

## **THE EFFECTIVENESS OF YELLOW BOOK-BASED LEARNING IN THE DEVELOPMENT OF QUR'AN HADITH MATERIAL FOR PAI STUDY PROGRAM STUDENTS**

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### **Abstract**

This paper aims to measure how effective the kitab kuning is in learning the Qur'an Hadith Development course. The research targets are the Islamic Religious Education students at the State Islamic University of Maulana Malik Ibrahim Malang. The research method uses a quantitative approach and field research using the Google Forms platform to take student responses as research objects. The data findings were then processed using a Likert scale calculation using SPSS and Microsoft Excel to analyze and reduce the findings using descriptive analysis. The results from the data show that 61.54% strongly agree, 34.62% agree, and 3.85% do not agree with kitab kuning-based learning. Field findings related to university academic system data and validator interviews show a positive response. Then, at the end of the final exam, it shows that 98% of students get 90-95 points, then learning the Qur'an Hadith using the kitab kuning has high effectiveness.

**Keywords:** Effectiveness, Learning of the Kitab Kuning, Qur'an and Hadith

### **Abstrak**

Tulisan ini bertujuan untuk mengukur seberapa efektif pembelajaran berbasis kitab kuning dalam pembelajaran mata kuliah Pengembangan Hadits Al-Qur'an. Sasaran penelitian adalah mahasiswa Pendidikan Agama Islam Universitas Islam Negeri Maulana Malik Ibrahim Malang. Metode penelitian menggunakan pendekatan kuantitatif dan penelitian lapangan dengan menggunakan *platform Google Forms* untuk mengambil respon mahasiswa sebagai objek penelitian. Data temuan kemudian diolah menggunakan perhitungan skala Likert dengan menggunakan SPSS dan Microsoft Excel untuk menganalisis dan mereduksi temuan menggunakan analisis deskriptif. Hasil pendataan menunjukkan bahwa 61,54% sangat setuju, 34,62% setuju, dan 3,85% tidak setuju dengan pembelajaran berbasis kitab kuning. Temuan lapangan terkait data sistem akademik universitas dan wawancara validator menunjukkan respon yang positif. Kemudian pada akhir ujian akhir menunjukkan bahwa 98% siswa mendapatkan poin 90-95, maka pembelajaran Al-Qur'an Hadits menggunakan kitab kuning memiliki keefektifan yang tinggi.

**Kata kunci:** Efektivitas, Pembelajaran berbasis kitab kuning, Qur'an Hadits

### **Introduction**

State Islamic University Maulana Malik Ibrahim of Malang pupils are familiar with Pesantren-based learning, specifically learning at Ma'had Sunan Ampel Al-Aly. Therefore, it can be said that all students at Maulana Malik Ibrahim State Islamic University Malang are students, as they are at least fortified in ma'had for a minimum of one year with diverse learnings ranging from the Qur'an to the yellow book.

The mahasantri consists of Islamic Religious Education Study Program students. In addition, it was observed that the majority of active PAI study program students in the odd semester of the 2021/2022 academic year were graduates of Islamic boarding institutions. It was documented that 504 of the 847 PAI students were graduates of Islamic boarding

institutions, while 579 were graduates of Madrasah Aliyah (Siakad, 2022). With so many students and madrasah graduates, it is anticipated that PAI study programs will have valuable assets, namely Yellow Book readers and prospective da'is. The large number of pesantren and madrasah graduates leads to the assumption that the majority of PAI students can read the yellow book accurately, so in the Qur'an Hadith Material Development course, the Arabic tafsir book is explained to the students. However, in online conditions, optimal control of student comprehension of the material delivered by lecturers is not possible, so intensive data mining is required to determine how effective the presentation of material to PAI students using the yellow book or Arabic literature is.

Despite the fact that the majority of PAI students have attended an Islamic boarding school, it is undeniable that the row-input of PAI students is extremely diverse; 268 PAI students are not madrasah graduates (Siakad, 2022). This is a challenge for instituting learning using the yellow book as a source of discussion, as students who did not attend madrasah or pesantren are likely to struggle with reading and comprehending the yellow book.

