



## The Strategy of Islamic Religious Teachers in Learning To Read The Students' Book with The *Al-Miftah Lil Ulum Sidogiri* Method

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### Abstract

*This study focused on: (1) How to plan the Al Miftah Lil Ulum Sidogiri Method in Learning to Read the Book of Santri at Madrasah Diniyah Syaichona Cholil Samarinda, (2) How to Implement the Al Miftah Lil Ulum Sidogiri Method in Learning to Read the Book of Santri at Madrasah Diniyah Syaichona Cholil Samarinda, (3) How to evaluate the Al Miftah Lil Ulum Sidogiri Method in Learning to Read the Book of Santri at Madrasah Diniyah Syaichona Cholil Samarinda. This study used a qualitative approach using the type of case study research. The data were collected by using interview techniques, field observations, and documentation. Furthermore, the data analysis techniques included (1) data reduction, (2) data display, (3) conclusions and verification. The results of this study the Al Miftah Lil Ulum Sidogiri Method in Learning to Read the Santri Book at Madrasah Diniyah Syaichona Cholil Samarinda, was carried out to find out the students' development and improvement in reading the yellow book (classic), and to find out what should be improved in the teaching and learning process.*

**Keywords:** Learning to Read the Book, Al Miftah Lil Ulum Sidogiri Method.

### Abstrak

Penelitian berfokus pada: (1) Bagaimana Perencanaan Metode Al Miftah Lil Ulum Sidogiri Dalam Pembelajaran Baca Kitab Santri di Madrasah Diniyah Syaichona Cholil Samarinda, (2) Bagaimana Pelaksanaan Metode Al Miftah Lil Ulum Sidogiri Dalam Pembelajaran Baca Kitab Santri di Madrasah Diniyah Syaichona Cholil Samarinda, (3) Bagaimana Evaluasi Metode Al Miftah Lil Ulum Sidogiri Dalam Pembelajaran Baca Kitab Santri di Madrasah Diniyah Syaichona Cholil Samarinda. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Pengumpulan data dilakukan dengan teknik wawancara, observasi lapangan, dan dokumentasi. Teknik analisis data meliputi (1) reduksi data, (2) display data, (3) mengambil kesimpulan dan verifikasi. Hasil penelitian menunjukkan bahwa, dalam pembelajaran baca kitab dengan menggunakan metode Al Miftah Lil Ulum Sidogiri di Madrasah Diniyah Syaichona Cholil Samarinda, dilakukan agar guru mengetahui perkembangan dan peningkatan santri dalam membaca kitab kuning (klasik), serta agar dapat mengetahui hal-hal yang harus diperbaiki dalam proses belajar mengajar pada pembelajaran baca kitab.

**Kata Kunci:** Pembelajaran Baca Kitab, Metode Al Miftah Lil Ulum Sidogiri

## INTRODUCTION

Education is crucial for human life because it is a way and procedure in forming a personality to achieve goals and objectives in life.<sup>1</sup> Muslims, who make up the largest population of Indonesia's population, yearn for their sons and daughters to one day grow and develop into adult human beings with Muslim personalities who believe and fear Allah SWT, are intelligent, skilled and capable, responsive and become citizens with good personalities. The presence of Islamic education and teaching institutions that carry the form of Madrasah Diniyah is expected to be the answer to the hopes of Muslims.<sup>2</sup>

One of the great traditions in Indonesia that still exists and is preserved and sacred is the tradition of teaching the Islamic Religion as it applies in Islamic boarding schools on the island of Java and similar institutions outside Java.<sup>3</sup> The main reason for the emergence of this pesantren is for them to maintain traditional Islamic values as contained in classic books written centuries ago and commonly known in Indonesia as the yellow book. With this, we can see the red thread that the pesantren has a tradition of teaching by teaching the yellow book, which is how to understand it with certain techniques.<sup>4</sup>

