CONTEXTUALIZATION OF CLASSICAL TEXT TEACHING IN TRADITIONAL AND MODERN PESANTREN

Hilman Rasyid[1], G. Ginanjar Masruri[2], Heru Nugraha[3], Ahmad Sarbini[4]
[1234]Universitas Islam Negeri Sunan Gunung Djati Bandung; Indonesia
Correspondence email; 3240220017@student.uinsgd.ac.id

Abstract	This study aims to analyze the contextualization of classical text teaching in both traditional and modern pesantren through a socio-cultural approach, focusing on adapting teaching methods and their relevance in addressing the changes of the times. A qualitative approach with descriptive-analytical methods was employed to investigate the contextualization of classical text instruction in modern pesantren (Pesantren Persis 67 Benda) and traditional pesantren (Pesantren Miftahul Huda) in Tasikmalaya. Data collection techniques included passive participant observation, structured interviews, and documentation studies, with data analysis based on the Miles and Huberman model conducted before, during, and after fieldwork. Triangulation, extended observations, and enhanced rigor were applied to ensure data credibility. The findings indicate that traditional pesantren maintain classical methods such as sorogan and bandongan, while modern pesantren adopt integrative approaches that combine Islamic traditions with technology-based and contemporary scientific learning methods. Both models successfully preserve the relevance of classical texts in shaping the character of students through strong spiritual and ethical values. In conclusion, the contextualization of classical text teaching in pesantren not only serves as a strategy to preserve the intellectual heritage of Islam but also as an educational paradigm that adapts to global challenges, ensuring that pesantren remains relevant as leading educational institutions in the modern era.
Keywords	Classical Texts, Traditional Pesantren, Modern Pesantren, Socio-Cultural.

INTRODUCTION

Islamic texts in pesantren are known as kitab kuning or kitab turats. Another term for kitab kuning is al-kutub al-qadimah (classical/ancient books) (Lestari, 2022). It is also commonly referred to as kitab gundul because of its writing style, which lacks diacritical marks, punctuation, or pauses and is often labeled as "ancient texts" (Haris, 2023). Martin van Bruinessen (Afandi et al., 2023) defines kitab kuning as the cultural heritage of Islamic scholarly literacy that emerged in the context of the Nusantara region in the 16th century. The term kitab kuning itself does not have historical or terminological roots. Instead, its usage stems from the traditions of early santri (students in Islamic boarding schools) and was later popularized over time (Munifah, 2020). These texts are not only the primary source of religious knowledge but also serve as a medium for shaping the character of santri through spiritual and ethical values. However, the currents of modernization and globalization present new challenges, compelling pesantren to adapt without losing the essence of their traditions. Traditional pesantren like Pesantren Miftahul Huda and modern pesantren like Pesantren Persis 67 Benda in Tasikmalaya are concrete examples of how the teaching of classical texts is contextualized to address contemporary socio-cultural challenges.

Pesantren Miftahul Huda, as a traditional pesantren, remains committed to classical learning methods such as sorogan and bandongan. Through these methods, students (santri) are guided to deeply understand the texts (kitab) under the direct mentorship of a kiai. Texts like Majmu'atul Aqidah and Jauhar Tauhid are central to the curriculum, with a strong emphasis on moral and spiritual values. The use of Arabic Pegon script in these texts also serves as a symbol of preserving local culture, reinforcing the pesantren's identity as a guardian of Islamic tradition in the Tasikmalaya region. However, the influence of modernization has not been entirely disregarded. The pesantren has begun adopting a semi-formal educational structure with levels such as ibtidaiyah, tsanawiyah, and ma'had aly, enabling students to pursue formal education outside the pesantren framework (Yat Rospia Brata, 2013).

On the other hand, Pesantren Persis 67 Benda, as a representation of modern pesantren, integrates the study of classical Islamic texts with a contemporary curriculum that includes general sciences, technology, and entrepreneurship. Classical texts such as Bulughul Maram are taught using a contextual approach, linking their content to global issues such as digital ethics, social justice, and economic challenges. This pesantren employs modern teaching methods, including interactive lectures, group discussions, and project-based assignments, to foster critical thinking among its

students (santri). The integration of technology into the learning process is another hallmark, reflecting the pesantren's response to the demands of the modern era. This approach demonstrates that modern pesantren not only preserves the intellectual heritage of Islam but also prepares future scholars (ulama) to remain relevant in a dynamic global context (Tim Risalah, 2008).

Social and cultural changes in the Tasikmalaya region, such as urbanization and access to technology, have influenced the approaches of both pesantren in teaching classical Islamic texts (kitab klasik) (Rasyid et al., 2024). Pesantren Miftahul Huda, while traditionally oriented and situated in a rural area, has begun to embrace modern adaptations by introducing a more structured educational framework. However, traditional methods remain central, aiming to preserve the spiritual and intellectual depth of its santri. In contrast, Pesantren Persis 67 Benda leverages these social and cultural changes as opportunities to develop a more dynamic and integrative approach, creating a learning environment that is relevant to the needs of urban and modern communities (Yat Rospia Brata, 2013) (Ian Suherlan & Efri, 2010).

