

Training for Teachers and Students of MTs Rodlotul Khuffadz Sorong in Using the Book Al-Miftah Lil Ulum for Nahwu and Sharaf Learning

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Abstrak

Program pengabdian kepada masyarakat ini bertujuan untuk meningkatkan kompetensi guru dan siswa MTs Rodlotul Khuffadz Sorong dalam menggunakan kitab klasik Al-Miftah Lil Ulum untuk pembelajaran Nahwu dan Sharaf. Pelatihan ini menggunakan pendekatan partisipatif dan praktis, meliputi sesi teori, praktik terbimbing, dan diskusi kelompok. Program ini dilaksanakan selama tiga hari dan diikuti dengan evaluasi melalui instrumen pre-test dan post-test. Hasil menunjukkan peningkatan pemahaman peserta yang signifikan, dengan nilai rata-rata meningkat dari 45% menjadi 78%. Selain peningkatan kognitif, pelatihan ini juga mengubah sikap peserta terhadap tata bahasa Arab, mengubah persepsi tentang Nahwu dan Sharaf dari mata pelajaran yang sulit dan monoton menjadi pengalaman belajar yang menarik dan bermakna. Penggunaan metode talaqqi dan musyafahah, bersama dengan kegiatan kelompok terstruktur, terbukti efektif dalam menumbuhkan pembelajaran aktif dan pemahaman kolaboratif. Meskipun tantangan seperti keterbatasan waktu dan latar belakang peserta yang bervariasi, pelatihan ini menunjukkan bahwa pembelajaran berbasis teks klasik dapat berhasil dilaksanakan di lingkungan madrasah formal. Hasilnya menunjukkan potensi yang kuat untuk mengintegrasikan Al-Miftah Lil Ulum ke dalam kurikulum bahasa Arab dan memerlukan pelatihan dan dukungan berkelanjutan di tingkat kelembagaan dan kebijakan.

Kata kunci - Nahwu, Sharaf, Al-Miftah Lil Ulum, pelatihan, madrasah

Abstract

This community service program aimed to enhance the competencies of teachers and students at MTs Rodlotul Khuffadz Sorong in using the classical book Al-Miftah Lil Ulum for Nahwu and Sharaf learning. The training adopted a participatory and practical approach, including theoretical sessions, guided practice, and group discussions. The program was implemented over three days and followed by evaluation through pre-test and post-test instruments. Results showed a significant improvement in participants' understanding, with average scores rising from 45% to 78%. In addition to cognitive gains, the training also shifted participants' attitudes toward Arabic grammar, transforming perceptions of Nahwu and Sharaf from difficult and monotonous subjects into engaging and meaningful learning experiences. The use of talaqqi and musyafahah methods, along with structured group activities, proved effective in fostering active learning and collaborative understanding. Despite challenges such as limited time and varied participant backgrounds, the training demonstrated that classical text-based learning can be successfully implemented in formal madrasah settings. The outcomes suggest strong potential for integrating Al-Miftah Lil Ulum into the Arabic language curriculum and call for continued training and support at institutional and policy levels.

Keywords - Nahwu, Sharaf, Al-Miftah Lil Ulum, training, madrasah

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INTRODUCTION

The Teaching of Arabic Language Sciences, particularly Nahwu and Sharaf, constitutes a fundamental aspect of the curriculum in madrasahs and Islamic boarding schools (pesantren) in Indonesia. These two branches of knowledge serve as primary tools for understanding classical texts (turath), the Holy Qur'an, and the hadiths of Prophet Muhammad (PBUH). Without adequate mastery of Nahwu and Sharaf, comprehension of the meaning, structure, and grammatical functions of the Arabic language remains limited. This results in students struggling to authentically and deeply understand religious texts.

In many Islamic educational institutions, classical books—commonly referred to as kitab kuning—are the main references for studying Arabic linguistic tools. These books are characterized by their lack of vowel marks (harakat), use of classical Arabic style, and dense grammatical structures. One such widely used book in the pesantren world is *Al-Miftah Lil Ulum*, which comprehensively presents the systematics of Arabic language sciences, especially in the fields of Nahwu and Sharaf. This book offers a structured approach to basic and intermediate theories, making it highly suitable as a learning medium in madrasahs or pesantrens focused on developing students' abilities in reading and interpreting classical texts.

