

The Tamyiz Method, Motto Internalization, and Students' Learning Character in Kitab Kuning Learning

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ABSTRACT

Kitab kuning learning in *pesantren* requires mastery of Nahwu and Shorof while fostering students' cognitive, affective, and value-based learning character. Previous studies have mainly emphasized cognitive outcomes, with limited evidence explaining how instructional methods contribute to character development through value internalization. This study examined the effectiveness of the Tamyiz Method and the mediating role of the Tamyiz motto. A mixed-methods sequential explanatory design was employed involving 60 junior secondary students at Bayt Tamyiz Islamic Boarding School, divided into experimental and control groups. Data were collected using a *kitab kuning* comprehension test, questionnaires, observations, and interviews, and analyzed using *t*-tests, MANOVA, mediation analysis, and thematic analysis. The experimental group showed higher improvement in *kitab kuning* comprehension ($N\text{-Gain} = 0.72$), with very large effect sizes for comprehension ($d = 2.41$), learning mentality and enthusiasm ($d = 2.68$), and motto internalization ($d = 3.21$). Motto internalization partially mediated the relationship between the Tamyiz Method and learning character (indirect effect = 1.12; proportion mediated = 72.7%). These findings indicate that integrating instructional innovation with value internalization can strengthen learning outcomes and character development in *pesantren*.

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1. INTRODUCTION

Pesantren are among the oldest Islamic educational institutions in Indonesia and have long contributed to the transmission of Islamic knowledge, moral education, and character development. Within the national education system, pesantren function not only as centers of religious learning but also as institutions that cultivate discipline, independence, responsibility, and social awareness. Their strategic educational role is reflected in their extensive contribution to the development of Indonesia's Muslim generation. Data from the Ministry of Religious Affairs indicate that, in the first semester of the 2023/2024 academic year, Indonesia had approximately 39,551 pesantren serving around 4.9 million students [1].

One of the core characteristics of pesantren education is the study of kitab kuning, classical Islamic texts written in Arabic without vowel marks. Reading these texts requires mastery of Nahwu and Shorof, since students must identify grammatical structures, determine the syntactic function of words, and interpret meaning accurately. Accordingly, mastery of Arabic grammar constitutes a fundamental prerequisite for independent comprehension and interpretation of kitab kuning.

Despite its importance, learning Nahwu and Shorof remains challenging, particularly for beginning students. Common difficulties include understanding grammatical terminology, distinguishing word categories, memorizing rules, and applying them while reading authentic texts. These difficulties indicate that students often possess declarative knowledge of grammatical concepts but struggle to transfer that knowledge into procedural reading skills. Fauziah [2] explains that these challenges arise from the complexity of grammatical material, instructional approaches that are not aligned with students' levels of understanding, and limited opportunities to apply grammatical rules in meaningful contexts. Consequently, learning Nahwu and Shorof becomes not only a cognitive challenge but also a psychological one, involving motivation, confidence, perseverance, and willingness to continue learning despite difficulties.

Traditional instructional approaches such as sorogan and bandongan have long shaped the pedagogical identity of pesantren, emphasizing close interaction between teachers and students, the continuity of scholarly transmission, and respect for the authority of the kiai or ustadz. Although these approaches remain educationally valuable, beginning students frequently require considerable time before achieving independent reading competence. Previous studies demonstrate that improvements in kitab kuning reading ability depend on systematic mentoring, intensive reading practice, and instructional strategies that align with students' learning needs [3]–[5]. These findings suggest that innovation in instructional practice is needed without abandoning the educational traditions that characterize pesantren.

One instructional innovation developed to address these challenges is the Tamyiz Method, a practical approach to teaching Nahwu and Shorof that was developed by Ustaz H. M. Zaun Fathin, M.M., together with the Tamyiz Development Team in Indramayu, West Java. The method simplifies Arabic grammar through multisensory learning, color coding, practical formulas, songs, staged instruction, and peer teaching, enabling students to understand grammatical concepts more efficiently [6], [7]. Previous studies have shown that the Tamyiz Method and related approaches improve students' ability to read and understand kitab kuning by simplifying complex grammatical concepts and providing structured learning experiences [8], [9].

Beyond its instructional techniques, the distinctive characteristic of the Tamyiz Method is its integration of character education through the Tamyiz motto: "Do not go home before becoming proficient, become proficient for yourself, and teach others what you have mastered." Rather than functioning merely as a motivational slogan, this motto embodies educational values intended to cultivate perseverance, personal responsibility, intrinsic motivation, and social responsibility. The principle "do not go home before becoming proficient" encourages persistence in the face of learning difficulties. "Become proficient for

yourself" promotes autonomous learning and internal motivation, whereas "teach others what you have mastered" develops collaborative learning and peer responsibility through knowledge sharing.

