

IMPLEMENTATION OF *IKTISYAF* METHOD FOR TEACHING THE *KITAB KUNING* AT THE *PESANTREN*

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Abstract, *The success of learning is influenced by the selection of appropriate learning methods. The kitab kuning is one of the main characteristics of learning in pesantren. Iktisyaf is one of the methods in learning the kitab kuning in pesantren. This research wanted to know the imlementation Iktisyaf Method in learning the yellow book at the Pesantren Puncak Darussalam. This type of research is qualitative with exploratory analysis. The main informants in this study were five participants consisting of pesantren leaders, school principals, teachers, and students. Face-to-face interviews were used to obtain data, and then data analyze using thematic analysis. The results of this study indicate five methods in implementating of the Iktisyaf method used in learning the yellow book, namely question and answer, tutorials or public lectures, direct instructions, repetition and memorization. Implementation of the iktisyaf method is also carried out by combining several methods. This research also recommends training and developing teachers or ustaz to better master and understand various yellow book learning methods. Because teachers are the main subject in the implementation of learning and teaching.*

Keywords: *Implementation; Iktisyaf; Teaching Method; Kitab Kuning.*

INTRODUCTION

Pesantren, especially the traditional pesantren (*salafiyah*) used *kitab kuning* as a main source in teaching and learning. *Kitab kuning* known as a classical Arabic textbook that uses Arabic writing printed out on yellow paper that is traditionally used in *pesantrens*⁴ to impart Qur'anic knowledge and content⁵. In English, the term literally means *yellow book*⁶. The text or content of *kitab kuning* was written in Arabic completely devoid of signs or symbols⁷. Without the presence of these signs and symbols, most students at the beginning of their study find it challenging to read or understand the *kitab kuning*, especially non-Arabic speakers and those who have no basic knowledge of Arabic. Due to its nature, particularly the way it was written in Arabic without *harakāt* (symbols or signs), students often take a long time to really master the *kitab kuning* in terms of reading and understanding its content⁸. To mastery *kitab*

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⁴ Zamakhsyari Dhofier, *Tradisi Pesantren Studi tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1982).

⁵ Martin van Bruinessen, *Kitab Kuning Pesantren dan Tarekat* (Bandung: Mizan, 1999).

⁶ Raihani, *Curriculum Construction in the Indonesian Pesantren* (German: Lambert Academic Publishing, 2009).

⁷ Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Millennium Baru* (Jakarta: Logos Wacana Ilmu, Cet keIV, 2002).

⁸ M Muhtar Mubarak, "Penerapan Metode Sorogan dalam memahami Kitab Kuning di Pondok Pesantren al Munawwir" (UIN Sunan Kalijaga Yogyakarta, 2012).

kuning in pesantren was important thing to be achieved. Based on this purpose, some methods in teaching *kitab kuning* implemented in pesantren.

The word *method* is derived from the Greek term “*metodos*”. It means a procedure or a way of doing something. In the Arabic language, method is called “*ṭarīqah*”, which means a way⁹. Method can be defined as a way to achieve a goal¹⁰. In the context of education, method means the way in which content and learning materials are presented to learners in order to achieve an academic goal. Arief, as cited in Ikhwannuddin, highlighted that the method chosen by teachers should be compatible with the subject matter being taught, and with students’ interest in the learning process as well¹¹. Therefore, a method could be implemented through different techniques depending on different condition in learning process. With the right choice of methods implemented through appropriate techniques, the teaching process would definitely determine success for the students¹².

Basically, there are numerous specific methods of learning the *kitab kuning* in *pesantrens*, namely the traditional method, direct method, and the discussion method. First, the traditional method can be described as a classical method which has been in use for a long time in teaching the *kitab kuning*. It means that the student learns the *kitab kuning* through acquaintance with the linguistic rules, memorizing them, and then applying them in reading and writing¹³. The teacher becomes the central figure in this process of teaching and learning. Furthermore, an important aspect of the traditional method is the emphasis on the oral transmission of knowledge. The traditional methods are *sorogan* and *bandongan* or *wetonan*, the explanations of which are given below.

