

The reading-guiding-muraja'ah method as a learning strategy for yellow books in islamic boarding schools in south west aceh

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ABSTRACT

This study analyzes the application of the (Read, Guide, Muraja'ah) Method in the learning of yellow books in Islamic boarding schools in the Southwest Aceh region as a response to the weakening of students' Arabic language skills, increasing dependence on translated books, and the challenges of modernization that affect the quality of classical text comprehension. Through the Read stage to train phonetic accuracy, the Guidance stage to provide correction and conceptual understanding, and the Muraja'ah stage to strengthen memory, this method is considered capable of improving reading accuracy, understanding of meaning, motivation, and discipline of students. A qualitative descriptive approach is used to explore the learning process in depth. The validation results show that aspects of all three methods are in the "very feasible" category, although this study is limited by the variation in student abilities and the time limit for muraja'ah. This study is based on classical Islamic boarding school studies and international pedagogical theories such as scaffolding and guided learning for the effectiveness of the Method. And the findings also confirm the relevance of the Method in bridging classical scientific traditions with the needs of Islamic boarding school learning in the modern era.

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Introduction

The yellow books, or al-kutub al-qadimah, are classic works by Islamic scholars written in traditional Arabic and possessing characteristics distinct from modern Arabic literature (Adib, 2021). As a cultural and intellectual heritage of Islam, the yellow books hold a central position in shaping the Islamic scholarly tradition, particularly within Islamic boarding schools (pesantren). Since the early days of Islamic education, the transmission of knowledge has taken place through two major models: the classical model and the contemporary model. The classical model is characterized by the existence of Islamic boarding schools, traditional madrasas, and mosque halaqahs, which emphasize the importance of sanad (chain of transmission), adab (ethnicity), and intense interaction between teachers and students. Mastering the yellow books through the sorogan, bandongan, and talaqqi methods is not merely a process of understanding the text but also a process of inheriting the values, discipline, and methodologies of the scholars' thinking.

Meanwhile, contemporary educational models have developed in response to the waves of modernization and globalization. This approach integrates scientific methodology, 21st-century pedagogy, and the use of digital technology, offering learning efficiency and flexibility (Ardiansyah et al., 2025). However, these reforms are often considered insufficiently nuanced for the spiritual dimension, scientific sensitivity, and continuity of the scientific chain of transmission that have long been the foundation of traditional Islamic education. Thus, the dynamics of modern Islamic

education place Islamic boarding schools (pesantren) in a strategic position to maintain classical traditions while responding to the demands of modern progress.

The continuity of the yellow book tradition is evident not only in its physical characteristics—such as the yellowish color of the paper, as noted by Azyumardi Azra—but also in its function as a medium for transmitting the thoughts of Islamic scholars across generations (Ii & Kuning, n.d.). In the context of Islamic boarding schools (pesantren) in Indonesia, including dayah in Aceh, yellow books remain the primary reference for learning and determine the legitimacy of scholarship (Ifendi, 2021). However, social developments and technological advances also present new challenges. The decline in students' interest in reading Arabic texts, weakening linguistic abilities, and increasing reliance on translated books are increasingly being highlighted (Haqiqy, 2023). This shift indicates a potential break in the chain of classical scientific methodology, which has previously only been understood through the original text.

Furthermore, the character of traditional dayah institutions needs to be clarified to avoid confusion with modern Islamic boarding schools or integrated Islamic schools. Traditional dayah are rooted in a classical teaching system based on yellow books, emphasizing etiquette, and maintaining a pattern of personal interaction between teachers and students. Unlike modern pesantren, which integrate a general curriculum and contemporary learning strategies, traditional dayah more strongly maintain the methods and learning structures inherited from the ulama. Against this backdrop, a pedagogical need arises to find methods that remain in line with the pesantren's scholarly identity while simultaneously addressing contemporary challenges, particularly the weakening ability to read and understand Arabic texts.

Previous studies have extensively discussed the role of yellow books in the history of Islamic education, the transformation of Islamic boarding school (pesantren) pedagogy, and the dynamics of modernization within Islamic educational institutions. However, studies on learning strategies that systematically combine text reading, intensive guidance, and structured repetition are still relatively limited. Traditional methods such as sorogan and bandongan (religious study) have the advantage of fostering closeness between teachers and students, but often lack mechanisms for continuously reinforcing understanding. The dominant emphasis on reading and teacher explanations is insufficient to meet the needs of modern students, who have varying abilities and require a more structured approach.