However, in practice, the implementation of kitab kuning-based learning in modern madrasahs is not always effective. Many teachers lack methodological skills in systematically teaching classical texts, particularly to beginner students who are not yet familiar with unvowelled Arabic texts Arab gundul. This is further compounded by students' low motivation and readiness to study these linguistic sciences, often due to monotonous, overly theoretical, and contextually irrelevant teaching methods. Therefore, there is a pressing need for innovation in the approach to kitab kuning instruction, along with intensive training for both teachers and students, enabling them to understand and apply the contents of the book in an engaging, structured, and outcome-oriented manner.

MTs Rodlotul Khuffadz Sorong, as a pesantren-based educational institution, holds great potential for developing kitab kuning learning. With its strong religious background and vibrant Islamic learning culture, the school is well-positioned to become a pioneer in revitalizing the teaching of Arabic linguistic sciences through classical texts. However, observations and interviews with school stakeholders reveal that not all teachers and students are accustomed to using kitab kuning, particularly *Al-Miftah Lil Ulum*, as the primary learning medium. A gap still exists between the institution's potential and its actual implementation, in terms of human resources (teachers and students), supporting facilities, and instructional strategies.

The training program designed in this community service initiative aims to bridge that gap. The main focus is to enhance the competencies of teachers and students in using *Al-Miftah Lil Ulum* for the study of Nahwu and Sharaf. Through a practical, participatory, and problem-based learning approach, this training is expected to spark students' interest in linguistic sciences while also strengthening teachers' pedagogical capacity to deliver material using more effective and applicable methods.

The urgency of this training lies not only in improving academic capacity but also in ensuring the continuity of Islamic scholarly tradition amid the challenges of educational modernization. In today's digital age, learning tends to shift toward fast and instant methods, sometimes at the expense of depth and accuracy in understanding religious knowledge. Yet in the Islamic educational heritage, Nahwu and Sharaf occupy a central position. In fact, within pesantren tradition, it is often said: "man lam ya'rif an-nahw, fa laa tsabata lahu ilmun" (Whoever does not know Nahwu will not have a solid foundation in knowledge). This expression underscores the idea that mastering these linguistic sciences is a prerequisite for attaining higher levels of Islamic scholarship.

The significance of this program is also evident in its potential for future development. By improving teachers' capabilities, a multiplier effect in learning at MTs Rodlotul Khuffadz is anticipated. Trained teachers can act as agents of change, promoting more adaptive and inspiring teaching methods for classical texts. Meanwhile, students who become accustomed to kitab kuning from an early stage will be better prepared for higher religious education, whether in pesantren or Islamic universities.

Furthermore, the training program adopts a collaborative approach involving educators, students, and facilitators from the community service team. The process is designed to be not merely unidirectional (transfer of knowledge), but dialogic and interactive, allowing participants to actively engage in every stage of learning. Thus, this training is not only intended to enhance knowledge but also to foster positive attitudes and practical skills in understanding and teaching *Al-Miftah Lil Ulum*.

METHODS

The Implementation of This Community Service Activity

The implementation of this community service activity employed a participatory training approach, designed systematically and adaptively to suit the madrasah context, particularly within the environment of MTs Rodlotul Khuffadz Sorong. This approach was chosen as it is considered the most appropriate for fostering dynamic interaction between facilitators, teachers, and students, as well as encouraging the active involvement of participants throughout the entire activity. Furthermore, the participatory approach creates a dialogical and constructive atmosphere, enabling participants to not only receive the material passively but also to understand and internalize it through discussion, practice, and shared reflection.

The implementation method of this activity was divided into three main stages: (1) Needs assessment and activity planning, (2) Intensive training implementation, and (3) Evaluation and follow-up. Each stage played an essential role in ensuring the program's effectiveness and the achievement of its overall objectives.