Islamic boarding schools that use traditional methods to organize learning systems individually or collectively, and focus on classical Arabic books are called salafiyah. Whereas Islamic boarding schools called *khalafiyah* are Islamic boarding schools that organize modern educational learning systems and activities such as formal education such as Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, or Vocational Madrasah Aliyah and formal schools such as elementary school level, junior high school level, school level general/higher or vocational middle school but still uses classical methods in their learning activities.<sup>5</sup>

Islamic boarding schools with a combined form are Islamic boarding schools whose forms are between Islamic boarding schools with the salafiyah form and the khalafiyah form which most of them consider themselves or claim to be Islamic boarding schools that tend to

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<sup>1</sup> Kabiru Aminu Garba dan Abubakar Yakubu, "Afterlife as Motivation for Later Life Education among Elderly Women: Evidence from Bauchi Emirate North-Eastern Nigeria," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (24 Juni 2022): 119–34, <https://doi.org/10.31538/tijie.v3i2.164>; Annie H. Sun dkk., "An Evaluation of the Communication at End-of-Life Education Program for Personal Support Workers in Long-Term Care," *Journal of Palliative Medicine* 25, no. 1 (Januari 2022): 89–96, <https://doi.org/10.1089/jpm.2021.0054>.

<sup>2</sup> Rika Sa'diyah, "The Influence of Religious Motivation and Students Learning Outcomes in Islamic Religious Education Towards Students Tolerance Attitude," *TARBIYA: Journal of Education in Muslim Society* 2, no. 1 (15 Juni 2015): 70–82, <https://doi.org/10.15408/tjems.v2i1.1672>.

<sup>3</sup> Martin van Bruinessen, *Kitab kuning, pesantren dan tarekat: Tradisi-tradisi Islam di Indonesia*, vol. 17 (Bandung: Mizan, 1995); Nurcholish Majid, *Bilik-bilik pesantren: sebuah potret perjalanan* (Jakarta: Paramadina, 1997).

<sup>4</sup> Mujahid Ansori, "Pengembangan Kurikulum Madrasah Di Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2020): 41–50, <https://doi.org/10.31538/munaddhomah.v1i1.32>; Muh Hafidz, "The Role of Pesantren in Guarding the Islamic Moderation," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 15, no. 1 (31 Mei 2021): 117–40, <https://doi.org/10.18326/infs13.v15i1.117-140>.

<sup>5</sup> Fakhruurrazi Fakhruurrazi dan Saliha Sebgag, "Methods of Learning Kitab Kuning for Beginners in Islamic Boarding School (Dayah)," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (25 Oktober 2020): 296–310, <https://doi.org/10.31538/nzh.v3i3.838>; Fachruddin Azmi, Yusuf Hadijaya, dan Ahmad Syah, "Management System of Sunnah Islamic Boarding School in Shaping Character of The Students," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (21 Maret 2022): 39–52, <https://doi.org/10.31538/ndh.v7i1.1955>; Muhammad Anas Ma'arif, Muhammad Mujtaba Mitra Zuana, dan Akhmad Sirojuddin, "Improving Islamic Self-Motivation for Professional Development (Study in Islamic Boarding Schools)," dalam *Supporting Modern Teaching in Islamic Schools* (Routledge, 2022).

the salafiyah form whose education is carried out in a classical and tiered way, although not with the name of a school or madrasah.<sup>6</sup> Likewise, khalafiyah Islamic boarding schools generally provide education in a classical way of endorsement, because the "endorsement" system is considered a distinctive form of Islamic boarding school educational institutions.<sup>7</sup>

The system adopted by pesantren is a recitation learning system carried out at home, surau and mosques, which are carried out separately or together. Santri (students in Islamic boarding schools) come to the teacher or ustadz/ustadzah who will lead learning activities by reciting several verses of the Qur'an or several verses in Arabic books and translating them into their respective regional languages depending on the area where the pesantren is located. the.<sup>8</sup> Islamic boarding schools on the island of Java, for example, usually use the Javanese language in their learning activities. In turn, the students will repeat and translate word for word what the teacher or ustadz teaches.<sup>9</sup> This learning system is called the sorogan system. The methods and systems in teaching in Islamic boarding schools are the weton or bandongan system. In the weton or bandongan method, the santri listen to the teacher or ustadz read, translate, interpret and often review Arabic from advanced books for a group of senior santri who are known by an educator or ustadz who can understand these books. Groups of students who fall into a special category are called seminar group classes (deliberative).<sup>10</sup>