It is in this context that the relevance of the BBM Method becomes crucial. This method—which includes the Reading, Guidance (or Bina), and Muraja'ah stages—offers a more systematic learning pattern. The Reading stage serves to train students' phonetic accuracy and precision in reading classical texts. The Guidance stage provides direct guidance from teachers to explain the language structure, meaning of the text, and the context of the scholars' thinking. Meanwhile, the Muraja'ah stage emphasizes the importance of structured repetition as a strategy to strengthen retention, stabilize understanding, and increase students' confidence in reading and interpreting the text. These three stages are not only in line with the principles of classical Islamic boarding school education but also align with modern pedagogical ideas such as guided learning and strengthening long-term memory.

From the perspective of Islamic educational methodology, the BBM Method has the potential to provide both theoretical and practical contributions. Theoretically, this method enriches discussions on the integration of classical and contemporary pedagogy through a learning framework that remains true to tradition but follows more structured instructional principles. Practically, this method addresses the needs of traditional Islamic boarding schools in Aceh, which continue to face a decline in the linguistic abilities of their students and the challenges of maintaining the tradition of studying the yellow texts. These challenges demonstrate that method renewal is not merely an option but a necessity to maintain the relevance of scholarly traditions in a changing era.

Thus, this introduction emphasizes that research on the BBM Method stems not only from practical needs in the field, but also fills a gap in the study of yellow book pedagogy, which requires a more structured, systematic, and adaptive learning approach to contemporary conditions. This

placement provides a strong argumentative foundation for further analysis of the effectiveness of the BBM Method in yellow book learning in traditional dayahs in the Southwest Aceh region.

Method

This study uses a qualitative approach with descriptive methods to deeply understand the implementation of the Read, Bina, and Muraja'ah method in the learning of yellow books in Islamic boarding schools in Southwest Aceh. This approach was chosen because it can explore pedagogical practices, teacher-student interactions, and contextual learning dynamics.

1. Sampling Strategy

Sampling was conducted using a purposive sampling technique based on certain criteria, namely Islamic boarding schools that:

- (1) still actively use yellow books as their primary learning resource,
- (2) have implemented or are beginning to implement the BBM Method, and
- (3) are willing to accept researchers for observations and interviews.

Based on these criteria, the study involved three Islamic boarding schools in the Southwest region of Aceh that are considered representative in implementing traditional, yellow-book-based learning methods: I. Dayah Safinatun Naja (Nagan Raya)

II. Dayah Serambi Mekkah (West Aceh)

III. Dayah Darul Abrar (Aceh Jaya)

2. Research Participants

The research participants consisted of:

- The author, as the primary actor in implementing the Read, Bina, and Muraja'ah method.
- Teachers/Tengku who teach yellow books using the Read, Bina, and Muraja'ah method.
- Students, especially those taking yellow book classes at the elementary and secondary levels.

In-depth interviews focused primarily on the author, as the primary implementer of the method. Interviews with teachers and students served to enrich perspectives on the effectiveness and challenges of learning.

3. Data Collection Techniques and Saturation

Data collection techniques included interviews, direct observation, and documentation. The data collection process was repeated until data saturation was reached, when the information obtained no longer yielded new themes or findings. Saturation was determined by comparing data from three Islamic boarding schools and ensuring that the implementation of the Baca, Bina, and Muraja'ah Method was consistently explained by teachers and students.

4. Observation Protocol

Observations were conducted directly during the yellow book learning sessions using the three stages of the Read, Bina, and Muraja'ah Method. The researcher recorded:

- (1) teacher-student interaction patterns,
- (2) how students recite the text during the Read stage,
- (3) the teacher's explanations during the Bina stage,
- (4) repetition activities during the Muraja'ah stage,
- (5) classroom dynamics and the use of supporting strategies such as sorogan, bandongan, and halaqah.

These observations were conducted to ensure that the analysis relied not only on self-reported participation but also on actual classroom practice.

5. Data Analysis Techniques

Data analysis followed the Miles and Huberman model, which includes (1) data reduction, (2) data presentation, and (3) drawing conclusions. Data validity was maintained through source triangulation (teachers, students, documents), technical triangulation (interviews, observation,

documentation), and member checking to ensure that the researcher's interpretations aligned with the information provided by the participants.

