

Improving The Ability To Read *Kitab Kuning* Through The Manhaji Method At Darun Nuhath Islamic Boarding School, Petiyin, Solokuro, Lamongan

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Abstract

This study aims to evaluate the effectiveness of implementing the Manhaji Method in improving the ability to read *Kitab Kuning* (classical Islamic texts) at Darun Nuhath Islamic Boarding School, Petiyin-Solokuro, Lamongan. *Kitab Kuning* serves as the primary literature in pesantren (Islamic boarding schools) but often poses challenges for students due to limited understanding of Nahwu (Arabic grammar) and Sharaf (morphology). The Manhaji Method, systematically designed, offers a practical approach to studying *Kitab Kuning* through structured, tiered learning from basic to advanced levels. This research employs a qualitative approach with data collection techniques including observation, interviews, document studies, and reading ability tests. Data were collected from various sources such as pesantren leaders, teachers, and students through interviews and direct observation of the learning process. The study's results show that the implementation of the Manhaji Method significantly enhances students' understanding of *Kitab Kuning*, particularly in the aspects of Nahwu and Sharaf. Students demonstrated improved abilities in recognizing sentence structures, understanding word transformations, and applying grammatical rules effectively. This success is supported by competent teachers employing simple and systematic approaches, a well-structured, tiered curriculum from basic to advanced levels, and a conducive learning environment. The pesantren atmosphere, adequate facilities, and the collective enthusiasm of students created an optimal learning ecosystem. The efficiency of the Manhaji Method also increased students' motivation through a structured and practical tiered learning process. This study recommends that the Manhaji Method be more widely adopted in other pesantren while considering local contexts. A broader application of this method is expected to support sustainable pesantren education, improve the quality of *Kitab Kuning* instruction, and strengthen the Islamic scholarly tradition in various educational institutions.

Keywords: Manhaji Method; *Kitab Kuning*; Pesantren; Nahwu; Sharaf.

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Abstrak

Penelitian ini bertujuan untuk mengevaluasi efektivitas penerapan Metode Manbaji dalam meningkatkan kemampuan membaca Kitab Kuning di Pondok Pesantren Darun Nubat, Petiyin-Solokuro, Lamongan. Kitab Kuning merupakan literatur utama di pesantren, namun sering menjadi tantangan bagi santri karena keterbatasan pemahaman terhadap ilmu Nahwu dan Sharaf. Metode Manbaji, yang dirancang secara sistematis, menawarkan pendekatan praktis untuk mempelajari Kitab Kuning melalui pembelajaran berjenjang dari tingkat dasar hingga mahir. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data berupa observasi, wawancara, studi dokumentasi, dan tes kemampuan membaca. Data dikumpulkan dari berbagai sumber, seperti pengasuh pesantren, pengajar, dan santri, melalui wawancara dan observasi langsung proses pembelajaran. Hasil penelitian menunjukkan bahwa penerapan Metode Manbaji secara signifikan meningkatkan pemahaman santri terhadap Kitab Kuning, khususnya dalam aspek Ilmu Nahwu dan Sharaf. Santri mampu mengenali struktur kalimat, memahami perubahan kata, dan menerapkan kaidah tata bahasa dengan lebih baik. Keberhasilan ini didukung oleh pengajar yang kompeten dan menggunakan pendekatan sederhana serta sistematis, kurikulum bertahap dari dasar hingga mahir yang terstruktur, dan lingkungan belajar yang kondusif. Suasana pesantren, dukungan fasilitas, serta semangat kolektif santri menciptakan ekosistem belajar yang optimal. Pendekatan Metode Manbaji yang efisien juga meningkatkan motivasi santri melalui pembelajaran berjenjang yang aplikatif dan terarah. Penelitian ini memberikan rekomendasi agar Metode Manbaji diadopsi secara lebih luas di pesantren lain dengan mempertimbangkan konteks lokal. Dengan penerapan yang lebih meluas, Metode Manbaji diharapkan dapat mendukung pengembangan pendidikan pesantren yang berkelanjutan, meningkatkan kualitas pengajaran Kitab Kuning, serta memperkuat tradisi keilmuan Islam di berbagai lembaga pendidikan.

Kata Kunci: Metode Manbaji; Kitab Kuning; Pesantren; Nahwu;

Introduction

Pesantren is the oldest educational institution in Indonesia, playing a crucial role in shaping Muslim generations with knowledge and character.¹ This institution holds significant importance in preserving Islamic scholarly traditions through the study of classical texts, commonly known as *Kitab*

¹ Lusi Astika, Siti Nur Evisa, and Chanifudin, "Peran Pesantren Dalam Membentuk Karakter Diera Globalisasi," *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 6, no. 3 (2024): 680, <https://doi.org/https://doi.org/10.46773/muaddib.v6i3.1191>.

Kuning.² These texts serve as primary references in various Islamic disciplines such as fiqh, tafsir, hadith, and tasawuf.³ Mastery of *Kitab Kuning* is not only a benchmark for students' scholarly competence but also an essential indicator of the success of pesantren education.⁴

However, one of the main challenges in learning *Kitab Kuning* is the necessity of a deep understanding of Arabic grammar, particularly Nahwu (syntax) and Sharaf (morphology).⁵ These two elements are key to the ability to read and comprehend classical Arabic texts.⁶ Unfortunately, many students face difficulties in learning Nahwu and Sharaf because conventional teaching approaches often do not meet their needs.⁷ As a result, the learning process becomes slow, and their understanding of *Kitab Kuning* texts remains suboptimal.

This challenge impacts not only individual students but also the overall quality of education in pesantren.⁸ If this issue is not addressed promptly, pesantren risk losing their competitive edge as centers of Islamic

² Diky Ananta Sembiring and Nurmawati, "Tradisi Klasik Dalam Pendidikan Pesantren: Tinjauan Atas Resistensi Terhadap Tantangan Kontemporer Di Pesantren Tajussalam Langkat," *JMPIS: Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 5, no. 5 (2024): 1946, <https://doi.org/https://doi.org/10.38035/jmpis>.

³ Ilham Mirsal, "Khazanah Kitab Kuning: Membangun Sebuah Apresiasi Kritis," *Serambi Tarbawi: Jurnal Pemikiran, Riset Dan Pengembangan Pendidikan Islam* 8, no. 1 (2020): 28, <https://doi.org/https://doi.org/10.32672/tarbawi.v8i1.3320>.

⁴ Nur Afiyah, "Implikasi Pengajian Kitab Kuning Terhadap Pemahaman Hukum Islam Bagi Santri Di Pesantren An-Nahdlah Makassar" (Universitas Islam Negeri Alauddin Makassar, 2014).

⁵ Nandang Krisman, "Problem Dan Tantangan Pembelajaran Kitab Kuning Di Indonesia," *Tsamratul Fikri* 16, no. 2 (2022): 78, <https://doi.org/https://doi.org/10.36667/tf.v16i2.1350>.

