

Between Blessings and Acceleration: The Perceptions of Female Students at Raudlatul Ulum 1 Putri Islamic Boarding School Regarding the Implementation of the Al-Miftah Lil Ulum Method

Luluk Hurin Ain¹, Muhammad Husni²

^{1,2}Pascasarjana Universitas Al-Qolam Malang, Jawa Timur, Indonesia

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ABSTRACT

This study aims to describe the implementation of the Al-Miftah Lil Ulum method and analyze students' perceptions of its application in relation to the perceived acceleration of *ilmu alat* (Arabic grammatical sciences) learning and the value of *barokah* at Raudlatul Ulum 1 Putri Islamic Boarding School. The study employed a descriptive qualitative approach. Data were collected through interviews, observations, and documentation involving four Ula-level students and three *ustadzah* as informants. Data validity was established through triangulation, while the data were analyzed using thematic analysis. The findings show that Al-Miftah Lil Ulum is implemented systematically through the gradual delivery of learning materials, provision of examples, memorization of grammatical rules, exercises, and oral and written evaluations. Students perceived the method as making *nahwu* and *sharaf* easier and more structured to understand. Students perceived accelerated learning through their increased ability to understand learning materials, recall grammatical rules, respond to questions, and begin applying these rules when reading *kitab kuning* (classical Islamic texts). Al-Miftah was not perceived as a replacement for the study of classical Islamic texts but as a foundation for strengthening students' mastery of *ilmu alat*. The findings further indicate that students did not perceive learning efficiency and *barokah* as mutually exclusive. Rather, students understood greater ease in learning as compatible with the usefulness of knowledge, sincerity, proper conduct, respect for teachers, and the practical application of knowledge. These findings suggest that students negotiate pedagogical efficiency with traditional pesantren values, positioning Al-Miftah as a complementary learning method within the existing educational tradition. In the context of Raudlatul Ulum 1 Putri Islamic Boarding School, the findings suggest that such pedagogical innovation can be accepted without displacing the values and traditions embedded in pesantren education.

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Corresponding Author:

Luluk Hurin Ain

Pendidikan Agama Islam Study Program, Faculty of Education, Al-Qolam University, Indonesia

Email: lulukhurinain23@pasca.alqolam.ac.id

1. INTRODUCTION

Pesantren, or Islamic boarding schools, are one of the Islamic educational institutions that hold an important position in the development of Islamic education in Indonesia [1]–[3]. In addition to serving as places for studying Islamic sciences, pesantren also play a role in shaping students' attitudes, character, and daily habits [4], [5]. The educational process in pesantren is therefore not solely oriented toward mastery of academic materials but also emphasizes proper conduct in seeking knowledge, relationships between students and teachers, and the application of acquired knowledge. These characteristics distinguish pesantren education from other educational institutions and constitute an integral part of a tradition that continues to be maintained.

One of the scholarly traditions that remains strong in pesantren education is the study of *kitab kuning* (classical Islamic texts) [6]. Classical texts serve as references for studying various fields of Islamic knowledge, such as fiqh, Qur'anic exegesis, hadith, and theology. To understand these texts, students need more than merely knowing the content or translation of the texts; they also need the ability to read Arabic texts without diacritical marks [7]. Therefore, *nahwu* and *sharaf* occupy an important position in the learning process of *kitab kuning*. Mastery of these two disciplines helps students determine the grammatical position of words, understand sentence structures, and interpret the meaning of texts more accurately.

In practice, learning *nahwu* and *sharaf* can be challenging, particularly for students at the early stages of *diniyah* education. The large number of grammatical rules, terminology, and forms of word transformation in Arabic requires students to develop their understanding gradually [8]. These difficulties are also related to students' ability to apply grammatical rules when directly engaging with *kitab kuning* texts. Amid the relatively demanding activities of pesantren life, students may therefore need learning approaches that make *ilmu alat* easier to understand and practice. This condition has encouraged the development and adoption of learning methods that organize grammatical materials in a more systematic manner.