Secondly, the direct method entails the teacher delivering academic content in a highly structured format, guiding learners’ activities, and maintaining a focus on academic achievement¹⁴. Simply, the teacher teaches the subject directly to the student through lectures and demonstration. In this method, the teacher tries to explain the difficult words and structures through various techniques: for instance, explaining the meanings, giving the synonyms or opposites to the words in context, or using another context. The teacher also spends a lot of time asking students questions related to the word as well as conducting exercises such as dictation, composition, and word structure with the students¹⁵. In teaching the *kitab kuning*, this method is intended to clarify the exact position of words in the text. The teacher points out to the textbook by explaining the name and the right sound of the text. The teacher explains the correct sound, position, structure and function of the word directly about the mentioned word.

Thirdly, the discussion method, as described by Killen, involves an orderly process of group interaction wherein students exchange ideas, listen to various viewpoints, express and

⁹ Abdul Wahab Rosyidi dan Mamlu'atul Ni'mah, *Memahami Konsep Dasar Pembelajaran Bahasa Arab* (Malang: UIN-Maliki Press, 2011).

¹⁰ M. Arifin, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 1996).

¹¹ Muhammad Arif Ikhwannuddin, “Meningkatkan Keterampilan Menulis Karangan Narasi Pada Siswa Kelas IVA SDN Wonosari 02 Semarang”, (Skripsi Pendidikan Guru Sekolah Dasar FKIP Unnes, 2013).

¹² Nur Cahyati, “Pembelajaran Kitab Kuning di Kelas I'dady Pondok Pesantren Al-Luqmaniyah Yogyakarta (Studi Komparasi Efektifitas Metode Bandongan dengan Metode Sorogan)”, (Skripsi UIN Sunan Kalijaga, 2012).

¹³ Raihani, *Curriculum Construction*.

¹⁴ R. Killen, *Effective Teaching Strategies: Lessons from Research and Practices (5th ed.)* (Australia: Cengage Learning Australia, 2009).

¹⁵ T.J. Lasley, et.al., *Instructional Models: Strategies for Teaching in Diverse Society* (Singapore: Wadsworth Thomson Learning Singapore, 2002).

explore their own views, apply their knowledge, and reflect on their attitudes and values¹⁶. This method encourages the effectiveness of the teaching process based on the learner-centred teaching methods. As a result, the interaction among students will occur harmonically to share the ideas and views of each other. In the process of teaching and learning the *kitab kuning*, discussion is needed and it is important for the development of student's capability and knowledge. The discussion will help students with less understanding of the lesson to understand more. Also, the discussion develops students' cognitive functioning, critical thinking skills and moral values, and this method of sharing of ideas and views is very much advised for them¹⁷.

Iktisyaf is one of method utilized in teaching *kitab kuning*. The term *iktisyaf* is derived from Arabic word "*iktashafa*" or "*kashafa*" which means "discovery", and it is a new discovery method in learning the *kitab kuning*. Terminologically, the term *iktisyaf* can be defined as an accelerated method of teaching the *kitab kuning* to real beginners. So, the *iktisyaf* method can be defined as an Arabic grammar teaching methodology that consists of rapid, practical, and contemporary techniques for learning the *kitab kuning* for real beginners¹⁸. *Iktisyaf* contains a complete discussion and explanation of Arabic language rules, such as *nahw* (grammar) and *sharf* (phonology), which are very essential in learning the *kitab kuning*.

The *iktisyaf* method tries to modify and simplify the difficulty level of the Arabic literatures in accordance with students' comprehension ability. The method addresses the most basic knowledge to the most difficult ones about syntax and phonology, and is found to be suitable for beginners in learning the *kitab kuning*. In the *Iktisyaf* Method, the teacher serves only as a guide in students' learning and memorization of the materials of *iktisyaf*, and in its process, they gradually recall all the subjects. This method has similarity to discovery-based learning where the students guided by teachers to get more understanding to the matter or information during the learning. In this way, the students have to analyze the problems to find conclusion or insight given by the teacher¹⁹. *Iktisyaf ta'allum* method is an Arabic term of discovery learning. Therefore, basic noble in *Iktisyaf* method is "discovery", the students as an active individual to find main object in study. The teacher as a fasilitator and controller in teaching activities²⁰.

