

## Techniques for Implementing the *Iktisyaf* Method in Teaching the Yellow Book at Pesantren Puncak Darussalam, East Java, Indonesia

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### ABSTRACT

**Purpose** – This study aims to examine the *iktisyaf* technique applied by teachers to accelerate the Yellow Book understanding by the santri at Pesantren Puncak Darussalam Islamic in East Java, Indonesia.

**Design/methods/approach** – This study used qualitative methods with an exploratory approach to obtain an in-depth understanding. Data were obtained from teachers who have applied the *iktisyaf* method in the learning process. This study used a combination of interviews and observations as research instruments, followed by manually analyzed data and information.

**Findings** – There are five techniques used by pesantren teachers to teach the Yellow Book through the *iktisyaf* method: question and answer, tutorials or public lectures, direct instruction, repetition, and memorization. The pesantren teachers have used those techniques to apply the *iktisyaf* method in teaching and learning the Yellow Book. These techniques are often integrated.

**Research Implications/Limitations** – This study has shown the *iktisyaf* techniques in teaching the Yellow Book, allowing future researchers to examine the strengths and weaknesses of each technique to conduct additional research on more effective and innovative *iktisyaf* techniques for teaching the Yellow Book in the classroom.

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## Introduction

Pesantren, also called Islamic boarding schools, developing in Indonesia, is a representation of the growth and spread of Islam in the region. According to the BKP3 Drafting Team, in Indonesian history, pesantren was found as a form of indigenous culture or Indonesian indigenous culture (Fuady, 2020). According to data from the Ministry of Religious Affairs or Kemenag RI, the number of pesantren in Indonesia accounted for 28,194 units in 2018 (Zayadi, 2019). The National Education System Law (UU Sistem Pendidikan Nasional) Number 20 of 2003 states that pesantren is a subsystem of the Indonesian education system. So, legally, Pesantren has become one of the Islamic educational institutions in Indonesia (Rasyid, 2015).

Historically, pesantren have managed to prove themselves as independent Islamic educational institutions with prestige, quality, faith, tradition, and discipline to be proud of (Zakaria, 2010). Due to this prestige and integrity, pesantren have been praised as agents of change in the Islamic world (Fathullah, 2008). Despite globalization and modernization increasingly occurring in the education field, the functions and objectives of pesantren for mastery of Islamic teachings have not changed (Fuady, 2020). Therefore, *Kitab Kuning* (lit: the Yellow Book) is a source of the fundamental knowledge taught to students (Santri).

Although the institutions of pesantren vary, teaching with the Yellow Book is one of fundamental elements for them. The pesantren educators have used the Yellow Book as a time-honored tradition to transfer Islamic knowledge to students. Teaching in the Yellow Book consists of numerous Islamic disciplines based on two of the most comprehensive sources of Islamic knowledge, namely the Holy Qur'an and the Sunnah (Lukens-Bull, 2010; Atmojo, 2014).

The teaching of the Yellow Book in pesantren is led by a *kiyai* (pesantren leader) since he is considered to have knowledge and leadership skills. In the Yellow Book learning model, students will listen to the text read by *Kiyai* and write down the meaning of the text in the space provided in the book. Widely used in pesantren, this method of transmitting knowledge reflects that the teaching method of the yellow book takes place traditionally. The traditional teaching method commonly used in pesantren is *Sorogan*. In this method, the teacher transmits knowledge to students individually. The *Sorogan* method is also applied in mosques, prayer rooms, and even at home by parents. Pesantren teachers also use *Bandongan* or *Wetonan* as a learning strategy. In *Bandongan*, teachers read, explain, and translate relevant Arabic texts, while students listen (Fahaddudin, 2014; Ghazali, 2001; Aly, 2011).

