

THE ROLE OF AL-WASHLIYAH 12 PERBAUNGAN EDUCATORS IN PRODUCING RELIGIOUS LEADERS IN SERDANG BEDAGAI

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ABSTRACT

This study aims to analyze the role of educators in producing religious leaders in Al-Washliyah 12 Perbaungan through the application of curriculum, learning strategies, and supporting factors, inhibitions, and solutions to overcome the obstacles faced. The method used in this study is a qualitative method with a phenomenological approach, which is descriptive and analytical. Data collection techniques are carried out through observation, interviews, and document studies. The data sources in this study are primary data sources and secondary data, obtained from Al-Washliyah 12 Perbaungan. The results of the study show that in Al-Qismul Aly Al-Washliyah 12 Perbaungan, the Diniyah curriculum (Yellow Book) is implemented as a characteristic of madrasahs and the National curriculum. The learning strategy used by educators is a combination of classic methods such as bandongan, sorogan, and lectures, with modern methods to adapt to the times. The results of the study also show that the alumni of Al-Qismul Aly Al-Washliyah 12 Perbaungan, have good science and morals. Take part as an ustad, educator, and contribute to the community. The supporting factors for the success in implementing the Diniyah curriculum are the role of the head of the madrasah, competent educators in the field of the Yellow Book, a structured curriculum, and a supportive environment. The obstacles faced are the differences in the academic background of students and the limited understanding of Nahwu Shorof. As a solution, supporting programs such as the Yellow Book Daurah, ability selection for new students, and Qira'atul Kutub extracurricular activities are carried out to increase students' understanding of the yellow book.

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INTRODUCTION

Islamic education is an educational system to train students in attitudes and actions. His approach is with all kinds of knowledge, influenced by spiritual values and aware of Islamic ethical values. Train his mentality, so that the

desire to gain knowledge is not just to satisfy intellectual curiosity or only to gain material benefits. But to make rational human beings virtuous and give birth to spiritual, mental, and physical well-being. Islamic educational institutions have a responsibility to internalize Islamic values to students, as well as prepare as agents of social change. The main purpose of Islamic education is to educate and guide people to become a pious servant of Allah in life both in actions, thoughts, and feelings. Apart from that, the purpose of Islamic education is to develop a personality that leads to a living and developing *insān kāmil* (perfect human being, born and inward). Education must reach the next generation, so that religious norms continue to develop and survive. (Huda, 2015) (Obaid, 2024) (Al-Farabi et al., 2023) (Resky & Yayat, 2023)

The education offered by madrassas or Islamic boarding schools is not limited to reading the Qur'an but also exploring broader sciences such as Nahwu Shorof, Balaghah, Arabic, the Qur'an and Tafsir, Fiqh Tauhid, and Sufism. However, it is different from the mindset of some people, in understanding Islam comprehensively. So that there is a gap, which causes people to not understand religion deeply and are easily provoked. To overcome this, what is important is moral education which is sought and can be exemplified by scholars in fostering morals and conducting scholarly teaching. One of the Islamic educational institutions that has a contribution to internalizing Islamic values so as to produce qualified religious leaders in the religious field is the madrasah. Madrasah comes from the verb "Darasa" which means to learn or teach, some interpret Darasa as a seat to study ([http://digilib.uinkhas, n.d.](http://digilib.uinkhas.n.d.)). But now, the term madrasah has been merged with the term school. Some experts argue that madrassas are equated with public schools because they technically describe the formal learning process in schools. It's just that madrassas in Indonesia culturally have a more specific connotation, because students get more in-depth religious learning than ordinary schools in general (Marpaung et al., 2024) (Resky & Yayat, 2023) (Athifah, 2022).