The main differences in the curriculum and teaching methods at the two pesantren reflect their responses to local and global challenges. Pesantren Miftahul Huda focuses more on preserving local traditions by using the kitab kuning as a medium to instill strong moral and cultural values. In contrast, Pesantren Persis 67 Benda places classical texts within a global context through a more progressive and skill-oriented approach. These differences not only demonstrate the diversity of educational approaches in pesantren but also serve as evidence that pesantren possess the capacity to adapt to change without losing their essence. Thus, the contextualization of teaching classical texts in both traditional and modern pesantren is not merely a strategy to preserve Islamic heritage but also represents a relevant and sustainable educational paradigm in the modern era.

Five previous studies provide valuable insights into this topic, yet each leaves certain gaps that require further investigation. The first study, by Abdul Ghofur & Syuhud (2023), highlights the paradigm shift in pesantren education in response to contemporary challenges. This study reveals how pesantren have begun adopting modern methods in teaching without compromising traditional values. However, the gap lies in the lack of an in-depth exploration of the sociocultural role in this process of recontextualization. This research will address that gap by examining how traditional and modern pesantren respond to sociocultural changes in teaching classical texts.

The second study, by Muthahari & Syarif Zaidan (2024), examines the adaptation of kitab kuning instruction in the context of modern education. While the study reveals that teaching classical texts can be tailored to contemporary needs, it does not compare traditional and modern pesantren. This research will fill that gap by comparing the two types of pesantren in their contextualization of classical texts and exploring the sociocultural impacts of these approaches.

The third study, by Harisah (2020), demonstrates how pesantren can act as agents of sociocultural change. However, this study does not sufficiently emphasize the differences in teaching approaches to classical texts between traditional and modern pesantren. This research will address this gap by discussing how these two types of pesantren respond to sociocultural changes in the teaching of classical texts.

The fourth study, by Ahmad Suwardi & M Mansyur (2021), focuses on the relevance of traditional pesantren in enhancing the quality of formal education. While the study concentrates on academic aspects, it pays little attention to the sociocultural impacts influencing the teaching of classical texts. This research will expand on this by focusing on how traditional and modern pesantren adapt the teaching of classical texts to changing sociocultural contexts.

The fifth study, by Rasyid et al. (2024), compares teaching methods for classical texts in traditional and modern pesantren. While it identifies methodological differences while maintaining essential values in teaching, it lacks an analysis of the sociocultural influences on classical text instruction in these two types of pesantren. This research will address this gap by delving deeper into how sociocultural factors affect the teaching of classical texts in both types of pesantren.

From these five previous studies, there is a notable gap in comprehensive research on how traditional and modern pesantren respond to sociocultural changes through the teaching of classical texts. This study aims to fill that gap by comparing the two types of pesantren from a sociocultural perspective and exploring how they adapt the teaching of classical texts to address the ever-evolving challenges of the times. Therefore, the objective of this study is to analyze and compare the contextualization of classical text instruction in traditional and modern pesantren, focusing on their responses to sociocultural changes and contemporary challenges. This study seeks to uncover the sociocultural factors influencing the methods and content of classical text instruction and how pesantren adapt to societal dynamics. The significance of this research can be seen from two perspectives.

Theoretically, this study will contribute to the development of Islamic education theory, particularly on how pesantren, as Islamic educational institutions, can adjust to sociocultural changes through relevant classical text instruction. Practically, the findings of this study can provide practical insights for pesantren administrators, educators, and policymakers in designing curricula that bridge scholarly traditions with contemporary social needs, thereby strengthening the position of pesantren in the modern era without compromising the foundational principles of Islamic teachings.

METHOD

This research is a qualitative-descriptive study conducted at Pesantren Persis 67 Benda and Pesantren Miftahul Huda in Tasikmalaya. Using a causal-comparative study approach, the researcher explores "The Contextualization of Classical Text Teaching in Traditional and Modern Pesantren: A Socio-Cultural Perspective on Responding to Changing Times at Pesantren Persis 67 Benda and Pesantren Miftahul Huda in Tasikmalaya." The study aims to understand how traditional and modern pesantren adapt the teaching of classical texts while addressing sociocultural changes in society.

The research data comprises primary and secondary data. Primary data refers to information obtained directly from primary sources in the field. In this study, primary data includes interviews with kyai (Islamic scholars), pesantren leaders, teachers, and students at both pesantren, as well as observations of classical text teaching activities. Secondary data, on the other hand, comes from indirect sources such as documents, reports, and relevant literature. In this study, secondary data includes documents related to the history and development of pesantren, implemented curricula, and educational reports (Sugiyono, 2013). Data collection was conducted using three techniques: observation, interviews, and documentation. Observations focused on the teaching processes of classical texts at Pesantren Persis 67 Benda and Pesantren Miftahul Huda, particularly regarding teaching methods, interactions between teachers and students, and the incorporation of sociocultural values in teaching. Interviews were conducted with kyai, pesantren leaders, teachers, and some students as primary respondents to gain direct perspectives on how they perceive and implement the contextualization of classical text teaching at their pesantren. Documentation involved collecting historical records of the pesantren, curriculum documents, teaching guidelines, and archives related to educational and sociocultural activities at the pesantren.