Today's modernization is reshaping the education system that has long been the hallmark of pesantren. As a result, there are currently three main models known in the pesantren's learning system. In contemporary pesantren education, the Yellow Book teaching method does not only use *Sorogan*, *Bandongan*, and *Wetonan*. There are also pesantren that use discussion, evaluation, and memorization methods (Akbar and Hidayatullah Ismail, 2018). Even more, pesantren in some regions use several methods in teaching the yellow book, such as *Sorogan*, *Bandongan*, *Syiwar* (discussion), memorization, and a combination of them (Ifendi, 2021; Rakhmawati, 2016).

Despite many studies that have been conducted on the Yellow Book teaching and learning methods, information about which methods are effective is still inadequate. There is still insufficient evidence to show which method is most suitable for pesantren students, at various skill levels, in studying the Book. Good teaching studies and theories are essential in every teaching process, including teaching the Yellow Book. Therefore, researchers and pesantren educators have proposed the *iktisyaf* method as a technique to accelerate the learning of classical Islamic texts by the santri. As an instructional method, *iktisyaf* reduces the total time Santri naturally spends deciphering the Yellow Book. This method is highly suitable for beginners who have no previous Arabic teaching background. It incorporates a complete discussion of Arabic grammar, embedded into the text of the Yellow Book itself while using the *fath al-qorib* Book as a medium to explain each word related to Arabic grammar in question. *Iktisyaf* functions to accelerate the Yellow Book learning for beginners and reduce the time the santri usually spends understanding and mastering the “fath al-qorib” Book, namely the Yellow Book if they focus on it (Tibyan, 2014). Since no research has been conducted to examine the effectiveness of the *iktisyaf technique*, this study tried to examine the *iktisyaf* technique applied by teachers in teaching the Yellow Book at the Pesantren Puncak Darussalam in East Java, Indonesia.

## Methods

This study used qualitative data collection methods to answer research questions and objectives. Qualitative research provides comprehensive patterns and detailed information that differs from quantitative data parameters. By the nature of qualitative research, the research design in this study was exploratory to meet the objectives mentioned. The exploratory design was chosen since the purpose of the study was to gain a deep understanding of the techniques used by the teachers of Pesantren Puncak Darussalam in teaching the Yellow Book through the *iktisyaf* method.

In qualitative research, data are obtained from a small number of participants or informants. The criteria for selecting the sample of participants were teachers who taught the Yellow Book using the *iktisyaf* method. Five participants or informants were selected in this study, as shown in Table 1 below.

**Table 1.** Research Participants

No.	Participant Name	Skills	Position
1	K.H. Abd. Hannan Tibyan	Pesantren Education	Head of Pesantren
2	Abd Wahid	Bachelor of Islamic Education	Ustaz/teacher
3	Moh Adnan	Bachelor of Islamic Education	Ustaz/teacher
4	Abdullah	Pesantren Education	Ustaz/teacher
5	Ahmad Wafir	Bachelor of Physics and Islamic Education	Principal

This study employed a combination of interviews and observations as research instruments. Interviews were the main method used in this study. The validity of

instrument items was determined through expert judgment by two experts; both are experts in Islamic Education and teaching methodologies. According to Nik Suryani et al. (2008), an interview is a conversation used to find out what is on the subject's mind, what they think, or how they feel about something. This study conducted a thematic interview focused on the *iktisyaf* method to learn the Yellow Book. The interview questions comprised questions on the application of the *iktisyaf* method to learn the Yellow Book and the main techniques used or applied in the teaching and learning process. Interviews with pesantren teachers were conducted on several separate occasions lasting about 15 to 30 minutes. Semi-structured and open-ended questions were used in interviews to gather rich information in participants' own words. The interview questions focused on *iktisyaf* as a teaching method and specific techniques applied to that method.

In addition to interviews, the study also involved classroom observation. Observation is a method of collecting data and information by observing people and places in the research site (Creswell, 2008). Moten (2009) identified the purpose of observation, which is to collect accurate information about how the teaching and learning process takes place. In this study, researchers observed the actual process of learning the Yellow Book using the *iktisyaf* method took place in the classroom. Observation aims to collect accurate and rich information about the teaching and learning process of this book (Moten, 2009). In the observation method, researchers identify the actual behavior of participants. The study was limited to the site and situation at the time of observation. Researchers used cameras and observation sheets to record classroom activities. The observed entities are participants and research sites for data and information (Creswell, 2008). In observation, the researcher plays the role of a non-participant observer, keeping descriptive notes of the participants and recording certain events and activities that occur in the classroom.