In the context of Al-Washliyah 12 Perbaungan, the role of educators is the main factor in producing religious leaders who are competent and can contribute to society. Educators are spiritual fathers for students who provide knowledge, moral development, and correct bad behavior for the better. Educators are referred to as the lamps of the times, which provide scientific light, so educators have a high position. The role of educators is quite heavy so that as an educator you must know your responsibilities and obligations as educators. (Maros & Juniar, n.d.) (Kamal, 2018) (Kamal, 2018)

Educators have a responsibility in shaping the personality and science of students. The task of educators is to teach knowledge, instill Islamic values in the souls of students, teach good morals, so that students become people who are not only knowledgeable but also noble. The implementation of the learning process depends on the educator, because the educator is the spearhead in the learning process. The quality and success of Islamic education is highly dependent on the role of educators' strategies in instilling Islamic values consistently in the midst of social and cultural changes. There are many roles that educators need in addition to being a source of learning, but also as facilitators, learning managers, demonstrators, supervisors, motivators, and evaluators. In addition to having to be competent in the field of science, educators must have good nature and behavior, and always expect the pleasure of Allah SWT. must have a clean soul and good morals, sincere in carrying out their role as educators, and forgiving of their students (Kamal, 2018). Educators in Islamic education not only transfer knowledge but also serve as exemplary role models and moral-spiritual guides for students (Daradjat, 2012). (Djollong & Akbar, 2019) (Azra, 2012)

In general, the purpose of Al-Washliyah education is to form individuals who fear Allah SWT, have broad and deep knowledge, have noble character, intelligence, and are tough in fighting for happiness in life in this world and the hereafter. Al-Washliyah is also committed to developing and disseminating science, technology, and art. Encouraging its use in order to improve the quality of life of the community, as well as to grow a civil society. The education system implemented aims to create education that is equitable, relevant, quality, and efficient. The establishment of Al-Qismul Aly is to improve the religious understanding of students, as a provision to continue to a higher level of education. Al-Qismul Aly Al-Washliyah is specifically designed to deepen Islamic religious education as well as enhance scholarly knowledge, skills, and insights, as well as with a three-year educational program. In addition, educator Al-Qismul Aly also encourages students to be able to develop themselves, along with the advancement of science and technology. and have the ability to practice and disseminate Islamic teachings in the community, through harmonious interaction with the surrounding cultural environment. As a madrasah that studies the diniyah curriculum and is not a dormitory, Al-Qismul Aly Al-Washliyah can prove that madrasas also have potential that is not inferior to pesantren in producing religious figures who are scientifically qualified both in the field of Islamic religion and in general. (Al Washliyah Educational Institution, 2013) (Al Washliyah Educational Institution, 2013) (Harahap, 2020)

METHOD

This research uses a qualitative method with a descriptive analytical phenomenological research approach, namely analyzing data by describing or explaining the data obtained according to its original conditions without aiming to draw general conclusions or make generalizations. The phenomenological approach aims to understand (Scott, 2018) *lived experience* (the meaning of life experience) to a profound phenomenon. Phenomenology seeks to explore the essence of a phenomenon by suspending previous knowledge and assumptions so that the phenomenon can be understood as it is. The subjects and informants in this study are the head of the madrasah, the representative of the curriculum, educators, and alumni. Data will be obtained through interviews, observations, and document studies, secondary data will be obtained through books and journals relevant to the research title. (Moleong & São Paulo , 1989)

RESULTS AND DISCUSSION

Implementation of the Curriculum in Al-Qismul Aly Al-Washliyah 12 Perbaungan

Al-Qismul Aly Al-Washliyah 12 Perbaungan implements an integrated curriculum, which combines the typical curriculum of Qismul Aly in the form of the yellow book (Kutub Al-Turats) with the National curriculum. This integration is the main distinguishing feature of Al-Washliyah 12 Perbaungan with religious-based educational institutions in Serdang Bedagai Regency. The curriculum of the yellow book is the core of the education system at Qismul Aly, which emphasizes the classical Islamic scientific tradition. The books used are written in Arabic without lines, Learning the yellow book is not only textual but also contextual, students are trained to understand the meaning of the text of the yellow book. The preparation of the curriculum is carried out in stages. Although using classical methods, the learning process is developed with active and contextual learning methods that are adapted to the times, so that they remain relevant in the context of modern education.