The data analysis process was conducted in three phases: before, during, and after fieldwork. Before entering the field, the researcher analyzed secondary data from preliminary studies related to the traditions of pesantren, the history of Pesantren Miftahul Huda, and Pesantren Persis 67 Benda to determine the research focus. During fieldwork, the analysis followed the Miles and Huberman model, which includes data collection from interviews, observations, and documentation; data reduction by selecting relevant information; and data presentation in a narrative and descriptive format to organize findings based on the research themes. After fieldwork, the data was analyzed by interpreting the research results and drawing conclusions on the contextualization of classical text teaching at the two pesantren (Sugiyono, 2013).

The validity of the data was tested using credibility criteria, which involved extending observation periods, enhancing observation persistence, and applying triangulation. Triangulation was carried out by cross-checking data consistency from various sources (kyai, teachers, and students) and employing different methods (interviews, observations, and documentation). This approach ensures that the collected data aligns with reality, making the research findings valid and relevant in explaining how traditional and modern pesantren adapt to changing times.

FINDINGS AND DISCUSSION

Finding

Amid the increasingly dynamic flow of change, pesantren, as Islamic educational institutions, continue to evolve in response to the growing complexity of societal demands. This context creates space for two approaches to pesantren education: traditional and modern. Pesantren Miftahul Huda Tasikmalaya, as an example of a traditional pesantren, still prioritizes classical teaching methods, emphasizing the study of kitab kuning (classical Islamic texts), memorization-based learning, repetition, and strict discipline in the daily life of students. The traditional values upheld in this pesantren include a close relationship between students and kyai (Islamic scholars), as well as a culture of etiquette that emphasizes respect for teachers and knowledge.

On the other hand, Pesantren Persis 67 Benda reflects a modern pesantren approach that integrates Islamic values with the demands of changing times. While maintaining religious discipline, this pesantren is more open to social developments and applies a more dynamic teaching methodology. The books taught at Pesantren Persis 67 Benda include not only kitab kuning but also books that are more relevant to daily life, with teaching methods that emphasize discussion and

question-and-answer sessions. The emphasis on Islamic values and morals is also balanced by a strong social commitment, reinforced by the practice of Bai'at (a formal pledge), symbolizing the students' earnest commitment to living a religious life.

In a socio-cultural context, the differences in characteristics between these two pesantren highlight how each respond to changes in society. Traditional pesantren, like Miftahul Huda, continue to uphold classical systems and values as a core part of their identity, while Pesantren Persis 67 Benda, although respecting tradition, is more flexible in adapting to the demands of modern society. Both, despite their differences, remain committed to the fundamental principles of Islamic education: instilling moral values, deepening knowledge, and maintaining a strong connection with religious teachings.

Table 1. Contextualization of Classical Text Learning in Traditional and Modern Pesantren at Pesantren Persis 67 Benda and Pesantren Miftahul Huda in Tasikmalaya

No.	Aspect	Traditional Pesantren Miftahul Huda Tasikmalaya	Modern Pesantren Persis 67 Benda
1.	Socio-Cultural Characteristics	The life of students at this pesantren is strongly influenced by traditional pesantren values, with an emphasis on the close relationship between students and kyai, as well as a simple social system.	The community and pesantren are more open to social developments, while still maintaining discipline and Islamic values.
2.	Subjects and Types of Texts	Emphasizes classical kitab kuning, such as Al-Fiqh, Al-Ushul al-Fiqh, and others. Uses a traditional approach with reading and memorization.	The texts used are more diverse, including both kitab kuning and modern books, with discussions that are more applicable, practical, and contextual.
3.	Development of Teaching Methods	Traditional methods emphasize tafsir, fiqh, and hadith. Teaching is conducted through text reading, memorization, and periodic repetition of lessons.	A more modern and dynamic teaching method is used, incorporating discussions, question-and-answer sessions, and practical applications in daily life. The curriculum has been developed to accommodate the needs of the times.
4.	Language and Relevance of Texts	Arab Pegon is often used to read kitab kuning, which is a way to facilitate understanding of classical Arabic texts with Javanese script. These texts are relevant to traditional communities, although they are difficult for the younger generation to access without	Both Indonesian and Arabic are used, with an emphasis on the relevance of the texts for Indonesian society. The texts used are more contextualized to everyday life.

		intensive study.	
5.	Emphasis on Values and Practices	Emphasis is placed on strict religious practices, following the sunnah, and avoiding innovations. The focus is on steadfastness in religious observance. There is an emphasis on the importance of respect for teachers (ta'dhim masyayikh), institutions (ta'dhim ma'ahid), and knowledge (ta'dhim ilmi) as part of the pesantren culture, which is taught through various kitab adab.	Emphasis is placed on more flexible and inclusive practices, adapting to the times without abandoning the fundamental principles of religion. The focus is on balancing worship and social life. Islamic values and morals are also taught to students through a system of rules and commitments, which is reinforced through the practice of Bai'at (oath) in the pesantren. This Bai'at strengthens the students' commitment to living by Islamic principles, maintaining good manners, and applying ethics in daily life.

This difference reflects each pesantren's response to the socio-cultural context. Miftahul Huda is more conservative, preserving local traditions, while Persis 67 Benda is more progressive, adapting to global changes without abandoning its Islamic roots. Both demonstrate diverse approaches to maintaining the relevance of classical texts in the modern era.