One of the methods developed for this purpose is Al-Miftah Lil Ulum [9], [10]. The method was developed for teaching *nahwu* and *sharaf* by presenting materials in a simpler and more systematic sequence. The materials are arranged progressively and accompanied by examples and exercises, allowing students to encounter grammatical rules while practicing their application in Arabic texts. Al-Miftah therefore provides a structured learning process in which students move from basic materials to more complex ones. Previous research has reported the usefulness of Al-Miftah in supporting students' understanding of *nahwu*, their ability to read *kitab kuning*, and their learning outcomes. However, these findings primarily describe effectiveness, implementation, or learning outcomes and provide less insight into how students themselves experience and interpret the learning process.

This issue becomes particularly important when the notion of learning acceleration is examined within the pesantren context. In this study, learning acceleration does not refer to objectively measured learning speed, because the study does not employ pre-test and post-test comparisons, duration-based measurements, or achievement scores to establish that

students learn faster. Rather, perceived learning acceleration refers to students' subjective experience of becoming more able to understand learning materials, recall grammatical rules, respond to questions, and begin applying those rules when reading *kitab kuning*. These indicators represent students' perceptions of increased learning efficiency rather than an objective measurement of acceleration. This distinction is important because completing materials in a shorter period, understanding concepts more easily, responding to questions more quickly, and becoming more confident are related but conceptually different experiences. In this study, they are examined as aspects of students' perceived learning efficiency and acceleration.

The meaning of learning efficiency also cannot be separated from the cultural and educational values of pesantren. One important value is *barokah*, which is commonly associated with the benefits and usefulness of knowledge and with the manner in which knowledge is acquired [11], [12]. In the present study, *barokah* is not examined as a theological proposition or as an objectively measurable outcome. Instead, it is approached as a meaning constructed and expressed by students within the pesantren educational context. Students' understanding of *barokah* encompasses the usefulness of knowledge, sincerity in learning, perseverance, proper conduct, respect for teachers, and the practical application of knowledge. This perspective allows the study to examine *barokah* as a cultural and educational value through which students interpret the meaning of learning and learning achievement.

The intersection between Al-Miftah and *barokah* therefore presents an important pedagogical question. A method that is perceived as making learning easier or more efficient may appear to emphasize speed and practical effectiveness. In contrast, pesantren education places value not only on learning outcomes but also on the process of acquiring knowledge, proper conduct, relationships with teachers, and the usefulness of knowledge. However, these dimensions do not necessarily represent opposing orientations. Students may perceive greater ease in understanding *ilmu alat* while simultaneously maintaining that meaningful learning requires sincerity, respect, commitment, and proper conduct. Thus, the important question is not simply whether Al-Miftah accelerates learning, but how students perceive increased learning efficiency and how they negotiate this experience with the value of *barokah* within the pesantren tradition.

This relationship can be understood through a conceptual sequence in which Al-Miftah learning practices shape students' perceived ease of learning and perceived acceleration, which in turn supports their initial engagement with *kitab kuning* and contributes to how they interpret the value of *barokah*. The framework does not assume that Al-Miftah objectively causes faster learning. Rather, it provides an analytical pathway for understanding how students connect their classroom experiences with broader meanings of knowledge acquisition within pesantren education. In this context, the ability to understand grammatical rules, respond to questions, and begin applying those rules to *kitab kuning* becomes part of students' experience of learning efficiency. At the same time, their interpretation of *barokah* provides a broader framework for understanding the meaning and usefulness of that learning.

The implementation of Al-Miftah Lil Ulum at Raudlatul Ulum 1 Putri Islamic Boarding School provides a relevant context for examining this relationship. The method was first implemented in 2024 and was intended for Ula-level students as part of *nahwu* and *sharaf* instruction. Its implementation introduces a structured learning approach in terms of material delivery, exercises, memorization, and evaluation, while the students remain within a pesantren environment that continues to preserve established learning traditions and values. Al-Miftah is therefore not introduced into an educational setting that is detached from tradition; rather, it becomes part of an existing system in which students learn both academic knowledge and the values associated with the process of seeking knowledge [13].