⁶ Siti Mariyam, "Hubungan Penguasaan Nahwu Sharaf Dengan Kemampuan Membaca Kitab Kuning Pesantren Riyadhul Huda," *Tatsqifiy: Jurnal Pendidikan Bahasa Arab* 2, no. 1 (2021): 73, <https://doi.org/10.30997/tjpb.v2i1.2828>.

⁷ Mochamad Mu'izzuddin, "Aktualisasi Penggunaan Metode Dan Pengembangan Materi Nahwu Di Pondok Pesantren Salafi Al-Fathaniyyah Serang," *Uktub: Journal of Arabic Studies* 1, no. 1 (2021): 2, <https://doi.org/10.32678/uktub.v1i1.4448>.

⁸ Siti Nurjannah M and Abd. Halim K, "Analisis Kemampuan Membaca Kitab Kuning Dalam Penggunaan Kitab Matan Ajurumiyah Santri Pondok Pesantren Perguruan Islam Ganra Kabupaten Soppeng," *Jurnal Dualiy: Dirasah Al-Lughah Al-Arabiyah* 1, no. 2 (2024): 61, <https://doi.org/https://doi.org/10.35905/dualiy.v1i2.10215>.

education excellence. Therefore, innovative solutions are needed to help students master *Kitab Kuning* more quickly and efficiently.

In response to the urgency of this issue, this research aims to address several key questions: *First*, How effective is the implementation of the Manhaji Method in improving the ability to read *Kitab Kuning* among students at Darun Nuhat Islamic Boarding School, Petiyin-Solokuro, Lamongan? *Second*, What factors influence the effectiveness of this method? *Third*, How do teachers contribute to the successful implementation of the Manhaji Method in improving *Kitab Kuning* reading skills at this pesantren?

Several methods have been developed to solve this problem, such as the *Amtsilati* and *Al-Miftah* methods.⁹ These methods offer systematic approaches to studying Nahwu and Sharaf, making it easier for students to understand *Kitab Kuning*. Additionally, the Manhaji Method has been introduced in several pesantren, such as Darul Arifin Islamic Boarding School in Jambi.¹⁰ Previous research has noted that this method effectively improves students' understanding of classical Arabic texts in a relatively short time through a practical and gradual approach.

Despite the success of these methods, previous studies have limitations. Most research focuses only on the technical aspects of method implementation and its immediate results without delving deeper into the factors that influence success, such as teacher involvement, learning environment support, and curriculum relevance. Furthermore, earlier studies often fail to comprehensively compare students' abilities before and after the method's implementation, providing an incomplete picture of its effectiveness.

To address these limitations, this study offers a comprehensive evaluation of the implementation of the Manhaji Method at Darun Nuhat

⁹ Imroatul Hasanah, "Studi Komparasi Penerapan Metode Amtsilati Dan Metode Al Miftah Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Bagi Santri Baru Pondok Pesantren Syaichona Moh. Cholil Bangkalan" (Universitas Islam Negeri Sunan Ampel Surabaya, 2016).

¹⁰ Rido Noviansyah, Muhammad Fadhil, and Muhammad Firdaus, "Implentasi Motode Manhaji Dalam Memahami Kitab Kuning Di Pondok Pesantren Darul Arifin Jambi," *JMPAI: Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 2 (2024): 49, <https://doi.org/https://doi.org/10.61132/jmpai.v2i2.80>.

Islamic Boarding School, Petiyin, Solokuro, Lamongan. The research focuses not only on the method's effectiveness in improving *Kitab Kuning* reading skills but also on analyzing the supporting and inhibiting factors.

The novelty of this study lies in its holistic approach, encompassing an evaluation of the learning process, an analysis of the pesantren environment, and the involvement of teachers. As such, this research can provide more comprehensive guidelines for the development and implementation of the Manhaji Method in other pesantren, thereby strengthening the Islamic scholarly tradition in Indonesia.

Method

This study employed a descriptive qualitative approach to provide an in-depth overview of the implementation of the Manhaji Method in improving *Kitab Kuning* reading skills at Pondok Pesantren Darun Nuhut.¹¹ The qualitative approach was chosen for its focus on understanding phenomena holistically, allowing for the analysis of data in the form of words, behaviors, and documents that reflect the reality of the learning process. Through a descriptive approach, the study aimed to explore the learning process, challenges, and successes of the Manhaji Method in helping students effectively comprehend *Kitab Kuning*.

The research employed a field research design, where data was directly collected from the study location through interactions and observations.¹² By observing classroom learning processes, conducting interviews with relevant parties, and analyzing documents, the research provided contextual and relevant results reflecting the real situation in the pesantren. Field research enabled the direct, in-depth collection of data

¹¹ Rusandi and MUhammad Rusli, "Merancang Penelitian Kualitatif Dasar/Deskriptif Dan Studi Kasus," *Al-Ubudiyah Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2021): 49, <https://doi.org/10.55623/au.v2i1.18>.

¹² Admin LPPM Tazkia, "Apa Saja Langkah Yang Harus Dilakukan Dalam Melakukan Penelitian Lapangan (Field Research) Pada Metodologi Kualitatif?," LPPM Tazkia, 2023, <https://lppm.tazkia.ac.id/berita/apa-saja-langkah-yang-harus-dilakukan-dalam-melakukan-penelitian-lapangan-field-research-pada-metodologi-kualitatif>.

grounded in participants' experiences, offering a comprehensive understanding of the dynamics of the method's implementation.

Data in this study were collected using several techniques.¹³ Observations were conducted to directly examine the learning process, including interactions between teachers and students, the use of materials, and the application of the Manhaji Method in the classroom. Interviews were carried out with the pesantren caretakers, teachers, and students to understand their perceptions, experiences, and challenges faced. Documentation was utilized to complement the data through the analysis of teaching materials, curricula, and students' evaluation results. Additionally, reading proficiency tests were administered to measure the improvement in students' abilities before and after the implementation of the Manhaji Method, providing quantitative data to support the qualitative analysis.

Data analysis followed the interactive model of Miles and Huberman, involving data reduction, data display, conclusion drawing, and triangulation.¹⁴ Data collected through various techniques were summarized to focus on essential information, then presented in narratives and tables for easier interpretation. Conclusions were drawn by identifying patterns and relationships within the data to understand the effectiveness of the Manhaji Method. Data validity was tested through triangulation, which compared results from various data sources, such as observations, interviews, and documentation. This approach ensured the validity of the findings and provided an accurate representation of the Manhaji Method's success in improving *Kitab Kuning* reading skills.

Result And Discussion

The Manhaji Method

1. Background of the Development of the Manhaji Method

¹³ Mudjia Rahardjo, "Metode Pengumpulan Data Penelitian Kualitatif," UIN Malang, 2011, [https://uin-malang.ac.id/r/110601/metode-pengumpulan-data-penelitian-kualitatif.html#:~:text=Di dalam metode penelitian kualitatif%2C lazimnya data dikumpulkan dengan beberapa,terfokus \(Focus Group Discussion\).](https://uin-malang.ac.id/r/110601/metode-pengumpulan-data-penelitian-kualitatif.html#:~:text=Di dalam metode penelitian kualitatif%2C lazimnya data dikumpulkan dengan beberapa,terfokus (Focus Group Discussion).)

