

Integration of Arabic Language Learning and *Kitab Kuning*: Strategies and Methods in Improving the Quality of *Pesantren* in Indonesia

Mohammad Makinuddin¹, Friendis Syani Amrulloh², Muhammad A'inul Haq³,
Muhammad Alawy^{4*}

¹²³⁴Universitas Kiai Abdullah Faqih Gresik

e-mail : ¹kinudd@gmail.com, ²friendissyani@gmail.com, ³Ainulfelays77@gmail.com

⁴allaway07@gmail.com

Abstrak: This research is motivated by the challenges faced by Pesantrens (pesantren) in maintaining the relevance and quality of Arabic language learning as the key to understanding the *Kitab Kuning* (Classical Islamic Texts), which is the intellectual heritage of pesantren in Indonesia. The research aims to identify the models of integrating Arabic language learning and the *Kitab Kuning*, evaluate the strategies and methods used, and explore its impact on improving the quality of pesantren education. The study employs a qualitative approach with a phenomenological method, involving participatory observation and document analysis in several pesantren with different characteristics. Data were analyzed through phenomenological analysis techniques with source triangulation for validity. The results indicate three main integration models: traditional, modern, and integrative, which combine technological innovations and communicative approaches tailored to the pesantren context. Successful learning strategies combine the *sorogan*, *bandongan*, and *mubasyaroh* methods with digital media and contextual approaches that enhance motivation, holistic mastery of Arabic, and comprehension of the *Kitab Kuning*. This integration also contributes to shaping religious character, student learning independence, and strengthening the position of pesantren as adaptive educational institutions that maintain traditional values while preparing competent graduates ready to face modern challenges. These findings provide important contributions to the development of curriculum, teaching methods, and policies for Arabic language education in pesantren.

Keywords: Arabic Language; *Kitab Kuning*; Learning Integration; Pesantren.

INTRODUCTION

Pesantren education faces a major challenge in maintaining the relevance and quality of learning Arabic as the core of Islamic studies. Arabic is not only a means of communication, but also a window of understanding the authentic sources of religious knowledge, especially the *kitab kuning* which is the intellectual heritage of Pesantrens in Indonesia (Habibi 2019). In connection with this explanation, strengthening the integration between learning Arabic and *kitab kuning* is the main key in improving the quality of education in Pesantrens.

Kitab kuning is a term that refers to a collection of classic works by scholars in various fields of Islamic science written in Arabic without harakat (*arab gundul*)(Aliyah

2018). The study of *kitab kuning* in *Pesantrens* requires students to be proficient in reading, understanding, and interpreting Arabic-based texts; This ability is an indicator of the success of traditional and modern *Pesantren* education. On the other hand, the teaching of Arabic in *Pesantrens* continues to develop, from traditional methods to communicative approaches, to answer the needs of the times.

This research was conducted at the Mambaus Sholihin Gresik *Pesantren* and the Fathul Majid Modern Boarding School in Bojonegoro. The two *pesantren* were chosen because they represent two different *pesantren* education models, namely traditional and modern, thus allowing for a more comprehensive observation related to the integration of Arabic and *kitab kuning* learning in diverse contexts.

Some previous research shows that the teaching of Arabic in *Pesantren* has two main currents: mastery of the science of tools (*nahwu* and *sharaf*) to understand and read *kitab kuning* passively, and an active learning model to support oral communication (Amrullah and Maulidin 2024). Traditional *Pesantren* emphasize the ability to read classical texts, while modern *pesantren* seek to equip students with contextually active Arabic language skills (Syarifah and Juriana 2020). The integration of these two patterns through learning strategies and methods is the main challenge.

Effective Arabic learning strategies include creating a language environment, strengthening habit formation (practice and repetition), and utilizing relevant learning media. (Abdullah, Rahmi, and Walfajri 2020) Reforms such as the implementation of a conversation system, the use of *kitab kuning* as the main teaching material, and a problem-based learning approach through *bahsul masail* have resulted in an improvement in the quality of student learning in various *Pesantrens*. This strengthens the reason for the need for further research to formulate more optimal and contextual methods.