Previous studies on Al-Miftah Lil Ulum have largely focused on its implementation in *nahwu* and *sharaf* learning, students' ability to read *kitab kuning*, and improvements in students' learning outcomes. These studies provide an overview of the benefits of the Al-Miftah method in supporting the learning process of *ilmu alat* [14]–[16]. These studies help establish the pedagogical potential of Al-Miftah, but they leave three related questions insufficiently explained. First, previous research has predominantly emphasized effectiveness, implementation, and learning outcomes rather than students' subjective experiences of learning efficiency. Second, the ways in which students themselves interpret changes in their understanding, recall, responses, and initial application of grammatical knowledge have received less attention. Third, the relationship between students' perceived learning acceleration and the cultural value of *barokah* within pesantren education remains underexplored. Consequently, existing research does not yet adequately explain how students negotiate the practical efficiency offered by a structured learning method with the broader values that shape the meaning of learning in pesantren.

This study addresses this gap by examining students' perceptions of the implementation of Al-Miftah Lil Ulum at Raudlatul Ulum 1 Putri Islamic Boarding School. Rather than treating acceleration as an objectively established learning outcome, the study investigates how students perceive increased learning efficiency and how this perception is connected to their engagement with *kitab kuning*. It further examines how students construct meaning around *barokah* when interpreting this learning experience. The novelty of this study therefore lies in connecting students' perceived learning efficiency with the cultural and educational meaning of *barokah*, thereby showing how students negotiate pedagogical efficiency and traditional pesantren values within a specific educational context.

Based on this research gap, the study addresses two research questions: (1) How is the Al-Miftah Lil Ulum method implemented at Raudlatul Ulum 1 Putri Islamic Boarding School? and (2) How do students perceive the implementation of the Al-Miftah Lil Ulum method in relation to perceived learning acceleration and the value of *barokah* within the pesantren tradition? By addressing these questions, the study seeks to contribute to research on *kitab kuning* learning by highlighting students' subjective experiences and the ways in which pedagogical innovation is interpreted through the cultural values of pesantren education.

2. METHOD

This study employed a descriptive qualitative approach to understand the perceptions of students at Raudlatul Ulum 1 Putri Islamic Boarding School regarding the implementation of the Al-Miftah Lil Ulum method, particularly in relation to learning acceleration and the value of *barokah* [17]. A qualitative approach was chosen because this study seeks to understand students' experiences, perspectives, and interpretations of the learning process within the natural setting of the pesantren environment. The study was conducted at Raudlatul Ulum 1 Putri Islamic Boarding School, focusing on the implementation of Al-Miftah Lil Ulum in *nahwu* and *sharaf* learning for Ula-level students.

The final number of participants was seven informants, consisting of four Ula-level students and three *ustadzah*. The student informants were coded as P3, P4, P6, and P7, while the *ustadzah* were coded as P1, P2, and P5. Participant recruitment was conducted using purposive sampling. The participants were selected based on their direct involvement in the implementation of Al-Miftah Lil Ulum and their relevance to the research questions.

The student inclusion criteria were: (1) being enrolled as a Ula-level student at Raudlatul Ulum 1 Putri Islamic Boarding School; (2) participating directly in Al-Miftah Lil Ulum learning; (3) having experience learning *nahwu* and *sharaf* through the Al-Miftah approach; and (4) having experience applying grammatical knowledge when beginning to read *kitab kuning*. The *ustadzah* were selected based on the following criteria: (1) being directly involved in teaching or supervising Al-Miftah Lil Ulum learning; (2) having direct knowledge of classroom implementation and students' learning responses; and (3) being able to provide information concerning the position of Al-Miftah within the pesantren learning tradition. Thus, participant selection was based on specific experiential and role-based criteria rather than merely on participants' general ability to provide information.

The four student participants were at the Ula educational level. Their ages ranged from 17-20 years, and they had participated in Al-Miftah Lil Ulum learning for approximately 2 years. The three *ustadzah* were teachers directly involved in Al-Miftah learning, with relevant experience in teaching *nahwu*, *sharaf*, and/or classical Islamic texts. Further participant characteristics relevant to the research, including students' length of study in the pesantren and duration of participation in Al-Miftah learning, are presented in Table 1. The study used seven participants as the final sample because the information obtained from these participants was considered sufficiently relevant and complementary to address the research questions.