¹⁴ Ahmad Rijali, "Analisis Data Kualitatif," *Jurnal Alhadharah* 17, no. 33 (2018): 83, <https://doi.org/https://doi.org/10.18592/alhadharah.v17i33.2374>.

The Manhaji Method was developed at Pondok Pesantren Darun Nuhat as an effort to create a more effective and applicable approach to learning the Arabic language. One of the main reasons for its development was to enable students to understand various Arabic texts without being limited to a specific book. This method aims to equip students not only with mastery of a single text but also with the ability to apply their understanding of Arabic grammar structures to other texts, thereby broadening their skills in reading and understanding classical Islamic literature.¹⁵

The Manhaji Method offers practical and applicable advantages in learning Arabic. By focusing on understanding sentence structures and fundamental concepts, students are not merely memorizing but are trained to independently read and analyze texts. This enables them to master Arabic more quickly and effectively, as they are taught to recognize language patterns that can be applied to various texts rather than just one specific book. Practical activities such as *ilqa'* (presentations) or *muhadloroh* (public speaking) further enhance their speaking skills, build confidence, and prepare them to face challenges beyond the classroom.¹⁶

Additionally, the method becomes more engaging and enjoyable with the inclusion of Manhaji songs that facilitate the learning process. These songs not only introduce new vocabulary but also enhance memory retention and create a lighter learning atmosphere. With this fun approach, students can independently master Arabic, remember vocabulary more effectively, and feel more confident in using Arabic in daily life.¹⁷

2. Curriculum Structure of the Manhaji Method

The curriculum structure of the Manhaji Method at Pondok Pesantren Darun Nuhat is designed to equip students with a deep understanding of the Arabic language, particularly through the study of *nahwu* (syntax) and *Sharaf* (morphology). The curriculum includes lessons aimed at helping students recognize the structure of Arabic sentences and understand

¹⁵ Tim Redaksi, "Metode Belajar Ponpes Darun Nuhat," Darun Nuhat, 2024, <https://www.darunnuhat.com/metode-belajar/>.

¹⁶Wawancara dengan Angga Silfian Fanani Selaku Kepala Sekolah Program Takhasus Bahasa Ponpes Darun Nuhat pada hari Ahad tanggal 20 Oktober 2024

¹⁷ Eko Wahyu Mardi, "Wawancara" (Lamongan, 2024).

formulas or patterns that can be applied to a wide range of Arabic texts, not just the texts studied in class. This allows students to apply their knowledge to various other Arabic texts.¹⁸

The Manhaji Method emphasizes several core subjects, including *qawaid* (grammar), *qiraah* (text reading), and the skills to analyze Quranic texts and classical books. Students are taught to recognize different types of words, such as nouns (*isim*), verbs (*fil*), and particles (*harf*), and to understand word changes according to *nahwu* and *sorof* contexts. The learning process involves repetitive exercises such as *tikrar* (repetition) and *ilqa'* (presentation), aiming to strengthen students' understanding of Arabic grammar.¹⁹

Teachers in the Manhaji Method play a critical role in tailoring the teaching approach to the students' skill levels. Some teachers encourage independent learning before class, while others provide intensive guidance to students who have not yet met their learning targets. Additional classes and bi-weekly tutoring sessions are offered to ensure students' progress aligns with the curriculum. Moreover, out-of-class practices, such as leading *muhadloroh* or presenting texts in rotation, are essential to the method, helping students become accustomed to public speaking. These activities are supported by adequate learning facilities, although the library's book collection needs to be expanded..²⁰

3. Teaching Approach in the Manhaji Method

The Manhaji Method at Pondok Pesantren Darun Nuhut employs a teaching approach based on five main principles, designed to deepen students' understanding of Arabic and Islamic sciences. The five principles are *ilqa'* (delivery), *tikrar* (repetition), *tatbiq* (practice), *tadrib* (exercise), and *tahlil wa i'rab* (analysis and parsing). This approach helps students

¹⁸ Dwi Restuning Cahyani, "Implementasi Metode Manhaji Dalam Pembelajaran Qawaid Santri Tingkat Pemula Di Pondok Pesantren Darun Nuhut Lamongan Tahun Ajaran 2023/2024" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2023).

¹⁹ Tim Redaksi, *Silabus Metode Manhaji* (Lamongan: Darun Nuhut, 2019).

²⁰ Wawancara dengan Angga Silfian Fanani Selaku Kepala Sekolah Program Takhasus Bahasa
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comprehensively learn Arabic, enabling them to apply their knowledge to various Arabic literature beyond specific texts.²¹

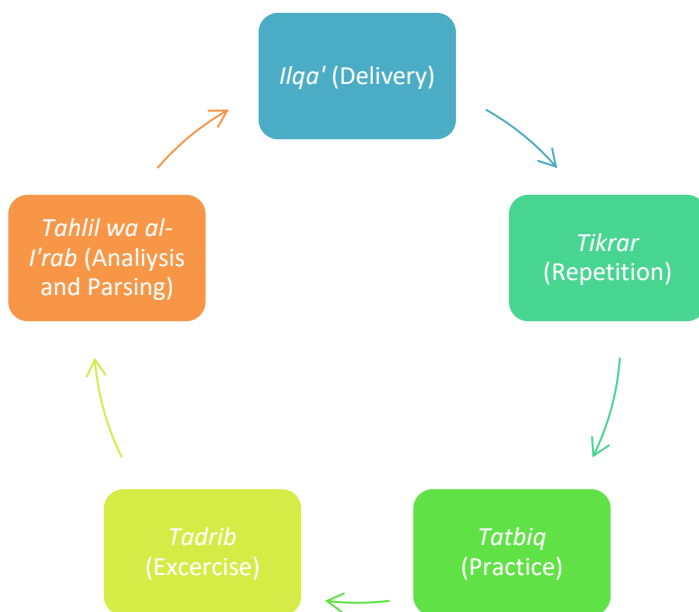


Table: 5 Core Principles of the Manhaji Method

First, *ilqa'*, *Ilqa'* (Delivery): Teachers deliver lessons by explaining basic concepts of Arabic, such as nahwu and Sharaf rules, and introducing formulas or strategies to recognize sentence structures. This initial delivery provides students with a clear foundation before they develop advanced skills in text analysis.

Second, *Tīkrar* (Repetition): After receiving the material, students are encouraged to repeatedly review it. This repetition aims to deepen understanding and help students remember the rules and terminology more easily. Repetition is not merely rote memorization but involves comprehension, where students identify structures and patterns in Arabic

²¹ Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhat pada hari Sabtu tanggal 19 Oktober 2024

sentences, ensuring the material becomes well-ingrained for broader application.