Results and Discussion

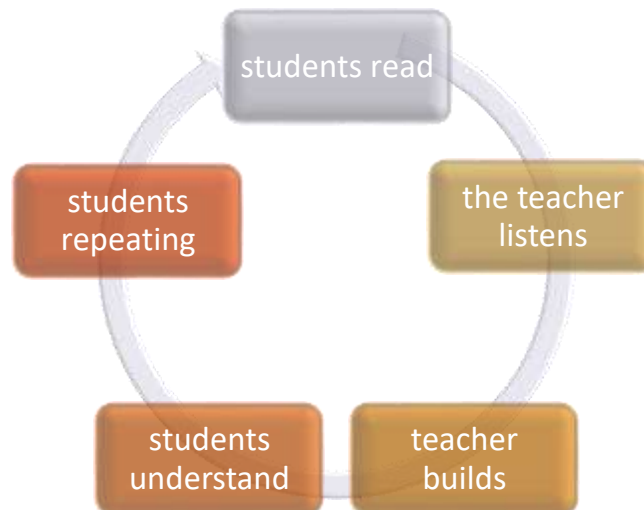
A . Description of the Implementation of the BBM Method

Islamic boarding schools (pesantren) are community-based Islamic educational institutions that provide religious or integrated education. Among Muslims, pesantren appear to be considered a model educational institution, possessing excellence both in terms of their scholarly tradition, considered a noble tradition, and in the transmission and internalization of Islamic morality. The existence of Islamic boarding schools in Indonesia has a significant impact on the surrounding communities. In terms of religious education, the influence of pesantren is undeniable. This is because, since their inception, pesantren have been dedicated to educating and disseminating Islamic teachings to the community through religious study groups, assemblies, and similar activities (Kasus et al., 2017).

In Islamic boarding schools, the yellow book is a source of knowledge in studying Islamic religious knowledge. The yellow book has become a term synonymous with Islamic boarding schools. This is because the yellow book is the main reference and one of the elements for Islamic boarding schools. In extreme language, an institution cannot be called an Islamic boarding school if it does not study the yellow book. This shows how close the relationship between Islamic boarding schools and the yellow book (Kuning, 1989). And the yellow book cannot be studied easily, because the yellow book is written in bare Arabic script (no harkat/baris). Therefore, studying the yellow book requires special methods in terms of studying it, such as: Sorongan, Bandongan and halaqah.

The importance of using methods in teaching lies in the fact that they are a component of the educational process. They are a tool for achieving goals supported by teaching aids, and they are a unified tool in an educational system (Adib, 2021). Methods are crucial in the learning process and are even a core part of the educational process. Methods serve as tools for achieving active learning. Each teacher has different methods in teaching students, sometimes they are successful in teaching with what is taught, sometimes on the contrary not all students are successful, because of what? All students have different characters, some can already read the yellow book, some even have not at all because of social conditions, there are some students who graduated from public schools, there are still students who are minimal because it is not as easy as the Qur'an which is read with its harakat, not the same as the yellow book which does not have harakat but has a formula to be able to read it (Asrida, 2024). Implementing the Baca Bina Muraja'ah method in Islamic boarding schools in the Southwest Aceh region demonstrates a shift in the teaching of yellow books, tailored to the students' reading needs. This method consists of three main stages: 1. Baca, 2. Bina, and 3. Muraja'ah. Each stage plays a role in fostering a deep understanding of the yellow books.

This method begins with the Reading stage, where students read the book using a specific rhythm (lagam). Reading is the skill of recognizing and understanding written text in the form of a sequence of graphic symbols and transforming them into meaningful speech in the form of silent comprehension or loud pronunciation (li & Membaca, 2007). This activity trains pronunciation and familiarizes students with Arabic in the yellow book. The Guidance stage is usually carried out by the Tengku by correcting, providing direction, and explaining the meaning of the book's contents conceptually, not just theoretically. The Muraja'ah stage is the repetition of theory by students. The Muraja'ah method plays a crucial and effective role in developing the ability to hone and memorize. This stage plays a role in conscious memorization and recall, enabling students to understand and remember over a long period of time (Jombang, 2025). The goal is to strengthen memorization and recall of the theory and evaluate the extent of students' understanding of the subject matter. The following is a pattern of the BBM method in terms of the learning process:



The definition of "Cognitive" comes from the word "Cognition," which is similar to "knowing." In a broad sense, cognition is the acquisition, organization, and use of knowledge. Cognitive learning theory prioritizes the learning process over the learning outcomes themselves (Rido Noviansyah et al., 2024). This cognitive theory essentially emphasizes the memory abilities of each student. Therefore, the weakness here is that it always assumes that students have the same memory abilities and are not differentiated, even though each person's memory capacity is different.

With the consistent and structured implementation of the BBM method, it can make a significant contribution to maintaining the scholarly traditions of the dayahs in Southwest Aceh. This method emphasizes not only theoretical mastery but also fosters independence, discipline, and a close relationship between students and their teachers, the main pillars of dayah education.