In designing integrated learning methods, the evaluation aspect also plays an important role. The evaluation not only measures the success of students in understanding and mastering Arabic and *kitab kuning*, but also assesses the application of knowledge in daily religious life in *Pesantrens*. Previous research has stated that the integrative model has a positive impact on learning motivation, academic quality, and student character.

The focus of this study on learning integration means a synergistic merger between Arabic teaching and the study of *kitab kuning* as an integrated unit to achieve the goals of *pesantren* education. *Kitab kuning* is a classic literature without *harakat* that teaches Arabic-based religious sciences, while strategies and methods concern various ways, approaches, and developments in learning Arabic in *Pesantrens*.

Although there have been many studies that have examined Arabic language learning or the study of *kitab kuning* separately, there is still very limited research that specifically discusses the integration pattern of the two in *Pesantrens*, especially related

to the innovation of contextual learning strategies and the implementation of integrative methods in various Pesantren models. Previous research has generally focused on aspects of linguistic competence or the ability to comprehend texts, but not many have explored in depth the direct impact of curriculum integration on the development of religious character and critical thinking skills of students in the era of globalization.

This research offers novelty by identifying, mapping, and evaluating the integration model of Arabic and the *kitab kuning* learning that is transformed in learning practices in Pesantrens. The focus of this research is on the analysis of the strategies and methods used, case studies on the types of pesantren with different backgrounds, and the study of the influence of their integration on the quality of education, religious moderation, and the development of the character of students in the context of contemporary challenges.

By taking into account the development of previous research and implementation in the field, this study aims to identify models of integration of Arabic and *kitab kuning* learning in Pesantrens, evaluate the strategies and methods used, and explore the impact on improving the quality of Pesantren education in Indonesia. This research is expected to make a significant contribution to the development of Arabic language education curriculum, teaching methods, and policies in the pesantren environment.

METHOD

This research uses a qualitative approach with phenomenological methods. This approach was chosen to explore the experiences and meanings experienced by the learners in the integration of Arabic and *kitab kuning* in Pesantrens, focusing on direct observation and document analysis as the main source of data (Moustakas 1994).

The respondents of this study consisted of students, teachers, and curriculum managers who were directly involved in learning, but experience data was collected through participatory observation and document analysis (Creswell and Poth 2016).

The research locations were conducted at the Mambaus Sholihin Gresik Pesantren and the Fathul Majid Bojonegoro Modern Boarding School, which represented two different pesantren models as a context of observation and data collection to comprehensively understand the integration of Arabic and *kitab kuning* learning.

Data was collected through interviews, participatory observation of the learning process in the classroom and pesantren activities, as well as document analysis in the form of syllabus, teaching modules, evaluation sheets, and student papers. The main instruments are phenomenological observation sheets and document analysis checklists designed to capture aspects of the learning experience and the meaning of curriculum integration.

The researcher conducted repeated observations with direct involvement in the pesantren environment to record learning activities, interaction and responses of students and teachers to the integration of Arabic and *kitab kuning*. All observation

results are recorded in detail and supported by visual documentation. Document analysis was carried out to obtain an overview of the textual meaning of teaching materials and learning evaluation.

Data were analyzed using phenomenological analysis techniques which included in-depth reading of observation notes and documents, identification of key experience themes, and preparation of holistic descriptions of integrative learning phenomena. The validity of the data is strengthened by triangulating sources and member-checking through discussions with sources related to the findings of observations (Lincoln 1985). Analisis data juga mencakup pengolahan hasil wawancara untuk mengekstrak tema dan makna esensial dari pengalaman para partisipan, sebagai bagian integral dari pemahaman fenomenologis.

Data analysis in the form of phenomenological reduction and search for essential themes based on observation results and documents. The researcher focuses on understanding the collective meaning and experience that appears directly from the learning process without interview intervention, with an emphasis on contextual and reflective descriptions (Van Manen 2016).