The educational value of this motto is consistent with several established learning theories that explain how instructional methods influence both academic and character development. Krashen's Affective Filter Hypothesis suggests that learners acquire language more effectively when anxiety is reduced, and confidence increases [10]. Within the Tamyiz Method, multisensory learning and simplified grammatical instruction are expected to lower students' affective barriers, thereby facilitating language acquisition. Bandura's theory of self-efficacy explains that students' beliefs in their own capabilities influence persistence and learning performance [11]. The staged learning process employed in the Tamyiz Method is expected to provide mastery experiences that strengthen students' self-efficacy. Self-Determination Theory further proposes that intrinsic motivation promotes autonomous and sustainable learning [12], which aligns with the principle of becoming proficient for one's own personal growth rather than merely fulfilling external expectations. Likewise, Duckworth's concept of grit emphasizes perseverance and long-term commitment in achieving meaningful goals [13], providing a theoretical foundation for understanding how continuous practice and motto internalization may strengthen students' learning character.

Collectively, these theories support the proposed research model by explaining the cognitive, motivational, and behavioral mechanisms through which the Tamyiz Method is expected to influence students' learning character. While Krashen explains the reduction of learning barriers, Bandura and Self-Determination Theory explain the development of learning confidence and intrinsic motivation, whereas Duckworth's grit theory explains the persistence required to sustain long-term learning behavior.

Previous research generally agrees that innovations in kitab kuning instruction improve students' reading competence, while studies of pesantren education consistently demonstrate the important role of institutional culture in character formation [8], [14]–[17]. Nevertheless, these two lines of research have largely developed independently. Studies of instructional innovation predominantly focus on cognitive outcomes, including reading, translation, and grammatical understanding, whereas studies of pesantren culture mainly examine character development through institutional values and regulations. Few studies have investigated how an instructional method simultaneously promotes cognitive achievement and character development, particularly by examining the internalization of educational values as an explanatory mechanism.

This limitation indicates an important research gap. Although the Tamyiz Method has repeatedly been shown to improve kitab kuning reading ability, empirical evidence explaining how its educational motto contributes to students' learning character remains scarce. Moreover, the mediating role of motto internalization in linking instructional methods to learning character has received little empirical attention.

Accordingly, the novelty of the present study lies in integrating cognitive, affective, and character dimensions within a single analytical framework by positioning the Tamyiz motto as a mediating variable between the Tamyiz Method and students' learning character. This framework extends previous research beyond instructional effectiveness by explaining

the psychological and educational mechanisms underlying character development in pesantren learning.

2. METHOD

Research Design

This study employed a mixed-methods sequential explanatory design, in which quantitative data collection and analysis were conducted first, followed by qualitative data collection to explain, strengthen, and contextualize the quantitative findings [18]. This design was selected because the study sought not only to measure statistically the effect of the Tamyiz Method on students' learning character but also to explain how the method influenced students' learning mentality, enthusiasm, and the internalization of their motto during the learning process.

The study consisted of three consecutive phases. The first phase involved a scoping review to identify research trends, conceptual developments, and gaps in the literature related to the Tamyiz Method. The review followed the framework proposed by Arksey and O'Malley [19]. Literature was retrieved from Scopus, Google Scholar, and Crossref using combinations of the keywords "Tamyiz Method," "kitab kuning," "Nahwu," "Shorof," "Islamic boarding school," "Arabic learning," and "character education." Only peer-reviewed journal articles, conference proceedings, and scholarly books published in Indonesian or English were included. Studies unrelated to Arabic learning or that did not discuss the Tamyiz Method were excluded. Duplicate records were removed before title, abstract, and full-text screening were conducted to identify studies relevant to the research objectives.

The second phase employed a quasi-experimental non-equivalent control-group pretest-posttest design because random assignment of participants was not feasible within the pesantren setting [20]. Existing classes were therefore maintained to preserve the natural instructional environment while allowing comparisons between the experimental and control groups. Both groups completed identical pretests before treatment and posttests after the intervention to examine changes attributable to the instructional method.

The third phase comprised qualitative observations and semi-structured interviews conducted after completion of the intervention. These qualitative data were used to explain the quantitative findings, particularly students' experiences in developing a learning mentality, enthusiasm, perseverance, and internalizing a motto throughout the Tamyiz learning process.

Research Location and Time

The study was conducted at Bayt Tamyiz Islamic Boarding School, Indramayu, West Java, Indonesia. Data collection was carried out over a 12-week instructional period during the 2024/2025 academic year. The institution was selected because it has systematically implemented the Tamyiz Method as its primary approach to teaching Nahwu, Shorof, and Kitab Kuning, thereby providing an appropriate setting for evaluating both cognitive and character-related learning outcomes.