To answer all research questions, researchers manually analyzed data and information. After that, the researchers transcribed the data. First, researchers copied and identified the same words that appeared in all participants' answers. Next, the researcher identified the main idea as an emerging theme. During observations, field notes and checklists were used to provide data on the techniques used by pesantren teachers in teaching the Yellow Book using the *iktisyaf* method.

## Results and Discussion

The interview participants explained the different techniques applied in learning the Yellow Book through the *iktisyaf* method. Learning techniques using the *iktisyaf* method include questions and answers (Q&A), tutorials or public lectures, direct instruction, repetition, and memorization. They are accustomed to applying the *iktisyaf* method at Pesantren Puncak Darussalam. Each technique is described in more detail below.

### 1. Q&A

A common technique used by pesantren teachers to apply the *iktisyaf* method is by asking questions. Teachers use Q&A sessions to explore students' grammatical

understanding of the *fath al-qorib* Book written in the book of *iktisyaf* as a tool to interpret each word with position, syntax (*nahw*), and phonology (*sharf*).

“... It is more to the habit approach... It is more of a questioning technique, so asking has become a habit. For example, what is *l'rab* of this word...? Why is it *rofa'*? It's *fa'il*, why is it *fa'il*? It's really *rofa'*. What is *fa'il*? *Fa'il isim* is *rofa'* because *fi'il* changes in meaning” (DU 6/1).

In this context, teachers play an important role in the learning process of using the *iktisyaf* method, namely by asking various questions. The variety of questions asked affects the interaction between teachers and students positively. The teacher is an expert in asking questions about grammar, position, references (postulates), and so on.

“... The *iktisyaf* method itself depends a lot on the teacher's expertise in asking questions, according to the chapter...” (DU 140/5).

“The technique usually used by the teacher is that the teacher asks about the teaching materials taught at that time and also the previous, by asking about the *nahw* and *sharf*” (DU 142/5).

Usually, students are introduced to the Yellow Book and how to read it, so they can read Arabic and interpret the meaning and position of words in Arabic before the teacher starts with the question. After that, the teacher asks some questions about the grammar and morphology in the text to ensure that the students really understand the rules of Arabic grammar and the pronunciation of the words. As Informant 1 put it:

“When the teacher has the skill to ask questions that lead students to understand *iktisyaf*, it will be easy to understand. If not, it will be difficult for students to understand *iktisyaf*” (DU 145/5)

Based on observations, the question and answer technique is often employed by pesantren teachers in teaching the Yellow Book using the *iktisyaf* method. Most questions center on *qirō'ah* or Arabic text reading, the position and pronunciation. The questions are asked intermittently at the beginning, in the middle, or at the end of the learning process. Teachers usually ask questions when students do the presentation of their Yellow Book readings individually. This individual presentation or *Sorogan* is also used by pesantren teachers to ensure the successful application of the *iktisyaf* method.

## 2. Tutorials or Public Lectures

The tutorial or public lecture method is also applied in the process of teaching the Yellow Book in pesantren. The teacher acts as a mentor to bring students to properly and correctly understand a classical Arabic textbook. In this process, the teacher conveys some grammatical rules that are present in classical Arabic textbooks. For example, the teacher

will first read the selected Arabic word, followed by students who will follow by pronouncing it until they reach pronunciation accuracy and fluency. The teacher helps students to decipher the meaning and gain an understanding of the *nahw* and *sharf* of the Book properly and correctly. All participants are familiar with this technique in the teaching process as shown below:

“First, you teach the meaning, e.g. *qōla al-qōdī abū Sujācin* and so on ... Followed by student memorization. After they can read, if they can read... You ask questions, ‘What is it’ *Qōla* means ‘word,’ who is *al-qōdī*? It’s the judge... So the first thing is their reading, then the second is how to give meaning to the passage. Once given meaning, the students will understand about *nahw* and *sharf*. For example, “*qola*”... What kind of the sentence will be? This is a verb phrase (fi’il), yup... how do you know that it is a verb phrase? Because of this... It’s like this...” (DU 10/1).