With the development and rapid growth and changing times and the increasing number of students, this is a challenge for the administrators of Islamic boarding schools to think and act more creatively and innovatively in their learning systems.<sup>11</sup> Because if Islamic boarding school educational institutions still adhere to the classical method, while the number of students is large and the demands of the times are increasingly complex, then Islamic boarding school educational institutions will require quite a long time to make students capable of mastering and understanding lessons, especially in understanding and mastering

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<sup>6</sup> Muhamad Arif dan Sulistianah Sulistianah, "Problems in 2013 Curriculum Implementation for Classroom Teachers in Madrasah Ibtidaiyah," *Al Ibtida: Jurnal Pendidikan Guru MI* 6, no. 1 (30 Juni 2019): 110–23, <https://doi.org/10.24235/al.ibtida.snj.v6i1.3916>; Bahroin Budiya, "Manajemen Pengelolaan Kelas Masa Pandemi Di SD Ta'miriyah Surabaya," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (29 Mei 2021): 50–54, <https://doi.org/10.54069/attadrib.v4i1.129>.

<sup>7</sup> Laily Hafidzah, "Textbooks of Islamic Education in Indonesia's Traditional Pesantren: The Use of Al-Zarnuji's Ta'lim Al-Muta'allim Tariq at-Ta'alum and Hasyim Asy'ari's Adab Al-'Alim Wa Al-Muta'Alim," *Al-Albab* 3, no. 2 (1 Desember 2014), <https://doi.org/10.24260/alalbab.v3i2.239>.

<sup>8</sup> Martin Bruinessen, "Pesantren and kitab kuning: Continuity and change in a tradition of religious learning," 1994; Sri Wahyuni dan Rustam Ibrahim, "Pemaknaan Jawa Pegon Dalam Memahami Kitab Kuning Di Pesantren," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 17, no. 1 (1 Desember 2017): 4–21, <https://doi.org/10.32699/mq.v17i1.920>.

<sup>9</sup> Moh Afif, "Penerapan Metode Sorogan Dalam Meningkatkan Baca Kitab Di Pondok Pesantren Tarbiyatun Nasyi'in: Artikel," *KABILAH: Journal of Social Community* 4, no. 2 (3 Desember 2019): 34–43, <https://doi.org/10.35127/kbl.v4i2.3592>.

<sup>10</sup> Mizanul Hasanah, "The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (25 Juli 2021): 139–56, <https://doi.org/10.31538/tijie.v2i2.43>.

<sup>11</sup> Muhammad Anas Maarif, Muhammad Husnur Rofiq, dan Nur Silva Nabila, "Pendidikan Pesantren Berbasis Multiple Intellegences (Kecerdasan Majemuk)," *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2020): 1–19, <https://doi.org/10.31538/tijie.v1i1.1>; Julhadi Julhadi dkk., "The Creativity of The Quran Hadith Teacher to Overcome Students' Learning Difficulties," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 4 (14 Desember 2022), <https://doi.org/10.35445/alishlah.v14i4.2534>.

reading the yellow book which is the main reading source. Al-miftah Lil Ulum is a simple, practical and fun way to combine various Arabic grammars. Equipped with songs and creative packaging, nadzam Alfiah Ibnu Malik is easy to remember and can be applied directly.<sup>12</sup>

Madrasah diniyah in the Syaichona Cholil Samarinda Islamic boarding school is a pesantren educational institution that uses the Al-Miftah Lil Ulum method in assisting students in the process of learning and mastering the yellow book. According to the observations of researchers, the learning process in reading the books of the students is still not maximal in its application. In this situation, madrasah diniyah Syaichona Cholil Samarinda uses the al-Miftah method which is applied to the progsus class, because it is the basis of a yellow book learning process.