The application of the yellow book curriculum in Qismul Aly displays the character of classical pesantren education, classical studies from previous scholars are the main reference in learning. This approach is in line with Azra's view that the yellow book is the heart of classical Islamic education, which has shaped the character and scholarship of scholars in the archipelago since the beginning of Islam's development in Indonesia. This aims not only to transfer knowledge, but also to form the character and manners of students. Institutionally integrating the curriculum as it was done in Qismul Aly, reflects what Tilaar calls a form of contextual education that seeks to maintain local identity, while responding to national demands. (Azra, 2017) (Tilaar, 2004)

In this context, Qismul Aly Al-Washliyah 12 Perbaungan is able to combine religious values with the applicable national education policy. So as to create an adaptive education, but still rooted in Islamic values. The implementation of the yellow book curriculum is also supported by a learning structure, which gives a greater proportion of time to religious subjects, compared to general lessons, as well as teaching methods that adapt to classical characteristics. This is a distinct advantage for Qismul Aly, in producing alumni who have competence in religious science. The diniyah curriculum is also one of the main characteristics that distinguishes Al-Qismul Aly Al-Washliyah 12 Perbaungan, from other Aliyah madrassas in Serdang Bedagai.

Although Qismul Aly does not use a dormitory system like a pesantren, the learning process of the yellow book still runs intensively and in a structured manner. This shows that the effectiveness of the teaching of the yellow book is not only determined by the boarding system but also by the commitment of the institution, and the competence of educators in transforming the classical Islamic scientific tradition, in a formal learning system. The curriculum implemented provides two recognitions for students, namely through the early diploma (as proof of graduation from early education) and the national diploma (recognized by the Ministry of Religion and the Ministry of Education, Culture, Research, and Technology). This strengthens Al-Qismul Aly's position, as an institution that not only accommodates religious education, but also provides legitimate academic legitimacy nationally.

This phenomenon is in line with findings that explain that integration between the national curriculum, and the yellow book curriculum, can create distinctive characteristics of integrated education. This model is able to bridge the need for mastery of religious science, and the formal academic competence needed in the modern world. Thus, the existence of two diplomas at Qismul Aly is comprehensive concrete evidence of the integration of the curriculum. This shows that Al-Qismul Aly 12 Perbaungan, can play a role as an institution for the preservation of classical Islamic treasures as well as an institution that prepares students to compete in wider education and society. (Nurhasanah

& Misbah, 2021)

The study of the yellow book does not only serve as a tool for knowledge transfer, but also as an instrument for the formation of morals, a deep understanding of Islamic law, and the strengthening of authoritative Islamic scientific identity. Therefore, the integration of the national curriculum and the yellow book is an important pillar, in producing religious leaders who not only master theory, but are also able to take part in society. One of the tangible forms of curriculum integration, and for strengthening the yellow book curriculum is the existence of supporting activities, such as the recitation of the yellow book, the strengthening of Arabic and English, daily religious habituation and other supporting programs.

This practice reflects the implementation of *value-based education*, teaching materials are not the only tool for character building, but also habituating activities such as reading the Qur'an, morning prayers, and delivering advice on morals by educators on a regular basis, before learning begins. This approach is in line with the view that the integration between the general curriculum and the early childhood curriculum, supported by activities of habituation of religious values, is an effective strategy in shaping the character of students. Especially through the study of the yellow book, as a means of internalizing Islamic values. (A. Rofiq & São Paulo, 2020)

Learning Strategies

a. Learning Methods

The yellow book educators at Al-Qismul Aly Al-Washliyah 12 Perbaungan, still maintain classic methods such as *bandongan* and *sorogan*. In addition, educators are beginning to integrate modern learning methods such as lectures, discussions, and the use of technological media as a support in the learning process. The incorporation of this method is a response to the development of the times without eliminating the essence of the classical method, which remains the core in the understanding of classical Islamic literature. In its implementation, educators will read the text from the yellow book, then students listen and line up (give punctuation), then educators explain the translation and meaning of the text. This process is not just a transfer of information, but also a means to train the depth of understanding of the Arabic language which is the main foundation, in understanding the yellow book.