Participants and Sampling

The participants were 60 junior secondary students enrolled at Bayt Tamyiz Islamic Boarding School. Participants were selected using purposive sampling because the study required students who met specific instructional criteria relevant to the research objectives [21]. The inclusion criteria were (1) actively enrolled as students at Bayt Tamyiz Islamic Boarding School, (2) having no previous intensive experience with the Tamyiz Method, (3) possessing basic Arabic literacy but limited competence in reading kitab kuning, and (4) agreeing to participate throughout the entire research process. Students who had previously completed advanced Tamyiz training or were absent for substantial portions of the intervention were excluded from the study.

The participants ranged in age from 13 to 15 years and represented both male and female students. Prior Arabic ability was relatively homogeneous because all participants had completed introductory Arabic courses but had not yet achieved independent kitab kuning reading proficiency. Their length of study at the pesantren ranged from one to three years, indicating comparable educational backgrounds before the intervention.

To maintain the existing instructional structure of the pesantren, participants were assigned to intact classes rather than being randomized individually. One existing class ($n = 30$) was designated as the experimental group, whereas another comparable class ($n = 30$) served as the control group. Both classes were taught by ustadz with comparable teaching experience, followed the same learning objectives and curriculum, and received the same instructional duration. The only planned difference between groups was the instructional approach employed during the intervention.

Control and Experimental Group Treatment

The experimental group received instruction using the Tamyiz Method, which integrates multisensory learning, color coding, practical grammatical formulas, songs, staged learning, and structured peer teaching. The control group continued learning through conventional pesantren instruction using the sorogan and bandongan methods. To ensure a fair comparison, both groups studied identical Nahwu-Shorof content, completed the same number of instructional meetings, received five 60-minute sessions per week for 12 consecutive weeks, and were guided by teachers with comparable qualifications. Consequently, differences in learning outcomes could be attributed primarily to differences in instructional approach rather than instructional time or curriculum content.

3. RESULTS

This section presents the findings obtained from the scoping review, respondent characteristics, descriptive statistics, hypothesis testing, mediation analysis, and qualitative evidence. The quantitative findings are presented first to evaluate the effectiveness of the Tamyiz Method, followed by qualitative findings to explain the observed changes in students' learning character.

3.1 Respondent Characteristics

The study involved 60 students from Bayt Tamyiz Islamic Boarding School in Indramayu who met the predetermined inclusion criteria. Thirty students were assigned to the experimental group and thirty to the control group using intact classes to preserve the natural instructional setting. Participants were between 13 and 15 years of age and had comparable educational backgrounds, having completed introductory Arabic learning but not yet attained independent kitab kuning reading proficiency. The average length of study in the pesantren ranged from one to three years, indicating relatively homogeneous prior learning experiences. Baseline comparisons further confirmed that the two groups did not differ significantly before the intervention, supporting the validity of subsequent comparisons.

3.2 Scoping Review Findings

Before evaluating the intervention's effectiveness, a scoping review was conducted to map the development of research on the Tamyiz Method published between 2015 and 2025. The review identified 57 relevant publications and revealed that previous studies predominantly emphasized cognitive outcomes rather than affective or character-related dimensions.

The review of 57 sources showed that 73.7% of previous studies focused on cognitive ability, particularly reading, translation, and vocabulary mastery. Studies examining learning motivation represented 14.0%, whereas only 5.3% explicitly investigated learning character. The remaining 7.0% discussed implementation, institutional management, and program descriptions. These findings indicate that empirical evidence regarding the contribution of the Tamyiz Method to character development remains limited, thereby justifying the present study.

Table 1. Focus Distribution in the Scoping Review of Tamyiz Method Research

Research Focus	Proportion	General Finding	Implication for the Present Study
Cognitive ability	73.7%	Improved reading, translation, and vocabulary	Needs expansion to affective and character dimensions
Learning motivation	14.0%	The method is engaging and increases interest	Does not explain the value-internalization process
Learning character	5.3%	Still very limited	Forms the novelty focus of the study
Implementation/management	7.0%	Program and management descriptions	Needs linkage to measurable outcomes

Table 1 demonstrates that most previous studies evaluated the effectiveness of the Tamyiz Method primarily through improvements in academic achievement. Comparatively few studies investigated how instructional practices contribute to students' learning character or examined the mechanisms through which educational values are internalized. This imbalance provides the principal research gap addressed by the present study.

3.3 Baseline Equivalence between Groups

Baseline equivalence was examined to determine whether the experimental and control groups possessed comparable initial characteristics before the intervention. Independent-samples t-tests indicated no statistically significant differences between the two groups across any measured variable (all $p > .05$), demonstrating that the groups were comparable at the beginning of the study.