Third, *Tatbiq* (Practice): Students practice applying the learned rules to read and understand original texts, such as the Quran and classical Islamic books. Through this practice, students not only memorize the rules but also apply them directly, making it easier to understand the meaning and context of the texts they read. This practice often involves class discussions or activities where students present their understanding of a topic publicly.

Fourth, *Tadrib* (Exercise): Students are provided with various exercises covering aspects of nahwu and Sharaf to reinforce their skills in sentence analysis. These exercises are essential to familiarize students with different forms and patterns of Arabic, helping them gain confidence in identifying sentence structures when reading more complex texts.

Fifth, *Tahlil wa I'rab* (Analysis and Parsing): This involves detailed analysis and grammatical parsing of sentence structures. At this stage, students are trained to break down sentences into their grammatical components, such as recognizing the functions of nouns, verbs, and particles in a broader context. This analysis is crucial for accurately understanding the meaning and grammatical context of a text.²²

4. Evaluation and Curriculum Improvement Plan

The evaluation of the Manhaji Method curriculum at Pondok Pesantren Darun Nuhat is systematically designed to ensure a deep understanding among students. Evaluation is conducted through two primary methods: periodic evaluations (bi-weekly) and final semester evaluations. Periodic evaluations assess students' progress through assignments such as sentence structure analysis, i'rab, and text translation. Meanwhile, the final semester evaluation includes written exams and practical tests to assess theoretical mastery, application of grammar rules, and

²² Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhat pada hari Sabtu tanggal 19 Oktober 2024

skills in reading, translating, and analyzing texts. The results of these evaluations determine students' advancement to the next level.²³

The success indicators for the Manhaji Method include students' ability to understand and apply Arabic grammar, perform *tahlil wa i'rab* accurately, and independently read and analyze texts. These achievements reflect the effectiveness of the method in reaching its objectives. The systematic evaluation also provides feedback for teachers to improve teaching quality.

However, the implementation of the Manhaji Method faces challenges, particularly related to students' motivation and discipline in learning. The method requires high commitment, especially in activities like *tikrar* (repetition) and *tadrib* (exercise), which are not always consistently maintained by all students. Moreover, differences in educational backgrounds and initial abilities affect students' learning pace.

To address these challenges, Pondok Pesantren Darun Nuhat has increased the intensity of guidance by offering additional classes for students who need more time to understand the material. Evaluations have been strengthened with individual consultations and small group discussions, enabling teachers to identify learning obstacles and provide appropriate solutions. Additionally, the pesantren plans to integrate technology into the learning process, such as digital video materials and interactive applications, to support students' independent learning.

The pesantren also plans to enhance the Manhaji Method by providing advanced teacher training to improve their ability to teach according to students' needs. With these innovations, the pesantren aims to overcome existing challenges and position the Manhaji Method as a leading approach in Arabic language learning while strengthening its role as a relevant educational institution in modern times.²⁴

²³ Cahyani, "Implementasi Metode Manhaji Dalam Pembelajaran Qawaid Santri Tingkat Pemula Di Pondok Pesantren Darun Nuhat Lamongan Tahun Ajaran 2023/2024."

²⁴ Wawancara dengan Angga Silfian Fanani Selaku Kepala Sekolah Program Takhasus Bahasa
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Effectiveness and Impact of Implementing the Manhaji Method

The implementation of the Manhaji Method at Pondok Pesantren Darun Nuhat has proven effective in enhancing students' ability to read and understand classical Islamic texts (*Kitab Kuning*). This method is designed to simplify the mastery of Arabic grammar, particularly Nahwu and Sharaf, through a systematic and interactive approach. By using tools such as nasyid (rhythmic chants) and intensive exercises, students are able to memorize and apply grammatical rules more quickly and effectively. The impact is evident in the significant improvement in students' comprehension of classical texts and their active participation in the learning process.

1. Process of Implementing the Manhaji Method

The implementation of the Manhaji Method at Pondok Pesantren Darun Nuhat is carried out systematically through several key steps.

The first step involves developing a curriculum based on the five pillars (*rukuns*) of Manhaji: *ilqa'* (delivery), *tikrar* (repetition), *tatbiq* (application), *tadrib* (practice), and *tahlil wa i'rab* (analysis and parsing). This curriculum is designed to provide students with a gradual understanding, starting from basic concepts to advanced analytical skills in interpreting Arabic texts.²⁵

The next step involves teacher training to ensure they thoroughly understand the method. Teachers play a key role in the learning process as they not only deliver the material but also guide students through each pillar of learning. During implementation, teachers also act as mentors in supplementary classes to assist students who face difficulties in understanding the material.

The learning process begins with *ilqa'*, where teachers comprehensively present the material. The lessons are explained gradually, focusing on *Nahwu* and *Sharaf* rules. Students then engage in *tikrar*, a periodic review of the material to reinforce memorization and understanding. This stage helps students internalize the grammatical rules they have learned.

After repetition, students proceed to *tatbiq* or application, where they read and analyze Arabic texts such as Quranic verses or passages from *Kitab*

²⁵ Redaksi, *Silabus Metode Manhaji*.

Kuning. Students are also given intensive exercises (*tadrib*) to sharpen their ability to apply the learned rules. Finally, in the *tahlil wa i'rab* phase, students are taught to deeply analyze sentence structures, determine the grammatical functions of each word, and understand their meanings in broader contexts.²⁶

Challenges encountered in implementing this method include varying levels of student dedication, differences in educational backgrounds, and limited resources. Not all students have the same motivation to learn, requiring additional encouragement to keep up with the learning process. Moreover, some students take longer to grasp basic rules due to differing educational backgrounds. To address these challenges, the pesantren adopted several strategies, including increased intensive guidance outside regular class hours. Teachers provide special assistance to students through additional classes and individual consultation sessions. This strategy ensures that all students meet the established learning targets.²⁷

Another challenge is the limited availability of resources, such as inadequate reference books. To overcome this, the pesantren utilizes digital technology, such as apps and online resources, enabling students to easily access supplementary materials. This approach also complements the limited collection in the pesantren's library.²⁸

2. Impact on Students' Reading Skills

The Manhaji Method has proven highly effective in enhancing students' ability to read *Kitab Kuning* at Pondok Pesantren Darun Nuhat. Its effectiveness lies in the systematic approach implemented through its five pillars: *ilqa'*, *tikrar*, *tatbiq*, *tadrib*, and *tahlil wa i'rab*. Through this approach, students not only learn Arabic grammar but also apply it directly to read classical Islamic texts, which often feature complex grammatical structures.²⁹

Before implementing the Manhaji Method, many students struggled to understand *Kitab Kuning* due to their lack of analytical skills for sentence

²⁶ Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhat

²⁷ Wawancara dengan Nur Masita Sari Selaku Dosen Ma'had Ali dan Guru Ponpes Darun Nuhat pada Hari Selasa tanggal 22 Oktober 2024

²⁸ Wawancara dengan Nur Masita Sari Selaku Dosen Ma'had Ali dan Guru Ponpes Darun Nuhat

²⁹ Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhat
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structures. Their reliance on rote memorization often made it difficult to comprehend unfamiliar texts. However, after applying this method, students were able to identify *Nahwu* and *Sharaf* rules more easily and relate them to sentence contexts, enabling them to read and understand texts independently.