Research data were obtained through interviews, observations, and documentation [18]. Semi-structured interviews were conducted with all seven participants. The interview format provided a set of guiding questions while allowing the researcher to ask follow-up questions according to participants' responses. The interviews explored several topics, including participants' experiences with Al-Miftah Lil Ulum, the perceived ease or difficulty of understanding *ilmu alat*, changes in learning efficiency, students' initial ability to apply *nahwu* and *sharaf* rules when reading *kitab kuning*, classroom learning experiences, and participants' interpretations of *barokah* in the process of seeking knowledge.

Interviews with the *ustadzah* additionally addressed the implementation of Al-Miftah in classroom practice, differences in students' abilities, students' learning independence and

responses, and the relationship between Al-Miftah and established pesantren learning traditions. Interviews were conducted at the Madin office, around the Islamic boarding school, and lasted approximately 20–40 minutes per participant. With participants' permission, the interviews were audio-recorded and subsequently transcribed verbatim. The interviews were conducted in Indonesian and Javanese, and quotations were translated into English for reporting in this article where necessary.

Table 1. Research Informants

Code	Informant Status	Information Focus
P1	Ustadzah	Al-Miftah, classical Islamic texts, learning acceleration, and barokah
P2	Ustadzah	Differences in students' abilities and learning independence
P3	Student	Experience of accelerated learning and understanding of nahwu
P4	Student	Mastery of nahwu-sharaf, kitab kuning, and learning motivation
P5	Ustadzah	The position of Al-Miftah in relation to classical pesantren learning methods
P6	Student	Students' experiences in understanding nahwu-sharaf through Al-Miftah and changes in their ability to read kitab kuning
P7	Student	Students' perspectives on the relationship between accelerated learning through Al-Miftah and the values of barokah, teachers, and pesantren traditions

Classroom observations were conducted to examine the implementation of Al-Miftah Lil Ulum directly in its natural learning setting. A total of six observation sessions were conducted, with each session lasting approximately 15-30 minutes. The observations used a participant observation approach. The researcher focused on the delivery of Al-Miftah materials, teacher-student interactions, students' participation, question-and-answer activities, exercises involving *nahwu* and *sharaf*, students' responses to the learning method, and the ways in which students applied grammatical concepts during learning activities. Field notes were made during and/or immediately after each observation to document relevant classroom events and interactions. Documentation was used to complement the research data in the form of documents related to the implementation of learning, such as schedules, teaching materials, exercise sheets, and other documents relevant to the implementation of the Al-Miftah Lil Ulum method.

Data validity was established through triangulation by comparing information obtained from various data collection techniques and sources [19]. Source triangulation was conducted by comparing information obtained from students and *ustadzah*, while technique triangulation involved comparing interview findings with classroom observations and relevant documents. For example, participants' statements concerning the ease of understanding *ilmu alat* and the acceleration of learning were compared with observed classroom practices and relevant learning documents. This process was used to identify areas of convergence and differences among the data sources.

The collected data were analyzed thematically through several stages: organizing and familiarizing the data, identifying meaningful statements, coding relevant information, grouping codes into categories and themes, interpreting relationships among themes, and drawing conclusions [20]. The analysis focused particularly on patterns in participants'

perceptions of Al-Miftah Lil Ulum, including (1) the perceived acceleration of learning, (2) the ease of understanding *ilmu alat*, (3) students' developing ability to apply *nahwu* and *sharaf* rules when reading *kitab kuning*, and (4) participants' interpretations of *barokah* in relation to teachers, learning, and pesantren traditions. The findings from interviews, observations, and documents were interpreted together to provide a contextual understanding of the implementation of Al-Miftah Lil Ulum at the research site.