Discussion

Contextualization of Classical Text Teaching at Pesantren Miftahul Huda

a. Socio-Cultural Characteristics of Pesantren Miftahul Huda

Pesantren Miftahul Huda in Manonjaya, Tasikmalaya, has unique socio-cultural characteristics that reflect a blend of traditional Islamic values, Sundanese culture, and the evolving social dynamics in its surroundings. One of the main features is the strong influence of its founder, K.H. Choer Affandi, known as a prominent scholar with a broad and diverse pesantren education background. As an ulama warosatul anbiya (heir to the prophets), he instilled deep Islamic values, particularly in the fields of tauhid and tasawuf, into the community and students. This reinforced the identity of Pesantren Miftahul Huda as a center of Islamic learning based on solid faith and high spirituality (Nurjaman et al., 2021).

In addition, Pesantren Miftahul Huda is highly inclusive of various segments of society. K.H. Choer Affandi was known for teaching religious knowledge to all groups, including NU, Muhammadiyah, and Persis, without discrimination. This approach reflects the pesantren's socio-cultural characteristic of pluralism and a focus on Muslim unity. This value of inclusivity makes the

pesantren a space for social integration, where people from diverse backgrounds can come together to learn and worship (Badri Nurul Huda, 2018). The culture of generosity and cooperation is also an important characteristic of this pesantren. In the process of establishing the pesantren, K.H. Choer Affandi, together with the local community, worked together to clear land and build the pesantren's facilities. This active involvement of the community not only shows the close relationship between the pesantren and the surrounding community but also illustrates how Sundanese cultural values that emphasize cooperation are deeply embedded in the pesantren's daily life (Prayoga, 2019).

Pesantren Miftahul Huda also reflects a fusion of traditional and modern education. In its early years, the pesantren emphasized the study of kitab kuning and tasawuf values. However, over time, the pesantren adapted by opening formal education and various development programs, making it relevant in addressing the educational challenges of the modern era (Insan Malik Agussandi, 2013). With its historical background, values of inclusivity, and a strong culture of cooperation, Pesantren Miftahul Huda has become an example of a pesantren that is not only a center for Islamic education but also an active social driver within the community. These socio-cultural characteristics have made the pesantren a significant institution in preserving the continuity of Islamic traditions and local culture in Tasikmalaya and its surrounding areas.

b. Subjects and Types of Texts

According to Dhofier (2011), the classical texts taught at pesantren can be classified into eight types of knowledge: 1. nahwu (syntax) and shorof (morphology); 2. fiqh; 3. usul fiqh; 4. hadith; 5. tafsir; 6. tauhid; 7. tasawuf and ethics; and 8. other branches such as tarikh and balaghah. The study of these classical Islamic texts is the only way to learn and develop all these disciplines (Krisman, 2022). The main goal of this teaching is to produce ulama cadres who are capable of addressing various socio-religious issues when they later engage with society (Ardiansyah, 2019).

Pesantren Miftahul Huda demonstrates uniqueness in its teaching approach, encompassing various branches of knowledge, such as Fan Tauhid, Fan Fiqih, and Fan Nahwu, which reflect the diversity in the spectrum of knowledge offered. Fan Tauhid, in particular, is the main focus, as this pesantren has a strong foundation in tauhid studies. There are 12 branches of knowledge taught at Pesantren Miftahul Huda.

Regarding the composition and explanation of texts, the Sundanese language and the Latin script are used to facilitate the understanding of students who are not yet fluent in reading Arabic, especially at the initial educational level (Ibtida). Examples of the mentioned texts include "Tauhid

Rancang," "Tarikh Rancang," and "Fiqh Racang," which are translations and simplifications of classical texts into Sundanese, as well as the text "Syahadatain," which is a nadhom in Sundanese. This reflects the pesantren's adaptation in teaching to align with the student's understanding level and the existing learning environment. The texts above are works created by the Council of Kiai, the descendants of Uwa Ajengan. These works fall into the category of contemporary texts:

Table 2. Texts Produced by Pesantren Miftahul Huda

No.	Subject	Texts Produced by Pesantren
1.	Tauhid	Tauhid Rancang Syahadatain
2.	History	Tarikh Rancang
3.	Fiqih	Fiqih Rancang

Below is the classification of these texts according to the relevant fields of knowledge:

Table 3. Classical Texts Taught at Pesantren Miftahul Huda

No.	Subject	Name/Type of Text
1.	Akidah (Tauhid)	Tauhid Rancang
		Syahadatain
		Jauhar Tauhid
		Majmu'atul Aqidah 1 and 2
		Kifayatul awam
		Kifayatul Athqiya
		Khoridatul Bahiyyah
		Tijan Addaruri
2.	Fiqih	Fiqih Rancang
		Safinatunnajah
		Fathul Mu'in (Volumes 3 and 4)
		Sholat Fardhu
		Bajuri
3.	Ilmu Ushul Fiqh	Waroqot
		Lathoiful Isyaroh
4.	Ilmu Waris	Rohbiyah
5.	Tafsir Al-Qur'an	Tafsir Jalalain
6.	Hadits	Hadist Arba'in
		Shohih Bukhori Vol. 1, 2, 3, and 4
		Shohih Muslim Vol. 1 and 2
7.	Nahwu (Arabic Grammar) and Shorof (Arabic Morphology)	Jurumiah (Nahwu)
		Shorof Al-Kailani (Sarf)
		Arabic Language
		Tasrifan (Sarf)
		Qiyasan