“The technique used in this implementation is first reading the words, then telling the students to recite them one by one until they become fluent. After finishing reading the words, translate the words into Indonesian and ask the students to repeat them. If you find any student having difficulty, the group will not proceed to *nahw* and *sharf*. So there are stages; after understanding its meaning, the students then are taught about the *nahw* and immediately practice it since the book of *iktisyaf* contains explanations about *nahw*. They are also taught and practiced with *sharf*. Only after that, each student is asked about the material” (DU 54/2).

“The technique is explained to the students one by one, for example, if the student has not yet understood, the teacher will explain it to him ...” (DU 86/3).

Moreover, the teacher guides a certain number of students to implement the *iktisyaf* method using tutorial techniques. One group will consist of five to ten students. They are put under the guidance of a particular teacher in the learning process. Each student will be monitored in their achievement or mastery of the subject matter, especially in terms of their reading or comprehension of Arabic grammar (*nahw* and *sharf*):

“The *iktisyaf* method consists of a tutorial system. One tutor will guide several students, from five to ten, and then his *iktisyaf* is translated into Indonesian...” (DU 140/5).

Based on the research observations, tutorials or public lectures are commonly carried out by teachers in every learning process. It is traditionally known as *Bandongan*, where teachers would begin to read Arabic grammar rules collectively, such as those in the books of *al-fiyah ibn Mālik* and *naẓom al-'imriṭi*. The reading of grammar rules usually occurs before the teacher reads the Yellow Book or begins the teaching process. After reading the rules, the teacher will stand in front of the students and begin to read and explain the Yellow Book. These techniques are used by the head of Pesantren Puncak Darussalam in every meeting, which is usually held in the afternoon after Zuhr prayers. Meanwhile, other teachers usually start to teach the Yellow Book in study circles. First, the

teacher explains the learning material and then asks the students to give their explanations.

### 3. Direct Instruction

Direct instruction is carried out during the teaching and learning process of the Yellow Book that uses the *iktisyāf* method. It means the teacher will teach grammar rules such as *nahw* and *sharf* directly according to the contents of the Yellow Book. The Book of *fath al-qorib* is used as a reference to explain grammatical aspects and each chapter of the book of *iktisyaf*.

Furthermore, the use of direct instruction means that teaching does not systematically follow the order of chapters in the book of *nahw* or *sharf*, but explains its contents according to the Yellow Book itself, or following the context of the book of *fath al-qorib*. If the book first explains *mubtada'*, then it will be explained first before others. It can be said that the explanation given is based on what first appears in the book of *fath al-qorib*. In explaining this order, Informant 1 stated:

“... The teaching and learning process uses direct instruction. It doesn't follow the chapters in *nahw*, but it follows the order of the book. So students read directly from their book, without following the chapters in the book of *nahw*. For example, there is a surah of *kalam*, there is also another surah, and so on. We do not follow this sequence or order. Therefore, when I discuss *tamyiz* or *fa'il*, I will explain *tamyiz* and *fa'il*, even though these chapters are present in the last chapter” (DU4/1).

First of all, the students should be introduced to Arabic grammatical symbols and the name of each *nahw* position, such as *mubtada'*, *khobar*, *fi'il*, *maf'ul*, and so on. After that, the students were instructed directly to examine the book to determine whether the word given was read with *mubtada'* or *khobar*. Once students become familiar with these symbols, they will be taught the definition of each word and its references (postulates), as explained by Informant 2:

“The way it is applied is how students are able to understand and know what *mubtada'* is, what *khobar* is, how it is, and so on. It is then practiced and shown to the student whether the word becomes *khobar*, or the position becomes *mubtada'*. So at first, the students should be given an introduction to *mubtada'*, *khobar*, etc. After that, they were asked to determine which word in the book became *mubtada'*. Students should be able to determine what has been learned by chapter and level” (DU 50/2).