Since the understanding of Arabic grammar and morphology is central to student's ability to learn the *kitab kuning* well, teachers and stakeholders of *pesantrens* have struggled to find effective methods of teaching it. They have implemented different methods of learning the *kitab kuning*, for example, '*amthilatī*, *al-manhājī*, *ṭorīqoh al-manzilah* and *al-iktishāf*. These methods commonly discuss Arabic grammar and morphology, two language aspects that are essential to the study of the *kitab kuning*. These methods were devised to help *pesantren*

¹⁶ Killen, *Effective Teaching*.

¹⁷ R. D. Louisell, and J. Descamps, *Developing a Teaching Style Methods for Elementary School Teachers* (New York: Harper Collins Publishers, 1992).

¹⁸ Abdul Hannan Tibyan, *Iktisyaf* (Pamekasan: Puncak Darussalam, 2004).

¹⁹ Ida Ayu Made Trisna Dwi Jayanti, "The Use of Discovery Learning in Improving Students' Critical Thinking Ability (A Literature Review)" *The Art of Teaching English as a Foreign Language*, Vol. 1 No. 2 2021.

²⁰ Saidan Lubis, "Penerapan Discovery Learning dalam Mewujudkan Pembelajaran Efektif (Kajian Pelatihan Guru Mata Pelajaran Ushul Fikih Madrasah Aliyah Kejuruan di Balai Diklat Keagamaan Padang)". *Jurnal Andragogi*, Vol. 8, No. 1, Juni 2020.

students to learn the classical book in formal and non-formal ways²¹. The *iktisyaf* as an instructional method, reduces the total time students would naturally spend on deciphering the *kitab kuning*. It is suitable for beginners who have no background of the Arabic language. This method incorporates a complete discussion of Arabic grammar, embedded into the text of the *kitab kuning* itself, where the *fath al-qorib* book is used as a medium to explain each word related to the Arabic grammar in question. Amrollah described that need several years for the santri to mastering in reading *kitab kuning*, eventually some santri, with three years in education in pesantren, could not read *kitab kuning* well, so do to comprehend the content of it²². The *iktisyaf* works to accelerate the learning of the *kitab kuning* for beginners, and reduces the amount of time usually taken by students to understand and master the *kitab kuning* “*fath al-qorib*” book if they are focused on it²³.

The *iktisyaf* method is employed at the Puncak Darussalam *pesantren* in East Java, Indonesia as a solution to overcome students' difficulties in learning the *kitab kuning*. This method was developed in 2004 by KH. Abdul Hannan Tibyan, and is used in most *pesantrens* in Pamekasan, East Java. Presumably, this method is effective for teaching the *kitab kuning* as it enables students to directly detect the wrong and right parts of the *kitab kuning* text when reading it. According to Wahed, Iktisyaf Method could improve the ability of the santri in reading and comprehend *kitab kuning*²⁴. Amrollah in his thesis focused on curriculum based on Iktisyaf found three implementations of the curriculum: preparation, integration implementation, and motivation and the capability of the teacher is the main part determined in implementation of Iktisyaf curriculum.²⁵ M. Husnaini et. al. founds five techniques used by pesantren teachers to teach the *Kitab Kuning* through the iktisyaf method: question and answer, tutorials or public lectures, direct instruction, repetition, and memorization. These methods, factually, implemented integrated, not separated.²⁶

Although many studies have been carried out on the methods of teaching and learning the *kitab kuning*, the information on which method is effective is inconclusive. There is still insufficient evidence to indicate which methods work best for *pesantren* students of varying ability levels in learning the book. Since there has been no study conducted to examine the effectiveness of the *iktisyaf* techniques, there is a need for this study to be done. This study is to achieve the purpose of this research, which was to explore the effective techniques implemented by teachers in teaching the *kitab kuning* at the Puncak Darussalam *pesantren* in East Java, Indonesia.