1. Needs Assessment

The initial phase of the community service activity involved conducting a needs assessment through field observation and semi-structured interviews with teachers and students at MTs Rodlotul Khuffadz Sorong. The purpose of this phase was to gather preliminary information about the participants' level of understanding, experience, and challenges in learning Nahwu and Sharaf, particularly in the context of using *Al-Miftah Lil Ulum*. Observations were carried out in classrooms and the school environment, while interviews were conducted individually and in small groups.

The results of this assessment revealed several key findings that informed the training material. First, most teachers had theoretical experience in teaching Nahwu and Sharaf but were not accustomed to using classical texts as primary teaching media. Second, students showed high enthusiasm for studying kitab kuning, but struggled with reading unvowelled Arabic texts (*gundul*) and analyzing their grammatical structures. Third, there were no specific modules or guidelines available to systematically help students understand *Al-Miftah Lil Ulum*. These findings highlighted the urgency of conducting intensive training with a practical and participatory approach.

2. Intensive Training Implementation

Based on the needs assessment, a three-day intensive training program was designed, comprising theoretical sessions, practical exercises, and group discussions with reflection. The training was held in the classrooms of MTs Rodlotul Khuffadz and was attended by 6 teachers and 30 students from grades VIII and IX. The activity was facilitated by a service team consisting of lecturers with backgrounds in Arabic language studies and Islamic education, as well as pesantren alumni experienced in teaching kitab kuning.

Each training day was divided into several integrated sessions. Day one focused on introducing the structure of *Al-Miftah Lil Ulum* and its system of content organization. The facilitators explained the background of the book, the linguistic style used, and key chapters relevant to Nahwu and Sharaf. Participants were introduced to the logic of the book's composition and essential terms such as *mubtada'*, *khobar*, *fa'il*, *maf'ul bih*, *fi'il madhi*, *mudhari'*, and others.

Day two consisted of practice sessions reading and interpreting text excerpts from *Al-Miftah Lil Ulum*. Facilitators used traditional methods such as *talaqqi* and *musyafahah*, emphasizing oral text transmission between teacher and student through repetition. This method effectively improved students' ability to read unvowelled Arabic texts and helped them recognize sentence patterns and grammatical structures. Both teachers and students participated in exercises identifying grammatical positions (*i'rab*) in sentences.

Day three was dedicated to group analysis of Nahwu and Sharaf structures within selected text passages. Participants worked in small groups to analyze text excerpts and then presented

their findings to the class. Facilitators provided feedback, corrected errors, and offered strategies for systematic sentence analysis. This session was highly practical and encouraged participants to apply their grammatical knowledge from the previous sessions.

All training sessions were supported by tools such as projectors, photocopied text excerpts, and worksheets prepared by the service team. Facilitators also provided theory summaries and syntax diagrams to aid comprehension, especially for students encountering kitab kuning for the first time. Each session concluded with a reflection activity, where participants wrote down their impressions, difficulties, and insights in personal journals. These reflections were used by the facilitators for daily evaluation and improvement.

3. Activity Evaluation

To assess the training's effectiveness, both formative and summative evaluations were conducted using various instruments: Pre-test and post-test to measure participants' improvement, Participant observation throughout the training sessions, Final interviews with selected participants for qualitative evaluation.

The pre-test, administered on the first day, contained questions on basic Nahwu and Sharaf structures and content from Al-Miftah Lil Ulum. The post-test, given on the final day, featured equivalent content but in a different format.

Pre-test results indicated that most students lacked understanding of Arabic grammar, with only 10% able to identify i'rab elements in simple sentences. Post-test results showed significant improvement: over 75% of participants correctly answered most grammar analysis questions, and more than 60% of students could read selected text excerpts with minimal errors. These outcomes demonstrated that the training effectively improved participants' foundational competencies.

In addition, facilitators conducted participant observation to document engagement, responsiveness to teaching methods, and problem-solving during exercises. Observations revealed a highly conducive learning atmosphere and enthusiastic participation. Teachers who were previously unfamiliar with kitab-based teaching methods began showing initiative in exploring new approaches in their own classrooms.

The training was facilitated by a team of lecturers with Islamic education backgrounds, particularly in Arabic linguistics, and experienced pesantren alumni. This combination of academic and practical expertise ensured a balanced training experience between theory and application. Facilitators acted not only as instructors but also as mentors, guiding teachers and students through every section of Al-Miftah Lil Ulum.