## METHOD

The type of research used is qualitative research because the focus of the research is the strategy of Islamic religious teachers in learning to read students' books using the Al-Miftah Lil Ulum Sidogiri method at Madrasah Syaichona Cholil Samarinda. This study uses an approach in which the data collection is systematic and intensive to obtain information about what will be studied.

Meanwhile, in this study uses a descriptive qualitative approach. Lexy J Moloeng quoting from Bogdan and Taylor, defines qualitative research is a research procedure that produces data in the form of descriptive data in the form of spoken or written language, from direct information sources or from observable actors. This approach is aimed at the background and the individual itself as a whole (holistic).<sup>13</sup> Therefore, in this case it is not permissible to isolate organizations or individuals as hypotheses or variables, but it is necessary to view them as a unified whole. This time researchers used a case study approach. Case studies are in-depth research on a matter to be like qualitative research in general, namely to obtain data in the form of descriptive.

The main principle in qualitative analysis techniques is to process and analyze the collected data so that it becomes regular, structured, systematic data and has a complete meaning. Data analysis is the work of processing data, organizing data that can be managed, classifying it into manageable units, systematizing it, finding and looking for patterns, getting what is important and what can be learned, and determining what can be told to others. There are various techniques that can be used to analyze data. One recommended way is to follow the stages that are still general in nature, namely: 1. Data display, 2. Data reduction, 3. Drawing conclusions and verification

This research was conducted at Syaichona Cholil Islamic Senior High School, Jl. Solong Durian (Beautiful Stone), RT. 41 No. 08 North Sempaja Samarinda East Kalimantan. The time of research was conducted from March 29 to June 5 2021. The subjects of this research were special program educators at the Syaichona Cholil Samarinda madrasah.

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<sup>12</sup> Bisri Mustofa dan M. Abdul Hamid, *Metode dan strategi pembelajaran bahasa Arab* (Malang: UIN-Maliki Press, 2016), <http://repository.uin-malang.ac.id/1653/>.

<sup>13</sup> Lexy J. Moleong, *Metodologi penelitian kualitatif* (Remadja Karya, 1989); Robert Bogdan dan Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods* (Pearson A & B, 2007).

## **Results and Discussion**

### **Planning the Al Miftah Lil Ulum Sidogiri Method in learning to read the students' book at Madrasah Syaichona Cholil Samarinda**

To improve the ease of students in understanding learning to read the yellow book or often called the classic book, of course, the ustadz have to plan, implement and evaluate learning. In teaching and learning activities, planning is the first step taken by the ustadz, planning is also a process of identifying and utilizing resources as a whole to support activities and efforts so that they can be carried out effectively and efficiently in achieving goals. On this basis, lesson planning becomes essential, especially in the study of the yellow book, where the ustadz prepares everything related to the interaction of students in the class, including setting goals and the material to be presented.

Some elements that must be present in planning are: 1) Determining learning objectives is very important in planning learning objectives because with learning objectives, the teaching and learning process will become clear. The goal to be achieved is that all Syaichona Cholil Samarinda students can read the yellow book correctly. Learning objectives also need to be communicated to students to understand better what the learning objectives of the Al Miftah method are. Especially in the scientific aspects of nahwu and sharraf. 2) Determine the material or materials, and provide material to the students of special programs adapted to the volume level. And the ustadz prepares the material given to the students so that later the students can more easily understand, memorize and apply the material in the Al Miftah book. 3) Develop evaluation tools, in addition to learning objectives and determining the material, there is also evaluation which is an important component in a lesson because by evaluating it, educators can realize how far the ability of the students is in capturing the material contained in the Al Miftah method. The preparation of the evaluation is carried out by using a written test and an oral test.