RESEARCH METHOD

²¹ Abdul Hannan Tibyan, *Iktisyaf*.

²² Amrollah A., “Implementasi Kurikulum Pesantren Berbasis Iktisyaf dalam Meningkatkan Potensi Baca Kitab Kuning di Pondok Pesantren Puncak Darussalam Potoan Daya Palengaan Pamekasan” (Institut Agama Islam Negeri Madura, 2021).

²³ Abdul Hannan Tibyan, *Iktisyaf*.

²⁴ Wahed, “Efektifitas Cara Memahami Kitab Kuning Melalui Metode Iktisyaf di SMP Puncak Darussalam Potoan Daya Palengaan Pamekasan” (STAI Al-Kahirat, 2014).

²⁵ Amrollah A., “Implementasi Kurikulum”.

²⁶ M. Husnaini, Ahmad Syauqi Fuady, & Yusuf, “Techniques for Implementing the Iktisyaf Method in Teaching the Yellow Book at Pesantren Puncak Darussalam, East Java, Indonesia”, *Jurnal Pendidikan Agama Islam*, 20(1), 2023, 87–101. <https://doi.org/10.14421/jpai.v20i1.6798>

The main discussion in this research was implementation of Iktisyaf method for teaching the *kitab kuning* at the Puncak Darussalam *pesantren*, East Java, Indonesia. Indicators used to measure effective in teaching are: pupil's reaction, active involvement, and accuracy in answer some questions given by the teacher in the final part learning class²⁷. The research design in this study uses qualitative method with exploratory analysis. This research design suitable with the purpose of the research question. Exploratory analysis employed to get more comprehensive understanding and deep understanding regarded to the information from the participants. This research employed of five informants, consist of one person as *pesantren* principal, three teachers, and one headmaster, and students in the classroom. So, this research utilized purposive sampling, which mean informants selected based on appropriate characteristic as subject. According to Patton, purposive sampling is based on the assumption that the researcher willing to discover and get more understand also insight into phenomenon as mentioned in the research problems.²⁸

Interview employed as primary data collect method. The interviews were conducted one-one-one basis for about 15 to 30 minutes. Semi-structured, open-ended questions were used in the interview to gather rich information in the participants' own words. The interview questions were designed according to the main objective of this research: effective technique in teaching *kitab kuning*. The researcher analyzed the data and information manually with two steps. First step, the researcher transcribed and identified the same words that recurred in all of the participants' answers. Next one, the researcher identified the main ideas as emergent themes using thematic content analysis. This study also conducted an observation of how the *iktisyaf* method was implemented in the classroom. In the observation, the researcher played the role of a non-participant observer, taking down descriptive notes of the participants and accounts of particular events and activities that occurred in the classroom.

RESULT AND DISCUSSION

Five Methods in Implementing Iktisyaf Method

The expectations of teachers in teaching the *kitab kuning* were that the students would acquire a proper understanding of the book of Allah and Prophet Muhammad's hadith, and apply the teachings in their daily lives as good servants of Allah. These are also the fundamental aims of *pesantren* education established by the Indonesian Ministry of Religious Affairs. Fathullah indicated that *pesantren* education was developed and implemented to produce good students with a good understanding of and good attitude toward Islamic teaching and its application in daily life. Besides that, part of *pesantren* education was to educate students to be Muslim scholars with a deep understanding of Islamic teaching, for their own benefit as well as the Muslim community in general.²⁹

Furthermore, the students' intellectual, moral and spiritual qualities could be enhanced through the teachings of the *kitab kuning* in *pesantrens*. Izfanna indicated that *pesantren* education is not only aimed at equipping students' mind with information, but also at refining

²⁷ Edona Jahiu, "Teacher's Perspective and Practices on Effective Teaching Methods and Startegies at a Primary School in Prishtina", *Tarbiya: Journal of Education in Muslim Society* Vol. 8 No. 1 2021.

²⁸ M. Patton, *Qualitative Evaluation and Research Methods* (Beverly Hills, CA: Sage, 1990).

