

Integrating Traditional and Modern Educational Methods: An Analysis of Islamic Values in 'Aqīdatu Al-'Awām and the Application of Problem-Based Learning

Mujahid^{1✉}, Khoirunisa Nur Fajrina²

^{1,2}Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

ABSTRACT

Purpose – This study was directed to analyze the Islamic values contained in the Book of 'Aqīdatu Al-'Awām and how these values can be taught in a modern context. In this study context, we sought to understand more about the history and context of the Yellow Book formation, specifically the Book of 'Aqīdatu Al-'Awām, and how they have influenced and can continue to influence Muslim education and society in Indonesia. This study is essential for understanding the history and role of the Yellow Book in shaping Islamic knowledge and identity in Indonesia, as well as helping the development of effective and relevant teaching methods that maintain these values in the context of modern education.

Design/methods/approach – This study has adopted an organized, structured, and systematic literature study research design, intending to explore Islamic values contained in the Book of 'Aqīdatu Al-'Awām, as well as offering a suitable learning model to teach it. Data was collected through documentation methods and analyzed using content analysis.

Findings – The study found that the Book of 'Aqīdatu Al-'Awām encompasses several values of Islamic education, including the value of *aqidah*, *akhlaq*, worship education, and Islamic history. We also found that traditional learning models, such as the *sorogan* or *bandongan* model, can be enriched by the integration of Problem-Based Learning (PBL) methods, providing opportunities to think critically, engage actively in learning, and develop problem-solving skills.

Research implications/limitations – Despite a significant contribution to Islamic education, this study has several limitations. For example, the subjective nature of our approach and data limitations. Therefore, further research needs to validate the effectiveness of PBL integration in the teaching of the book of 'Aqīdatu Al-'Awām.

Originality/value – This study is unique in analyzing the educational values in the Book of 'Aqīdatu Al-'Awām and proposing the integration of PBL in teaching it. These findings make an important contribution to the discourse of Islamic education, by showing how traditional Islamic educational institutions can adapt to modern educational paradigms, while still maintaining their unique identity and values at the same time. Future research is suggested to validate the effectiveness of this integration and explore the balance between traditional and innovative teaching methodologies in Islamic education.

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CONTACT: ✉ mujahiduinsuka@gmail.com

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Introduction

The pivotal role of religion in building a balanced and harmonious society is undeniable (Bauto, 2014; Izzah, 2018). In this context, research on the Yellow Book in the Archipelago, especially in Indonesia, is crucial since it provides in-depth knowledge about how Muslim communities in the region access and understand Islamic teachings (Burhanudin, 2022; Dahlan, 2018). These books, often taught in pondok pesantren (Islamic boarding schools), have helped to shape the concepts of Islamic values and how to implement them in daily life (Nurtawab & Wahyudi, 2022). In particular, the Book of 'Aqīdatu Al-'Awām, written in verse form (naẓam) to facilitate the memorization of the santri (students of a pondok pesantren), is a basic book on aqīdah that is essential for Muslims, especially for those who are beginners in learning Islam.

Research on the Yellow Book is a study that is always thought-provoking to disclose. The Yellow Book for the students of Pondok Pesantren is not a luxury item nor a far-off object rarely found (Akbar & Ismail, 2018; Mustofa, 2019). Its existence is one of the names for classic books widely taught in many Pondok Pesantren (Akbar & Ismail, 2018). It is called the Yellow Book due to the paper used for the first classical books from the Middle East that came to the Archipelago was red tends to be yellowish. This book is written in Arabic without harakat or often called "kitab gundul" (literally, the bald book). The authors of the Yellow Book were Salafi scholars, in which they discussed daily life such as fiqh issues (ṣalat, fasting, zakat, and hajj), aqīdah, Sufism, tafsir, hadith, Arabic grammar, and others. The name Yellow Book is a differentiator from new books written by writers in the modern era, most of which are exegesis of the holy Qur'an and hadiths.

One of the interesting books to examine is the Book of Aqīdah al-A'wam by Sayyid Ahmad Marzuqī. The Yellow Book was written in verse form (naẓam). The purpose of writing in naẓam is to make it easier for students to memorize them (Nafisa, 2020). The Book of 'Aqīdatu Al-'Awām is one of those many Yellow Books. 'Aqīdatu Al-'Awām means aqīdah for the common people. This book is necessarily fundamental for Muslims, especially beginners in learning Islam. The reason is that it is the basic book of aqīdah. The Book of 'Aqīdatu Al-'Awām is special because its writing came from the Messenger of Allah (Rasulullah) through the dream Sayyid Ahmad Marzuqī had. It has about 57 verses containing knowledge that every Muslim should know. The content of this book is very appropriate when applied to modern-era life, where religious values increasingly begin to be forgotten, so the instillation of the basics of religious values has an important role as a guide in living life, more particularly for teenagers.

Analysis of previous studies highlighted the roles and values embodied in various Islamic writing traditions in Southeast Asia (Malik & Hamid, 2022). A study included a discussion on the use of the Gandul Translation Method in Indonesian pondok pesantren (Burdah, 2011) and the way Malay scholars have contributed to the development of Malay classical religious works (Malik & Hamid, 2022). Another study also discussed how traditional teaching methods like sorongan and bandongan have contributed to the teaching of Arabic and the inculcation of local moral values in Pesantren (Sauri et al., 2016). However, so far, studies on the Book of 'Aqīdatu Al-'Awām have not looked at the

knowledge and value that can be found in the content inside or any teaching methods that can be applied in a modern context.

The limitations and gaps in previous studies become even more obvious when we look at the teaching methods applied in Pondok Pesantren and integrated Islamic schools in Indonesia. There is a need to understand further how the values found in the Books, such as 'Aqīdatu Al-'Awām, can be applied and taught in a modern context, particularly given the essential role of character education and religious values integration in learning (Nurjanah et al., 2018; Putro & Suryono, 2019). Moreover, there is also a need to understand how Islamic writing traditions and teaching methods used in Pesantren can affect Muslim communities in Indonesia and other regions.