8.	Islamic History (Tarikh)	Tarikh Rancang Khulasoh
9.	Akhlaq and Tasawuf	Akhlak Lil Banin Riyadhul Badi'ah Riyadhussolihin Wiridan and Istighosah Sirojuttolibin
10.	Tahfidz Al-Qur'an	Tahfidz Juz 'Amma
11.	Manthiq (Logic)	Manthiq
12.	Qira'at and Tajwid	Iqro atau Qur'an Tajwid
13.	Ilmu Balaghah	Isti'arah Jauhar Maknun

c. Development of Teaching Methods

The teaching approach at Pesantren Miftahul Huda emphasizes a systematic learning system that guides students from fundamental comprehension to more advanced levels, ensuring a comprehensive understanding of the material taught. In the context of the learning process, significant emphasis is placed on memorization at the Ibtida level. The teaching methods include stages such as melogat—reading aloud followed by writing—and reading word by word before explaining the content as a whole. This process takes into account the students' proficiency in both the local dialect and Arabic, with the ultimate goal of facilitating a deeper understanding of the texts.

At the Tsanawi level, the focus shifts toward understanding the content of the texts and the practical application of the material studied. Activities such as legal debates are introduced to foster critical thinking and discussion skills among students. Practical activities form an integral part of the teaching approach, where students are taught to apply their knowledge directly, such as through wudu (ablution) practice.

Thus, the various methods employed in teaching classical texts at Pesantren Miftahul Huda are as follows:

1) Bandongan: The Bandongan method, carried out by students under the guidance of a teacher or kyai, focuses on developing individual skills. This method involves students reading classical Islamic texts (kitab kuning), translating them, and explaining the meaning of the text they read. Following this, students are questioned about the nahwu (syntax) and sharf (morphology) within

the text (Maskuri et al., 2022)

2) Sorogan: The term sorogan originates from the Javanese word sorong, meaning "to present". (El Amin & Nurhayati, 2020). Each student reads kitab kuning in front of their teacher, who directly verifies the accuracy of their reading in terms of meaning and grammar (nahwu and sharf) (Hidayah, 2019). One key advantage of this method is that the kyai can precisely assess the quality of each student. Those with high IQs can progress quickly, receiving direct and accurate explanations from the kyai (Ifendi, 2021).

3) Memorization: The memorization method involves students learning and memorizing specific texts under the supervision of the kyai or ustadz. Students are tasked with memorizing these texts within a specified timeframe. Their memorization is then reviewed by the kyai or ustadz either periodically or incidentally, depending on the instructions given (Paramansyah et al., 2022).

4) Debates/Discussions: In the teaching and learning process, discussions serve as a means to solve problems that require various answers approaching the truth (Mariyam, 2021). In these forums, middle-level students typically discuss real-life cases and seek solutions grounded in Islamic jurisprudence (fiqh) (Adib, 2021).

5) *Mudzakarah:* Mudzakarah involves explaining lesson materials through scholarly gatherings focused on discussing religious issues. The mudzakarah method, also known as Majma al-Buhuth, is commonly used to address contemporary social issues by consulting classical Islamic texts (Ulum & Mun'im, 2019). Although the teaching methods still rely heavily on traditional approaches without significant integration of information technology, innovations have been introduced in material development and extracurricular activities. These activities, such as animal husbandry, agriculture, and mechanical workshops, are designed to enrich students' learning experiences and provide them with practical skills. Such activities are structured to complement formal education without disrupting the primary learning schedule.

d. **Language and Relevance of the Texts**

One of the distinctive features of Pesantren Miftahul Huda is the practice of melogat texts using the Arab Pegon style. This style involves translating classical texts into words typically composed of symbols that already encompass the rules of nahwu (syntax) and sharf (morphology) (Amirudin & Rohimah, 2020). To this day, in the pesantren environment, various types of kitab kuning (classical Islamic texts) can be found, including those written in Pegon script using local

languages such as Javanese and Sundanese (Hadi, 2021). In Arab Pegon, Arabic letters are adapted to represent local languages, a tradition that has been preserved as a cultural heritage in the Nusantara region for centuries. The term "Pegon" originates from the Javanese word pego, meaning "deviating," indicating that using Arabic script for Javanese was considered unconventional or uncommon (Afifah et al., 2022).

The study of classical texts also allows for personal interpretation, as differences in social and cultural contexts among students can influence their understanding of the material. However, the role of teachers or ustadz remains vital in facilitating the comprehension and interpretation of these texts. They act as mediators to ensure accurate understanding and to correct any interpretations that may diverge from established teachings. Moreover, the relevance of classical texts to contemporary issues is a crucial aspect of the learning process. This underscores that, although these texts are rooted in vastly different historical contexts, the principles they embody remain applicable for addressing and navigating modern challenges. Methods such as qiyas (analogy) and consideration of ijma' (consensus of scholars) are employed to connect the timeless wisdom of these texts with present-day realities.

e. Emphasis on Values and Practices

The kitab kuning (classical Islamic texts) has always been an inseparable part of Islamic educational centers in Indonesia, particularly in instilling religious character values through its teachings (Yusuf & Hadi Imawan, 2020). At Pesantren Miftahul Huda, it has been observed that the transmission of values from these classical texts significantly influences changes in the attitudes and behavior of students. This aligns with the view that traditional salaf pesantren, with its enduring traditions, serves as a solution to the ongoing crisis in moral education. It has been proven that salaf pesantren, by integrating the kitab kuning into their curriculum and teaching methods, effectively instills moral values in their students (Mubarok, 2019).

