. (2025). Strategi Manajemen Pembelajaran Kitab Kuning dalam Menghadapi Tantangan di Era Modern (Studi Kasus di Pondok Pesantren Karamatul Aulia Liang Anggang). *Jurnal Education and ...* <https://journal.ipts.ac.id/index.php/ED/article/view/6992>
- Fikri, A. M., Hanafiah, H., & ... (2025). Manajemen pembelajaran kitab kuning dalam rangka membina karakter santri di pesantren. *Jurnal Educatio FKIP ...* <https://ejournal.unma.ac.id/index.php/educatio/article/view/12816>
- Ibrahim, M. M. (2025). Integrasi Metode Tradisional dan Modern Dalam Pembelajaran Kitab Kuning di Pesantren Fatihul Ulum Al Mahfudz Manggis Tanggul. In *IQRO: Journal of Islamic Education*.
- Ifendi, M. (2021). Metode Pembelajaran Kitab Kuning Di Pondok Pesantren Sunan Drajad Banjarwati Lamongan. In *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*. researchgate.net. https://www.researchgate.net/profile/Mahfud-Ifendi/publication/358057056_Metode_Pembelajaran_Kitab_Kuning_Di_Pondok_Pesantren_Sunan_Drajad_Banjarwati_Lamongan/links/628c5f9ac962e566ee84bb3e/Metode-Pembelajaran-Kitab-Kuning-Di-Pondok-Pesantren-Sunan-Drajad-Banjarwati-Lamongan.pdf
- Khairani, D., Salminawati, S., & ... (2025). Implementasi metode pendidikan Islam dalam pembelajaran kitab kuning di Pondok Pesantren NU Al Qomariah Galang. ... : *Jurnal Pendidikan Dan ...* <https://jurnalalkhairat.org/ojs/index.php/fikrotuna/article/view/1369>
- Lbs, N. S., Yusron, A., & Harahap, A. M. (2025). Pengaruh Strategi Pembina Ekstrakurikuler Kitab Kuning dalam Meningkatkan Prestasi Peserta Didik di Pesantren Musthafawiyah. *Jurnal Manajemen Dan ...* <https://journal.aripafi.or.id/index.php/jmpai/article/view/1090>
- Maahi, F. J. R. Al, Priarni, R., & Adibah, I. Z. (2026). Implementasi Metode Sorogan pada Pembelajaran Kitab Kuning di Pondok Pesantren Darul Quro'Gunung Pati Semarang. ... *Dan Pembelajaran Indonesia* ... <https://bimaberilmu.com/jurnal/index.php/jppi/article/view/4090>
- Mardiansyah, D., Supangat, S., & ... (2024). Pengembangan Kurikulum Pembelajaran Kitab Kuning: Strategi Transformatif Model Pondok Pesantren Nurul Huda Sukaraja. *Al-I'tibar: Jurnal ...* <https://journal.unuha.ac.id/index.php/JPIA/article/view/3579>
- Moleong, L. J. (2006). A. Metode Penelitian. *Bandung: PT RemajaRosdakarya*.
- Muflihah, D. (2024). Strategi Pembelajaran Kitab Safinatunnajah dengan Metode Eklektik yang Efektif Diniyah Pondok Pesantren An-Najah. *Jurnal Multidisiplin Ilmu Akademik*. <https://ejurnal.kampusakademik.co.id/index.php/jmia/article/view/1604>
- Murtafiah, N. H. (2021). Efektivitas Penerapan Metode Sorogan Kitab Al Jurumiyah Dalam Meningkatkan Kemampuan Membaca Kitab Kuning. *An Nida*. <http://journal.an-nur.ac.id/index.php/AND/article/view/75>
- Salam, M. Y., Suharmon, S., Shidqi, M. H., & ... (2025). Tradisi keilmuan pesantren melalui integrasi sorogan dan bandongan dalam pembelajaran kitab kuning di Sumatera Barat. *At-Tasyrih: Jurnal ...* <https://ejournal.unisbajambi.ac.id/index.php/attasyrih/article/view/336>
- Sayyi, A., & Fithriyah, I. (2024). Model Akselerasi Pembelajaran Kitab Kuning Melalui Metode Nubdzatul Bayan Di Pesantren Al-Majidiyah Pamekasan. *Proceedings of Annual ...* <https://proceedings.kopertais4.or.id/index.php/ancoms/article/view/638>
- Soendari, T. (2012). Metode penelitian deskriptif. In *Bandung, UPI. Stuss, Magdalena & Herdan*,

Agnieszka.

file.upi.edu.

[http://file.upi.edu/Direktori/FIP/JUR._PEND._LUAR_BIASA/195602141980032-TJUTJU_SOENDARI/Power_Point_Perkuliahan/Metode_PPKKh/Penelitian_Deskriptif.ppt_\[Compatibility_Mode\].pdf](http://file.upi.edu/Direktori/FIP/JUR._PEND._LUAR_BIASA/195602141980032-TJUTJU_SOENDARI/Power_Point_Perkuliahan/Metode_PPKKh/Penelitian_Deskriptif.ppt_[Compatibility_Mode].pdf)

Wafa, A. F., & Kuswandi, D. (2024). Turats sebagai strategi pembelajaran di lembaga pendidikan islam. In *HINEF: Jurnal Rumpun Ilmu* [pdfs.semanticscholar.org. https://pdfs.semanticscholar.org/8b46/02361bc1b88791eac9cbdd20bbe5b33d8844.pdf](https://pdfs.semanticscholar.org/8b46/02361bc1b88791eac9cbdd20bbe5b33d8844.pdf)

Wijaya, M., & Hasanah, N. (2019). Implementasi Pembelajaran Kitab Kuning Melalui Model Pembelajaran Flipped Classroom. *Murobbi: Jurnal Ilmu Pendidikan.* <https://jurnal.iaibafa.ac.id/index.php/murobbi/article/view/170>

Yanti, G. E., Arsyah, F., & Trisno, B. (2026). PENERAPAN STRATEGI PEMBELAJARAN INTERAKTIF DALAM PEMBELAJARAN KITAB KUNING DI PONDOK PESANTREN DARUSSALAM PINAGAR PASAMAN *Didaktik: Jurnal Ilmiah* <http://journal.stkipsubang.ac.id/index.php/didaktik/article/view/13319>

Yulianti, N., Aziz, I., & Hayati, R. M. (2024). Penerapan Metode Sorogan dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri Pondok Pesantren Wali Songo (Study Kasus Kelas Ula Tsalis B Putri). *Berkala Ilmiah Pendidikan.* <http://journal.kurasinstitute.com/index.php/bip/article/view/882>

Yusuf, Y. S., & Ali, N. (2025). Strategi pembelajaran integratif di pesantren dengan menggabungkan tradisi dan modernitas. *Journal of Islamic Education Studies.* <https://ojs.uid.ac.id/index.php/JIES/article/view/1164>

Zuhdi, A. M., Sa'dullah, A., & Wiyono, D. F. (2026). STRATEGI METODE SOROGAN DALAM PEMBELAJARAN KITAB KUNING DI PONDOK PESANTREN PPAI DARUN NAJAH NGIJO KARANGPLOSO. *Vicratina: Jurnal Ilmiah* <https://jim.unisma.ac.id/index.php/fai/article/view/32286>