This study focuses on the Islamic values analysis contained in the Book of 'Aqīdatu Al-'Awām and how they can be taught in a modern context. Furthermore, this study aims to provide a deeper understanding of the history and context of the Yellow Book formation, specifically the 'Aqīdatu Al-'Awām, and how they have influenced and can continue to influence Muslim education and society in Indonesia. The researcher hopes that this research can contribute to understanding the Yellow Book's history and role in shaping Islamic knowledge and identity in the Archipelago and in helping the development of effective and relevant teaching methods that maintain these values in the modern education context.

Methods

The research methodology adopted for this study is an organized, structured, and systematic literature study research design, intending to achieve particular practical and theoretical goals (Raco, 2010). The research core and object is the study of the Book of 'Aqīdatu Al-'Awām, aiming at exploring the Islamic values contained within and offering a suitable learning model to teach it. Primary and secondary data sources were carefully identified for the study. The primary data source is directly related to the Book of 'Aqīdatu Al-'Awām by Sayyid Ahmad Marzuqi, which became the study's primary data. Secondary data are used to supplement primary data, consisting of books and research materials related to 'Aqīdatu Al-'Awām. In particular, the research of Syarifatun Nurul Maghfiroh and Imam an-Nawawi's 'Syarah Riyadush Shalihin 2,' served as important secondary data sources.

Data collection in this study was conducted through the documentation method, which involved searching for data related to variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, leggers, agendas, and others (Suharsimi Arikunto, 1998). Accordingly, the researcher collected all forms of data related to Islamic values in the book of 'Aqīdatu Al-'Awām. The data obtained from this study were mainly descriptive. Therefore, content analysis was considered an appropriate method of data analysis. Content analysis is a research technique designed to make conclusions by systematically and objectively identifying specific characteristics in the messages (Stefan Titscher, 2009). The consideration of grouping material characteristics

was related to the part of the text material that was actually present in the research scheme.

Measures were taken to ensure the reliability and validity of the study. It was carried out by carefully selecting and examining primary and secondary data sources. In addition, the systematic approach used in data collection and analysis added to the overall reliability and validity of the study. Caution was taken to avoid bias or misinterpretation during content analysis, ensuring objective and valid conclusions. The research method is a scientific activity that is planned, structured, and systematic, as well as having certain objectives both practical and theoretical (Raco, 2010).

Results and Discussion

1. Overview of the Book of 'Aqīdatu Al-'Awām

The Book of 'Aqīdatu Al-'Awām is a *naẓam* book compiled by Sayyid Ahmad Marzuqi. The historical background of the Book of 'Aqīdatu Al-'Awām compilation was the dream Sayyid Ahmad Marzuqi had on a late night, precisely on the first Friday of 6 Rajab 1258 H. He dreamed in his sleep of seeing the Holy Prophet (Rasulullah saw) surrounded by his companions. Then he said: "Read the verses (*naẓam*) about *tawhid* (the science of monotheism), in which whoever memorizes it will go to heaven and be able to achieve all goodness, which is in accordance with the Qur'an and the Sunnah." A companion then asked: "What are those *naẓam*, O Messenger of Allah?" The companions who surrounded the Holy Prophet said to him: "Listen carefully to what the Holy Prophet wants to say."

The Holy Prophet (peace be upon him) said:

"Say: **أَبْدَأُ بِسْمِ اللَّهِ وَالرَّحْمَانِ**". Then he read it up to the verse or *naẓam*:

وَصُحُفُ الْحَلِيلِ وَالْكَلِيمِ فِيهَا كَلَامُ الْحَكَمِ الْعَلِيمِ

When he woke up from his sleep, Sayyid Ahmad Marzuqi tried to recall what he had read in his dreams and was able to remember and memorize it from beginning to end. Then, on the Friday night of the 28th of Dzulhijjah 1258 AH, Sayyid Ahmad Marzuqi dreamed of seeing the Holy Prophet once again, and the Holy Prophet said to him: "Read what you have memorized." Sayyid Ahmad Marzuqi then read it from beginning to end, accompanied by the Holy Prophet and companions. They say the word "Aamiin" after each *naẓam*. The Holy Prophet said: "May Allah (swt) give you the ability to succeed, accept what you do, bless you and those who believe, and give benefits to all servants."

After the dream he had, people became more aware of the *manẓumah* obtained by Sayyid Ahmad Marzuqi. Accordingly, many people asked him and he answered with the *manẓumah* obtained in his dream, adding it with the couplet:

وَكُلُّ مَا آتَى بِهِ الرَّسُولُ فَحَقُّهُ التَّسْلِيمُ وَالْقَبُولُ

To completion is in the stanza: (Amien Nurhakim, 2020)

أَبْيَاتُهَا مَيِّزٌ بَعْدَ الْجَمَلِ تَارِيحُهَا إِلَى حَيِّ غَيْرِ مُجْمَلِ
سَمِّيَتْهَا عَقِيدَةُ الْعَوَامِ مِنْ وَاجِبٍ فِي الدِّينِ بِالثَّمَامِ

The Book of 'Aqīdatu Al-'Awām is highly noble as it came directly from the Holy Prophet through the dream medium of Sayyid Ahmad Marzuqi. The Book discusses the understanding of God and the Apostles to know God and the Apostles more in-depth. The Book of 'Aqīdatu Al-'Awām is identical to the book of the *sunnah wal jama'ah* famous for *aqidah* 50. It is referred to as *aqidah* 50 since it is divided into 20 mandatory nature or attributes of Allah, twenty (20) impossible attributes of Allah, four (4) mandatory attributes of the Messenger, four (4) impossible attributes of the Messenger, one (1) nature of *jaiz* of Allah, and one (1) nature of *jaiz* of the Messenger.

The Book of 'Aqīdatu Al-'Awām is one of the Yellow Books written in the form of *nazam*. Although small in shape, the book of 'Aqīdatu Al-'Awām is widely taught in *pesantren* and *majlis ta'lim* (Islamic forum). Shaykh Nawawi Ash-Shafi'i considered it crucial to study the Book of 'Aqīdatu Al-'Awām for every *mukallaf* (the accountable person) has an obligation to know the attributes of Allah. By knowing the nature or attributes of Allah, he will know himself, not to mention whoever knows himself will know his God (Anonymous, 2021). The number of *nazam* in this book is 57 whose discussion is divided into 8 chapters.