At Pesantren Miftahul Huda, there is a strong emphasis on the importance of respect for teachers (ta'dhim masyayikh), institutions (ta'dhim ma'ahid), and knowledge (ta'dhim ilmi) as part of the pesantren's culture. These values are imparted through the study of various adab (etiquette) texts. To address challenges related to adaptation and rule violations, a system of guidance and disciplinary measures is implemented to educate rather than punish. For instance, the Arbain system requires students to participate in congregational religious activities for 40 consecutive days without absence. Other appropriate sanctions are also applied to instill discipline and responsibility. The

assessment of students' behavior focuses not only on adherence to formal rules but also on their active participation in religious activities and daily life at the pesantren.

The environment and daily interactions in the dormitories are identified as crucial factors in shaping the students' character. Interaction among students from diverse backgrounds is found to influence their habits and behavior. Therefore, supervision and guidance by the pesantren management are emphasized as essential efforts to maintain positive habits and conduct among students. Furthermore, the allocation of dorm rooms based on age, educational level, and regional origin is one strategy used to create an environment conducive to interaction and character development.

Thus, the implementation of the values derived from classical texts in the students' lives does not rely solely on formal classroom instruction but is also profoundly influenced by the environment and daily interactions within the pesantren. This highlights that character education and moral development in the pesantren context is a comprehensive process involving various aspects of the student's lives both inside and outside the classroom.

Contextualization of Classical Text Teaching at Pesantren Persis 67 Benda

a. Socio-Cultural Characteristics of Pesantren Persis 67 Benda

Pesantren Persatuan Islam (Persis) 67 Benda, located in Tasikmalaya City, possesses unique and significant socio-cultural characteristics within the landscape of Islamic education in Indonesia. As part of the jam'iyyah of Persis, this pesantren was founded with a strong commitment to nurturing future scholars and leaders rooted in the teachings of the Qur'an and As-Sunnah. Since its establishment by KH. Utsman Aminulloh and its subsequent development under the leadership of successors like KH. Shiddiq Amien, this pesantren, has consistently served as a hub for Islamic regeneration, dedicated to producing scholars and leaders. After the passing of Shiddiq Amien, the leadership transitioned to Muhtarom Amien, his elder brother, who passed away in 2017. The leadership of the pesantren is currently held by Asep Abdul Hamid, the younger brother of Muhtarom and Shiddiq Amien (Ian Suherlan & Efri, 2010).

A defining socio-cultural aspect of the pesantren is its foundational zeal to shield the community from bid'ah (innovation in religious practices), khurafat (superstition), and tahayul (myths). This ethos is reflected not only in its educational curriculum but also in the dakwah (religious outreach) approaches of its caretakers. The pesantren is renowned for prioritizing sound faith (aqidah) and worship practices aligned with the teachings of shari'ah. These values form the

core principles passed down through generations, making the pesantren a bastion against negative polarization in the educational sphere (Ian Suherlan & Efri, 2010).

Furthermore, the pesantren emphasizes its vision and mission of cultivating ulul albab individuals—those possessing intellectual, spiritual, and moral excellence. These values are manifested in the nurturing of faith, the development of noble character (akhlakul karimah), and the instilling of independent life skills. Special attention is given to shaping the students' character as future scholars and leaders of the Muslim community, aligning with the pesantren's vision of being at the forefront of producing a generation deeply grounded in Islamic knowledge (tafaqquh fiddien).

Pesantren Persis 67 Benda is also proactive in aligning its curriculum with contemporary needs. Its educational framework integrates the national curriculum from the Ministry of Religious Affairs with the distinctive curriculum of Persis pesantren, striking a balance between formal education and religious sciences. The educational levels offered range from Raudhatul Athfal (early childhood education), Diniyah Ula (elementary religious education), and Tsanawiyyah (junior high school) to Madrasah Aliyah (senior high school) and Mu'allimien (teacher training) programs, all of which are accredited with an "A" grade. At the Aliyah level, two streams are available—science (IPA) and social sciences (IPS)—demonstrating the pesantren's commitment to preparing students to excel in various fields (Ian Suherlan & Efri, 2010).

Through its blend of strong Islamic values, progressive educational systems, and a vision focused on regenerating Muslim leadership, Pesantren Persis 67 Benda stands out not only as an educational center but also as an institution with significant socio-cultural influence in its surrounding community.

b. Subjects and Types of Texts

In Indonesia, kitab kuning refers to classical Islamic texts. The number of classical books considered orthodox in pesantren (al-kutub al-mu'tabarah) is relatively limited. While their content remains unchanged, these texts are often regarded as definitive knowledge that cannot be expanded. However, many foreign researchers and reformist or modernist Muslim scholars have criticized this rigidity (Arifatul Chusna & Ali Mohtarom, 2019). Pesantren needs to revitalize its educational systems in response to modernity. Many have developed contemporary educational models that no longer depend solely on traditional teaching methods or the content of Kitab Kuning (Satria, 2019), with Pesantren Persis Benda serving as one example.