### **Implementation of the Al Miftah Lil Ulum Sidogiri Method in learning to read the book of students at Madrasah Syaichona Cholil Samarinda**

Al Miftah's teaching and learning activities are conducted at Asr, at 16.30-17.00 and 20.00-21.00 at the Syaichona Cholil Samarinda madrasah. In implementing learning, there are several activities, namely preliminary activities, in preliminary activities, the teacher must be able to foster motivation and focus the students' attention so that they can contribute actively to the teaching and learning process. core activities, in the core activities there is a teaching and learning process to achieve the required abilities. The components contained in the core activities are: 1) explaining the material, 2) allowing students to ask questions, 3) creating study groups. As well as the last closing activity, in this activity what is done to end the learning activity is by using the form of conclusions or summaries, assessment and reflection, feedback and follow-up.

### Evaluation of the Al Miftah Lil Ulum Sidogiri Method in learning to read the book of students at Madrasah Syaichona Cholil Samarinda

Evaluation of learning is the core of the discussion, which includes the scope of the class or the scope of the teaching and learning process and processes that cannot be separated from teaching and learning activities because through evaluation, an ustadz will get information about the achievement of learning outcomes. Besides that, in the evaluation, an ustadz will also get information about the material he has used, and whether it is acceptable to the students. As well as to find out the improvement and development of students in the material that has been explained.

At Madrasah Diniyah Syaichona Cholil, This method is implemented for special program students and has 4 volumes in its learning. There is one volume that is devoted to containing all nadzom and also one volume which contains special tasrif. At the end of each book, there are practice questions to determine students' abilities after studying the book Al Miftah. In the Al Miftah method, students study nahwu and neuroscience so that it is easier for students to identify the position of each sentence in the yellow book.

Table 1. Annual special program student data

No.	Year	Total
1.	2016/2017	22
2.	2017/2018	25
3.	2018/2019	34
4.	2019/2020	35
5.	2020/2021	41

#### Analysis

From the results of interviews, observations, documentation and presentation of data obtained from several informants carried out by researchers, thus the researcher's analysis is that the learning planning in madrasahs is not as detailed as teaching and learning activities in general, this is a deficiency in the Al Miftah method, but there is a good thing, namely, in this method, there is a kind of guidance or coaching of ustadz before carrying out teaching and learning activities in using the Al Miftah method. As well as in the implementation of learning in this madrasa, almost meets the Al Miftah user guide standards at the centre, and the level of success is in the optimal category. And with the Al Miftah method, has made it very easy for the students of the Syaichona Cholil Samarinda Madrasah Diniyah special program. For the evaluation stage at the Syaichona Cholil madrasah, namely by conducting periodic evaluations of learning outcomes, maybe every day, once a week (adjusting to needs). The evaluation here consists of 2 types: written tests and oral tests (also from researcher ideas).

The *Kitab Kuning* is an icon of the Islamic intellectual tradition, especially Islamic boarding schools which are a means of spreading Islam formulated by pious scholars to today's students.<sup>14</sup> Because being able to read the yellow book is a privilege and a necessity.

<sup>14</sup> Bashirotul Hidayah, "Peningkatan Kemampuan Membaca Kitab Kuning Melalui Pembelajaran Arab Pegon," *Muróbbi: Jurnal Ilmu Pendidikan* 3, no. 1 (18 September 2019): 102–19, <https://doi.org/10.52431/murobbi.v3i1.194>; Torikhul Wasyik dan Abdul Muhid, "The Urgency of Classical

This is almost a sad taboo when a santri cannot master and understand the contents of the yellow book. Because it summarizes Islamic sources, this is a necessity that students must master.