This method is in line with the opinion that the learning of the yellow book requires classical methods, such as *bandongan* and *sorogan*, because this method allows the internalization of the meaning of the text in depth, as well as educating students with the *Tafaquh Fiddin* approach (deep understanding of religion). However, the combination with modern methods is quite important so that it remains relevant to the development of contemporary education. The main learning medium in learning is the yellow book itself, which is used as the main source in classical Islamic studies. These books are not only teaching materials, but also as a medium to strengthen Islamic scientific traditions sourced from *salaf* scholars. (Bafadal & Ash'ari, 2022)

b. Evaluation

Educators at Al-Qismul Aly Al-Washliyah 12 Perbaungan, apply a comprehensive evaluation system to measure learning success, especially in mastering the yellow book. Evaluation is carried out through three approaches, namely formative evaluation, summative evaluation, and evaluation based on student activities outside the classroom. Formative evaluation is carried out on an ongoing basis, during the learning process. Educators will observe students' understanding of the material through direct questions and answers, daily assignments, and students' ability to read, and understand the text of the yellow book independently. This evaluation is diagnostic and aims to find out the extent to which students absorb the material taught, and become the basis for further learning improvement.

The summative evaluation is carried out in the form of a written exam, at the end of the learning period. This exam assesses students' mastery of the teaching material as a whole, and the extent to which students are able to translate, understand the context, and decipher the contents of the yellow book learned. In addition to these two forms of academic evaluation, educators also assess students based on their involvement in activities outside of learning, such as religious, organizational, and competitive activities. This aspect is used to assess the application of knowledge and morals of students in real life, as well as their activity in the madrasah environment. This evaluation approach is in line with the view that a combination of academic and non-academic evaluations can provide a more complete picture of learning outcomes. Especially in the yellow book-based education, which not only emphasizes the cognitive aspects but also the affective and psychomotor aspects. (Nurhayati & Mustaqim, 2021)

Alumni Profile of Al-Qismul Aly Al-Washliyah 12 Perbaungan

This study found that the profile of Al-Qismul Aly Al-Washliyah 12 Perbaungan alumni, shows the success of educators in producing graduates who not only have religious understanding, but are also able to take part in real life in society. The alumni are spread across various fields, especially in religious, educational, and social activities. One of the important points revealed in this study is that the majority of alumni continue their scientific and da'wah activities either formally as educators, or missionaries, or informally through religious activities in the community. Alumni continue their studies to religious higher education, by making the mastery of the yellow book as the basis of their knowledge.

Educators at Al-Qismul Aly Al-Washliyah 12 Perbaungan, place special emphasis on the science of tools such as Nahwu Shorof, as the main capital for students to be able to read and understand the yellow book. The knowledge of Nahwu Shorof obtained is useful for alumni to participate in competition activities, contribute to society, even while continuing their education in Higher Education. The alumni feel that his success in various fields, and in his career is inseparable from the role of educators while at Al-Qismul Aly Al-Washliyah 12 Perbaungan. In addition, the moral values and discipline that are formed are reflected in the attitudes and behaviors of the alumni. With intensive learning of the yellow book, alumni have an advantage in understanding classical texts that are the main reference in religious science. This finding is in line with the opinion that alumni of Islamic boarding schools, or madrassas with the provision of yellow books, tend to have strong intellectual and ideological endurance, so that they remain consistent in bringing scientific values in social life. (Dhofier, 1994)

Supporting and Inhibiting Factors for the Implementation of the Yellow Book Curriculum

The implementation of the curriculum and learning process in Al-Qismul Aly Al-Washliyah 12 Perbaungan is inseparable from supporting and inhibiting factors. To overcome the obstacles that occur, the right solution is sought.

a. Supporting Factors

The main support for the successful implementation of the yellow book curriculum in Al-Qismul Aly includes several aspects, namely:

1. The leadership of the head of the madrasah who has a strong vision in maintaining the teaching of the yellow book.
2. Competent educators who have a deep mastery of the yellow book.
3. The implementation of an integrated curriculum that combines the national curriculum with the early childhood curriculum, thus providing academic legitimacy as well as classical science.
4. A religious and conducive social environment.
5. Adequate infrastructure facilities, and the empowerment of competent alumni in the field of yellow books as teachers, are the drivers of the continuity of scientific traditions.