RESULTS AND DISCUSSION

Results

The following table summarizes the main findings of the research regarding the integration of Arabic and *kitab kuning* learning in *Pesantrens*. The results of interviews and observations support that this learning integration combines traditional and modern methods that complement each other so that it can improve the quality of learning in *Pesantrens*. Classroom observations showed that the *sorogan*, *bandongan*, and *mubasyaroh* methods were actively used interchangeably, while interviews with teachers and students emphasized that the use of digital media and project-based learning provided motivation and a more contextual and applicative learning experience.

The focus of the research includes three important aspects, namely the learning integration model applied, the learning strategies and methods used, and the impact of integration on the quality of *pesantren* education.

Aspects	Key Findings
Learning Integration Model	Traditional model (<i>sorogan</i> , <i>bandongan</i>), modern model (communicative approach), integrative model (a combination of both with technology and project learning)
Learning Strategies and Methods	<i>Sorogan</i> , <i>bandongan</i> , <i>mubasyaroh</i> , question and answer, group discussions, project-based learning, use of digital media

Impact on Education Quality	Improving Arabic language competence, understanding religion more contextually, strengthening the motivation, character, and quality of pesantren graduates
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The table explains that the results of the study identify three main models in the integration of Arabic and *kitab kuning* learning in Pesantrens. The traditional model emphasizes the *sorogan* and *bandongan* methods which focus on teaching Arabic tools such as *nahwu* and *shorof* intensively to understand the classical books without *harakat*. The modern model adopts a communicative approach that emphasizes the active use of Arabic in everyday contexts, including *mubasyaroh* methods and more varied teaching materials. Meanwhile, the integrative model combines traditional and modern elements with a balanced curriculum framework, as well as applying innovations such as project-based learning and the use of digital technology to support the understanding and mastery of Arabic and *kitab kuning* simultaneously.

The learning strategies found combine a variety of methods to support learning integration. The traditional *sorogan* and *bandongan* methods are still used, complemented by the *mubasyaroh* method for direct Arabic practice. Approaches such as interactive questions and answers and group discussions are used to strengthen students' understanding and activeness in the learning process. In addition, project-based learning provides opportunities for students to apply theory in real practice, while the use of digital media such as audio recordings and interactive learning platforms enriches the learning experience and increases student motivation.

This integration of learning has a positive impact on improving the quality of pesantren education. The Arabic language competence of students becomes more balanced between mastery of tools and active communication skills. Religious understanding has also become more in-depth and contextual, allowing students to relate theories from *kitab kuning* to real-life practices. The motivation to learn and character of students have been significantly strengthened, reflected in the discipline, ethics, and religious values that are embedded. In addition, the quality of pesantren graduates has increased, with applicative Arabic language skills and comprehensive mastery of religious science, so that they are able to compete at the national and international levels.

Discussion

Integration of Arabic and kitab kuning Learning in Pesantren

As the results of the study revealed, the integration model of learning Arabic and *kitab kuning* in Pesantrens is divided into several types that are rooted in the traditions and innovations of Pesantrens. The first model is a traditional model that emphasizes the intensive teaching of Arabic tools (*nahwu, sharaf*) to understand classical books without *harakat*, known as the *sorogan* and *bandongan* methods. In this model, *kitab kuning* is used as the main textual and in-depth study material.

The second model is a modern model that combines Arabic learning with communicative and contextual approaches, including direct methods (*mubasyaroh*) and the use of more varied teaching materials. Here, Arabic is not only a tool of understanding the book, but also as an active language that is developed in daily practice in *Pesantrens* through halaqah in Arabic language or environments.

The third model is an integrative model that combines traditional and modern aspects, with the organization of a curriculum that regulates the balanced division of time for learning *kitab kuning* and practical Arabic. This model applies innovations such as project-based learning and technology, such as multimedia and digital platforms to support the understanding of *kitab kuning* with communicative Arabic.