Table 2. Pretest Comparison of the Experimental and Control Groups

Dimension	Experimental Mean ± SD	Control Mean ± SD	t	df	95% CI	p-value
Kitab <i>kuning</i> comprehension	43.2 ± 11.8	42.7 ± 12.5	0.16	58	-5.67 to 6.67	0.872
Learning mentality and enthusiasm	2.15 ± 0.48	2.18 ± 0.52	-0.24	58	-0.28 to 0.22	0.812
Motto internalization	2.05 ± 0.52	2.08 ± 0.55	-0.22	58	-0.31 to 0.25	0.824

The absence of statistically significant differences across all variables confirms that both groups began the study under comparable conditions. Consequently, any differences identified after the intervention are more plausibly attributed to the instructional treatment rather than to pre-existing differences between the groups.

3.4 Main Experimental Findings

Following the 12-week intervention, the experimental group demonstrated substantially greater improvements than the control group across all measured dimensions. Improvements were observed not only in cognitive achievement but also in students' learning mentality, enthusiasm, and internalization of the motto, suggesting that the influence of the Tamyiz Method extended beyond academic performance.

Table 3. Pretest, Posttest, Gain Score, and N-Gain Results

Dimension	Group	Pretest	Posttest	Gain Score	N-Gain	Category
Kitab <i>kuning</i> comprehension	Experimental	43.2	76.4	33.2	0.72	High
Kitab <i>kuning</i> comprehension	Control	42.7	52.3	9.6	0.21	Low
Learning mentality and enthusiasm	Experimental	2.15	3.63	1.48	-	High
Learning mentality and enthusiasm	Control	2.18	2.51	0.33	-	Low
Motto internalization	Experimental	2.05	3.74	1.69	-	High
Motto internalization	Control	2.08	2.47	0.39	-	Low

As shown in Table 3, kitab *kuning* comprehension in the experimental group increased from 43.2 to 76.4, producing a gain score of 33.2 and an N-Gain of 0.72, which

falls within the high category. In contrast, the control group showed only a modest increase from 42.7 to 52.3, corresponding to an N-Gain of 0.21 (low category). Similarly, learning mentality and enthusiasm increased from 2.15 to 3.63 in the experimental group, whereas the control group improved only slightly from 2.18 to 2.51. Motto internalization also demonstrated a marked increase, rising from 2.05 to 3.74 in the experimental group compared with a smaller improvement from 2.08 to 2.47 in the control group.

These descriptive findings indicate that students who learned through the Tamyiz Method experienced greater cognitive, affective, and character-related improvements than those receiving conventional sorogan and bandongan instruction. Nevertheless, statistical hypothesis testing was conducted to determine whether these observed differences were statistically significant.

3.5 Statistical Analysis of the Intervention Effects

To determine whether the observed improvements were statistically significant, paired-samples t-tests were first performed to compare pretest and posttest scores within each group. Independent-samples t-tests were subsequently conducted to compare posttest outcomes between the experimental and control groups. Because learning character was represented by multiple related outcome variables, a one-way multivariate analysis of variance (MANOVA) was also performed to evaluate the overall treatment effect across the three dimensions simultaneously.

3.5.1 Within-Group Comparisons

The paired-samples t-test results indicated statistically significant improvements in all outcome variables for the experimental group following implementation of the Tamyiz Method. In contrast, although the control group showed slight improvements after conventional instruction, the magnitude of change was substantially smaller.

Table 4. Paired-Samples t-Test Results

Variable	Group	Mean Difference	t	df	95% CI	p-value
<i>Kitab kuning</i> comprehension	Experimental	33.20	13.84	29	28.29–38.11	< .001
	Control	9.60	4.18	29	4.90–14.30	< .001
Learning mentality and enthusiasm	Experimental	1.48	14.92	29	1.28–1.68	< .001
	Control	0.33	3.11	29	0.11–0.55	.004
Motto internalization	Experimental	1.69	15.87	29	1.47–1.91	< .001
	Control	0.39	3.52	29	0.16–0.62	.002

The paired-samples analyses confirmed that students receiving the Tamyiz Method experienced statistically significant improvements across all measured dimensions. Although the control group also demonstrated modest gains, these improvements were considerably smaller than those observed in the experimental group.

3.5.2 Between-Group Comparisons

Independent-samples t-tests were performed using posttest scores to determine whether students receiving the Tamyiz Method outperformed those receiving conventional sorogan and bandongan instruction.

Table 5. Independent-Samples t-Test Results

Variable	Experimental Mean ± SD	Control Mean ± SD	t	df	95% CI	p-value
<i>Kitab kuning</i> comprehension	76.4 ± 8.7	52.3 ± 10.6	9.71	58	19.13–29.07	< .001
Learning mentality and enthusiasm	3.63 ± 0.29	2.51 ± 0.41	12.36	58	0.94–1.30	< .001
Motto internalization	3.74 ± 0.26	2.47 ± 0.44	13.58	58	1.08–1.46	< .001

Posttest comparisons demonstrated that the experimental group achieved significantly higher scores than the control group across all outcome variables, indicating that the Tamyiz Method produced greater learning gains than conventional pesantren instruction.