The Book of 'Aqīdatu Al-'Awām is a work that discusses the understanding of *aqidah* in Islam. Through this book, readers are invited to understand the attributes of Allah and the Apostles more in-depth, as well as the importance of knowing Allah as the first step in knowing oneself. The book is composed in the form of *nazam*, which is a metrically structured poem. This method of writing was chosen by the author, Sayyid Ahmad Marzuqi, as an effective means to convey the messages of *aqidah* in an orderly and easy-to-memorize manner by readers.

The Book of 'Aqīdatu Al-'Awām has great significance in deepening the *aqidah* understanding by Muslims. In this book, there is an important guide for Muslims to understand the fundamental aspects of *aqidah*, such as the attributes of Allah and the Messenger, and their implications in daily life. The book has gained broad influence and widespread dissemination among the public and religious communities. This work has become the main reference to teach *aqidah* in various *pesantren* and *majlis ta'lim*, thus playing a significant role in spreading of the correct understanding of *aqidah*.

The Book of 'Aqīdatu Al-'Awām has gained appreciation and recognition for its valuable contribution in the field of *aqidah*. This appreciation has acknowledged the quality and important value of this book as a source of knowledge and guidance in understanding Islamic *aqidah*. The book has attracted the attention of researchers and academics in the field of religious studies. Studies and research have been conducted related to the Book of

‘Aqīdatu Al-‘Awām, which have resulted in a more in-depth understanding of the context, methodology, and implications of aqīdah presented in this book.

In addition to the Book of ‘Aqīdatu Al-‘Awām, its author, Sayyid Ahmad Marzuqi, also produced other works relevant to the topic of *aqīdah* and Islam. These works can be a valuable addition in deepening the understanding of Islamic *aqīdah* as a whole. The Book of ‘Aqīdatu Al-‘Awām plays an important role in the development of Muslims’ *aqīdah*, both personally and communally. Through the understanding expanded from this Book, readers can strengthen their faiths, increase their understanding of the attributes of Allah and the Messenger, and deepen their spiritual relationship with Allah and the Messenger in daily life.

2. Biography of Sayyid Ahmad Marzuqi

Sayyid Ahmad Marzuqi’s full name is Sheikh Ahmad bin Muhammad bin Sayyid Ramadan Mansyur bin Sayyid Muhammad al-Marzuqi Al-Hasani. He was born in Egypt in 1205 H. Sayyid Ahmad Marzuqi studied in Makkah, then became a teacher at the Grand Mosque (Masjidil Haram). Due to his aptitude and intelligence, he was appointed as *Mufti* in the Maliki Madhhab in Makkah. He was also famous as a poet and nicknamed Abu Alfauzi (Anonymous, 2010).

One of Sayyid Ahmad Marzuqi’s teachers was Shaykh al-Kabir Sayyid Ibrahim al-‘Ubaidi, who in his time, was a figure who concentrated in the field of *Qira’ah al-‘Asharah* (Qiraah 10). Among the students of Sayyid Ahmad Marzuqi were Sheikh Ahmad Dahman (1260-1345 AH), Sayyid Ahmad Zaini Dahlan (1232-1304 AH), Sheikh Thahir al-Takruni, and others (Anonymous, 2021).

Sayyid Ahmad Marzuqi was known as a steadfast and agile writer in composing praises to Allah Almighty. One of the most famous and phenomenal works is the Book of ‘Aqīdatu Al-‘Awām which contains the science of tawhid, mostly used as a reference in *aqīdah* for lay people, poured into a *naẓam* comprising 57 stanzas of verse. The significance of this book has made many scholars review its contents. Shaykh Nawawi ibn Umar al-Bantani Al-Jawi titled As-Sheikh ‘Ulama Hijaz also gave the name Syarkh Nur Al-Dholam (Light in the darkness) for the *syarakh* of the Book of ‘Aqīdatu Al-‘Awām (Anonymous, 2021).

Sayyid Ahmad Marzuqi was also known for having a high enthusiasm to learn and was involved in various fields of science, such as *tafsir*, *hadith*, *fiqh*, Sufism, Arabic, and many more. People knew him as a very devout and diligent man in his worship. Sayyid Ahmad Marzuqi was also famous for his vast knowledge and dedication to teaching and spreading Islamic knowledge. Moreover, Sayyid Ahmad Marzuqi also had spiritual leadership and commitment to society. He worked hard to guide others in the principles of Islam and also gave advice to them. People often use his works as a guide in various religious issues and also as an inspiration for many people.

Sayyid Ahmad Marzuqi passed away in 1294 H/1877 A.D. Although he was gone, his spiritual and intellectual legacy is still alive and continues to influence the next generations.

His works, especially 'Aqidatu Al-'Awam, have been important references in Islamic studies, even to date.

3. The Islamic Education Values in the Book of 'Aqidatu Al-'Awām by Sayyid Ahmad Marzuqi

The Book of 'Aqidatu Al-'Awām is very special since it comes directly from the Holy Prophet. In addition to explaining *aqidah* for beginners, the book of 'Aqidatu Al-'Awām also explains some Islamic values that are very useful as guidelines in living daily life. The following Islamic values are contained in the verses of 'Aqidatu Al-'Awām by Sayyid Ahmad Marzuqi:

3.1 Aqidah

Aqidah is a firm belief in a person towards those he believes without the slightest doubt, such as believing in the pillars of faith, including faith in Allah, faith in the angels of God, faith in the books of Allah, faith in the prophets and messengers of Allah, faith in the last days, and faith in *qadha* and *qadar*. The purpose of *aqidah* is to instill the teachings of Islam as a guide to achieve happiness in this world and the hereafter.