One of the method's strengths is introducing formulas and strategies to recognize Arabic sentence structures. During *ilqa'*, students are provided with an in-depth understanding of sentence patterns and the function of each word within a text. This prepares them to apply these rules across various texts without needing to memorize the entire content beforehand.

The *tikrar* and *tatbiq* stages also play a crucial role in strengthening students' reading abilities. Repetition reinforces students' memory of grammatical rules, while practicing reading and analyzing texts helps them understand sentence structures in real contexts. As a result, students can recognize linguistic patterns in *Kitab Kuning* more quickly and accurately.

A significant improvement in students' reading skills is evident before and after implementing the Manhaji Method. Prior to its use, students often struggled to understand new texts and relied heavily on teacher guidance. After learning this method, they became more independent and could comprehend new texts with minimal assistance. This ability demonstrates that the Manhaji Method not only provides deep understanding of specific texts but also equips students with universal skills applicable to various Islamic literature.

Additionally, the method positively impacts students' confidence in reading *Kitab Kuning*. With the ability to independently analyze texts, they feel more confident in tackling previously difficult materials. This motivates them to study harder and explore more Islamic literature.

Based on an interview with Hanifah, a student, her feedback on the Manhaji Method was overwhelmingly positive. She stated that the method helped her understand Arabic grammar more easily and systematically. Hanifah appreciated the five pillars (*ilqa'*, *tikrar*, *tatbiq*, *tadrib*, and *tahlil wa i'rab*), which provided a structured guide for learning and applying *Nahwu*

and *Sharaf*. With this method, she felt more confident in reading and analyzing *Kitab Kuning*, which she previously found challenging.³⁰

Hanifah highlighted the effectiveness of the repetition (*tikrar*) and application (*tatbiq*) stages in deepening her understanding. She also found activities like *muhadloroh* (public speaking) helpful in developing additional skills, such as public speaking, which enhanced the benefits of the method. According to her, the method not only strengthened her technical language skills but also boosted her confidence and communication abilities.³¹

Nur Masitha Sari, a teacher, also assessed the Manhaji Method as highly effective in improving students' understanding and skills. She explained that the approach allowed students to gradually learn, from mastering basic rules to conducting in-depth analyses of classical texts. According to her, the method not only helped students comprehend *Kitab Kuning* but also trained them in analytical thinking, essential for independent reading of texts.³²

However, Nur Masitha noted that the method's success largely depended on students' dedication. Students who diligently repeated the material and actively practiced mastered the rules more quickly than those who were less disciplined. She also highlighted the long-term impact of the Manhaji Method, as students who mastered it not only understood texts but also had the potential to become future educators. This aligns with the pesantren's goal of producing a generation capable of both understanding and propagating Islamic scholarly traditions.³³

Factors Influencing the Effectiveness of the Manhaji Method

The effectiveness of the Manhaji Method at Pondok Pesantren Darun Nuhat is influenced by various factors, both supporting and inhibiting. These factors include the quality of teachers, the background of the students, and the learning environment. Competent teachers and engaging learning media,

³⁰ Wawancara dengan Hanifah selaku santri Ponpes Darun Nuhat pada hari Kamis tanggal 24 Oktober 2024

³¹ Wawancara dengan Hanifah selaku santri Ponpes Darun Nuhat 4

³² Sari, "Wawancara."

³³ Sari.

such as *nasyid* and guidebooks, support the success of this method. However, challenges such as varying levels of student ability and limited facilities also impact its effectiveness.

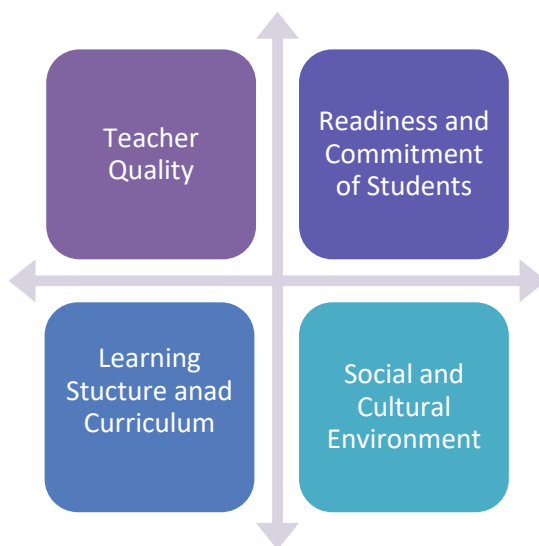


Table: Supporting Factors for the Success of the Manhaji Method

1. Teacher Quality

The teachers implementing the Manhaji Method at Pondok Pesantren Darun Nuhat have strong educational backgrounds in Islamic sciences, particularly in *fiqh*, *tafsir*, and *hadith*. They are graduates of Islamic universities or pesantren with reputations for developing education based on *Kitab Kuning* (classical Islamic texts). Additionally, the teachers undergo further education to deepen their knowledge and teaching skills, enabling them to teach classical texts using approaches relevant to contemporary contexts.³⁴

Pondok Pesantren Darun Nuhat provides specialized training programs for teachers, including intensive training on using the Manhaji Method, developing teaching materials, and improving their ability to mentor students individually. These programs also include training in effective communication strategies to adapt the method to the diverse

³⁴ Rido Noviansyah, Muhammad Fadhil, and Muhammad Firdaus, "Implentasi Motode Manhaji Dalam Memahami Kitab Kuning Di Pondok Pesantren Darul Arifin Jambi." **Islamic Education Program** UIN Siber Syekh Nurjati Cirebon, Indonesia

characteristics of the students. The training aims to enhance the quality of teaching as well as the skills needed to understand students' emotional and psychological conditions.³⁵

The interaction between teachers and students extends beyond classroom instruction, involving informal discussions that allow teachers to better understand the students' personal circumstances. Teachers offer moral and spiritual guidance and help students address academic and daily life challenges. They also provide advice on emotional management, social attitudes, and personal development based on Islamic teachings.³⁶

The combination of classroom teaching and outside-classroom mentoring is a major strength of the education system applied through the Manhaji Method. This more humanistic approach enables teachers to create an environment that supports the academic, personal, and spiritual development of students in a balanced manner, shaping strong character, social skills, and a spiritually conscious life.³⁷

2. Readiness and Commitment of Students

The level of students' understanding of Arabic before adopting the Manhaji Method varies, depending on their educational background. Some students possess a good foundational understanding due to prior experience at pesantren or religious schools, while others start with minimal knowledge. Ustadz Joko Nursiyo explains that students struggling to read and understand *Kitab Kuning* often face challenges in mastering the complex rules of Nahwu and Sharaf.³⁸ Eko Wahyu adds that initial assessments are conducted to gauge students' understanding and tailor the teaching method to meet their needs.³⁹

³⁵ Rana Setiawan, "Kursus Baca Kitab Kuning Mudah Dengan Metode Manhaji," *Mina News*, 2018, <https://minanews.net/kursus-baca-kitab-kuning-mudah-dengan-metode-manhaji/>.