B. Related Teaching Strategies

To support the BBM method in teaching, the following classic Islamic boarding school learning strategies are used:

- Sorogan: The sorogan method is an individual learning method in which students read the scriptures directly in front of a teacher (kyai) and receive corrections and explanations of their reading and meaning (Edimizwar, 2023). This allows students to identify their errors and mistakes, correct them immediately, and prevent them from repeating them.
- Bandongan: The bandongan method is a learning method where each student works in groups and has the opportunity to discuss the material being taught (Wulandari & Rinaningsih, 2023). This makes students more active due to the increased interaction with other students. This allows ideas that may have been suppressed due to fear of the teacher/Tengku to be conveyed through other students.
- Halaqah: is a teaching and learning process carried out by the students of the teacher in question (Zaitun Hasmulyadi, 2020). This method is usually more personal and focused, similar to the sorongan method, which is carried out directly between the students and the teacher in question.
- Classical and Contemporary Models: Classical is a model that refers to the teacher's approach to learning, where the teacher acts as a source of information and guides the entire class together (Andiya et al., 2023). Meanwhile, contemporary is an activity carried out in a planned and systematic manner to develop the potential of students based on the principles of Islam today (Santosa, 2021). The theoretical comparison between the classical and contemporary models can be seen in Table 1. Table 1. Theoretical Comparison between the Classical and Contemporary Models (Ardiansyah et al., 2025)

Aspect	classic	Contemporary
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Focus	Text and there	Integration of Science and Technology
Method	Talaqqi, Halaq	Discussion and Technology
Teacher	Central figure	Facilitator
Evaluation	Observative	Systematic
mark	Depth	Creativity, Relevance

This relates to the BBM (Read, Bina, Muraja'ah) method, as the Read, Bina, Muraja'ah method aligns with serongan, where students read the book in front of the tengku and receive immediate correction and direction. The Bina stage is in line with the bandongan method, where the teacher explains the contents of the book to the students in groups. And finally, the muraja'ah stage, this stage is related to the halaqah method, which is repeating the material in small groups or individually to strengthen the students' memorization, understanding, and memory of the material.

The Baca–Bina–Murāja’ah method has a close relationship with classical and contemporary approaches in learning yellow books. From a classical perspective, Baca–Bina–Murāja’ah maintains the core of Islamic boarding school traditions such as sorogan and bandongan, because the Baca stage trains students to read the text directly in front of the teacher, the Bina stage provides guidance and correction like musyāfahah, while Murāja’ah continues the takrār culture in strengthening understanding. At the same time, Baca–Bina–Murāja’ah is also in line with contemporary educational principles that emphasize active, learner-centered, gradual (scaffolding) learning and use continuous assessment. The Reading stage encourages students to take an active role, Bina becomes a structured mentoring process, and Murāja’ah serves as a continuous evaluation that ensures competencies are truly achieved. Thus, Baca–Bina–Murāja’ah can be seen as a hybrid model that bridges the strengths of classical methods and the needs of modern learning, thus enabling students to understand texts more independently, systematically, and effectively without abandoning the uniqueness of Islamic boarding school traditions. These four methods contribute to the successful implementation of the Baca–Bina–Murāja’ah method in learning yellow books.

C. Advantages of the BBM Method

a. The advantages of the BBM method in learning yellow books include:

1. Improve students' memory and mastery of Arabic script through consistent and structured repetition (Muraja'ah). This aligns with the words of my teacher, Ustadz Abdullah Akib LC.

Namely: من تكرر فهو تكرر

“This means: whoever repeats something often will remember it. Therefore, it can be concluded that the Muraja'ah method is an important method in learning the yellow book to strengthen memory and develop a thorough mastery of the yellow book.”

2. The BBM method trains students' learning independence because at each stage, they are required to participate responsibly. This allows students to become independent in their learning and discipline.

3. This method strengthens the relationship between students and teachers intensively, both in terms of reading correction and in developing the meaning and context of the contents of the book.

Therefore, the BBM method is highly relevant for implementation in Islamic boarding schools, particularly in facing modern challenges without abandoning the traditions of classical Islamic scholarship. The BBM method not only strengthens students' understanding of the yellow books but also fosters character, discipline, and closeness between students and teachers.

b. The shortcomings of the Baca-Bina-Murāja'ah method in learning yellow books include:

Although effective in improving reading and comprehension skills, the Baca-Bina-Murāja'ah method also has several shortcomings in learning yellow books.