3.5.3 Multivariate Analysis

Because the study examined multiple dimensions of learning character simultaneously, MANOVA was conducted to determine whether the intervention produced an overall multivariate treatment effect. Prior to analysis, assumptions of multivariate normality, homogeneity of variance-covariance matrices, and absence of multicollinearity were examined and found to be satisfactory.

Table 6. MANOVA Results

Multivariate Test	Value	F	df	p-value	Partial η^2
Wilks' Lambda	0.214	67.48	3,56	< .001	0.786

The MANOVA results revealed a statistically significant multivariate effect of the instructional method on the combined dependent variables, Wilks' $\Lambda = 0.214$, $F(3,56) = 67.48$, $p < .001$, partial $\eta^2 = 0.786$. This finding indicates that the Tamyiz Method exerted a substantial overall influence on students' cognitive, affective, and character-related learning outcomes.

3.6 Effect Size Analysis

In addition to statistical significance, the magnitude of the treatment effect was evaluated using Cohen's d. Effect sizes were calculated by dividing the difference between the experimental and control posttest means by the pooled standard deviation. Following Cohen's guidelines, values of approximately 0.20, 0.50, and 0.80 represent small, medium, and large effects, respectively.

Table 7. Effect Size of the Tamyiz Method

Dimension	Main Outcome Indicator	Effect Size (Cohen's <i>d</i>)	Interpretation
<i>Kitab kuning</i> comprehension	Experimental N-Gain = 0.72; Control = 0.21	2.41	Very large
Learning mentality and enthusiasm	Perceived ease, self-efficacy, grit	2.68	Very large
Motto internalization	Three motto principles	3.21	Very large
Motto mediation	Indirect effect = 1.12	—	Significant partial mediation

The calculated effect sizes indicate that the intervention produced very large educational effects across all measured dimensions. The strongest effect was observed for internalization of the motto ($d = 3.21$), followed by learning mentality and enthusiasm ($d = 2.68$) and kitab kuning comprehension ($d = 2.41$). These findings demonstrate that the observed improvements were not only statistically significant but also educationally meaningful.

3.7 Mediation Analysis

To examine whether the Tamyiz motto functioned as a mechanism linking the instructional method to students' learning character, a mediation analysis was conducted using a regression-based approach. The analysis estimated the direct effect of the Tamyiz Method on learning character, the indirect effect through internalization of the motto, and the remaining direct effect after including the mediator. The indirect effect was evaluated using bootstrap confidence intervals, with mediation considered significant when the 95% confidence interval did not include zero.

Table 8. Mediation Analysis of the Tamyiz Motto

Path	Coefficient	SE	t	95% CI	p-value
Method → Motto (a)	1.72	0.18	9.56	1.36–2.08	< .001
Motto → Character (b)	0.65	0.09	7.22	0.47–0.83	< .001
Method → Character (c')	0.42	0.21	2.00	0.01–0.83	.048
Indirect effect (a × b)	1.12	0.22	—	0.69–1.55	< .001

The mediation analysis demonstrated that the indirect effect of the Tamyiz Method on students' learning character through motto internalization was statistically significant (indirect effect = 1.12, 95% CI = 0.69–1.55, $p < .001$). Because the direct effect remained statistically significant after the mediator was included ($\beta = 0.42$, $p = .048$), the findings indicate partial rather than full mediation.

These findings suggest that the Tamyiz Method influenced students' learning character through two complementary pathways. First, the method's instructional characteristics directly promoted improvements in learning behavior. Second, the internalization of the Tamyiz motto accounted for a substantial portion of the relationship between instructional practice and character development. Thus, the educational values

embedded in the motto strengthened, rather than replaced, the instructional influence of the method.

3.8 Qualitative Findings

Qualitative findings were obtained from structured classroom observations conducted throughout the 12-week intervention and from semi-structured interviews conducted after the posttest. Classroom observations were conducted during all instructional sessions using a structured checklist covering academic honesty, learning discipline, perseverance, classroom participation, and peer support behavior. Interviews were conducted with selected students representing different levels of learning achievement as well as with the ustadz responsible for implementing the Tamyiz Method.

3.8.1 Changes in Learning Mentality and Enthusiasm

Observation data consistently showed that students in the experimental group became increasingly active during classroom activities. They demonstrated greater confidence when identifying grammatical patterns, increased willingness to answer questions, and more active participation during guided and independent practice. These behavioral changes were consistent with the quantitative improvement observed in perceived ease, self-efficacy, and grit.

One student explained:

"I used to feel overwhelmed when learning Nahwu, but now I am enthusiastic because the material is easier to understand step by step."

Another student similarly stated:

"Previously, I was afraid of making mistakes when reading kitab kuning, but after repeated practice, I became more confident because I understood the grammatical patterns."

These quotations indicate that students experienced changes not only in their academic performance but also in their perceptions of learning, particularly in their confidence and willingness to engage with challenging material.