Faith in Allah

In Islam, the most important thing for a servant (adherent) is to believe in the existence of Allah and His perfecting qualities (attributes). Faith in Allah is the belief and conviction in the oneness of Allah Almighty as the God who has created, maintained, and governed the universe and its contents. In the book of 'Aqidatu Al-'Awām, the value of faith in Allah is found in the following stanza (Ahmad Marzuqi, n.d.: 2-3):

مُخَالَفٌ لِلْخَلْقِ بِالْإِطْلَاقِ	فَاللَّهُ مَوْجُودٌ قَدِيمٌ بَاقٍ
قَادِرٌ مُرِيدٌ عَالِمٌ بِكُلِّ شَيْءٍ	وَقَائِمٌ غَنِيٌّ وَوَاحِدٌ وَحَيٌّ
لَهُ صِفَاتٌ سَبْعَةٌ تَنْتَظِمُ	سَمِيعٌ الْبَصِيرُ وَالْمُتَكَلِّمُ
حَيَاةُ الْعِلْمِ كَلَامٌ اسْتَمَرَ	فَقُدْرَةٌ إِرَادَةٌ سَمْعٌ بَصَرٌ

Translation: God is Being, God is All-Ever and Eternal, different from His creatures. Allah stands alone, does not need anything else, Allah is One, All-Life, Almighty, Willing, All-knowing. Allah is All-Hearing, All-Seeing, and All-Speaking. He also has seven more traits arranged as follows. Allah is the One Who is Powerful, Willing, All-Hearing, All-seeing, All-Living, All-Knowing, All-Speaking, and His *kalam* remains.

3.2 Faith in angels

The value of *aqidah* about faith in angels is in the twenty-second and twenty-third stanzas, in which they discuss the ten angels of Allah you must know (Ahmad Marzuqi, n.d.: 4).

تَفْصِيلُ عَشْرِ مِنْهُمْ جِبْرِيلُ
مِنْكَالُ إِسْرَافِيلُ عِزْرَائِيلُ
مُنْكَرٌ نَكِيرٌ وَرَقِيبٌ وَكَذَا
عَتِيدٌ مَالِكٌ وَرِضْوَانٌ اِحْتَدَا

Translation: The details of the ten angels comprise Jibril, Mikail, Israfil, 'Izrail, Munkar, Nakir, Raqib, 'Atid, Malik, and Ridwan who also followed.

3.3 Faith in the Books of Allah

The *aqidah* value of faith in the Books of Allah is found in the twenty-fourth and twenty-fifth stanzas. They contain the books that Allah revealed to His prophets and apostles (Ahmad Marzuqi, n.d.: 4).

أَرْبَعَةٌ مِنْ كُتُبٍ تَفْصِيلُهَا
تُورَةُ مُوسَى بِالْهُدَى تَنْزِيلُهَا
زُبُورُ دَاوُدَ وَإِنْجِيلُ عَلِي
عِيسَى وَفُرْقَانِ عَلِي خَيْرِ الْمَلَا

Translation: There are four Scriptures sent down from heaven, namely the Torah to the Prophet Moses as a guide to man, Zabur to the Prophet Dawud, the Gospel to the Prophet Isa, and the Qur'an to the best of men.

3.4 Faith in the Prophets and Apostles of Allah

The *aqidah* value of faith in the Prophets and Apostles of Allah is found in the third and fourth stanzas, as well as the fifteenth to twentieth stanzas. The third and fourth stanzas include the chanting of *shalawat* and greetings dedicated to the Holy Prophet Muhammad *saw* which attest to the belief in the fourth pillar of faith, namely faith in the Prophets and Apostles. *Shalawat* dedicated to the Prophet is proof that Prophet Muhammad is one of the prophets who must be believed and always remembered since he is the only best servant of Allah who deserves to be adherents' role model. The couplet reads (Ahmad Marzuqi, n.d.: 9).

ثُمَّ الصَّلَاةُ وَالسَّلَامُ سَرْمَدًا
عَلَى النَّبِيِّ خَيْرٍ مَنْ قَدْ وَحَدَا
وَالِهِ وَصَحْبِهِ وَمَنْ تَبِعَ
سَبِيلَ دِينِ الْحَقِّ غَيْرَ مُبْتَدِعِ

Translation: *Ṣalawat* and greetings are always bestowed upon the Holy Prophet Muhammad *saw*, the best of men who asserted the oneness of Allah, as well as to the family, companions of the Prophet, and those who follow the true religious path without addition.

While the fifteenth to twentieth stanzas discuss the 25 prophets that must be known (Ahmad Marzuqi, n.d.:3-4).

كُلُّ مُكَلَّفٍ فَحَقِّقْ وَاعْتَنِمْ	تَفْصِيلُ خَمْسَةِ وَعِشْرِينَ لَزِمَ
صَالِحٍ وَإِبْرَاهِيمَ كُلُّ مُتَّبِعِ	هُمْ آدَمُ إِدْرِيسُ نُوحٌ هُودٌ مَعَ
يَعْقُوبَ يُوسُفَ وَأَيُّوبَ احْتَدَا	لُوطَ وَإِسْمَاعِيلَ إِسْحَاقَ كَذَا
ذُو الْكِفْلِ دَاوُدَ سُلَيْمَانَ اتَّبِعِ	شُعَيْبَ هَارُونَ وَمُوسَى وَالْيَسَعَ
عِيسَى وَطَهَ خَاتَمَ دَعَا غِيَا	إِلْيَاسَ يُونُسَ زَكَرِيَّا يُحْيَى
وَالِهِم مَادَامَتِ الْآيَّامُ	عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

Translation: Details of the 25 must be known, so believe, hold onto, and understand them. They are Adam, Idris, Noah, Hud, Sholeh, Ibrahim, Luth, Ismail, Ishaq, Ya'qub, Yusuf, Ayub, Shu'aib, Aaron (Harun), Moses, Ilyasa', Dhulkifli, Dawud, Solomon (Sulaiman), Ilyas, Yunus, Zakariya, Yahya, Isa, and Thoha Muhammad was the last prophet.

3.5 Faith in the Last Day

The aqidah value of faith in the Last Day is found in the twenty-eighth stanza. It describes the coming of the last day and what will happen (events) on that day (Ahmad Marzuqi, n.d.: 5).