Similar findings were also explained in the study which said that students' enthusiasm for learning the yellow book, and the use of the yellow book as the main medium were strong supporting factors. (Neliwati et al., 2024)

b. Inhibiting Factors

One of the main obstacles in the implementation of the yellow book curriculum at Al-Qismul Aly Al-Washliyah 12 Perbaungan is the limited academic ability of students. This is especially felt by students, who do not have a previous religious education background. Such as those who come from public schools, or have never received an education in a pesantren environment. As a result, they do not know the basics of the science of tools such as nahwu and shorof, which are important foundations in understanding and translating the yellow book. This unpreparedness makes the learning process slow, and requires additional guidance from educators. In addition, the dense curriculum is also an obstacle, although Al-Qismul Aly prioritizes early education, he still learns some general lessons, such as Aliyah madrassas in general. The combination of the early childhood curriculum and the national curriculum makes the lesson schedule full and intensive.

This finding is in line with research that states that motivation and interest in learning have a significant influence on the ability to read the yellow book in Madrasah. This means that academic background and low interest levels have a real impact on learning outcomes. In addition, it also highlights that time constraints are also an obstacle in the learning process of the yellow book. (Irawan et al., 2024) (Mubarak, 2022)

c. Solutions to Overcome Barriers

To overcome the various obstacles that arise in the implementation of the yellow book curriculum, educator Al-Qismul Aly Al-Washliyah 12 Perbaungan, implements several solutions that are practical and sustainable. One of them is by organizing the Daurah Kitab Kuning program, which is an intensive training activity designed to

deepen students' understanding of the yellow book. This program is intended for Qismul Aly students, so that they can catch up in understanding the basics of nahwu shorof. In addition, it also applies an initial ability test for new students, as a measuring tool to find out the basic abilities of students. With the results of the test, it is possible to find out the direction of students' abilities, whether they can enter Qismul Aly or Aliyah.

Another step taken is to provide religious extracurricular activities, such as Qiraatul Kutub as further coaching outside of class hours. This activity not only improves book reading skills, but also trains independence, as well as intellectual discipline of students in studying the yellow book. This effort is in line with Fadli's research which states that mentoring programs and habituation activities such as daurah, group-based learning, and extracurricular are very effective in strengthening the mastery of the yellow book of madrasah students. (Fadli, 2021)

CONCLUSION

Al-Qismul Aly Al-Washliyah 12 Perbaungan implements a curriculum system that is integrated between the National curriculum, with the typical curriculum of the Qismul Aly madrasah (yellow book). The national curriculum follows the standards set by the Ministry of Education and Culture, as well as the Ministry of Religion. The diniyah curriculum is specially designed by the madrasah, to deepen the study of the yellow book. The early curriculum is the main characteristic of the education system in Qismul Aly. The learning strategy applied by educators at Al-Qismul Aly Al-Washliyah 12 Perbaungan, is adjusted to the times by integrating classical methods with modern methods. Educators combine classic methods such as bandongan, sorogan, and lectures with modern methods such as discussions, questions and answers, and the use of learning media such as whiteboards, and technology such as infocus and the internet.

Alumni of Al-Qismul Aly Al-Washliyah 12 Perbaungan, show a good academic profile and morals. The alumni are known as religious individuals, mastering the basics of Islamic science, and actively contributing to society. Based on the results of interviews with seven alumni, it is known that the alumni now play the role of ustad, educators, yellow book teachers, leaders of Islamic organizations, and preachers. The implementation of the diniyah curriculum at Al-Qismul Aly Al-Washliyah 12 Perbaungan, is supported by several strategic factors, one of which is the leadership of the head of the madrasah who has a strong vision and mission for the progress of Al-Qismul Aly in producing competent religious leaders. The main inhibiting factor is the uneven academic ability of students, students who come from different educational backgrounds and academic abilities. Students who do not have a basic knowledge of nahwu sharaf, to understand the yellow book, cause students to experience difficulties, in following lessons based on the yellow book. As a solution to these obstacles, educators make efforts including Daurah Kitab Kuning, ability tests of new students to measure academic readiness and ability, and extracurricular activities

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