3.8.2 Motto Internalization

Observation findings also demonstrated substantial behavioral changes related to the three principles of the Tamyiz motto. Academic honesty improved considerably during individual quizzes, peer-teaching activities became increasingly common, and students demonstrated greater perseverance when encountering difficult learning tasks.

Consistent with these observations, 96% of students in the experimental group completed individual quizzes without cheating, compared with 58% of students in the control group. Similarly, 78% of students in the experimental group voluntarily assisted classmates experiencing learning difficulties, whereas only 25% of students in the control group demonstrated comparable behavior.

One student explained:

"I used to cheat frequently, but after learning the motto 'Become proficient for yourself,' I realized that genuine understanding is more important than obtaining high scores."

Another student commented:

"Helping my friends also helps me understand the lesson better because I have to explain it in my own words."

These interview findings reinforce the observation results by demonstrating that students directly associate behavioral changes with the educational values promoted by the Tamyiz motto.

3.8.3 Teacher Perspectives

The ustadz responsible for implementing the intervention also reported observable changes in students' learning behavior throughout the program.

One ustadz stated:

"What distinguishes Tamyiz from other methods is that its motto is alive. The students become disciplined."

Another ustadz added:

"Students gradually became more willing to repeat exercises independently before asking for help. They also became more accustomed to assisting classmates who had not yet mastered the material."

These observations indicate that the internalization of the Tamyiz motto was reflected not only in students' self-reports but also in teachers' observations of everyday classroom behavior.

3.9 Integration of Quantitative and Qualitative Findings

The integration of quantitative and qualitative findings revealed a consistent pattern across all data sources. Quantitative analyses demonstrated significant improvements in cognitive achievement, learning mentality, enthusiasm, and internalization of the motto. These statistical findings were reinforced by classroom observations documenting increased academic honesty, greater peer assistance, stronger perseverance, and higher classroom participation. Interview data further confirmed that students perceived the Tamyiz Method as more understandable, motivating, and personally meaningful than their previous learning experiences.

The convergence of evidence across quantitative results, classroom observations, and interview data strengthens confidence in the study findings by demonstrating that improvements in learning character were consistently reflected in students' performance, observed behavior, and personal experiences.

3.10 Summary of the Main Findings

Overall, the findings indicate that the Tamyiz Method significantly improved students' learning character across three interrelated dimensions: kitab kuning comprehension, learning mentality and enthusiasm, and motto internalization. Mediation analysis further demonstrated that motto internalization partially explained the relationship between the instructional method and learning character, indicating that instructional effectiveness resulted not only from pedagogical techniques but also from the educational values embedded within the learning process. These findings provide the basis for the interpretation presented in the subsequent Discussion section.

The present study demonstrates that the Tamyiz Method significantly improved students' learning character across cognitive, affective, and value-based dimensions. Students receiving the intervention achieved higher kitab kuning comprehension, developed stronger learning mentality and enthusiasm, and demonstrated greater internalization of the Tamyiz motto than students who received conventional sorogan and bandongan instruction. Mediation analysis further revealed that motto internalization partially mediated the relationship between the instructional method and students' learning character, indicating that instructional effectiveness was influenced not only by pedagogical strategies but also by the educational values embedded in the learning process.

These findings extend previous studies that primarily evaluated the Tamyiz Method from the perspective of reading achievement. The present study shows that the method contributes not only to students' academic competence but also to the development of perseverance, responsibility, honesty, and collaborative learning behaviors, thereby providing broader empirical evidence regarding its educational impact.

4. DISCUSSION

4.1 Main Findings

The present study demonstrates that the Tamyiz Method significantly improved students' learning character across cognitive, affective, and value-based dimensions. Students receiving the intervention achieved higher kitab kuning comprehension, developed stronger learning mentality and enthusiasm, and demonstrated greater internalization of the Tamyiz motto than students who received conventional sorogan and bandongan instruction. Mediation analysis further revealed that motto internalization partially mediated the relationship between the instructional method and students' learning character, indicating that instructional effectiveness was influenced not only by pedagogical strategies but also by the educational values embedded in the learning process.

These findings extend previous studies that primarily evaluated the Tamyiz Method from the perspective of reading achievement. The present study shows that the method contributes not only to students' academic competence but also to the development of perseverance, responsibility, honesty, and collaborative learning behaviors, thereby providing broader empirical evidence regarding its educational impact.

4.2 Interpretation of the Findings

The interaction between instructional design and value internalization may explain the Tamyiz Method's effectiveness. From an instructional perspective, the multisensory approach, color coding, practical grammatical formulas, staged learning, songs, and repeated practice reduced the cognitive complexity commonly experienced by beginning learners studying Nahwu and Shorof. These instructional characteristics enabled students to recognize grammatical patterns more efficiently and apply them more confidently while reading Kitab Kuning.