وَكُلُّ مَا كَانَ بِهِ مِنَ الْعَجَبِ	إِيْمَانُنَا بِيَوْمِ آخِرِ وَجَبَ
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Translation: It is incumbent upon us to believe in the coming of the last day and all the miraculous events in it.

The verses described above clearly show the aqidah value for they explain the pillars of faith that must be believed by every Muslim.

4. Akhlaq (good morals)

Akhlaq is the science that determines the limits of good and bad of human actions. *Akhlaq* differentiates human from other creatures. Due to *akhlaq* humans get a higher degree than animals. Having a noble moral or character throughout life can gain goodness, both in this world and the hereafter.

Akhlaq in Islam include *akhlaq* (good morals) to Allah, to fellow humans, and to other creatures. In the Book of 'Aqīdatu Al-'Awām, the couplets that contain the value of *akhlaq* education are, among others:

The eleventh stanza (Ahmad Marzuqi, n.d.: 3)

أَرْسَلَ أَنْبِيَاءَ ذَوِي فَطَاةٍ بِالصِّدْقِ وَالتَّبْلِيغِ وَالْأَمَانَةِ

Translation: Allah has sent prophets who have four obligatory qualities, namely *Fathonah* (intelligent), *Shiddiq* (honest), *Tablighi* (good at conveying), and *Amanah* (trustworthy).

The above stanza explains the obligatory nature of the apostles which includes being intelligent, honest or trusted, conveying, and trustworthy. It is full of *akhlaq* education to fellow others since humans are social creatures who need each other. Good *akhlaq*, like honesty, trustworthiness, and intelligence, are important for every human being to establish relationships with other humans. Accordingly, the cultivation of *akhlaq* values from an early age is crucial for later they can build good *silaturahmi*.

Twenty-eighth stanza (Ahmad Marzuqi, n.d.: 5)

إِيْمَانُنَا يَوْمَ آخِرِ وَجَبَ وَكُلُّ مَا كَانَ بِهِ مِنَ الْعَجَبِ

Translation: It is incumbent upon us to believe in the coming of the last day and all the miraculous events in it.

The above stanza is a verse that talks about the Last Day. The verse has a moral (*akhlaq*) value as it awakens people to always obey and fulfill His commandments and stay away from His prohibitions, and always have noble morals during their lives so that later in the hereafter they will get the best place. Every human being will account for all his own deeds before Allah, both good and bad deeds. Therefore, the *akhlaq* value of responsibility is very abundant in this teaching.

The above stanza describes the Last Day and all the amazing events on that day. It also contains the worship value since worship is one of the provisions to have an ease of journey in the afterlife. The most important and obligatory worship of every Muslim is *salat*, for it is one of the deeds that is first counted or weighed on the Last Data, as read in the hadith:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ

Meaning: Abu Huraiah (r.a) said, The Holy Prophet saw said, “Indeed, the first deed counted or weighed of a servant on the Day of Judgment is his *ṣalat*. So if his prayers are good, he is really lucky and successful. And if his prayer is broken, indeed he has failed and lost.” (HR. Tirmidhi and An-Nasa’i) (Imam An-Nawawi, 2012: 404).

Fiftieth stanza (Ahmad Marzuqi, n.d.: 7)

قَدْ فَازَ صِدِّيقٌ بِتَصَدِيقٍ لَهُ وَبِالْعُرُوجِ الصِّدْقِ وَاقٍ أَهْلَهُ

Translation: It was fortunate for Abu Bakr to have trusted the prophet. And he justified the events of Mi'raj, hence the title *Ash-Shiddiq* was appropriate for him.

The fiftieth stanza of ‘Aqīdatu Al-‘Awām describes the story of Abu Bakr who was given the title *Ash-Shiddiq* which means to speak the truth. Abu Bakr was a companion of the Prophet who should be an example for Muslims due to his noble character. One of Abu Bakr’s noble characteristics in the fiftieth verse is his loyalty to the Messenger of Allah. Abu Bakr had the courage to always believe the words of the Prophet without the slightest hesitation and was always honest and responsible. Abu Bakr’s noble character can be a role model for Muslims in living their daily lives, such as by defending the truth, telling the truth, and having a sense of responsibility.

From the above verses, it can be clearly seen the existence of *akhlaq* values, either good morals (*akhlaq*) to God, to fellow humans, and to other creatures.

5. Worship (Ibadah) Education

Ibadah is the worship of the one and only Allah and surrendering oneself completely to the Divine will, and abstaining from all His prohibitions in words, deeds, and beliefs. Examples of worship are everything related to the pillars of Islam (*shahada*, *ṣalat*, *zakat*, fasting, and *hajj*), and good deeds done solely to gain the pleasure (*ridho*) of Allah. In the Book of ‘Aqīdatu Al-‘Awām, the couplets where we can find the educational value of worship include:

Forty-sixth to forty-ninth stanzas (Ahmad Marzuqi, n.d.: 7)

مِنْ مَكَّةَ لَيْلًا لِقُدْسٍ يُدْرَا	وَقَبْلَ هِجْرَةِ النَّبِيِّ الْإِسْرَا
حَتَّى رَأَى النَّبِيُّ رَبًّا كَلَّمَآ	وَبَعْدَ الْإِسْرَاءِ عُرُوجٌ لِلْسَّمَآ
عَلَيْهِ خَمْسًا بَعْدَ خَمْسِينَ فَرَضَ	مِنْ غَيْرِ كَيْفٍ وَانْحِصَارٍ وَافْتَرَضَ
وَفَرَضَ خَمْسَةَ بَلَا امْتِرَاءِ	وَبَلَغَ الْأُمَّةَ بِالْإِسْرَاءِ

Translation: Before the migration (hijra) of the Prophet, at night there was an event of *Isra* from Makkah to Jerusalem. And after *Isra*, there was an event of *mi'raj* to the sky until the Prophet saw Allah directly who said the Divine Word. This vision of Allah cannot be described regarding its ordinances and limits, and Allah obliges the Prophet to *şalat* five times after the previous of 50 times. The Prophet relayed the event to his people and the obligation to *şalat* five times without hesitation.