Therefore, there are three steps taken in developing students' understanding of the Yellow Book through the *iktisyaf* method. First, students are taught textual context (*lafdon*). The second step is the derivation of meaning (*ma'nan*), and the final step is to identify the word position (*l'roban*). These steps guide students gradually until they have a complete understanding of the Yellow Book. This statement is taken from the information provided by Informant 1, which stated that:

“First, students are taught about textual contexts (*lafaz*) that they are occasionally unfamiliar with. Then they are taught about meaning. After that, of course, the students are taught about the position of words” (DU 8/1).

#### 4. Repetition

The teacher repeats the content and material until it is completely understood by all students. Indeed, the repetition technique is also applied in the *iktisyaf* method. The teacher explains the subject matter several times until the students understand it well. For example, one of the students in one group does not understand what *mubtada'* is, so the teacher stops to explain it in more detail without moving on to the next topic.

“... So, if there is one thing, for example, that a student has not understood, it will be repeated until the student can fully grasp it...” (DU 86/3).

“The technique of *iktisyaf* must repeat the subject (*murāja'ah*) at every meeting...” (DU 104/4).

In practice, teachers emphasize content remembering in the teaching and learning process, important instructional events were captured by researchers. The teacher asked students to repeat the previous memorization of *iktisyaf* to ensure students did not forget the content of the previous lesson. Also, teachers provided more explanations about grammar and morphology when they found that students had not fully understood yet.

#### 5. Memorization

Memorization technique is also applied. The *Santri* is obliged to memorize the book of *iktisyaf* containing explanations of Arabic grammar according to the classic Arabic textbook of “*fath al-qorib*.” In the *iktisyaf* method, students are required to master one chapter per day. They must memorize the entire book of *iktisyaf*, which consisted of two volumes of 63 juz. To ensure mastery and memorization, teachers will listen to students' memorization regularly in class. Therefore, rote memorization technique is a major factor that helps students master the classic book, the rules of grammar (*nahw*), and phonology (*sharf*).

To be more effective, students' memorization is regularly monitored by the teacher. It has become a daily routine for students to present rote content at every meeting. The teacher does not allow students to proceed to the next chapter until they have thoroughly demonstrated that they have memorized the content well. The reason for using rote memorization as a technique is to facilitate the teacher's task in asking questions about *nahw* (grammar) and *sharf* (morphology) to students.

“Yup, *iktisyaf* emphasizes more memorization because if students memorize them well, it will be easier to do a question and answer session, especially since memorizing is faster than understanding for beginners. Accordingly, what is emphasized for beginners is memorization, both the readings to be delivered, as well as the existing *aḍom* and *tasrīf*, making it easier during question and answer sessions regarding the *iktisyaf*...” (DU 108/4).



To make the *iktisyaf* successful, teachers strongly emphasize memorization as a learning activity in the classroom. The students memorize the text and then convey the contents of *iktisyaf* chapter by chapter. Which *iktisyaf* chapter the student should memorize every day is decided by the teacher. Table 2 presents a summary of information provided by five participating teachers interviewed in this study. Their testimonies provided insight into the general techniques used by teachers of Pesantren Puncak Darussalam in East Java, Indonesia to teach the Yellow Book by using the *iktisyaf* method.