But not everyone can understand, even just reading it is already difficult because the text does not have a syakal (harakat) like the Qur'an.<sup>15</sup> In order to be able to read the sentences in the yellow book to understand fully, it is necessary to master various skills in Arabic grammar, such as the study of nahwu, I'rab, I'lal and the study of neuroscience. Because of this, most Islamic boarding schools, especially salaf Islamic boarding schools, the majority of which can be said to be all the books studied are the yellow books. And students are required to be able to read the book they have studied before understanding and mastering its contents.<sup>16</sup> However, not all Islamic boarding school educational institutions can carry out these learning activities, because Islamic boarding schools currently prioritize formal schools so that ma'hadiyah education is positioned only as a compliment, even though the aim of establishing a pesantren is to learn to teach, live and practice all teachings in Islam. Teach and emphasize the importance of religious morality as uswah in everyday life.<sup>17</sup>

Pondok Pesantren (hereinafter referred to as "Pesantren" only) is an institution engaged in the education sector, which is different from other educational institutions in general. One of the differences in the pesantren is the material taught in the pesantren in the form of teaching the yellow book and Islamic classics written by domestic and foreign scholars and using Arabic or commonly called Arab Pegon. The yellow book explains all information about Islam, Islamic law, history, physics, technology, medicine and so on.<sup>18</sup>

Islamic boarding schools and the yellow book are likened to two sides of a coin that are inseparable and interrelated in Islamic religious education in Indonesia. Since its early history, pesantren cannot be separated from the literature of the book and the fruit of the classical scholastic "writings of the scholars" whose validity is unquestionable. The Yellow Book is the main source after the Al-Quran and Al-Hadith in exploring and studying Islam. So that it can be said that if there is a pesantren, there must also be a study of the yellow book in it.<sup>19</sup>

Pesantren is a unique system. Not only is it unique in its way of learning, it is also unique in terms of worldview and values, lifestyle, power-sharing structures and all other

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Learning Motivation in the Millennial Era: Al-Zarnuji's Perspective," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (22 Oktober 2020): 324–41, <https://doi.org/10.31538/nzh.v3i3.772>.

<sup>15</sup> Maulana Restu dan Siti Wahyuni, "Implementasi Metode Al Miftah Lil Ulum Dalam Membaca Kitab Fathul Qorib Bagi Pemula Di Pondok Pesantren Sidogiri Salafi Kabupaten Pasuruan," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 9, no. 3 (30 Desember 2019): 263–72, <https://doi.org/10.33367/ji.v9i3.1025>.

<sup>16</sup> Choirul Mala Muzaky dan Nurhafid Ishari, "Implementasi Metode Al-Miftah Lil Ulum Dalam Pembelajaran Kitab Kuning Di Pondok Pesantren Sidogiri Pasuruan," *Tarbiyatuna: Jurnal Pendidikan Islam* 13, no. 1 (15 Februari 2020): 22–36, <https://doi.org/10.36835/tarbiyatuna.v13i1.607>.

<sup>17</sup> Ibnu Ubaidillah dan Ali Rifâ€™an, "Efektivitas Metode Al-Miftah Lil Êulum Dalam Meningkatkan Kualitas Membaca Kitab Kuning Pada Santri Madrasah Diniyah," *Piwulang: Jurnal Pendidikan Agama Islam* 2, no. 1 (30 September 2019): 36–48, <https://doi.org/10.32478/piwulang.v2i1.300>.

<sup>18</sup> Irwan Fathurochman, Dina Hajja Ristianti, dan Mohamad Aziz Shah bin Mohamed Arif, "Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia," *Jurnal Pendidikan Islam* 8, no. 2 (2019): 239–58, <https://doi.org/10.14421/jpi.2019.82.239-258>.

<sup>19</sup> Mochammad Mu'izzuddin, Juhji Juhji, dan Hasbullah Hasbullah, "Implementasi Metode Sorogan Dan Bandungan Dalam Meningkatkan Kemampuan Membaca Kitab Kuning," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 6, no. 1 (15 Juli 2019): 43–50, <https://doi.org/10.32678/geneologipai.v6i1.1942>.

aspects of education and society. Therefore, there is no one definition that can accurately represent all existing pesantren. Each cottage has its own specialty and other cottages may not have this specialization. But in some ways, pesantren have similarities. These similarities are often referred to as the characteristics of pesantren, and so far they have been considered to have an institutional impact on the pesantren itself. Broadly speaking, pesantren can be categorized into three forms, namely: (a) salafiyah Islamic boarding schools, (b) khalafiyah Islamic boarding schools (c) mixed Islamic boarding schools.<sup>20</sup>