The forty-sixth to forty-ninth stanzas above describe the events of *Isra Mi'raj*. It was one of the most special events since it showed the power of Allah through the journey of the Prophet to the *Sidratulmuntaha*. The occurrence of *Isra Mi'raj* was the beginning of the compulsory *şalat* commandment for Muslims five times a day and a night. *Şalat* is the pillar of religion for Muslims and the gateway that connects man with his God. Therefore, it can be seen that in the above stanza, there is the educational value of Worship, namely *şalat* worship.

6. Islamic History Education

Islamic history is an event or occasion that tells the life of ancient times starting from before the arrival of Islam to the emergence and development of Islam at the beginning of civilization. In the Book of 'Aqīdatu Al-'Awām, the couplet where we can find the educational value of Islamic history are:

Thirty-first to forty-fifth stanzas (Ahmad Marzuqi, n.d.: 5)

وَهَاشِمٌ عَبْدُ مَنْأَفٍ يَنْتَسِبُ	أَبُوهُ عَبْدُ اللَّهِ عَبْدُ الْمُطَلِّبِ
أَرْضَعَتْهُ حَلِيمَةُ السَّعْدِيَّةِ	وَأُمُّهُ امْنَةُ الزُّهْرِيَّةِ

Translation: The father of the Prophet Muhammad was Abdullah bin Abdul Mutholib bin Hashim bin Abdi Manaf. And the mother of the Prophet Muhammad was Aminah from the tribe of Zuhroh and who breastfed the Prophet Muhammad was Halimah Sa'diyah.

مَوْلِدُهُ بِمَكَّةِ الْأَمِينَةِ
وَفَاتَهُ بِطَيْبَةِ الْمَدِينَةِ

Translation: The birth of the Prophet Muhammad was in a safe Makkah and his passing was in the land of Thoyyibah or Medina. (Ahmad Marzuqi, tt: 4).

أَتَمَّ قَبْلَ الْوَحْيِ أَرْبَعِينَ
وَعُمُرُهُ قَدْ جَاوَزَ السِّتِينَ

Translation: Prophet Muhammad received revelation when he was forty years old, while Prophet Muhammad passed away when he was over sixty years old (Ahmad Marzuqi, n.d.: 5-6).

وَسَبْعَةُ أَوْلَادُهُ فَمِنْهُمْ
قَاسِمٌ وَعَبْدُ اللَّهِ وَهُوَ الطَّيِّبُ
أَتَاهُ إِبْرَاهِيمُ مِنْ سُرِّيَّةٍ
وَعَاثِرُ إِبْرَاهِيمَ مِنْ خَدِيجَةَ
وَأَرْبَعٌ مِنَ الْإِنَاثِ تُذَكَّرُ
فَاطِمَةُ الزَّهْرَاءُ بَعْلَاهَا عَلِيٌّ
فَزَيْنَبُ وَبَعْدَهَا رُقِيَّةٌ
ثَلَاثَةٌ مِنَ الذُّكُورِ تُفْهَمُ
وَطَاهِرٌ بِذَيْنِ ذَا يُلْتَقَبُ
فَأُمُّ مَارِيَةَ الْقَبْطِيَّةُ
هُمُ سِتَّةٌ فَخُذْ بِهِمْ وَلِيَجْهَ
رِضْوَانُ رَبِّي لِلْجَمِيعِ يُذَكَّرُ
وَابْنَاهُمَا السَّبْطَانِ فَضْلُهُمْ جَلِيٌّ
وَأُمُّ كُلْثُومٍ زَكَّتْ رَضِيَّةٌ

Translation: Prophet Muhammad had seven children, three of whom were boys. Namely, Qosim and Abdullah, who had the nicknames of Thoyib and Thohir. His third son was Ibrahim. Ibrahim's mother was Mariyah Qibthiyah. In addition to Ibrahim, there were six sons and daughters of the Prophet Muhammad of Khadija. Then, know them affectionately. There were four daughters to be described. They had all gained the pleasure (ridho) of Allah. Fatimatuz Zahra had a husband named Ali, and her two children were the grandsons of the Prophet Muhammad who had clear virtues. Zainab, then Ruqaiyah, and Umu Kulthum, all were holy women and full of Allah's *ridho* (Ahmad Marzuqi, n.d.: 6).

خَيْرَنَ فَاخْتَرْنَا لِنَبِيِّ الْمُتَّقَى	عَنْ تِسْعِ نِسْوَةٍ وَفَاةِ الْمُصْطَفَى
صَفِيَّةٌ مَيْمُونَةٌ وَرَمْلَةٌ	عَائِشَةُ وَحَفْصَةُ وَسَوْدَةُ
لِلْمُؤْمِنِينَ أُمَّهَاتٌ مَرْضِيَّةٌ	هِنْدٌ وَزَيْنَبُ كَذَا جُوَيْرِيَّةٌ

Translation: There were nine names of the Prophet Muhammad's wives when the Prophet passed away. They had been asked by the Prophet to choose and they chose to follow the Prophet Muhammad. They were Aisha, Hafshah, Saudah, Sofia, Maimunah, Romlah, Hindun, Zainab, and Juwairiyah. They were the mothers of the believers who got the *ridho* of Allah.

عَمَّتُهُ صَفِيَّةٌ ذَاتُ احْتِدَا	حَمْزَةُ عَمَّتُهُ وَعَبَّاسٌ كَذَا
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Translation: Hamza was the uncle of the prophet Muhammad, as was Abbas. His aunt was Shofiyah, a woman who submitted to Allah and the Messenger of Allah (Ahmad Marzuqi, n.d.: 7).

In the above thirty-first to forty-fifth stanzas, there is an educational value of Islamic history for the couplet discusses the life of the Prophet Muhammad, such as the family of the Prophet Muhammad, ranging from his father and mother, the birth and death of the Prophet Muhammad, the appointment of the Prophet Muhammad to be an Apostle, the sons and daughters of the Prophet Muhammad, wives of the Prophet Muhammad, and uncles of the prophet Muhammad. Therefore, it can be clearly seen in the couplet that there is the value of Islamic history education as it describes past events, namely telling the life of the Prophet during his life, where the life of the Prophet at that time can only be known through history.