**Table 2.** Summary of Techniques Used in Applying the *Iktisyaf* Method

Informant	Technique used	Description
1	a. Q&A	a. Students were asked about their understanding of Arabic grammar ( <i>nahw</i> ) and phonology ( <i>sharf</i> )
	b. Tutorial or Public Lecture	b. Students were asked about the exact position and standing of a word c. Students were guided on how to read the Yellow Book well and interpret it
2	a. Tutorial or Public Lecture	a. The teacher read a few words and the students followed
	b. Classical	b. Students gathered together in the hall and corrected their reading of the Yellow Book
3	a. Tutorial or Public Lecture	a. Students took turns explaining the <i>iktisyaf</i> one by one
	b. Repetition	b. Students repeatedly practiced the contents of the book until they fully understand it
	c. Memorization	c. Students demonstrated their memorization in front of the class
4	a. Memorization	a. Students memorized <i>naḍom</i> and <i>taṣrif</i> and then demonstrated their memorization in front of the class orally
	b. Repeating and Recalling	b. Students practiced understanding the content at each meeting and then recurrently repeating and recalling them
5	a. Tutorial or Public Lecture	a. One teacher guided several students in a circle
	b. Q&A	b. The teacher explored students' understanding of previous <i>iktisyaf</i> learning
	c. Rotation System	c. Teachers took turns from time to time

## 6. Techniques Used by Teachers/Ustaz in Applying the *Iktisyaf* Method

Data analysis has highlighted a number of techniques used by Pesantren teachers in teaching the Yellow Book. The techniques are question-and-answer sessions, tutorials or public lectures, direct instruction, repetition, and memorization.

First, the question-and-answer technique has been used by the teachers of Pesantren Puncak Darussalam to apply the *iktisyaf* method. As revealed by Informant 5, the success of the *iktisyaf* method largely depends on the teacher's proficiency in asking questions. These questions cover aspects of Arabic grammar, namely *nahw* and *sharf*.

Grammar and phonology must be well understood by students to comprehend the Yellow Book. In addition, the question is about the previously taught lessons; they are asked to make sure the students remember and understand the Yellow Book.

Although asking questions was initially thought of as a teaching method, the *iktisyaf* teachers at Pesantren Puncak Darussalam of East Java, Indonesia, have used it as a technique. The teachers' failure to distinguish between method and technique does not affect the success of learning the Yellow Book using the *iktisyaf* method. As shown by Cahyati (2022), the selection and combination of the right methods and techniques will determine the success of learning. In this context, teachers use the question-and-answer method to ensure the successful application of the *iktisyaf* method.

Second, tutorials or public lectures have been the most widely used techniques by teachers in applying the *iktisyaf* method. The tutorial technique is practically delivering a public lecture in front of the students in class. In pesantren, public lectures are conducted in *muşollā* (prayer room). It is pointed out by Informant 5 that “the system of teaching through *iktisyaf* is a tutorial system, where one tutor guides several students, from five to ten people, then *iktisyaf* is translated into Indonesian.”

The findings showed that four out of five teachers had used tutorial techniques in learning the Yellow Book. Teachers are considered to have failed to distinguish between methods and techniques, where tutorial methods or public lectures are used as teaching techniques. The tutorial method that is considered dominant among teachers in Pesantren Puncak Darussalam is also called *Bandongan*. This is because the teaching process is centered on lectures conducted by the *kyai* or *ustādz*. According to Fahaddudin (2014), *Bandongan* is a collective method in which a number of students study together under the guidance of a *kyai* or *ustāz*.

In the technique used to carry out the tutorial method, the *kyai* or *ustādz* recites and explains the contents of the Yellow Book, while the students listen and confirm the meaning. The teacher, in this context, plays an important role in transmitting knowledge to students. The tutorial method relies on the creativity of the teacher to manage classroom activities. When *kyai* or *ustādz* explains *nahw* (grammar) and *sharf* (morphology), students are expected to memorize Arabic grammar according to chapters in the book of *iktisyaf*. The following are techniques for applying the *iktisyaf* method through tutorials or public lecture methods:

- (1) A tutor or mentor supervising between five and ten students.
- (2) The teacher starts by reading the Yellow Book and then explains the rules of grammar (*nahw* and *sharf*).
- (3) The teacher explains and guides students on how to interpret meaning.
- (4) Students listen to the teacher's explanation.
- (5) Students write down the meaning in their own books, and
- (6) Students memorize the rules.