²⁹ Irwan Fathullah, "Penerapan Metode Amtsilati dalam Membaca Kitab Kuning di Pondok Pesantren Al-Hikam Malang" (Prodi Pendidikan Agama Islam, Fakultas Tarbiyah, UIN Maliki Malang, 2008).

their morals, nurturing their spirit, and preparing them for a life of sincerity and purity³⁰. These aims formed an integral part of the vision and mission of *pesantren* education itself. One thing was urgent to be mentioned are several methods to be considered according to achieve the vision of *pesantren*. Several methods determined to help the students understanding the *kitab kuning*, Iktisyaf Method as well. Table 1 presents a summary of the teaching method and steps employed by the Puncak Darussalam *pesantren* teachers in implementing the *iktisyaf* method for teaching the *kitab kuning*.

Table 1:
Summary of the Teaching Methods and Steps Employed in the Ikhtisyaf Method by the Pesantren Teachers

| Method | Steps |
|---------------------------------------|--|
| 1. Questioning | <ul style="list-style-type: none"> a. Teacher asks about the grammatical rules b. Teacher asks about the position of sentences c. Teacher asks questions about previous lessons or reviews it |
| 2. Tutorial or general lecture | <ul style="list-style-type: none"> a. Teacher guides between five to ten students b. Teacher reads the text of <i>kitab kuning</i> c. Teacher explains how to give a meaning d. Students listen and write down notes e. Students record the meaning in their book f. Students are encouraged to memorize the rules |
| 3. Direct Instruction | <ul style="list-style-type: none"> a. Teacher points to the textbook directly b. Teacher shows the way to read the sentences c. Teacher explains the position of each word d. Teacher explains the meaning e. Teacher differentiates the classification of sentences |
| 4. Repetition | <ul style="list-style-type: none"> a. Teacher repeats the reading of <i>kitab kuning</i> b. Teacher repeats the explanation of <i>kitab kuning</i> c. Teacher repeats the previous memorization of <i>iktisyaf</i> |
| 5. Memorization | <ul style="list-style-type: none"> a. Students memorize one chapter a day b. Students present their individual memorization c. Students perform <i>tasmi</i>^c in front of teacher d. Students repeat their memorization if they failed the first time |

Source: Data Analyze, 2023.

Based on the study's data analysis highlighted above, several methods employed by *pesantrens* teachers to teach the *kitab kuning*. These methods include questioning, tutorial or

³⁰ Duna Izfanna and Nik Ahmad Hisyam, "A Comprehensive Approach in Developing "Akhlaq": A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah". *Multicultural Education & Technology Journal*, v6 n2, 201, p77-86.

general lecture, direct instruction, repetition, and memorization. *Firstly*, questioning was used as a method by the Puncak Darussalam *pesantren* teachers to implement the *iktisyaf* method. As indicated by Informant 5, the success of the *iktisyaf* method depended so much on the proficiency of the teacher in asking questions. The questions covered aspects of Arabic grammar, namely *nahw* and *sharf*. The grammar and phonology must be understood properly by students to understand the *kitab kuning*. Besides that, the questions were about the previous lessons taught; they were asked to make sure the students remembered and comprehended the *kitab kuning*. As indicated the right choice and combination of method and technique would determine the success of learning. In this context, the teachers employed questioning to ensure a successful implementation of the *iktisyaf* method.³¹

Secondly, the tutorial or general lecture was the most common method employed by teachers in implementing the *iktisyaf* method. The tutorial technique was practically the giving of a general lecture in front of students in the classroom. At the *pesantren*, the general lecture was conducted in the *muşollā* (prayer house). It was indicated by Informant 5 that “the system of teaching via the *iktisyaf* is a tutorial system, so one tutor guides several students, from five to ten people, and then *iktisyaf* is translated into the Indonesian language”.