Several studies have been conducted to explain learning in pesantren, but the majority of research participants are not college-level students. In their study, Riyati et al. (Riyati, Alfa, & Musthofa, 2020) stated that the yellow book was taught so that students could comprehend the knowledge derived from the original book, so as to avoid a misunderstanding of a lesson. In her research, (Ainina, 2013) concluded that PAI learning using the yellow book is highly effective, as demonstrated by positive learning outcomes. In addition, (Mutmainnah, 2017) indicated in her research that the study of the yellow book at the As'adiyah Sengkang Islamic boarding school continues to be conducted effectively using a variety of delivery methods. However, its implementation in terms of study is evaluated so that students' comprehension can be assessed (Uthman, 2021).

Based on the context of the study, it is deemed essential to investigate how effective the Yellow Book is in enhancing students' comprehension of the Qur'an Hadith Material Development course for PAI UIN Maulana Malik Ibrahim Malang students, so that students gain a thorough understanding of the material and its provenance from reliable sources and authenticity.

## **Method**

This research was written using a quantitative approach, based on questionnaires containing questions to explore data, while respondents were students of the PAI study program, followed by field research at Maulana Malik Ibrahim State Islamic University Malang by taking student responses and interviews to explore information related to yellow book-based learning in the implementation of Qur'an Hadith material (Sugiyono, 2010).

In collecting data on students of the Islamic education study program at Maulana Malik Ibrahim State Islamic University Malang, the author uses a questionnaire on Google Form so that respondents can provide valid data as needed in research. The validity of the data obtained from respondents is a crucial aspect of producing high-quality, useful research. The questions in the questionnaire centered on the outcomes obtained by students in response to the use of the yellow book in understanding the Qur'an Hadith material development course, in the form of affirmative and disagreeing responses, as well as providing reasons for respondents to be selected using closed answers. The indicators are founded on the communicative learning process, positive student activities and responses, and achievement of yellow book-based learning results in the Qur'an Hadith Development course. For primary data sources are students of the Islamic religious education study program, while secondary data sources include books, scientific journals, and relevant research, among others.

In processing the data results, the author employs three steps: The transformation of data obtained in the field is then subjected to data reduction, simplification, and analysis using SPSS and Microsoft Excel applications. Relevant and valid data are then selected. 2) Presentation of data that is used as a reference for drawing conclusions and actions. (3) Drawing conclusions to draw conclusions from the data presented in the literature review, which is the final stage of data analysis used after data reduction and data presentation (Sugiyono, 2010).

## **Result and Discussion**

Islamic boarding schools are educational institutions that emphasize Islamic religious education lessons, particularly on the Qur'an and the yellow book; in this instance, Ma'had Sunan Ampel Al-Aly is the pesantren education-based education at Maulana Malik Ibrahim State Islamic University Malang. Ma'had is the starting point for the study of turats, and most religious curricula use the Yellow Book as a study resource in lectures. In addition to aiding in the study of religious courses in the Islamic religious education study program, the purpose of Ma'had is to produce students who are experts in the field of Islamic religious sciences.

The existence of lecturers in the Qur'an Hadith material development course is crucial as a driver of the teaching and learning process, which has a direct impact on the success of teaching students in terms of aspects of thinking and implementing learning based on the yellow book as the baboon book (primary reference). Lecturers emphasize textual and literal comprehension that students must master; this is carried out intensively individually during the presentation process; objectives are formulated based on concrete teaching materials and are relevant to classical literature; and there is an opportunity for direct question-and-answer (active participation) in order to increase student comprehension and knowledge.

The ability to read Arabic script without harakat is a prerequisite for utilizing the yellow book to facilitate the learning process. Several indicators serve as benchmarks for students' capacity to read the yellow book, including the following:

- a) Accuracy in mentarchy or mentarchib is predicated on the rules of nahwiyah or shorfiyah, which are reading rules for the yellow book, as in amtsilati (Hakim, 2003).
- b) Comprehension of the text's content, the purpose of reading activities, is not only the process of reading the text in writing, but also the process of comprehending the meaning of the text in the yellow book, comprehending the implied or express meaning or ideas and ideas desired by the mushanif of the book. Students are expected to comprehend the science of tools or principles. Based on the yellow book, nahwu shorof is the fundamental capital in the learning process.
- c) Being able to express the content of the text, students are considered to be able to read correctly and correctly when they can express the contents of the rules in the yellow book in their own language, as this goes hand in hand with the ideal situation in which students can interpret and explain the reading content of the yellow book. To determine the extent to which students comprehend and master what they read and can retell what they have read, such as retelling from the Sirah nabawiya. Through this method, students will acquire extensive knowledge.