³⁶ Moh Ali and Al Ghozali, *Manajemen Pendidikan Pesantren* (Sukoharjo: Tahta Media, 2024).

³⁷ Moh Ali and Al Ghozali.

³⁸ Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhut

³⁹ Wawancara dengan Wahyu Eko Mardi Selaku Direktur Ma'had Ali Ponpes Darun Nuhut pada hari Ahad Tanggal 20 Oktober 2024

Student motivation and interest also play a crucial role in their readiness to learn. Anas and Abdurun express a strong interest in Islamic teachings and a desire to deeply understand classical texts. Hanifah emphasizes that engaging learning activities, such as through *nasyid* and dynamic interactions, can increase students' motivation to learn.⁴⁰ When students are interested and motivated, they are more active in discussions and find it easier to overcome challenges in understanding Arabic, according to Ustadz Joko.⁴¹

The diversity of students' educational backgrounds affects their readiness to follow the Manhaji Method. Some students come from general schools, while others have experience in other religious institutions, influencing their learning approaches. According to Angga Silfian, these differences can affect their ability to adapt to the new method.⁴²

Students with prior experience learning Arabic are generally more prepared to follow the Manhaji Method, whereas those new to Arabic often require more time to adjust. Nur Masitha Sari highlights the importance of adjusting teaching methods to accommodate students' educational backgrounds, ensuring all students can effectively participate in the learning process.⁴³

3. Learning Structure and Curriculum

The curriculum at Pondok Pesantren Darun Nuhat is specifically designed to support the implementation of the Manhaji Method, focusing on practical understanding of Arabic grammar (Nahwu and Sharaf) used in *Kitab Kuning* learning. According to Ustadz Joko Nursiyo, the curriculum is structured progressively, starting with basic rules and advancing to their application in reading classical texts. The goal is to enable students to master fundamental concepts before progressing to more complex materials.⁴⁴

One of the main strengths of this curriculum is its systematic structure, with each learning module supplemented by tools such as *nasyid*

⁴⁰ Wawancara dengan Hanifah selaku santri Ponpes Darun Nuhat

⁴¹ Wawancara dengan Joko Nursiyo selaku Pengasuh Ponpes Darun Nuhat

⁴² Wawancara dengan Angga Silfian Fanani selaku Kepala Sekolah a

⁴³ Wawancara dengan Nur Masita Sari selaku Dosen Ma'had Ali t

⁴⁴ Wawancara dengan Joko Nursiyo selaku Pengasuh Ponpes Darun Nuhat

to facilitate students in memorizing Arabic grammar rules. These tools make the learning process more engaging and effective in helping students quickly grasp the material. Exercises are also designed to enhance students' skills in applying the learned rules.⁴⁵

Ustadz Angga Silfian adds that the curriculum is flexible, tailored to the varying abilities of the students. Beginners are taught basic materials with more visual aids and memorization, while advanced students can proceed directly to more complex materials, including exploring the deeper meanings of *Kitab Kuning*.⁴⁶

The curriculum also allows students to learn at their own pace. Students who quickly understand the material can move on to the next level, while those needing more time can repeat the material with intensive guidance from teachers. This approach ensures an optimal learning experience for every student according to their needs.⁴⁷

According to Ustadz Joko, the curriculum integrates theory and practice. Students are not only taught the rules theoretically but also immediately practice them in reading and translating *Kitab Kuning* texts. Each rule learned is directly applied in teacher-supervised exercises, ensuring students not only memorize but also understand the application of the rules in real contexts.⁴⁸

This integrative approach, according to Ustadz Angga, helps students see the relevance of Arabic grammar to sentence structures in *Kitab Kuning*. Additionally, students are given independent assignments to review texts, strengthening their understanding. The curriculum, which combines systematic structure, flexibility, and theory-practice integration, effectively helps students master Arabic while understanding and applying knowledge in *Kitab Kuning* contextually and comprehensively.⁴⁹

⁴⁵ Redaksi, *Silabus Metode Manhaji*.

⁴⁶ Wawancara dengan Angga Silfian Fanani Selaku Kepala Sekolah a

⁴⁷ Redaksi, *Silabus Metode Manhaji*.

⁴⁸ Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhath

⁴⁹ Wawancara dengan Angga Silfian Fanani Selaku Kepala Sekolah a

4. Social and Cultural Environment

The success of education at Pondok Pesantren Darun Nuhat, according to Ustadz Joko Nursiyo, is greatly influenced by strong support from students' families and the surrounding community. Families, with high hopes for their children to master *Kitab Kuning* and become scholars, place full trust in the pesantren to manage the curriculum and teaching methods, including the Manhaji Method. Parents also motivate students to study diligently, maintaining their enthusiasm for learning.⁵⁰

Additionally, the community around the pesantren provides significant support. Ustadz Joko explains that the community actively participates in various pesantren activities, especially religious and social events, creating an environment conducive for students to study and strengthening the pesantren's role as a center for religious and moral education within the community.⁵¹

The pesantren's learning tradition supports the application of the Manhaji Method through gradual learning processes such as *sorogan* and *bandongan*, which teach students to memorize and understand Arabic grammar in *Kitab Kuning*. High discipline and strict schedules maximize learning time, while solidarity among students fosters a collaborative atmosphere where they frequently discuss and help one another understand difficult material.⁵²

According to Ustadz Joko Nursiyo, facilities and infrastructure play a less significant role in the effectiveness of the Manhaji Method at Pondok Pesantren Darun Nuhat. He explains that the method's success is more influenced by internal factors such as student motivation, learning discipline, and support from families and the surrounding community. While physical facilities such as classrooms or learning aids may have a role, the strength of the pesantren's learning tradition, teacher-student interactions, and the spirit

⁵⁰ Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhat

⁵¹ Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhat

⁵² Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhat

of understanding *Kitab Kuning* in depth are more crucial. Thus, this teaching method can remain effective even with limited resources.⁵³

The Role of Educators in Implementing the Manhaji Method

The role of educators is crucial in implementing the Manhaji Method at Pondok Pesantren Darun Nuhat. This method is designed to simplify students' understanding of Arabic grammar rules, particularly *Nahwu* and *Sharaf*, in reading *Kitab Kuning* (classical Islamic texts). To achieve this goal, educators must not only have deep competence in the Arabic language but also possess pedagogical skills to convey complex concepts in a simple and interactive manner. Moreover, they must build positive relationships with students and adopt adaptive teaching strategies tailored to individual abilities, creating an inclusive and effective learning environment.⁵⁴