1. This method tends to take quite a long time because each stage—starting from reading the text, teacher guidance, to murāja'ah—must be done sequentially, so it is less efficient if the amount of material to be studied is large.
2. Success depends heavily on the teacher's competence in providing guidance and correcting reading; if the teacher is less thorough or inconsistent, the quality of the students' understanding can decrease.
3. This method has the potential to cause boredom among students because the process is repetitive, especially at the murāja'ah stage, so it requires high discipline.
4. Baca–Bina–Murāja'ah focuses more on reading skills and literal comprehension, so it does not fully develop high-level analytical skills such as textual criticism, thematic analysis, or inter-chapter integration required for deeper study of the yellow book. Furthermore, in large classes, the implementation of Baca–Bina–Murāja'ah is less than optimal because it is difficult for teachers to provide individual corrections evenly to all students. Thus, although useful, Baca–Bina–Murāja'ah still has limitations that need to be complemented by other approaches to make learning the yellow book more comprehensive.

D. Challenges and Obstacles

Several challenges have been encountered in implementing the Baca Bina Muraja'ah method. One of these is the limited time required to conduct Muraja'ah regularly, particularly given the busy schedules and activities at Islamic boarding schools. Furthermore, the disparity in abilities among students hinders the equitable learning process. Furthermore, the limited availability of modern learning aids also hinders optimal understanding of the yellow text.

The response from students and teachers to the BBM method was generally very positive. The majority found it highly relevant in helping them understand complex yellow books. Students felt the learning process was more focused, and they also felt more enthusiastic and confident in reading and understanding the contents of the yellow books.

By paying attention to and reviewing the results of observations and interviews with resource persons (students and teachers at Islamic boarding schools) supported by documentation data, a general description of the research results related to the BBM Method (Read, Bina, Muraja'ah): Yellow Book Learning Strategy in the Traditional Dayah Area of South West Aceh has been presented, which includes the stages of learning yellow books and yellow book learning methods in South West Aceh.

And here are the validation results from several Islamic boarding schools:

Validation results				
Focused aspects	Intial score	category	Score after revision	Category
Read	63,4%	worthy	89,8%	Very worthy
Build	80,2%	Very worthy	90,3%	Very worthy
Repeating	51,4%	worthy	89,8%	Very worthy

Based on the validation results conducted in several Islamic boarding schools, it can be concluded that the implementation of the Read, Bina, and Muraja'ah (BBM) method showed a significant increase in feasibility after the revision process. The Reading aspect, which was initially in the "Feasible" category, increased to "Very Feasible," and the Muraja'ah aspect also experienced a jump from "Feasible" to "Very Feasible." Meanwhile, the Bina aspect, which had been in the "Very Feasible" category from the beginning, also showed an increase in quality after the revision. These findings confirm that the improvements made to the BBM method have a positive impact on the effectiveness of yellow book learning in Islamic boarding schools. Thus, the BBM method is worthy

of continued development and implementation as a learning approach that is relevant, systematic, and adaptive to the needs of today's students.

Conclusion

This study shows that the Read, Bina, and Muraja'ah Methods provide a significant contribution to the learning of the yellow book in Islamic boarding schools in the Southwest Aceh region. The Read stage has been proven to help students improve their pronunciation accuracy and courage to read bare Arabic texts, the Bina stage strengthens understanding through direct guidance and conceptual explanations from the teacher, while the Muraja'ah stage plays a significant role in strengthening memory and consistency of mastery of the material. These three stages work complementary and form a pedagogical foundation that strengthens linguistic skills, learning independence, and student discipline in understanding the yellow book.

However, the effectiveness of the BBM method is not without contextual limitations identified during the research. Differences in students' basic abilities, differing institutional cultures across Islamic boarding schools, and teachers' consistency in implementing each stage of Reading, Bina, and Muraja'ah are factors that influence its optimal implementation. Furthermore, the qualitative research design and focus on the South West Aceh region mean that these results cannot be broadly generalized without considering the social, cultural, and pedagogical characteristics of each Islamic boarding school.

Based on these findings, several recommendations can be put forward. First, other Islamic boarding schools wishing to adopt the Baca, Bina, and Muraja'ah method are advised to provide special training for teachers so that each stage—Baca, Bina, and Muraja'ah—can be implemented consistently and continuously. Second, a more structured Muraja'ah schedule is needed to ensure optimal memorization and understanding. Third, to broaden the picture of the effectiveness of the Baca, Bina, and Muraja'ah method, further research can be conducted through quantitative evaluations of student learning outcomes, trials of the Baca, Bina, and Muraja'ah implementation in various Islamic boarding school models, or comparative studies with other, more structured yellow book learning methods. This approach is important so that the effectiveness of the BBM method can be tested more comprehensively and its relevance for Islamic boarding schools in various regions can be mapped more accurately.

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