It was discovered that the factors that affect students' ability to read the yellow book, known as Internal Factors, are related to the students' own interests and abilities. According to Sholih Abdul Aziz (1979), interest is a disposition (tendency) toward the source of action. When a person has a strong interest in what he does for a living, he is inherently motivated to focus on that which piques his curiosity. If correlated with the learning process, when students feel that learning is important and meaningful to them, they will try to focus all their attention

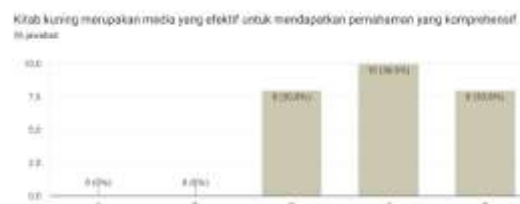
on things related to learning activities and be happy to do so, indicating that interest in learning has an effect on activities that maintain their interest in learning.

First, the desire or intention of a student is one of the determinants of student success in learning; second, the ability to read books well; third, the evaluation of learning by every educator who teaches about the book being studied; and fourth, the conditions of the learning environment, such as book infrastructure, language labs, and other supporting devices, must be considered.

Moreover, External Factors, specifically environmental factors, where humans are interdependent. A small number of students who do not understand Javanese will have difficulty exploring and comprehending the teacher's explanations if he or she uses Javanese to explain the meaning of the yellow book during the learning process.

Students must comprehend nushush in Jughawjyah, harfiyah, and tarkibiyah, according to the author's field research. Before presenting, each student is required to locate a peer or senior mentor/tutor who is considered capable of guiding comprehension of the assigned book. Second, the contextual approach emphasizes the Tafsir Al-Qur'an books examined in lectures, paper preparation, manuscript research, and other forms of scientific writing. Third, with a naqdiyah (critical) approach, in increasing deep understanding, every student is required to see the turats of previous classical works, for example, the work of the Mujtahid imams with Muqobalatu al-Kutubal-Qodimah wa al-Mu'shirah (Preparation of Classical Books and Contemporary References), this is based on field findings in the yellow book-based learning process at UIN Maulana Malik Ibrahim Malang.

Students are anticipated to be able to implement the three approaches utilized in the yellow book-based learning process in their everyday lives. At the stage of determining the students' responses to the yellow book-based learning process, questions revealing students' attitudes and opinions will be provided, and data will be collected through Google forms and analyzed with Likert scales. Various reduced questions will reveal a variety of positive responses, including:



In addition to interviews with lecturers of Qur'an Hadith development courses as validators and students, the justification of the yellow book-based learning process in learning Qur'an Hadith Development courses can be demonstrated to be effective due to the increase in comprehensive student understanding, as demonstrated by the data presented above. It demonstrates the compatibility between positive answers based on the questions posed. In addition, researchers conducted queries and answers with a sample of students (sampling) for data collection; these students responded positively to the yellow book-based learning process in the development of Qur'anic Hadith materials.

### The Yellow Book Learning Method

Numerous Muslim figures, including Ibn Al-Haitham, Al-Mawardi, Ibn Sina, and Al-Ghazali, composed their works in the form of the Yellow Book (Shobirin, Darmawan, & Darmawan, 2019). The Yellow Book is regarded as the primary resource for comprehending Islamic Studies. A person who can comprehend the Yellow Book is regarded as a representative of devout individuals, full of religiosity, and a resource for social life issues. Vice versa (Dahlan, 2018).

In Islamic higher education institutions, the study of the yellow book is still regarded as a wonderful tradition. The Yellow Book has always been an authoritative source, and Muslim thinkers continue to study it today. In its development, the Yellow Book research employs not only Arabic as its primary reference, but also regional languages and Indonesia's national language (Thoha, 2019).