The third technique used by teachers is direct instruction. It has been a familiar technique among pesantren teachers where content is delivered directly in the teaching process. For example, the teacher directly points to the words whose position he wants to explain. Moreover, the teacher follows the flow or structure of the chapters in the original Yellow Book to discuss grammatical rules. If the Yellow Book chapter discusses *fi'il* (verbs) or *maf'ul bih* (objects), the teacher will explain *fi'il* (verbs) and *maf'ul bih* (objects), respectively.

The teacher will not follow the explanations from grammar books (*kitāb nahw*) or (*kitāb sharf*). As pointed out by Killen (2009), direct instruction is important to maintain a teaching focus on student academic achievement. In fact, following what was observed in the research, direct teaching was very effective in helping students to remember and understand the Yellow Book through the *iktisyaf* method. This is because students are introduced directly to the subject matter contained in the original Yellow Book.

Likewise, direct instruction means that the teacher instructs or demonstrates certain learning materials. Teachers teach how to read classical texts and know the word position, the word's meaning, and the classification of sentences. This technique has been more effective than other methods used by teachers since the students can detect the word's meaning and position directly from the particular sentence being studied. Furthermore, this technique places more emphasis on practice rather than theory where students can practice certain sentences directly.

Fourth, the teachers at Pesantren Puncak Darussalam have performed repetition in applying the *iktisyaf* method. Based on data analysis, teachers repeated subjects or content the students had not yet understood well. Additionally, teachers also repeated various subjects so that students would not constantly forget important points. Meanwhile, students were encouraged to repeat or remember subjects/content through rote memorization. Based on observations made in class, the teacher asked students to recall their previous memorization individually. Each student presented his memorization face-to-face with the teacher to repeat the content of his memorization. According to Atmojo (2014), repetition or *tikrār* helps students recall memorized content faster. An effective way to memorize words is to practice and repeat them at least twice.

Finally, following the data analysis, teachers have used rote memorization as a technique for applying the *iktisyaf* method to learn the Yellow Book. Although memorization is not considered a teaching technique, pesantren teachers indeed have employed memorization techniques. They use the rote method in teaching the Yellow Book to apply the *iktisyaf* method. Memorization has been very important in the process of learning the Yellow Book. According to Atmojo (2014), the *hafadon* method or rote memorization is a very effective method to increase students' understanding of particular knowledge. In this context, students are invited to memorize the contents of *iktisyaf* which encompass a discussion of the Arabic structure and morphology. Students must memorize one surah every day. It must be repeated if they cannot recite it completely and correctly in front of the teacher. Students are asked to read the book individually in the presence of

the teacher and also listen to it reading by others. The *iktisyaf* contains 63 chapters presented in two volumes, all of which must be memorized by students.

Furthermore, researchers observed that teachers' use of rote memorization was supported by questioning techniques. It was used by teachers to monitor students' memorization and to ensure that subjects were really well understood by them. Therefore, the pesantren's *iktisyaf* method has relied heavily on teachers' mastery of questioning skills and their creativity in asking various questions to stimulate students' thinking. Varied questions should affect the interaction between teacher and student, making it an active process. Therefore, teachers must be experts in asking relevant questions about grammar, word position, giving proofs (*dalil*), etc. (interview with Informant 5). Good questions can arouse students' curiosity, stimulate their imagination, and motivate them to seek new knowledge (Ornstein & Lasley, 2004).

It is clear that pesantren teachers, in applying the *iktisyaf* method, have tried to combine various methods and techniques and make connections between the two. Methods such as question and answer and tutorials have been used as teaching techniques with different steps in their implementation. The combination is considered effective in making the *iktisyaf* method successful. Despite the failure to distinguish between methods and techniques, the teachers at Pesantren Puncak Darussalam pesantren have tried to integrate *iktisyaf* with other methods they are familiar with. It can be concluded that the *iktisyaf* method cannot run effectively unless it is implemented with and supported by the use of other learning methods.

Table 3 presents a summary of teaching techniques and steps taken by the teachers of Pesantren Puncak Darussalam in applying the *iktisyaf* method for teaching the Yellow Book.