Within the scope of religious education implemented by the Persatuan Islam organization, particularly at Pesantren Persis 67 Benda, there is a strong emphasis on teaching traditional Islamic disciplines such as fiqh, tafsir, hadith, akhlaq, tauhid, and Arabic language. The decision to retain the term "pesantren" for this educational institution reflects its primary mission: preparing muballigh (Islamic preachers) to actively propagate Islamic teachings in society. The pesantren is characterized by its unique teaching methodology, which adheres to the principle of "returning to the Qur'an and Sunnah." This approach encourages Muslims to engage directly with sacred texts while allowing freedom to follow specific opinions or schools of thought (madzhab), provided they are grounded in authentic Qur'anic and Hadith sources. This demonstrates an effort to introduce diversity in madzhab approaches.

In the pesantren environment, classical Islamic texts are rarely used as direct sources of instruction, particularly in institutions affiliated with Persatuan Islam. Instead, learning modules and student worksheets (Lembar Kerja Siswa or LKS) are more commonly utilized, accommodating schedules that also include formal madrasah subjects. Some classical texts, such as Bulugh al-Maram, Sahih al-Bukhari, and Subul al-Salam, remain part of the curriculum. In teaching tafsir and other subjects, educators tend to extract content from various classical sources to provide thematic and comprehensive lessons (Anwar Bachtiar, 2012).

Below is a summary of the subjects at Pesantren Persis 67 Benda that use classical texts as primary learning materials or as reference sources:

Table 4. Classical Texts Taught at Pesantren Persis Benda.

No.	Subject	Name/Type of Classical Texts
1	Arabic Language (Muhawaroh – Muthola'ah)	Arabiyyah linashiin Arabiyyah baina yadaik Silsilah ta'lim.
2	Ilmu Alat (Nahwu, Irob & Shorof)	an-Nahwu al-Wadhih al-Muyassar fii ilmi nahwi and al-Kaafi fii ilmi Sharfi Nahwu at-Tathbiq Nahwu al Kafi Kitab Tashrief Kaifa Tutqin An-Nahwu Qawaidu Nahwi wa I'robuhu

3	Ilmu Balaghah	Kaifa Tutqin Al-Balaghah
		Al-Kafi fii Balaghah
		Jawahirul Balaghah
		Durus Ma'ani
		Syarh Durus al-Balaghah
4	Qiro'atul Kutub	Subulussaalam
5	Aqidah (Tauhid)	Ilmu Tauhid
		Fathul Majid
		Majmu'atut Tauhid
6	Akhlak	Akhlaq lil Banat / lil Banin
7	Tafsier and Qur'anic Studies	Tafsir Fii Dzilalil Qur'an
		Tafsir Ibnu Katsir
		Tafsir at Thabari.
		Mana'ul Qathan
8	Sejarah	Khulashah Nurul Yaqin
		Bidayah wa Nihayah
		As-Sirah An-Nabawiyyah Ibnu Hisyam
9	Hadits	Shahih Bukhari
		Bulugul Maram
10	Ilmu Hadits	Minhatul Mughits
		Taisir Mushtolah Hadits
		Taisir Ulumul Hadits
11	Fiqih	Bulughul Maram, syarh A. Hassan
12	Ushul Fiqih	Ushul min ilmil ushul
13	Ilmu Mantiq	as-Sulam

Below is a summary of the subjects taught at Pesantren Persis 67 Benda that utilize classical texts as direct teaching sources:

Table 5. Classical Texts Used as Direct Teaching Sources at Pesantren Persis 67 Benda

No.	Subject	Type of Text
1.	Hadits	Kitab Bukhari, Subulus-salam, Bulughul Maram,
2.	Fiqih	Tawdihul Ahkam
3.	Tafsir	Tafsir Ibnu Katsir
4.	Akhlaq	Akhlaq lil banin
5.	Mantiq	As-sulam
6.	Shorof	Kitab Tashrif
7.	History	Khulashah Nurul Yaqin As-Sirah An-Nabawiyyah Ibnu

			Hisyam	
8.	Arabic Language	Arabiyyah nasyi'in		lin
9.	Ilmu Hadits	Taisir hadits	musthalah	

The researcher also summarized several texts created by Pesantren Persis 67 Benda, which are used as direct teaching sources. These texts fall under the category of contemporary books:

Table 6. Classical Texts by Pesantren Persis 67 Benda

No.	Subject	Pesantren's Text
1.	Nahwu/I'rob	Qawaidu Nahwi wa I'robuhu
2.	Balaghah	Durus Ma'ani
3.	Tauhid	Ilmu Tauhid

c. Development of Teaching Methods

Every learning process requires a method, and so does the teaching of kitab kuning (classical Islamic texts); employing the right and focused method will yield good results. The teaching method for kitab kuning is a strategy employed to study the texts effectively and accurately (Umam, 2020). Various approaches have been implemented in Islamic boarding schools (pesantren) to achieve the highest level of success (Maskuri et al., 2022). In the context of teaching Arabic at Pesantren Persis Benda, there is a shared understanding that adapting teaching methods to students' comprehension levels is imperative.

Arabic teaching in pesantren involves a gradual increase in the use of the language from grade 7 to grade 12, supported by programs that enrich the vocabulary and encourage daily practice. While technology is acknowledged as important, its implementation faces challenges, particularly in terms of senior teachers' adaptation and the need for technological updates among younger teachers. Innovations in teaching include the use of media such as Arabic films and songs, games, and online platforms. However, traditional texts remain the primary method for mastering learning materials, compared to modern media such as PowerPoint or printed materials.