The finding indicated that four of the five teachers had employed the tutorial technique in the teaching and learning of the *kitab kuning*. It is assumed that the teacher had failed to distinguish between method and technique, where the tutorial or general lecture method was used as a teaching technique. The tutorial method, which was assumed to be predominant among the teachers in the Puncak Darussalam *pesantren*, was also known as *bandongan*. This is because the process of teaching centred on lecturing conducted by the *kyai* or *ustādz*. According to and Fahaddudin, *bandongan* is a collective method where a number of student study together under the guidance of a *kyai* or *ustādz*.³²

In the technique used to implement the tutorial method, the *kyai* or *ustādz* read and explained the contents of the *kitab kuning*, while the students listened and ascertained the meaning. The teacher, in this context, plays an important role to transmit knowledge to the students. The tutorial method relies on teachers’ creativity to manage the class activity. While the *kyai* or *ustādz* explains the *nahw* (grammar) and *sharf* (morphology), the students are expected to memorize the Arabic grammar in accordance with the chapter in the book of *iktisyaf*. The implementation of the *iktisyaf* method through the tutorial or general lecture method are as follows: First step one teacher is assigned to mentor a group of five to ten students. The process begins with the teacher reading the *kitab kuning* and subsequently elucidating the grammatical rules, encompassing both *nahw* and *sharf*. The teacher then proceeds to explain and guide the students in interpreting the meaning. During this phase, students actively listen to the teacher’s explanation. Subsequently, they transcribe the meaning into their own books, and finally, commit the rules to memory. This structured approach ensures a comprehensive understanding of the material and facilitates the successful application of the *iktisyaf* method.

³¹ Rama Cahyati, dan Bambang Subali, “The Differences of Analytical Thinking Skills on Biodiversity Material in Guided Inquiry Model with Conventional Class”, *JPPIPA*, 8(1), 2022, 32-38.

³² Muhammad Fahaddudin, “Pembelajaran Kitab Kuning Melalui Metode Tarjamah di Pondok Pesantren Al-Munawwir Yogyakarta” (UIN Sunan Kalijaga Yogyakarta, 2014).

The *third* method employed by the teachers was direct instruction. It was a familiar method among *pesantren* teachers where content is imparted directly in the teaching process. For example, the teacher directly pointed out the words whose positions they wanted to explain. Also the teacher followed the flow or structure of the chapter in the original *kitab kuning* to discuss the grammatical rules. If the chapter of the *kitab kuning* discusses *fi' il* (verbs) or *ma'ful bih* (objects), the teacher would explain *fi' il* (verbs) and *ma'ful bih* (objects) in the order that they come. The teacher would not follow the explanation from the grammar book (*kitāb nahw*) or (*kitāb sharf*). As indicated by Killen, direct instruction is important to maintain the focus of teaching on students' academic achievement³³. In fact, based on what was observed in the study, direct instruction was very effective in helping students to remember and understand the *kitab kuning* through the *iktisyaf* method. This is because the students were introduced directly to the main subject found in the original *kitab kuning*.

Moreover, direct instruction means the teacher instructs or points out the specific learning material. The teacher teaches the way to read the classical text, know the position of words, know the meaning of words, and know the classification of sentences. This technique is more effective than other methods employed by the teacher, because students could detect the meaning and position of words directly from the specific sentences being studied. Besides, this technique emphasizes more on practice than on theory whereby the student could practice the specific sentences directly.

Fourth, the Puncak Darussalam *pesantren* teachers employed repetition in implementing the *iktisyaf* method. Based on the data analysis, the teacher repeated the subject or content that the students did not understand properly. The teacher also repeated the various teaching subjects to make sure that students would not keep forgetting important points. Meanwhile, the students were encouraged to repeat or recall the subject/content via memorization. Based on the observation in the classroom, the teacher asked the students to recall their previous memorization individually. Each student presented his memorization face to face with the teacher to repeat the memorized content. According to Atmojo, repetition or *tikrār* helps students to remember the memorized content faster. Also, an effective way to memorize words is by rehearsing and repeating the words at least twice.³⁴

Lastly, based on the data analysis, the teachers employed memorization as a method to implement the *iktisyaf* method in teaching the *kitab kuning*. Although memorization is not regarded as a teaching method, the *pesantren* teachers used it as such. They used the memorization method in teaching the *kitab kuning* to implement the *iktisyaf* method. Memorization is very important in the process of learning the *kitab kuning*. According to Atmojo, the method of *hafadon* or memorization is a very effective method to improve students' understanding of a specific knowledge.³⁵ In this context, students were encouraged to memorize the contents of *iktisyaf* which provided discussions of Arabic language structures and morphology. Students must memorize one chapter each day, and it must be repeated if they fail to recite it fully and correctly in front of the teacher. The students were asked to recite the

³³ Killen, *Effective Teaching*.