1. Qualifications and Competence of Educators

According to Ustadz Joko Nursiyo, the caretaker of Pondok Pesantren Darun Nuhat, educators applying the Manhaji Method must have an in-depth mastery of *Nahwu* and *Sharaf* rules, which are foundational for helping students understand Arabic. Additionally, educators must be able to present complex concepts in a simple manner and possess excellent communication skills to foster positive interactions with students, thereby creating a comfortable and motivating learning environment.⁵⁵

Hanifah, one of the students, emphasized that educators must also be patient and meticulous in guiding students, especially those struggling with the material. A personal approach and interactive repetition of lessons are highly relevant to this method, enabling each student to learn at their own pace.⁵⁶ Ustadz Joko highlighted that before teaching, educators are required to undergo specialized training to understand the principles of the Manhaji Method and effective teaching techniques.⁵⁷

⁵³ Wawancara dengan Joko Nursiyo selaku Pengasuh Ponpes Darun Nuhat

⁵⁴ Cahyani, "Implementasi Metode Manhaji Dalam Pembelajaran Qawaid Santri Tingkat Pemula Di Pondok Pesantren Darun Nuhat Lamongan Tahun Ajaran 2023/2024."

⁵⁵ Wawancara dengan Joko Nursiyo selaku Pengasuh Ponpes Darun Nuhat

⁵⁶ Wawancara dengan Hanifah selaku santri Ponpes Darun Nuhat

⁵⁷ Wawancara dengan Joko Nursiyo selaku Pengasuh Ponpes Darun Nuhat

Ongoing training sessions are also conducted to ensure consistent teaching quality. According to Ustadz Joko, these sessions not only focus on mastering the content but also updating pedagogical techniques to align with contemporary developments. This aims to adapt teaching methods to the diverse needs of students.⁵⁸

Anas, a student from Malaysia, mentioned that educators at Pondok Pesantren Darun Nuhat have a profound understanding of *Kitab Kuning* and are capable of explaining complex classical texts in detail. Moreover, they demonstrate practical ways to apply Arabic grammar rules in texts, enabling students to not just memorize the rules but also use them correctly.⁵⁹

2. Teaching Strategies

According to Ustadz Joko Nursiyo, the Manhaji Method employs an interactive approach that facilitates students' understanding and application of *Nahwu* and *Sharaf* rules. This method actively involves students through activities such as reading exercises, discussions, and memorization. The approach aims to create a comfortable learning atmosphere, boosting students' confidence in learning and applying Arabic grammar when reading *Kitab Kuning*.⁶⁰

Ustadz Angga Silfian, Head of the Special Language Program, added that the Manhaji Method's materials are structured systematically and incrementally, allowing students to learn basic rules before moving on to more complex topics. This approach makes the learning process more efficient and helps students grasp the fundamentals of Arabic without feeling overwhelmed.⁶¹

Hanifah shared that this method also uses innovative techniques such as *nasyid* (songs) containing Arabic grammar rules, making memorization enjoyable and easier to retain.⁶² Additionally, Anas noted that educators often

⁵⁸ Wawancara dengan Joko Nursiyo selaku Pengasuh Ponpes Darun Nuhat

⁵⁹ Anas Bin Musthofa, "Wawancara" (Lamongan, 2024).

⁶⁰ Wawancara dengan Joko Nursiyo selaku Pengasuh Ponpes Darun Nuhat

⁶¹ Wawancara dengan Angga Silfian Fanani selaku Kepala Sekolah Program Takhasus Bahasa

⁶² Wawancara dengan Hanifah selaku santri Ponpes Darun Nuhat

use practical examples and simple analogies to explain difficult concepts, making the material easier to understand.⁶³

Group discussions are another important component of this method. According to Ustadz Joko and Ustadz Angga, discussions help students deepen their understanding while developing communication and critical thinking skills. Hanifah mentioned that these discussions are particularly beneficial when applying grammar rules to *Kitab Kuning* texts. Anas added that discussion sessions allow students to help each other grasp challenging material.⁶⁴

Ustadz Joko emphasized the importance of tailoring teaching methods to students' proficiency levels. Given the varied backgrounds in Arabic understanding, teaching at Pondok Pesantren Darun Nuhat is adjusted to individual students' abilities, from basic memorization for beginners to complex text analysis for advanced students. The interactive and flexible approach of the Manhaji Method makes it an effective tool for learning *Kitab Kuning*.⁶⁵

3. Building Relationships with Students

According to Ustadz Joko Nursiyo, a good relationship between educators and students is a key element in successfully implementing the Manhaji Method. A comfortable atmosphere and emotional closeness between educators and students encourage students to be more open in asking questions and participating in discussions, especially when facing difficulties with the material. This positive learning environment allows students to feel secure and active during the learning process.⁶⁶

Ustadz Angga Silfian added that building trust with students begins with open communication and a personal approach. Educators at Pondok Pesantren Darun Nuhat strive not only to be knowledge transmitters but also to be mentors who care about students' emotional and intellectual growth. Educators often spend time outside class hours listening to students'

⁶³ Wawancara dengan Anas Bin Musthofa Selaku Santri Ponpes Darun Nuhat pad hari Kamis tanggal 24 Oktober 2024

⁶⁴ Wawancara dengan Angga Silfian Fanani Selaku Kepala Sekolah a

⁶⁵ Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhat

⁶⁶ Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhat

concerns, whether related to learning or personal issues, making students feel valued and motivated to study harder.⁶⁷

Hanifah and Anas highlighted that the attention and understanding shown by educators greatly assist them in the learning process. Hanifah feels more confident asking questions and discussing topics thanks to educators' personal approaches,⁶⁸ while Anas appreciates how educators understand each student's character and needs, tailoring their teaching methods accordingly.⁶⁹

Ustadz Joko also stressed the importance of encouragement and appreciation for students as part of building strong relationships. Praise and support when students grasp material well boost their confidence and create a collaborative learning spirit. Ustadz Angga noted that close relationships between educators and students influence classroom dynamics, where supported students are more active in discussions, confident in asking questions, and eager to seek additional learning resources outside class.⁷⁰

4. Monitoring and Evaluating the Learning Process

According to Ustadz Eko Wahyu Mardi, educators at Pondok Pesantren Darun Nuhat play a vital role in monitoring and evaluating students' learning progress. Monitoring is conducted continuously, both through direct classroom observation and interactions outside class hours. Informal assessments, such as observing how students read, translate, and comprehend *Kitab Kuning* texts, aim to identify students' challenges so educators can provide additional guidance when needed.⁷¹

Ustadzah Nur Masita Sari added that learning evaluations are conducted using various methods, such as written exams, oral tests, and direct observations. Written exams assess knowledge of *Nahwu* and *Sharaf* rules, while oral tests require students to read and translate texts in front of the educators. Observations are used to evaluate students' participation in group discussions and other learning activities, providing a broader