7. The Book of 'Aqīdatu Al-'Awām Learning Model

The Book of 'Aqīdatu Al-'Awām is one of the Yellow Books taught in Pondok Pesantren Salafi. As a characteristic of Pondok Pesantren Salafi, the learning model

emphasizes more on the *sorogan* model. The *sorogan* or *bandongan* model is a way of learning religious knowledge by studying a book by exploring (deconstructing) and discussing letter by letter, word by word, page by page until *khatam*, and continuing in the next books (Nazlah Hasni, 2020). The advantage of this model is that students can discuss the book in detail to its roots. Each sentence is deconstructed, starting from the meaning of each word, and the position of the word in the sentence in detail, so that no word will be missed. Even in certain Pondok Pesantren, the Kyai requires their students to memorize it and must not add more or move to the next before they fluently can memorize the material. In addition to the advantages, *bandongan* model also has disadvantages. Among the most prominent is that students are only able to memorize but cannot understand the contents they have memorized. If the students do not understand what is studied, it will have an impact on the lack of behavior and practice that reflects what they have memorized.

Regardless of the advantages and disadvantages mentioned above, the author has offered another learning model, namely the Problem-Based Learning (PBL) model. In the world of *Pondok Pesantren*, this model still sounds foreign, making the implementation of PBL in *Pondok Pesantren* is still far from what is possibly expected. However, this scarceness does not mean closing the door for not applying it. As a learning model, PBL is highly likely to open opportunities to be applied in *Pondok Pesantren*.

PBL is a learning model that involves students solving a problem through the scientific method stage so that they can learn knowledge related to the problem and have the skills to solve problems (Nabilla Antrisa Putri, et al., 2022: 13). The problems solved by students will be truly meaningful if the problems are related to real-life experienced and faced directly by them.

According to Sudarman as cited by Yuli Ariandi (2017), the PBL model is a learning model that uses real-world problems as a context for students to learn about critical thinking and problem-solving skills, as well as to obtain essential knowledge from the subject matter.

In implementing PBL, teachers can conduct the following learning stages:

Table 1. PBL Phases

PBL Mode Phases	Teacher Behaviors
Problem orientation to students	Discuss lesson objectives, describe important needs, and motivate learners to engage in problem-solving activities
Phase 2: organizing learners to research	Helping students to define and organize tasks related to the given problem

Phase 3: assisting with independent and group investigations	Encourage students to obtain appropriate information, conduct experiments, and seek explanations and solutions
Phase 4: Developing and presenting artifacts and exhibits	Help students plan and prepare appropriate artifacts, such as reports, video recordings, or models, and help students convey them to others
Phase 5: Analysis and evaluation of the problem-solving process	Help students reflect on their investigations and the process that they go through (Nensy Rerung, 2017: 50).

The author would not present the entire implementation in the study of the Book of 'Aqidatul 'Awam. Rather, the author would like to give an example of its application in two values only. First, its application in the field of aqidah. One of the studies of aqidah value is the nature of Allah's being. The question that is often raised when teaching the existence of Allah is how to prove the existence of Allah through a scientific approach. Why is Allah invisible to the human eye? To answer this question, students are invited to meditate on the revelation word of Allah, Surah AN-Nur verse 36. That verse explains that Allah is the light of heaven and earth. The scientific study would be since Allah is light means Allah is very bright. Because Allah is too bright, man's eyes are unable to grasp Him. The scientific approach can be proven by inviting students to see the sun directly, especially in the middle of the day, without any obstruction of clouds and other objects. In this situation, humans are unable to capture the true form of the sun as a whole. The inability of students to see the real sun in the middle of the day is caused by the bright light of the sun. Though the sun is only Allah's creation, still, man is unable to see it. Likewise, Allah who created the sun must be far brighter, and since Allah is way too bright, it makes students' eyes unable to catch it.

Second, PBL Implementation can be applied when Kyai/ustadz teaches the ibadah of zakat which is associated with poverty alleviation. The Learning can begin with the question why many Indonesians still live in poor conditions, when the majority of the population is Muslim? What does zakat have to do with poverty alleviation in Indonesia? To answer this question, the students were invited to observe the phenomenon of poverty in Indonesia and the practice of zakat performed by Muslims in Indonesia.

From the data collected, there is still a lot of poverty in Indonesia allegedly due to the lack of awareness of Muslims in performing zakat. The awareness of Indonesian Muslims giving zakat is still limited to zakat fitrah, while the zakat al-maal (zakat on wealth) supposed to be paid as well by Muslims is still lacking for those who have fulfilled it. If someone has distributed it, the distribution is still individual and given by certain people according to the wishes of the muzakki. Such zakat practice is quite reasonable since by distributing zakat individually, muzakki can determine the appropriate person to be given zakat. However, the weakness of distributing zakat individually can result in the

filling of certain parties, especially those favored by muzakki, and another weakness, the zakat will not be evenly distributed which is supposed to include all other poor people. This condition will be different from the zakat collection carried out by UPZ (Zakat Collection Unit) and BAZNAS (National Amil Zakat Agency). This agency receives zakat distribution from the muzakki and gives them to the poor in their area. The zakat distribution can be in the form of health assistance, education scholarships, the distribution of basic necessities, and the distribution of capital assistance to small and medium enterprises. If the awareness of Muslims, especially those who have certain professions, has arisen and they have the willing to spend zakat al-maal 2.5% of their monthly income, a lot of zakat will be collected, if managed professionally, it will be able to help alleviate poverty in Indonesia.

This learning can be applied to students by looking at the role of BAZNAS in participating in alleviating poverty in Indonesia. Students can also be asked to collect data from neighbors, relatives, and friends who have received assistance from BAZNAS. They felt truly grateful for the help of the BAZNAS. Through the PBL application, students will be challenged to think and solve problems based on the experiences they have known and gone through.