³⁴ Arief Eko Priyo Atmojo, "Pesantren dalam Budaya Pendidikan", *Ibda'*, 12(2), 2014, 172-184. <https://doi.org/10.24090/ibda.v12i2.444>

³⁵ Arief Eko Priyo Atmojo, "Pesantren dalam Budaya Pendidikan".

book individually before the teacher and also listen to its reading by others. The content of *iktisyaf* has 63 chapters presented in two volumes, all of which must be memorized by students.

The Combination Method

It was clear that the *pesantren* teachers, in implementing the *iktisyaf* method, tried to combine multiple methods and make connections between them. Methods such as questioning and tutorial were used as teaching methods with different steps in their implementations. It can be concluded that the *iktisyaf* method could not run effectively unless it is implemented with and supported by the use of other instructional methods. As the researcher noted and observed that the teacher's use of memorization was supported by the method of questioning. It was employed by the teachers to monitor the students' memorization and to make sure that the subject was really understood properly by them. Therefore, the *pesantren's iktisyaf* method relied so much on the teachers' skillful mastery of questioning and their creativity in asking various questions to galvanize students' thinking. The varied questions should influence the interaction between teacher and students, rendering it an active process. Therefore, the teacher must be an expert in giving relevant questions on grammar, word positions, evidence giving (*dalil*), and so forth (interview with Informant 5). A good question can arouse the students' curiosity, stimulate their imaginations, and motivate them to search out new knowledge³⁶.

Teaching is an attempt to achieve a goal in teaching and learning circumstance. Teaching methods are very necessary in the process of transmitting knowledge, especially in the teaching and learning of the *kitab kuning*. Therefore, teachers must be trained to understand teaching methods. The success in teaching and learning in the classroom, affected by, one thing, implementation of some teaching methods by teacher, and the numerous methods could be applied by teachers in the process of teaching and learning. With the correct method, or combination method, students would develop and acquire the skills of writing, reading, and communication. The students are welcome to choose which skill they wish to develop as all of these skills are important for understanding the *kitab kuning*³⁷.

Suggestion in Implementing Iktisyaf Method

The study's findings suggest that the *iktisyaf* method can produce students who are competent in the *kitab kuning* in terms of reading and understanding its content, and writing it out. The *iktisyaf* basically is a textbook containing a simple discussion of Arabic grammar known as *nahw* and *sharf*. Both the *nahw* and the *sharf* were taken from *kitab naẓom al-ʿimrīṭī*, *al-fīyyah li ibn Mālik*, and *ʾamthilah al-taṣrīfīyyah*. Therefore, the *iktisyaf* is designed simply for novices who have no basic knowledge of the *kitab kuning*, but having a strong passion to learn it. So the *iktisyaf* should be understood and also mastered properly (as indicated in the interviews with Informants 1 and 2).

Well understanding in *kitab kuning* by the students is the main general in *Pesantren*. Therefore, to get more and more effective, some methods in teaching *kitab kuning*, need more guidance and suggestions. General methods of teaching that are commonly implemented in *pesantrens* are *sorogan* and *bandongan*. These are some suggestions to get more effectively in techniques for *sorogan* are as follows: *first*, teacher conducts face to face interaction with

³⁶ Allan C. Ornstein, Thomas J. Lasley, *Strategies for Effective Teaching* (UK: McGraw-Hill, 2004).