Thus, the following are some of the methods used in teaching classical texts at Pesantren Persis 67 Benda:

1) Lecture Method: Explanations delivered orally by educators to students are known as lectures. This method has long been the most commonly used in classroom teaching at pesantren. In

formal educational institutions, teachers can use the lecture method to teach kitab kuning when they aim to introduce new material or provide generalizations of previously taught lessons (Adib, 2021).

2) Assignment Method: The assignment method is implemented to overcome the limited face-to-face time in classrooms, enabling students to continue their learning process outside school hours. Tasks assigned by teachers are expected to be completed by students, compelling them to delve deeper into the material both inside and outside the classroom (Widiastuti, 2021).

3) Discussion and Question-Answer Method: The question-and-answer method, according to Abuddin Nata (Syafi', 2020), involves presenting lessons in the form of questions posed by the instructor and answered by the students. Therefore, it can be understood that this method facilitates learning by having teachers pose questions that students must answer or vice versa. This method encourages students to express their opinions and thoughts in line with their comprehension levels.

d. Language and Relevance of the Texts

Classical Islamic texts written by Islamic scholars during the medieval period are commonly referred to as kitab kuning. The ability to read and explain—or provide commentary on—these texts is a key indicator of a student's competence. To read these texts correctly, students must master foundational disciplines such as nahwu (syntax), sharaf (morphology), balaghah (rhetoric), ma'ani (semantics), and bayan (exegesis) (Arifatul Chusna & Ali Mohtarom, 2019). The process of understanding classical texts at Pesantren Persis 67 Benda involves several critical stages, starting with a literal comprehension of the text. This initial phase focuses on translating the text word by word, which requires strong vocabulary skills. However, this approach is often insufficient to uncover the deeper or implicit meanings within the text, necessitating an interpretative translation (tafsiriyah). Interpretative translation enables readers to understand the text within a broader and more nuanced context, capturing the subtleties and deeper messages conveyed.

Furthermore, mastering basic rules, including vocabulary and grammar (an-nahwu wa al-sharf), is identified as a fundamental key to understanding texts (Imron et al., 2022). Regular reading practice also plays a crucial role in this process. The unique styles employed by the authors of these texts require readers to develop a familiarity with their expressions and thought processes. Over time, this habitual practice enhances the reader's ability to access and comprehend the texts more effectively, akin to reading texts in everyday language.

To preserve the tradition of classical texts, it is essential to also consider their relevance. Efforts must be made to contextualize Kitab Kuning so that it remains pertinent to contemporary human issues (Satria, 2019). At Pesantren Persis Benda, contextualizing the messages within classical texts to align with modern conditions is an integral part of the understanding process. This involves "grounding" religious texts, i.e., observing and reflecting on how the teachings within these texts can be applied and interpreted in the context of current social, economic, and political realities. This process underscores the importance of tafsir in interpreting and applying religious teachings dynamically and relevantly in response to the evolving times.

e. Emphasis on Values and Practices

The character formation and worldview of students at Pesantren Persis 67 Benda are significantly influenced by their understanding of classical texts, particularly those addressing ethics (akhlak) and creed (akidah). In shaping the students' character, the pesantren emphasizes values such as simplicity, independence, teamwork, solidarity, and sincerity (Maskur Musa et al., 2022). Teachers at Pesantren Benda play a vital role in shaping the students' moral character, not only through religious subjects but also in general studies. Therefore, it would be inaccurate to associate the success of character development with a single subject or teacher. An integrated teaching approach across various disciplines within the pesantren is highlighted, with all teachers contributing to the moral development of the students. The boarding or dormitory environment also plays a crucial role in monitoring and shaping the students' behavior. Challenges in maintaining consistent behavior among students, especially when they return from holidays, have been noted. External influences such as social media and interactions at home can impact their behavior.

Furthermore, the process of learning classical texts also contributes to shaping the students' inner character through the internalization of spiritual, ethical, and moral values. The importance of learning directly from classical texts, selecting texts aligned with the values to be instilled, and upholding proper manners (adab) in learning is emphasized in the educational process at the pesantren. Rules grounded in Islamic values and ethics are also imparted to students through a system of regulations and commitments, reinforced by the practice of Bai'at (a pledge) conducted every Thursday. This practice aims to strengthen the student's awareness and commitment to the values taught at the pesantren.

CONCLUSION

This study reveals that traditional and modern pesantren adopt different approaches to contextualizing the teaching of classical texts while still adhering to the fundamental principles of Islamic teachings. Pesantren Miftahul Huda, with its strong traditional roots, preserves classical teaching methods and emphasizes the cultivation of adab (proper etiquette) in the daily lives of its students. It prioritizes the teaching of kitab kuning using the Arabic Pegon script. On the other hand, Pesantren Persis 67 Benda integrates classical texts with a more modern and practical curriculum, emphasizing the relevance of religious teachings to social life. Despite their differing approaches, both pesantren demonstrate adaptive responses to changing times by maintaining the essence of Islamic teachings and instilling moral character (akhlak) in their students in ways that align with their respective social and cultural contexts.

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