The PBL (Problem-Based Learning) method is a learning approach that centers on solving real problems. In the context mentioned above, the PBL method was applied in the study of the Book 'Aqidatul 'Awam, more particularly in the two values of aqidah, namely the nature of Allah's being and the ibadah of zakat which is associated with poverty alleviation.

Through a Problem-Based Learning model as outlined in the above example, it does not mean that it will remove or eliminate the bandongan or sorogan models that have already taken root in the Pondok Pesantren education. The presence of PBL is another alternative to relieve monotony and boredom experienced by students. In addition, training students to think critically today is a demand of the times that cannot be delayed, requiring the Kyai or ustadz to immediately carry it out.

The above two examples of the BPL model do not mean that the PBL application in the study of the Book of 'Aqidah al-'Awa has been completed and has closed the gap. However, its existence is merely an example whose development can be continued by the Kyai or Ustadz. By using a different learning model, learning in Pondok Pesantren still appeals to other students or prospective students who wish to study there.

In learning the nature of Allah's being, the PBL method was used to answer questions about how to prove the existence of Allah through a scientific approach and why Allah cannot be seen by human eyes. The students were invited to reflect on the Qur'anic verse which states that Allah is the light of heaven and earth. The scientific approach was to observe that the human eye could not grasp the real sun because it is too bright, recalling that the sun indeed is Allah's creation. Accordingly, students were invited to understand that Allah who created the sun must be far brighter and cannot be seen by the human eye.

The PBL application in learning the ibadah of zakat, students were invited to understand the relationship between the ibadah of zakat and poverty alleviation in Indonesia. They were invited to observe the phenomenon of poverty in Indonesia and the practice of zakat carried out by Muslims in Indonesia. From the data collected, students realized that the lack of awareness of Muslims in fulfilling zakat has caused poverty to still occur. The practice of zakat carried out individually also has weaknesses in its uneven distribution and is prone to inflating certain parties. However, when zakat is collected by institutions, such as UPZ and BAZNAS, and managed professionally, it can help alleviate poverty in Indonesia.

In both examples, PBL is used as a learning method to invite students to think critically and solve problems based on their experience and understanding. By applying the PBL method, it is hoped that students can be more active and involved in learning and develop their critical thinking skills.

The application of the PBL method to the study of the Book of 'Aqidatul 'Awam does not mean removing or eliminating traditional learning models, such as bandongan or sorogan, that already exist. PBL is another alternative that can be used to maintain the interest and motivation of students to learn and practice critical thinking skills needed in today's era.

This research centers on the study of the Book of 'Aqīdatu Al-'Awām by Sayyid Ahmad Marzuqi and the Islamic education values contained in it. The study has also proposed an alternative learning model for studying this book. This discussion is related to the ongoing discourse of Islamic education and pedagogy, as related to traditional Islamic educational institutions, such as Pesantren in Indonesia (Nurtawab & Wahyudi, 2022), and how these institutions can adapt and evolve to meet the needs of contemporary students. Burhanudin (2022) also emphasized the value of traditional Islamic writings, such as the Jawi Book and the Yellow Book, as the basis for shaping Islamic knowledge in the Southeast Asian region. The research continues this dialogue by presenting an in-depth analysis of the educational values in 'Aqīdatu Al-'Awām and proposing a modern pedagogical approach.

The study results revealed several core educational values in 'Aqīdatu Al-'Awām, including belief in the core teachings of Islam (Aqidah), good moral values (Akhlaq), religious practices (Worship Education), and Islamic history (Islamic History Education). In addition, the study identified a common teaching method called sorogan or bandongan and its advantages and disadvantages, while introducing an alternative learning model, namely Problem-Based Learning (PBL), which involves students in solving real problems through the scientific method. These findings present an interesting and multi-layered approach to studying 'Aqīdatu Al-'Awām, demonstrating its pedagogical value and its potential to be adapted to modern teaching methodologies.

When compared to previous studies, these findings are in line with existing insights into teaching methods used in traditional Islamic education in Indonesia. For example, Sauri et al (2016) found that sorogan and bandongan methods contribute to the teaching of Arabic and the inculcation of local moral values. These methods are in tune with the

teachings of 'Aqīdatu Al-'Awām found in this study. Conversely, despite the clear benefits of these traditional methods, the introduction of alternative models (the PBL) contradicts the common view that traditional methods alone are sufficient. This research has shown that the integration of modern pedagogical approaches can complement traditional learning models in the context of Islamic education.

These findings can be explained through the lens of pedagogical evolution. The traditional method of bandongan or sorogan, which involves detailed learning and memorization, has certain advantages, including a deep understanding of religious texts (Malikhatun Nasikhah, 2021). However, this method also has limitations, such as a potential lack of critical engagement with the material. In this context, the introduction of PBL has emerged as an interesting alternative that can encourage learners' critical thinking and problem-solving skills, as shown in other contexts (Umuroh & Agoestanto, 2017). Therefore, the proposed pedagogical adaptation is in line with global educational trends that encourage the development of learners' critical thinking skills and active participation. The significance of this alternative pedagogical approach should not be underestimated. By facilitating a more engaging and critical learning process, PBL has the potential to enrich students' understanding of Islamic education values, in line with modern educational principles, and prepare students for the challenges of contemporary society. However, it is important to adopt this model with caution. Although PBL can introduce a new dimension in the learning process, traditional learning models that have a strong history and tested values in Islamic education should not be completely replaced. Rather, it should be a complementary approach, combining tradition with innovation.

Conclusion

This study examined Islamic values in the Book of 'Aqīdatu Al-'Awām and proposed an innovative teaching approach – Problem-Based Learning (PBL). These findings have revealed the comprehensive educational values of 'Aqīdatu Al-'Awām and suggested that the integration of PBL can enrich students' understanding of these values, in line with modern educational principles, and prepare them for contemporary social challenges. Despite certain limitations, such as the subjective nature of our perspective, these results have contributed to the broader debate about Islamic education, highlighting the potential for traditional Islamic educational institutions to adopt modern educational paradigms. Future research is suggested to validate the effectiveness of this integration and explore the balance between traditional and innovative teaching methodologies in Islamic education.

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