³⁷ Abdul Wahab Rosyidi dan Mamlu'atul Ni'mah, *Memahami Konsep Dasar*.

students. *Second*, teacher trains students' reading and writing intensively. The training must be on reading and writing Arabic letters. *Third*, teacher listens to student presentations and corrects errors. *Fourth*, teacher asks students to demonstrate their reading of *kitab kuning* individually in front of the audience. Individual readings before an audience are conducted to challenge students' mastery, confidence and skills. *Fifth*, teacher carries out a systematic assessment of students' performance. The assessment could be verbal or written.

For the *bandongan* method, the teacher may comprise the following steps: *first*, teacher asks student to review the subject before the teaching and learning session starts. *Second*, teacher explains the subject clearly for a few minutes. *Third*, teacher should talk less and should encourage students to do more by conducting a debate session or discussion. These activities could make students more active in the teaching and learning than just sitting, listening and receiving knowledge passively. *Fourth*, teacher asks some of the students to demonstrate or explain the subject, and then asks the others to check the errors made in the explanation.

For the questioning method, the following techniques may be employed: *first*, teacher assigns students in pairs or in groups to ask questions to each other. The questions must be related to the subject taught. *Second*, teacher transfers the questions to the students to be answered. This technique challenges the students and renders them more active. *Third*, teacher creates high-level and low-level questions to suit and improve the thinking ability of each student.

For the lecture or tutorial method, the proposed effective techniques are the same as those proposed for the *bandongan* method. This is because the tutorial or lecture method is known as *bandongan* in terms of classroom implementation and practice. However, to use direct instruction in teaching the *kitab kuning*, the following techniques are proposed: *first*, teacher introduces the proper spelling of a given Arabic word. *Second*, teacher demonstrates the correct reading of the *kitab kuning*. *Third*, teacher directly points out the words to be learned; and, fourth, teacher explains the grammatical aspects directly.

Next, to use the repetition method, the following techniques are proposed: *first*, teacher repeats every Arabic word for students to pick up, especially for beginner students who have no basic skills of the Arabic language. *Second*, teacher guides students' pronunciation and writing of Arabic words to help them achieve reading fluency and facilitate their memorization of the words. *Third*, teacher asks students to repeat the mispronunciations, and gives students an opportunity to correct their reading. *Fourth*, teacher asks students to repeat previous memorizations to make sure that students do not forget it. *Fifth*, teacher conducts sessions to repeat the content, which can be held before or after the teaching and learning process. *Sixth*, teacher maintains consistency in the content repetition process.

The proposed techniques for an effective conduct of memorization lessons in the learning of the *kitab kuning* are as follows: first, teacher reviews or recalls the text memorized in the previous lesson. This recall activity has a two-pronged purpose: *first* as a memory jogger that taps into students' memory of content, and second, as an enhancer of students' memorization of the content. *Second*, *Jama'î* or group memorization. Teacher starts to read the text followed by chorus reading by all of the students. The reading is repeated until each and every one of the students has committed the content to memory. *Third*, teacher reads the text again a number of times. The re-reading is done ten times or more until all students can visualize the content and remember the text read. *Fourth*, teacher asks students to do a *morôjah* or text

repetition. *Fifth*, teacher asks individual students to recite their memorization in the front of the class. The purpose is to know the progress and level of each student's memorization.

CONCLUSION

Some methods are utilized to implement the *iktisyaf* method in the teaching of the *kitab kuning*. The techniques employed by the Puncak Darussalam *pesantren* teachers to teach the *kitab kuning* were: questioning, tutorial or general lecture, direct instruction, repetition, and memorization. The methods are commonly integrated between each other. The research mentioned that in implementing the *iktisyaf* method, *pesantren* teachers combine multiple methods and techniques. This combination several methods considered as an approach to make connections between some methods in implementing *iktisyaf* method. The combination in the *iktisyaf* method in teaching *kitab kuning* work well in increasing the student competences. This research addressed and proposed some suggestion to make *kitab kuning* teaching by implementating *iktisyaf* method more effective. The main suggestion is teachers must be trained to understand and mastering several teaching methods. The result of the teaching, one thing, depends on the quality and comprehensive understading by the teacher in implementation and employed some method in the several learning situations.

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