Beyond its instructional techniques, the method systematically embeds educational values through the Tamyiz motto. Rather than functioning merely as a motivational slogan, the motto became integrated into daily learning activities through repeated practice, individual responsibility, and peer teaching. Consequently, students experienced character development simultaneously with improvements in academic competence. This combination of instructional innovation and value internalization helps explain why improvements were observed across cognitive, affective, and behavioral dimensions.

4.3 Relationship with Learning Theories

The findings are consistent with Krashen's Affective Filter Hypothesis, which proposes that learners acquire language more effectively when anxiety is reduced and confidence is strengthened [7]. The simplified presentation of Nahwu and Shorof through practical formulas, visual cues, and structured learning stages appears to have lowered students' affective barriers, enabling them to participate more actively during learning activities. The qualitative findings further support this interpretation, as many students reported feeling less intimidated when reading Kitab Kuning after participating in the Tamyiz program.

The observed improvements in learning mentality and enthusiasm also support Bandura's concept of self-efficacy [8]. Students who repeatedly succeeded at progressively challenging tasks gradually developed greater confidence in their learning abilities. Such mastery experiences are widely recognized as one of the most influential sources of self-efficacy because successful performance encourages learners to invest greater effort and persist when facing subsequent challenges.

Similarly, the principle "Become proficient for yourself" aligns with the central assumptions of Self-Determination Theory, which emphasize that intrinsically motivated learners demonstrate greater persistence and deeper engagement than learners driven primarily by external rewards [9]. Students participating in the Tamyiz Method were encouraged to master learning materials for their own understanding rather than merely to satisfy external expectations, thereby strengthening personal responsibility and academic honesty.

The principle "Do not go home before becoming proficient" also aligns with Duckworth's concept of grit [10], which highlights perseverance and sustained commitment toward long-term goals. The structured repetition and continuous practice in the Tamyiz Method provided students with opportunities to develop resilience as they confronted increasingly complex grammatical concepts.

4.4 Comparison with Previous Studies

The present findings are consistent with previous studies reporting that the Tamyiz Method improves students' ability to read and understand kitab kuning [4], [5]. Earlier research generally concluded that simplified grammatical instruction, intensive practice, and systematic mentoring facilitate the acquisition of Arabic reading skills. The current study supports these conclusions while extending them by demonstrating that instructional innovation also contributes to character development through the internalization of educational values.

The findings likewise complement previous research examining pesantren culture and students' character formation [6]. Earlier studies primarily emphasized the influence of institutional culture, regulations, and social environment on character development. The present study demonstrates that character education may also emerge directly from instructional practice when educational values are intentionally integrated into classroom learning. Consequently, character formation should be understood not only as a product of the broader pesantren environment but also as an outcome of carefully designed teaching and learning processes.

4.5 Comparison between the Tamyiz Method and Conventional Pesantren Instruction

The present findings should not be interpreted as indicating that the Tamyiz Method universally outperforms traditional pesantren instructional methods. Rather, the results suggest that the method is particularly effective for beginning learners who are still developing fundamental competence in Nahwu, Shorof, and kitab kuning reading. At this stage, simplified grammatical explanations, multisensory activities, color coding, and structured learning sequences reduce the cognitive burden commonly experienced by novice learners and facilitate the acquisition of foundational reading skills.

In contrast, conventional sorogan and bandongan remain highly valuable within pesantren education because they cultivate different forms of competence. These traditional approaches emphasize close interaction between students and the ustadz, strengthen discipline in reading classical texts, preserve the continuity of scholarly transmission, and encourage deeper textual interpretation. Consequently, they continue to play an essential role in developing advanced competence in Islamic scholarship.

Accordingly, the findings should be understood as demonstrating that the Tamyiz Method complements rather than replaces traditional pesantren instruction. The method appears particularly appropriate during the introductory stages of learning, whereas sorogan and bandongan continue to provide important pedagogical benefits for students who have already developed basic grammatical competence. This complementary perspective is more consistent with the educational philosophy of pesantren than viewing the methods as competing alternatives.

4.6 Interpretation of the Large Effect Sizes

The intervention produced very large effect sizes across all measured dimensions. Although these findings indicate substantial educational impact, they should be interpreted

carefully within the context of the present study. Several factors may have contributed to the magnitude of the observed effects.

First, the intervention was implemented intensively over 12 weeks, with 5 instructional meetings per week, providing students with frequent opportunities for guided practice, repetition, and feedback. Such instructional intensity may reasonably contribute to greater learning gains than shorter interventions.

Second, the implementation took place at Bayt Tamyiz Islamic Boarding School, where the instructional philosophy, institutional culture, and learning environment closely align with the principles underlying the Tamyiz Method. This contextual compatibility may have strengthened students' engagement with both the instructional procedures and the educational values promoted through the program.