According to Azyumardi Azra (Dahlan, 2018), *Kitab Kuning* is a religious book written in Arabic, Malay, Javanese, or other Indonesian regional languages by Middle Eastern scholars as well as Indonesian scholars. As for Ali Yafie in the Middle East, the Yellow Book is known as *al-kutub al-qadimah* rather than *al-kutub al-ashriyah*, and the variety of *al-kutub al-qadimah* that circulates in Islamic boarding schools is limited (Dahlan, 2018).

The expert's explanation demonstrates that the Yellow Book is one of the works that can be used in universities as a teaching resource in conjunction with specific methods. Despite the fact that the Yellow Book is technically challenging to comprehend for the average person, it is believed that learning it can contribute to a deeper understanding of science. Several yellow book-based learning methodologies are utilized in *pesantren*, as noted by Baharuddin (2014) and Nurjanah (2018). The following are the instructional methods:

- a) The Tahfidz (memorization) method, also known as the *mahfuzhat* method, is used in *pesantren* (Ali, 2020). The method of memorization is generally applied to subjects that are *nadham* (poetry) in order to make it easier, and is generally restricted to the science of Arabic principles. However, some prose texts (*natsar*) are also used as rote teaching material in the rote teaching system.
- b) *Hiwar/Deliberation* method, is a method conducted through conversations between two or more individuals on a topic with questions and answers or deliberation to find answers and accomplish objectives (Pito, 2019). In the world of *pesantren*, language proficiency is prioritized as a means of communication; in *salafiyah pesantren*, *hiwar* is synonymous with reflection. In such a view, this method is virtually identical to the dissection techniques commonly used in Islamic boarding institutions.
- c) The method of *Bahtsul Masa'il*, known as the *mudzakarah* method, which is a scientific gathering to discuss *diniyah* issues including worship, *qidah*, and other religious issues. The *Bahtsul Masa'il* procedure of problem formulation, analysis, and resolution that stimulates memory, mental, and psychological perspectives to manage knowledge in problem-solving. A *Mushahih* (*Kyai/formulator*) will allow students to express their ideas and actively partake in discussions. (Hayati & Sukiman, 2020).
- d) The *Fathul Polar* method is frequently assigned to senior students in Islamic boarding schools as a reading practice (especially for classics). As a method, *Fathul Kutub* intends to assess the students' ability to read the yellow book, particularly after they have effectively completed the Arabic rules course. In other terms, *Fathul Kutub* is the color of achievement in the science of Arabic rules for students. (Dewi, 2016).

As a learning resource, the materials presented in the Qur'an Hadith Material Development Course necessitate references to the relevant Tafsir or Sharh hadith. The explanation employs the Book of Tafsir Munir and some hadith from the Sharh Kitab. In addition to the discussion technique, the *Bandongan* method is used in *pesantren* to teach the yellow book during the learning process. The lecturer explained the material by referencing and explicating Tafsir Munir to explain the interpretation of Qur'anic and Hadith verses.

The 16-volume Tafsir Munir, compiled by Shaykh Wahbah az-Zuhaili, contains extensive interpretations of Qur'anic verses, ranging from vocabulary to plausibility (correlation between verses and letters), with the main content focusing on various aspects

(religion, worship, muamalah, morals, etc.) in accordance with the theme of each verse. The source of interpretation in tafsir al-Munir utilizes muqaranah (fusion) between tafsir bi al-Matsur and tafsir bi al-Ra'yi and employs clear rhetoric, namely contemporary language skills that have been comprehended by readers (Permana, 2022). In addition, Tafsir Munir was chosen to explain the material in the Qur'an Hadith Material Development course because this tafsir has several advantages, including the use of language that is readily understood by students and students in the twenty-first century.

The process of learning involves lecturers reading, translating, and explaining the Qur'anic Verses by displaying Tafsir Munir and explaining it according to the explanation in the book, then students listening, listening, and recording what is conveyed. This learning mechanism is identical to that of pesantren. However, presentation and discussion methods predominate more in each lecture because they are more acquainted to students and universities for enhancing student thought. The response of students enrolled in the Qur'an Hadith Material Development course was that the yellow book must be used to elucidate the material in order for the understanding of Qur'an interpretation to be accepted correctly and comprehensively. This method was supported by 61.54 percent Strongly Agree, 34 percent Agree, and 3.85 percent Disagree.