These three models show that learning integration is not monolithic, but adaptive according to the character of *Pesantrens*, teacher resources, and student needs. The development of this integrative curriculum is strengthened through collaboration between Arabic teachers and *kitab kuning* teachers as a coherent teaching team.

A similar finding was presented by a study that explained that modern and traditional *Pesantrens* are now developing an adaptive learning model that combines the diniyah curriculum (*kitab kuning*) with general education and digital technology. This innovation includes the use of blended learning, flipped classrooms, as well as the integration of social media and digital applications to support the learning of *kitab kuning* and Arabic without abandoning *pesantren* values such as sanad, adab, and the central role of teachers (Suhartini, Hidayat, and Basri 2024). It is also a study that explains that the teaching of the book of *kitab kuning* with an integrative approach aims to create a scientific environment to preserve Islamic traditions, improve the quality and quantity of students in reading *kitab kuning*, and prepare prospective leaders and scholars who are competent in the field of Islamic science (Daroini and Aisyi 2022).

The findings are also in line with a study that highlights the importance of integrating daily Arabic language learning with the *Pesantren* academic curriculum to facilitate students' adaptation to traditional and modern *kitab kuning* learning materials (Atika 2024). And studies that show that the implementation of curriculum management in learning *kitab kuning* in *Pesantrens* is carried out in an integrated manner. This approach allows students to actively explore scientific concepts, by combining old and new curriculum models. As a result, *pesantren* education can optimize learning outcomes while strengthening its identity as a unique and creative institution (Ihsan and Muali 2020).

This study found that the development of an integration model focuses on aligning learning objectives, teaching materials, methods, and evaluations so as to produce a complete and comprehensive learning system. This condition illustrates that integration is not limited to the adoption of a single method, but a synergy between traditional and modern aspects in *pesantren* education.

These models are also influenced by the socio-cultural context of pesantren and its vision in facing contemporary challenges such as the need to deepen religious knowledge and the ability to speak Arabic as an international language of Islam. Therefore, the integration model is a comprehensive reflection between tradition and innovation in pesantren education. These findings prove that pesantren are able to maintain the continuity of *kitab kuning* tradition while improving the quality of Arabic language mastery which is more applicable and communicative, providing added value to the overall quality of education.

Evaluate Strategies and Methods Used

The research identified several main strategies in the integration of Arabic and *kitab kuning* learning, such as the use of *sorogan*, *bandongan*, and *mubasyaroh* methods as the main approaches. This strategy is often combined with question-and-answer techniques (interactive dialogue), group discussions, and project-based learning to make learning more applicative.

In-depth evaluation shows that learning strategies that integrate traditional and modern methods such as hands-on learning and active communication are more effective in improving overall Arabic language mastery. This method combines strengthening the knowledge of tools and active communication, which is in accordance with the needs of current students.

The renewal of learning methods involving visual, audio, and digital technology media has also increased students' motivation and understanding of *kitab kuning* and Arabic. Examples are the use of audio recordings to practice pronunciation or the use of apps to read books interactively (Habib 2025).

The research also highlights the importance of contextual approaches and fieldwork-based learning that links learning materials with the daily activities of students in Pesantrens. In this way, the learning material is more lively and relevant for students.

Theoretical support for the effectiveness of this integrative learning strategy is also found in studies that affirm that the combination of traditional methods and digital technology can significantly improve Arabic learning outcomes by maintaining the traditional values of pesantren (Hindun, Humaidi, and Bakr 2024).

In terms of evaluation of learning outcomes, this integration model applies various types of formative and summative evaluations, including written and oral exams, as well as assessment of the ability to translate and apply the content of the book in religious activities. This evaluation helps teachers and caregivers of the pesantren map the development of students' abilities continuously (Ja'far 2025).