Participants included 6 Arabic and religious studies teachers, along with 30 students from grades VIII and IX. Selection was based on participants' cognitive readiness and capacity to engage with the training material. Throughout the training, participants were open to new methods and willing to collaborate. Teachers provided constructive feedback on the approaches used, and students were motivated to independently read and understand the text. (10)

RESULT AND DISCUSSION

The Implementation and Outcomes of the Al-Miftah Lil Ulum Training Program in Nahwu and Sharaf Learning at MTs Rodlotul Khuffadz Sorong. The training on the use of the Al-Miftah Lil Ulum book in learning Nahwu and Sharaf at MTs Rodlotul Khuffadz Sorong, held from March 1 to May 16, 2025, yielded several findings that demonstrate the program's success as well as the challenges faced throughout the process. Overall, there was a significant improvement in participants'—both teachers and students—understanding of classical Arabic grammar structures. Additionally, the training successfully fostered a contextual interest in Arabic linguistic studies and inspired teachers to creatively implement classical book-based approaches in their daily teaching.

1. Improvement in Conceptual Understanding: Quantitative Data

The first quantitative indicator of the training's success was the increase in scores from the pre-test and post-test administered to participants. Prior to the training, pre-test results showed that the average participant's understanding of basic Nahwu and Sharaf principles stood at 45%. Most participants struggled to identify grammatical structures such as the positions of *mubtada'* and *khabar*, *fa'il* and *maf'ul*, and the correct use of verb forms in *fi'il madhi* and *mudhari'*. These

difficulties were compounded by their limited experience reading unvowelled Arabic texts and analyzing the morphological changes of verbs and nouns.

However, after three days of intensive training—comprising theory, practice, and guided discussions—the post-test scores showed an average increase to 78%. More than 70% of students could correctly identify basic Arabic sentence structures and explain the syntactic functions of words within a sentence. Teachers also demonstrated significant progress in understanding the structure of the *Al-Miftah Lil Ulum* book and began showing the ability to explain its content to students using contextual and interactive methods.

These results indicate that the training approach—featuring hands-on practice, repetition, and intensive guidance through the *talaqqi-musyafahah* method—effectively accelerated participants' understanding in a relatively short time. Although not all participants achieved full comprehension, the significant improvement demonstrates that the training was effective and aligned with participant needs.

2. Changes in Attitudes and Learning Motivation

Beyond test results, a notable shift occurred in participants' attitudes and interest in learning Nahwu and Sharaf. Before the training, most students regarded Arabic grammar as a confusing and boring subject due to the overly theoretical and contextless teaching approach and the lack of interactive learning materials. However, during and after the training, a new enthusiasm emerged among students—especially when they succeeded in reading and interpreting parts of the *Al-Miftah Lil Ulum* text that previously seemed inaccessible.

One student shared during a reflection session that the training method made him feel “closer” to the classical text, and for the first time, he felt both challenged and excited to study Arabic grammar. This demonstrates that the effectiveness of a method and approach plays a crucial role in building learning motivation—especially for subjects that students typically perceive as difficult or heavy.

Teachers also experienced a change in attitude. Some who were initially hesitant to use classical texts due to their limited proficiency in reading Arabic began to feel more confident and started applying *qira'ah* techniques (active book reading) in their classes. One teacher mentioned that the training helped him see the structure of the book more logically and systematically, making it easier to convey to students.

3. Effectiveness of Group Discussions and Practical Exercises

One of the key factors contributing to the training's success was the use of group discussions and hands-on practice in the learning process. This method was designed to accommodate students' diverse learning needs and foster collaboration in understanding the material. Students were divided into small groups of 4–5 members and given tasks to read and analyze selected excerpts from the *Al-Miftah Lil Ulum* book.

This practice encouraged peer-to-peer learning, discussion, and mutual correction. Facilitators acted as guides and discussion moderators rather than the sole source of knowledge. As a result, participants became more active in constructing their own understanding rather than passively receiving information. The group discussions created a highly positive learning dynamic, where students who grasped the concepts faster helped others—demonstrating the principles of peer learning, which makes the learning process more meaningful through a social context.