### **Learning Techniques for Qur'an Hadith Material Development**

Two combinations of learning methods are employed, namely the discussion method and the bandongan method adapted from the typical pesantren learning method. As for this discussion method, lecturers divided the materials that students would discuss at the first meeting. Students are then required to form groups of four to five members to discuss the assigned material. The discussion includes the limitations of the material, the references to be used, and the allocation of duties between individuals. After discussing the material, students are instructed to complete assignments in the form of papers, which are then delivered in accordance with the lecturer's Semester Learning Design.

Students are permitted to utilize references in the form of books, journal articles, and scientific studies. To expand their scientific resources, however, lecturers recommend extracting as many references to Qur'anic exegesis and Sharh Hadith from Arabic books as possible. E-Learning is used to verify the writing systematics and similarity of submitted papers against the Turnitin platform. If the rate of plagiarism exceeds 20%, the paper will be returned to the student for revision. The following assignment provides students with the opportunity to present and discuss their work with the audience. The lecturer explained the material with references to tafsir and syarh hadith texts, in addition to using the bandongan method in the discussion. Students record pertinent materials. This bandongan method is deemed effective enough to supplement and improve the study of material presented at previous meetings.

In addition, during the evaluation phase of the learning process of the Development of Qur'an Hadith Meter, students are given written tests in the form of descriptions to solve problems, analyze the text of the Qur'an Hadith, and draw conclusions from a text (Asrul, Ananda, & Rosnita, 2015). On the basis of satisfactory test scores, 55 students from two classes received UTS scores of 100 points as many as 16 students, 96 points as many as 15 students, 92 points as many as 14 students, 88 points as many as 3 students, 80 points as many as 1 student, and the remaining students received scores below 80 points.

In the Final Semester Examination for the Qur'an Hadith Material Development course, 54 students received between 90 and 95 points, and one student did not pass because he or she did not take the exam. This indicates an effective learning process based on indicators of competency achievement contained in each semester's programming.

### **The Effectiveness of Using the Yellow Book as a Learning Media**

Effectiveness of the Yellow Book's Application At first glimpse, almost nobody questions the benefits of learning with the yellow book in light of the preceding description of its meaning. Due to the fact that the yellow book has been primarily used as a teaching resource in Islamic boarding schools, particularly since its inception, it has also been used to deepen scientific treasures in the field of religion (Yusri, 2019). Even today, the yellow book is taught in pesantren, particularly in Salafiyah (traditional) pesantren (Yusri, 2019).

The role of the yellow book in teaching and learning as a medium (Riyati et al., 2020). The term media is derived from the Latin word *medius*, which signifies intermediary or introduction (Hasan, Milawati, Darodjat, and Khairani, 2010). There are at least two well-known methods for studying the yellow book in a pesantren: the *wetonan* or *bondongan* method, and the *sorogan* method (Sufa, 2017). As with other subjects, Islamic residential schools may use lectures, discussions, *halaqoh*, and question-and-answer sessions to teach the yellow book (Syafi'i, 2020).

This instructional approach facilitates the transfer of knowledge to students. The effectiveness of using the yellow book in the context of pesantren cannot be questioned. However, if we measure its efficacy at the university level, the results may not necessarily translate to the pesantren setting. Pesantren as a place to learn the yellow book is classified as non-formal education based on its path (Darlis, 2017). Higher education is considered formal education. The difficulty of using the yellow book as a learning tool in higher education is this disparity in educational pathways. The curriculum of formal education is predetermined and centralized, whereas the curriculum of non-formal education is based on the interests of the students (Haerullah & Elihami, 2020). Due to these differences, research is warranted so that the efficacy of the yellow book as a learning medium in the context of pesantren versus higher education can be determined.

Study of the Yellow Book, Maulana Malik Ibrahim State Islamic University Malang Allah is the reason why the Maulana Malik Ibrahim State Islamic University in Malang considers its students successful if they have a broad knowledge base, keen eyesight, an intelligent intellect, a tender heart, and a noble spirit. In order to make this a reality, the existence of *Ma'had* is capable of resonating in the realization of scientific-religious Islamic Higher Education institutions and enhancing the formation of intellectual-professional graduates. Thus, the existence of *Ma'had* in the community of Islamic Higher Education is a necessity that will become an essential pillar of the academic structure (*Ma'had Al-Jami'ah*, n.d.).