⁶⁷ Wawancara dengan Angga Silfian Fanani Selaku Kepala Sekolah a

⁶⁸ Wawancara dengan Hanifah selaku santri Ponpes Darun Nuhat

⁶⁹ Wawancara dengan Anas Bin Musthofa Selaku Santri Ponpes Darun Nuhat

⁷⁰ Wawancara dengan Angga Silfian Fanani Selaku Kepala Sekolah a

⁷¹ Wawancara dengan Wahyu Eko Mardi Selaku Direktur Ma'had Ali t

understanding of their comprehension despite challenges in formal assessments.⁷²

Hanifah and Anas mentioned that the monitoring and evaluation approach significantly helps them understand the material. Hanifah feels more confident when educators provide clear feedback after exams or class discussions,⁷³ while Anas values personal feedback as a concrete guide for improvement. This makes them feel appreciated and motivated to enhance their understanding.⁷⁴

stadz Eko emphasized the importance of constructive feedback in the learning evaluation process. Teachers provide corrections for mistakes and practical suggestions to improve students' understanding.⁷⁵ Ustadzah Nur Masita added that, in addition to corrections, teachers also offer praise for students' progress, which motivates them to keep learning and not give up easily.⁷⁶ Both Hanifah and Anas expressed that the positive encouragement from their teachers boosts their confidence and motivation to study.⁷⁷

5. Challenges Faced by Educators

Based on interviews with Ustadz Joko Nursiyo, Ustadz Angga Silfian Fanani, Ustadz Eko Wahyu Mardi, and Ustadzah Nur Masita Sari, several key challenges arise in implementing the Manhaji Method at Pondok Pesantren Darun Nuhat. These challenges include varying levels of students' understanding, time constraints, and limited resources. Ustadz Joko noted that the diverse backgrounds of students result in different abilities in grasping Arabic, requiring educators to balance teaching methods so that both advanced and beginner students can follow the lessons effectively.⁷⁸

Ustadz Angga highlighted that limited time poses a significant obstacle to delving into the material optimally, especially for students needing more intensive guidance.⁷⁹ Ustadz Eko also pointed out the lack of

⁷²Wawancara dengan Nur Masita Sari Selaku Dosen Ma'had Ali ...

⁷³ Wawancara dengan Hanifah selaku santri Ponpes Darun Nuhat

⁷⁴ Wawancara dengan Anas Bin Musthofa Selaku Santri Ponpes Darun Nuhat

⁷⁵ Wawancara dengan Wahyu Eko Mardi Selaku Direktur Ma'had Ali t

⁷⁶ Wawancara dengan Nur Masita Sari Selaku Dosen Ma'had Ali

⁷⁷ Wawancara dengan Anas Bin Musthofa Selaku Santri Ponpes Darun Nuhat

⁷⁸ Wawancara dengan Joko Nursiyo Selaku Pengasuh Ponpes Darun Nuhat

⁷⁹ Wawancara dengan Angga Silfian Fanani Selaku Kepala Sekolah...

access to supplementary teaching materials, such as additional reference books or modern tools, forcing educators to be more creative in utilizing available resources. This requires a more flexible and effective teaching approach.⁸⁰

To address these challenges, Ustadzah Nur Masita emphasized the importance of forming small study groups. In these groups, advanced students help their peers who struggle with the material, accelerating the learning process and fostering a spirit of collaboration.⁸¹ Additionally, to overcome time constraints, Ustadz Angga has rearranged the learning schedule to provide extra time for students requiring intensive mentoring.⁸²

Ustadz Eko added that the pesantren has begun developing digital materials accessible anytime by students, reducing reliance on limited physical resources and increasing learning flexibility. Nevertheless, these challenges still impact learning effectiveness.⁸³ Ustadzah Nur Masita noted that differences in students' abilities can create classroom dynamics that are difficult to manage, with some feeling the lessons move too fast while others find them too slow, potentially reducing learning efficiency if not addressed with appropriate strategies.⁸⁴

Implications of Implementing the Manhaji Method in Understanding *Kitab Kuning*

The implementation of the Manhaji Method in learning *Kitab Kuning* has had a significant impact on students' ability to comprehend classical Arabic texts. This method facilitates students in mastering *Nahwu* and *Sharaf* gradually through a systematic and tiered approach, making it easier for them to read and analyze *Kitab Kuning*. With clear steps from basic to advanced levels, this method helps students effectively grasp the structure of the Arabic language.

⁸⁰ Wawancara dengan Wahyu Eko Mardi Selaku Direktur Ma'had Ali t

⁸¹ Wawancara dengan Nur Masita Sari Selaku Dosen Ma'had Ali dan Guru ...

⁸² Wawancara dengan Angga Silfian Fanani Selaku Kepala Sekolah...

⁸³ Wawancara dengan Wahyu Eko Mardi Selaku Direktur Ma'had Ali...

⁸⁴ Wawancara dengan Nur Masita Sari Selaku Dosen Ma'had Ali dan Guru Ponpes

Additionally, the Manhaji Method improves learning time efficiency. Unlike conventional methods, which can take years, this method enables students to achieve significant results in a relatively short time. This efficiency also benefits teachers, allowing them to teach the material in a structured and more effective manner, thereby accelerating the learning process.

The Manhaji Method also contributes to increasing students' motivation to learn. Its practical approach eliminates the perception that studying *Kitab Kuning* is difficult, fostering greater confidence and motivation among students to continue their learning. Active interaction between teachers and students, along with visible success within a short period, further strengthens this motivation.

However, implementing the Manhaji Method also presents challenges, such as the need for teacher training to master the method optimally. The availability of adequate learning facilities is another critical factor. Support from the pesantren's management and other relevant parties is essential to ensure the successful implementation of this method by providing appropriate facilities and intensive training for teachers.

Conclusion

Research on the implementation of the Manhaji Method at Pondok Pesantren Darun Nuhat demonstrates its effectiveness in improving students' ability to read *Kitab Kuning*. Students have shown rapid progress in understanding Arabic grammar, particularly *Nahwu* and *Sharaf*, making it easier to interpret classical Islamic texts. This method also boosts students' confidence in reading *Kitab Kuning*, creates a structured learning pattern, and supports their overall intellectual development. The success of the Manhaji Method is influenced by various factors, including the involvement of teachers as facilitators and motivators. A conducive pesantren environment and adequate facilities are also crucial elements. Additionally, students' motivation to embrace the method and an integrated curriculum support the effective and sustainable implementation of this learning approach. Teachers play a central role in the implementation of the Manhaji Method, including providing intensive guidance and adopting active learning approaches. Through discussions and practice, students are directly engaged in Islamic Education Program

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deepening their understanding. Teachers also monitor students' progress regularly and provide constructive feedback to help them improve their skills. Besides guiding students, teachers create a communicative and interactive learning environment to make students feel comfortable and motivated. Professional teachers and a structured learning system are key to the successful implementation of the Manhaji Method in enhancing students' ability to read *Kitab Kuning*.

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