Classes that use deliberation methods or systems in learning are very different from the sorogan or weton systems. Santri are required to study books that are recommended to be used as references. A kyai directly leads a deliberation program such as a seminar which is mostly conducted in the form of Q & A and is entirely carried out in Arabic. Learning activities like this are intended for students to hone their skills in exploring sources of arguments contained in books and other sources of Islamic studies. Madrasah Diniyah is an educational institution that grows and develops very rapidly and massively in society. Religious knowledge and special education in Arabic is one type of religious education organized by madrasah diniyah.<sup>21</sup> The system of teaching and learning at madrasah diniyah is always synonymous with the yellow book which is a feature of the madrasah diniyah itself. There are many ways or methods that can be used when studying the yellow book. The method of learning is carried out in a traditional way. In addition, there is a learning method commonly called tajdid or modern. The tajdid learning method is a learning method that is the result of reforming Islamic boarding schools by integrating several methods that have developed in modern society, namely the school or madrasa system but still maintaining the values of a boarding school.<sup>22</sup> In the learning process, we must pay attention to these various learning difficulties to find alternative solutions, including by choosing appropriate and interactive learning methods. For example, the "Al-miftah Lil Ulum" method was specifically designed by the Sidogiri Islamic boarding school to make it easier and faster for students to understand and master the yellow book.

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<sup>20</sup> Chatia Hastasari, Benni Setiawan, dan Suranto Aw, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta," *Heliyon* 8, no. 1 (1 Januari 2022): e08824, <https://doi.org/10.1016/j.heliyon.2022.e08824>.

<sup>21</sup> Ibnu Habibi dan Triyo Supriatno, "Charity Punishment in Islamic Boarding School to Improving Santri Discipline," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (25 Oktober 2020): 342–54, <https://doi.org/10.31538/nzh.v3i3.767>; Arif Khairur Rozaq, Basri Basri, dan Indah Indah, "Kiai's Leadership in Strengthening Santri's Moderation Attitude in Islamic Boarding Schools," *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (25 Juli 2022): 284–94, <https://doi.org/10.31538/ndh.v7i2.2322>; Ninik Indawati dkk., "Improving The Religious Character of Educators Through Exemplary of Principles," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (1 Juni 2022): 789–801, <https://doi.org/10.33650/al-tanzim.v6i3.3691>.

<sup>22</sup> Akhmad Sirojuddin, Ashlahuddin Ashlahuddin, dan Andika Aprilianto, "Manajemen Kurikulum Terpadu Berbasis Multiple Intellegences Di Pondok Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (23 April 2022): 35–42, <https://doi.org/10.31538/munaddhomah.v3i1.143>; M. Husnur Rofiq dan Nuril Ainun Nadliroh, "Analisis Evaluasi Pembelajaran Aqidah Akhlak Dalam Sistem Kredit Semester Di Madrasah Tsanawiyah Cerdas Istimewa Amanatul Ummah," *FATAWA: Jurnal Pendidikan Agama Islam* 2, no. 1 (2021): 70–92, <https://doi.org/10.37812/fatawa.v2i1.269>.

## Conclusion

The Al Miftah Lil Ulum method is a method that is based on contextual foundations that provide a pleasant feel and a situation full of joy where the learning materials are packaged in a neat and unique manner with the various methods and media contained therein. This method is intended to make it easier for anyone who wants to learn and deepen skills in reading the yellow book. At the madrasah Syaichona Cholil Samarinda, this method is used to facilitate the process of learning to read the book and to speed up the students' understanding of the yellow book itself. And this method is very effective and efficient to apply in the madrasa. This is because the learning strategy applied to the Al-Miftah method is by using a learning model. So, students who have reached the target will immediately level up without waiting for students of their contemporaries (acceleration).

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