The existence of *Ma'had* has paved the way for students on this campus to study the yellow book. *Ma'had* UIN Malang offers programs that are fundamental to the study of the yellow book, such as *Ta'lim Afkar*, which meets every Monday and Wednesday evening. The goal of *Ta'lim Afkar*'s activities to study the books of *fiqh* and *Sufism* is to equip students with the knowledge of how to believe in Allah SWT through the discipline of *tawhid*. In addition, there is a Scientific *Ma'had Halaqah* Activity Development Unit that can enhance UIN Maulana Malik Ibrahim Malang students' understanding of Islam (*Ma'had Al-Jami'ah*, n.d.).

In addition to learning in *Ma'had*, yellow book learning is also conducted in the Islamic Religious Education study program, specifically in the third semester's required *Qira'atul Kutub* course. After completing this course, it is anticipated that all PAI students will be able to read the yellow book, *bald* book, or those who do not hope and interpret it (*mentarkib*). PAI Study Program participants are included among the students. In addition, active students in the odd semester of the academic year 2021/2022 are dominated by graduates of Islamic boarding institutions. It was documented that 504 of the 847 PAI students were graduates of Islamic boarding institutions, while 579 were graduates of *Madrasah Aliyah* (Siakad, 2022).

The PAI Study Program was the first department to pave the way for the establishment of UIN Malang. The PAI UIN Malang Study Program, which was established in 1961 and will continue until 2023, has guided students to become scholars who contribute to society, nation, and state for the past 62 years. ("Brief History - S1 Islamic Religious Education," no date). The Qur'an Hadith Material Development course is the primary course (core course) in the Islamic Religious Education (PAI) curriculum. Its primary function is to identify, analyze, comprehend, and formulate the vision, mission, actions, characteristics, opportunities, and challenges based on the requirements and guidance of the Qur'an and Al-Hadith; therefore, lecturers must be authoritative and possess competence (pedagogical, personality, social, and professional) because this course emphasizes value internalization over knowledge transfer (Fattah, 2022).

Concentrating on (intellectual, emotional, and spiritual intelligence). Thematic presentation of lecture material is supported by explorative (exploration, tracing), confirmative (confirmation), and comparative (comparison, ratio) learning techniques. The verses and hadiths studied pertain to the principles of creed, worship, and commendable morals, which can be used as a reference to formulate vision, mission, actions, characteristics, opportunities, and life challenges for humans, particularly PAI students as prospective teachers of Islamic Religious Education (Fattah, 2022). The focus of the studies is on the content of verses and hadiths regarding beliefs (tawhid, rububiyyah and uluhiyyah), worship (ritual, spiritual), and social, and praiseworthy morals, as identified by the Qur'an as characteristics of ulul albab, al-mu'minin, al-muttaqun, 'ibadurrahman, al-muhsinin, al-salihun and so on (Fattah, 2022).

The PAI Study Program has attained numerous accomplishments, such as obtaining Accreditation A (superior) from the National Accreditation Board for Higher Education; obtaining International Standard ISO 9001:2015; and becoming the best Study Program in UIN Malang based on the results of the Quality Assurance Institute's assessment from 2017 to 2023 ("A Brief History - S1 Islamic Religious Education," n.d.). PAI Study Program continues to improve its quality and accomplishments in order to become an internationally renowned study program by developing institutions and academics through international accreditation programs and collaborating with international institutions in the fields of Islamic education and scientific advancement (Marno et al., 2020).

According to pupil data, 65.38 percent of respondents have attended pesantren and, of course, received yellow book instruction. 34.62% of the population have never attended a pesantren. This demonstrates the significance of the mahad program, which has been incorporated into lectures at Maulana Malik Ibrahim State Islamic University Malang, in facilitating the comprehension of courses that require tools for their comprehension, particularly religious courses.

## **Conclusion**

With a textual approach that emphasizes nushush in Jughawjyah, harfiyah, and tarkibiyah, then with a contextual approach that emphasizes the books of Tafsir Al-Qur'an and Hadith, then with a naqdiyah (critical) approach in learning, data on field findings and responses of PAI Study Program students, as well as interviews of teachers who explicitly teach yellow book-based learning who serve as validators.

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