The study is in line with research findings that reveal three main aspects of Arabic language education management in Pesantrens: careful curriculum and program planning, implementation that is aligned with educational goals, and a thorough evaluation of students and teachers (Fakhiroh and Hikmah 2023). Also findings show that

traditional *pesantren* maintain classical methods such as *sorogan* and *bandongan*, while modern *pesantren* adopt an integrative approach that combines Islamic traditions with contemporary learning technologies and methods. These two models have succeeded in maintaining the relevance of *kitab kuning* in shaping the character of students through strong spiritual and ethical values, while making *pesantren* an educational institution that is adaptive to global challenges (Rasyid et al. 2024).

The collaborative strategy between Arabic and *kitab kuning* teachers is also a key factor in the success of the learning integration method. This collaboration ensures synchronization between language materials and the content of *kitab kuning* which is used as a learning object. Integrative learning strategies and methods have proven to be able to answer the demands of improving the quality of learning Arabic and *kitab kuning* while equipping students with applicable and comprehensive language skills.

Impact on Improving the Quality of Pesantren Education in Indonesia

The integration of Arabic and *kitab kuning* learning has a positive impact on improving the quality of *Pesantren* education as a whole, both in terms of academic aspects and educational character. Students show an improvement in Arabic language competence that is more balanced between tool science and communication skills.

This integration also has an impact on improving deeper and contextual understanding of religion. Students are able to relate the theory of *kitab kuning* to the practice of religious life in real life, which gives rise to the quality of holistic education. The improvement in quality can also be seen from the strengthening of students' learning motivation which is getting higher because learning becomes more interesting, communicative, and relevant to the needs of the times. This has an impact on the perseverance and discipline of students in studying consistently.

This integration produces students with Arabic language competencies that are balanced between mastery of tools (*nahwu, sharaf*) and active communication skills. It is easier for students to understand classical texts and are able to relate the theory of *kitab kuning* to the practice of religious life in real terms, so that the quality of education becomes more holistic and contextual (Mustafidin et al. 2024). Learning *kitab kuning* not only deepens religious understanding, but also forms the religious character, discipline, and motivation of students. Values such as *tawadhu'*, honesty, responsibility, and social ethics are firmly embedded through this integration. Learning *kitab kuning* not only deepens religious understanding, but also shapes the religious character, discipline, and learning motivation of students. Values such as *tawadhu'*, honesty, responsibility, and social ethics are firmly embedded through this integration (Yusuf and Imawan 2020).

The integration of Arabic and *kitab kuning* learning not only enriches the cognitive aspects of students, but also expands their critical and analytical abilities in understanding the contemporary social and cultural context. An interdisciplinary approach to learning in *pesantren* supports the development of skills, such as critical

thinking, collaboration and effective communication (Daulay, Siregar, and Panggabean 2024). In addition, this integration strengthens the role of pesantren as an educational institution that maintains scientific traditions while responding to the dynamics of modernization with adaptive and innovative learning strategies (Budi 2025).

The application of the integrative model proves that pesantren can adapt to national and international educational standards, including widely recognized Arabic language competency certification. This helps the pesantren in improving the reputation and competitiveness of graduates. This integration also has a social impact related to strengthening the role of pesantren as a center for Islamic education and cultural development in the community. Students who graduate from Pesantrens are able to become agents of change in spreading moderate and progressive Islamic knowledge and values. Improving the quality of education from the integration of learning also supports the sustainability of pesantren as educational institutions that are adaptive to social and technological changes without abandoning their traditional roots.

CONCLUSION

This study shows that the integration of Arabic and *kitab kuning* learning in pesantren adopts three main models: traditional, modern, and integrative that combine both with technological innovation and communicative approaches. This integration model is adaptive referring to the characteristics of the pesantren, teacher resources, and student needs, and is supported by effective collaboration between Arabic teachers *kitab kuning* teachers. The learning strategy combines the *sorogan*, *bandongan*, and *mubasyaroh* methods with digital media and contextual approaches that increase the motivation and understanding of students. As a result, this integration not only improves Arabic language mastery and holistic understanding of the book, but also forms the religious character and learning independence of students. In addition, the integration strengthens the position of pesantren as an educational institution that is able to adapt to the development of the times without sacrificing traditional values, while preparing graduates who are competent, critical, and play a role in modern society.

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