Third, the enthusiasm and commitment demonstrated by the implementing ustadz may also have influenced students' motivation and classroom participation. Teacher support has consistently been recognized as an important factor in learning outcomes, particularly in instructional innovations that require active student engagement.

Finally, the possibility of a novelty effect should also be acknowledged. Because many participants had not previously experienced multisensory Arabic instruction incorporating color coding, songs, structured practice, and peer teaching, the instructional approach itself may initially have increased students' interest and motivation. Future longitudinal studies are therefore needed to determine whether similarly large effects can be maintained after the novelty of the instructional approach diminishes.

4.7 Interpretation of the Mediation Effect

One of the principal contributions of the present study is the demonstration that motto internalization partially mediated the relationship between the Tamyiz Method and students' learning character. The finding of partial rather than full mediation indicates that the instructional method continued to exert a significant direct influence on learning character even after the mediator was included in the analytical model.

This result suggests that improvements in learning character cannot be attributed solely to students' internalization of the Tamyiz motto. The instructional characteristics of the method—including multisensory learning activities, structured progression, repeated practice, practical grammatical formulas, and peer teaching—also contributed directly to changes in students' cognitive and affective development. Motto internalization, therefore, functioned as an additional mechanism that strengthened the educational influence of the instructional method rather than replacing it.

This finding extends previous studies of the Tamyiz Method by demonstrating that value internalization operates alongside instructional design in shaping students' learning behavior. Consequently, effective character education within pesantren should not rely exclusively on verbal messages or institutional regulations but should also be embedded within everyday instructional activities that allow students to experience educational values through authentic learning practices.

4.8 Implications of the Study

The present study offers several important implications for educational theory and practice. Theoretically, the findings contribute to the growing literature on character-based instruction by demonstrating that instructional strategies and value internalization may operate simultaneously in shaping students' learning character. The mediation model proposed in this study also expands previous research on the Tamyiz Method by identifying the educational motto as an explanatory mechanism linking instructional practice with character development.

Practically, the findings suggest that pesantren educators may strengthen students' learning character by integrating educational values directly into classroom instruction rather than presenting them solely through moral advice or institutional regulations. The structured incorporation of perseverance, personal responsibility, academic honesty, and peer teaching into daily learning activities may contribute to more sustainable character development while simultaneously improving academic achievement.

The findings may also inform curriculum development in pesantren by demonstrating that innovations in Nahwu and Shorof instruction can preserve the essential values of classical Islamic education while addressing the learning needs of contemporary students. Consequently, instructional innovation and traditional pesantren education should be viewed as complementary rather than contradictory approaches.

4.9 Limitations of the Study

Several limitations should be considered when interpreting the findings of this study. First, the sample consisted of only sixty students from a single pesantren, which may limit the generalizability of the findings to other educational contexts. Second, the intervention was conducted over a relatively short period, preventing evaluation of the long-term sustainability of observed behavioral changes. Third, because Bayt Tamyiz Islamic Boarding School is closely associated with the development of the Tamyiz Method, institutional culture may have influenced the intervention's effectiveness. Consequently, replication studies involving different pesantren and broader participant populations are necessary to strengthen external validity.

4.10 Directions for Future Research

Future studies should examine the effectiveness of the Tamyiz Method across different pesantren contexts, educational levels, and student populations to determine the generalizability of the present findings. Longitudinal research is also needed to investigate whether improvements in learning character are maintained over extended periods after completion of the intervention.

Further investigation may additionally explore other psychological and educational mechanisms that potentially mediate the relationship between instructional innovation and character development, including learning motivation, academic resilience, self-regulated learning, and classroom climate. Comparative studies integrating the Tamyiz Method with traditional sorogan and bandongan instruction may also provide valuable evidence regarding

the most effective combination of instructional approaches for different stages of kitab kuning learning.

5. CONCLUSION

This study examined the effectiveness of the Tamyiz Method in shaping students' learning character through kitab kuning comprehension, learning mentality, and enthusiasm, and the internalization of a motto. The findings indicate that the Tamyiz Method significantly improved all three dimensions and that the Tamyiz motto partially mediated the relationship between the instructional method and students' learning character, demonstrating that instructional effectiveness was strengthened through value internalization.

The study contributes to theory by extending research on the Tamyiz Method beyond cognitive outcomes and by providing empirical evidence that instructional strategies and educational values jointly support character development in pesantren. Practically, the findings suggest that integrating perseverance, personal responsibility, academic honesty, and peer teaching into Nahwu and Shorof instruction can strengthen both learning outcomes and students' character.

The findings should be interpreted in light of several limitations, including the single-site setting, relatively small sample, non-random group assignment, and the absence of long-term follow-up. Future research should involve multiple pesantrens, larger and more diverse samples, longitudinal or randomized designs, and further examination of additional mechanisms influencing character development in Islamic education.

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