**Table 3.** Summary of Teaching Techniques and Steps Used in the *Iktisyaf* Method by Teachers / ustaz in Pesantren

Technique	Steps
Q&A	<ul style="list-style-type: none"> <li>a. Teacher asked about the grammar</li> <li>b. Teacher asked about the sentence position</li> <li>c. Teacher asked about previous material and reviewed it</li> </ul>
Tutorial or Public Lecture	<ul style="list-style-type: none"> <li>a. Teacher guided five to ten students</li> <li>b. Teacher read the text of the Yellow Book</li> <li>c. Teacher explained the meaning of the text he read</li> <li>d. Students listened and wrote down what being taught</li> <li>e. Students took notes of the meaning of the text studied on their books</li> <li>f. Students were asked to follow the rules</li> </ul>
Direct Instruction	<ul style="list-style-type: none"> <li>a. Teacher directly pointed to the textbook</li> <li>b. Teacher demonstrated on how to read the sentence</li> <li>c. Teacher explained each word's position</li> <li>d. Teacher explained the meaning</li> <li>e. Teacher distinguished the classification of each sentence</li> </ul>
Repetition	<ul style="list-style-type: none"> <li>a. Teacher repeated the reading of the Yellow Book</li> </ul>

	<ul style="list-style-type: none"> <li>b. Teacher repeated the explanation of the Yellow Book reading</li> <li>c. Teacher repeated the <i>iktisyaf</i> memorization of the previous meeting</li> </ul>
Memorizing	<ul style="list-style-type: none"> <li>a. Students memorized one chapter every day</li> <li>b. Students presented their memorization, respectively</li> <li>c. Students performed <i>tasmi'</i> in front of the teacher</li> <li>d. Students repeated their rote memorization if they failed at the first chance</li> </ul>

Researchers found that the *kiyai* or *ustādz* in Pesantren Puncak Darussalam East Java, Indonesia had difficulty distinguishing between methods and techniques. This is demonstrated by the use of Q&A, tutorials or public lectures, direct instruction, and memorization that have been exchanged and combined. These methods have been indicated as techniques, not methods, for practicing the *iktisyaf* method, and have been used to support the implementation of the method. Conceptually, technique refers to more specific actions that replace the methods used. According to Rosyidi and Ni'mah (2011) and Arifin (1996), methods are means to achieve a goal, while techniques are certain actions carried out in the classroom under the chosen method. Therefore, we can understand techniques as practical solutions to succeed the methods used in the teaching and learning process.

## Conclusion

There are five techniques that Pesantren teachers have used to teach the Yellow Book: question and answer, tutorials or public lectures, direct instruction, repetition, and memorization. First, the questioning technique of *nahw* and *sharf* aspects. The students must understand well *nahw* and *sharf* to understand the Yellow Book. The questions the teacher gives are about lessons that have been taught previously to make sure students remember and understand the Yellow Book. Second, the tutorial technique is practically giving public lectures in front of students in class. The third is direct instruction. It means the teacher instructs or demonstrates a particular learning material. This is a familiar technique among Pesantren teachers where content is delivered directly during the teaching process. Fourth is repetition. The teacher repeats subjects or content that students do not understand well. In addition, teachers also repeat various subjects, preventing students from constantly forgetting important points. Fifth, memorization is a technique that requires students to memorize the contents of *iktisyaf*. Students have to memorize step by step, chapter by chapter, and then students have to repeat correctly in front of the teacher. Students are asked to read the book individually in the presence of the teacher and also listen to it read by others.

Various techniques as mentioned above have been used by the pesantren teachers to implement the *iktisyaf* method in teaching and learning the Yellow Book. These techniques are often integrated. For example, tutorial and demonstration techniques, also called *Bandongan*, are frequently used in conjunction with memorization, question and

answer, and repetition. These techniques are often used by teachers in Pesantren Puncak Darussalam, East Java, Indonesia in teaching the Yellow Book through the *iktisyaf* method.

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