4. The Role of the Talaqqi and Musyafahah Methods

The use of the *talaqqi* and *musyafahah* methods in the training had a significant impact on participants' ability to read classical texts. *Talaqqi* allowed participants to hear correct pronunciation and reading intonation from experienced instructors, and then imitate the reading under their guidance. *Musyafahah*, or repeated oral recitation with the teacher, helped develop phonetic skills and the cognitive structure needed to recognize Arabic sentence patterns.

These methods also fostered a close relationship between teacher and student, as the learning process was direct, intensive, and communicative. Participants who were initially hesitant or afraid of making mistakes became more confident, knowing that their errors would be immediately corrected in a non-judgmental manner. Furthermore, *talaqqi* instilled discipline in reading texts according to grammatical rules—an essential aspect of mastering Nahwu and Sharaf.

5. Challenges Encountered in the Field

Despite the success and positive outcomes, several challenges arose during the training. First, time constraints were a major issue. The three-day duration was insufficient to cover the entire structure of the *Al-Miftah Lil Ulum* book in depth. As a result, most of the material focused on foundational concepts and analysis of the book's early sections.

Second, participants' varying backgrounds in Arabic proficiency caused uneven learning progress. Some students with prior exposure to classical texts adapted quickly, while others needed intensive support when reading unvowelled Arabic. This required facilitators to divide their attention fairly and adapt flexibly during sessions.

Third, supporting media were still limited. Not all students had access to printed versions of the *Al-Miftah Lil Ulum* book. As a result, the organizing team had to provide photocopied materials or display texts via a projector. While this did not hinder the overall program, it highlighted the need for improved learning resources in future programs.

6. Implications for Learning Development

The outcomes of this training have broad implications for learning development strategies at MTs Rodlotul Khuffadz Sorong. First, teachers have begun developing lesson plans (RPP) that integrate excerpts from the *Al-Miftah Lil Ulum* into the Nahwu and Sharaf syllabi. This marks the formal adoption of a book-based approach into the local curriculum.

Second, students expressed interest in forming independent study groups to continue studying the book outside class hours. This initiative indicates the long-term impact of the training in cultivating a classical text literacy culture within the school environment.

Third, the school welcomed the proposal to establish this training as an annual program, with plans to increase the difficulty level and expand participant reach. Such continuity is essential to maintain consistent learning and strengthen teachers' competencies in classical Arabic instruction.



Figure 1. Teaching Process of the Al Miftah Lil Ulum Method



Figure 2. Assessment Process



Figure 3. Evaluation Process

CONCLUSION AND RECOMMENDATIONS

Conclusion

The training program on the use of *Al-Miftah Lil Ulum* in the teaching of Nahwu and Sharaf at MTs Rodlotul Khuffadz Sorong has shown positive and significant results in improving the competencies of both teachers and students. Based on the evaluation conducted through pre-tests and post-tests, participants' average comprehension scores increased from 45% to 78%. This demonstrates that the training had a direct impact on improving cognitive understanding in the field of classical Arabic grammar.

Beyond the improvement in scores, the training also contributed to a paradigm shift and a more positive attitude toward the study of *'ilm al-ālat* (linguistic tools). Previously, many students and teachers considered Nahwu and Sharaf to be difficult and confusing subjects. However, after being exposed to a contextual and practical approach using *Al-Miftah Lil Ulum*, they began to realize that these subjects could be more accessible and even enjoyable to learn. This was reflected in the participants' enthusiasm throughout the training, their active involvement in group discussions, and their motivation to continue learning independently after the program ended.

Al-Miftah Lil Ulum proved to be an effective instructional tool due to its systematic, clear structure that goes directly to the essence of Nahwu and Sharaf comprehension. The book contains essential grammatical rules designed for foundational learning, while still maintaining the scientific depth typical of traditional Islamic texts (*kitab kuning*). Its ability to bridge theoretical concepts with practical application has been instrumental in helping students overcome the common confusion they face in learning Arabic grammar.

Methodologically, the training emphasized participatory and collaborative approaches. The use of *talaqqi* and *musyafahah* methods, group discussions, and hands-on practice proved highly effective in building participants' confidence and strengthening their grasp of the material. These methods also reconnected the learning process to the traditional *pesantren* (Islamic boarding school) roots, where the direct transmission of knowledge from teacher to student is highly valued. Thus, the success of this training lies not only in academic achievement but also in preserving the authentic teaching traditions of classical texts within the formal education system of the madrasah.

Furthermore, the success of this training reflects the madrasah's great potential to develop a classical text-based Arabic language curriculum. With strong institutional support and commitment, books like *Al-Miftah Lil Ulum* can be systematically integrated into regular teaching processes. The use of such texts adds a distinctive dimension to teaching approaches, shifting away from purely theoretical grammar instruction and bringing students closer to the broader intellectual legacy of Islamic scholarship.

Nonetheless, the success of the training cannot be separated from several challenges that need to be addressed in future implementations. These include the limited duration of the training, the diverse academic backgrounds of the participants, and the insufficient access to the book and supporting learning resources. These factors must be carefully considered in designing future training programs to ensure more optimal and sustainable outcomes.

Overall, this training has proven that the development of Nahwu and Sharaf instruction based on classical texts is very feasible in the madrasah context, provided it is implemented with appropriate

methodologies tailored to the learners' needs. Al-Miftah Lil Ulum, with its structured and well-organized presentation, deserves to be a primary reference for Arabic language curriculum development at the MTs level, particularly within pesantren-based institutions.

Recommendations

Based on the results and reflections of this training program, several recommendations can be made for further development by educational institutions, subject teachers, and stakeholders concerned with the advancement of Arabic language education in Indonesia:

1. Regular and Tiered Training Programs

Similar training initiatives should be conducted periodically and in progressive stages. A one-time training is insufficient given the complexity of kitab kuning content and the time required to achieve comprehensive mastery. Therefore, a sustainable follow-up training program should be developed with a tiered curriculum, from basic to advanced levels. This allows both teachers and students to develop their competencies gradually and measurably.

2. Development of Supplementary Learning Modules

There is a need to develop learning modules or guides based on Al-Miftah Lil Ulum. These could include summaries of the book's content, glossaries of grammatical terms, and student worksheets for practice. Such materials are essential to bridge the gap for students struggling with unfamiliar grammatical terms or concepts. They also serve as helpful tools for teachers in designing more structured and engaging lesson plans. These modules should be tailored to the characteristics of MTs students, particularly regarding their learning psychology and initial language proficiency.

3. Integration of Al-Miftah Lil Ulum into the Curriculum

Madrasahs are encouraged to adopt Al-Miftah Lil Ulum as a core reference in their Arabic language curriculum. Integrating this book into the curriculum will enrich teaching materials and offer a more contextual learning experience. This aligns with the broader movement to revitalize pesantren education within the formal education system. Classical texts possess not only academic value but also deep spiritual and historical significance that can help shape students' scholarly and religious character in a balanced manner.

4. Institutional Collaboration for Training and Curriculum Development

There should be increased collaboration between madrasahs, universities, and pesantrens to organize joint training sessions and develop teaching materials for classical texts. Such collaborations will strengthen institutional synergy and accelerate the transfer of knowledge and experience in classical text instruction. Universities can contribute resource persons, innovative teaching methodologies, and academic assessments, while pesantrens offer authentic sources for traditional book teaching practices that have been preserved for centuries.

5. Policy Support from Government and Ministry of Religious Affairs

Strong support from local governments and the Ministry of Religious Affairs is essential to facilitate wider and more systematic implementation of training programs like this. This support may include financial assistance, provision of books, teacher training, and formal recognition of classical texts within the education curriculum structure. Without solid policy backing, efforts to strengthen classical text-based learning will be difficult to scale up.

6. Establishment of a Kitab Kuning Learning Community

A kitab kuning learning community should be established within madrasahs. This community can function as an informal and collaborative learning space for teachers and students to study classical texts on a regular basis. It can also serve as a platform for students to practice reading, understanding, and presenting content orally in Arabic, while nurturing future scholars proficient in both linguistic and religious sciences.

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