3. RESULTS AND DISCUSSION

3.1 RESULT

3.1.1 Overview of Raudlatul Ulum 1 Islamic Boarding School

This educational institution, officially known as Pondok Pesantren Raudlatul Ulum 1 (hereinafter abbreviated as PPRU 1), is an Islamic boarding school established in Ganjaran Village, Gondanglegi, Malang, in 1949 CE/1368 AH by KH. Yahya Syabrowi. The Islamic boarding school is located at Jalan Sumber Ilmu No. 127, Ganjaran Village, Gondanglegi District, Malang Regency. The institution adheres to the Islamic creed based on Ahlussunnah wal Jama'ah and is founded upon the Qur'an, Hadith, Ijma', and Qiyas. It also emphasizes familial, social, and religious values.

The Islamic boarding school serves several functions: (1) as an institution for acquiring knowledge and developing skills to sustain the implementation of Islamic sharia; (2) as a place for developing future cadres in the advancement of knowledge and skills for the continuation of Islamic sharia; and (3) as a forum for bringing together Muslim youth in an effort to strengthen *ukhuwah basyariah* (human solidarity), *ukhuwah Islamiyah* (Islamic brotherhood), and *ukhuwah wathaniyah* (national solidarity).

3.1.2 Implementation of the Al-Miftah Lil Ulum Method at Raudlatul Ulum 1 Putri

The research findings indicate that the Al-Miftah Lil Ulum method was first implemented at Raudlatul Ulum 1 Putri Islamic Boarding School in 2024. The method is intended for Ula-level students as part of *nahwu* and *sharaf* instruction. Based on interviews with *ustadzah* and students, as well as observations of the learning process, the implementation of Al-Miftah is conducted systematically through material delivery, provision of examples, memorization of grammatical rules, exercises, and evaluation.

P1, an *ustadzah*, explained that Al-Miftah was introduced in 2024 and incorporated into the *diniyah* learning activities for Ula-level students. She explained:

“Al-Miftah started being used here around 2024. The students who participate are those in the Ula class. So, Al-Miftah is incorporated into *ilmu alat* learning, particularly *nahwu* and *sharaf*. Its implementation follows the *diniyah* activities that already exist in the pesantren.” (Interview, April 25, 2026)

This statement indicates that the implementation of Al-Miftah forms part of the *diniyah* educational activities at Raudlatul Ulum 1 Putri Islamic Boarding School. The method is specifically applied to Ula-level students and is used as part of *ilmu alat* instruction. In its implementation, Al-Miftah materials are delivered progressively. P1

explained that the material is presented according to the sequence provided in the Al-Miftah textbook. She stated:

“The material is delivered gradually. We do not give everything to the students at once. We start with the basic material, and once it has been completed and evaluated, we move on to the next material. So, there is an order, and the *ustadzah* follows the stages provided in Al-Miftah.” (Interview, April 25, 2026)

This statement demonstrates that the implementation of Al-Miftah involves a systematic learning sequence. The material is presented progressively rather than all at once. Each stage of learning serves as a foundation for students to proceed to the subsequent material.

P2, another *ustadzah*, also described the activities conducted during the learning process. According to P2:

“Usually, the lesson begins with an explanation of the material to be studied. After that, there are examples, and then the students follow along and memorize the relevant grammatical rules. After memorization, there are usually exercises. So, classroom activities do not only involve listening to explanations; there are several stages involved.” (Interview, April 25, 2026)

This statement shows that the Al-Miftah learning process consists of several activities conducted sequentially. Material delivery is the initial stage, followed by examples, memorization of grammatical rules, and exercises. This pattern forms an integral part of the implementation of Al-Miftah in the Ula classroom.

In addition to interviews with the *ustadzah*, information about the learning process was also obtained from students. P3 described the activities carried out during Al-Miftah lessons:

“In class, the *ustadzah* usually explains the material from the Al-Miftah book and then provides examples. After that, we follow the explanation, and there are parts that we have to memorize. Once that is finished, we are usually given exercises or asked questions about the material we have learned.” (Wawancara, 02 Mei 2026)

P3’s statement demonstrates that classroom activities include material explanation, provision of examples, memorization, and exercises. This information from the student reinforces the *ustadzah*’s account regarding the stages of Al-Miftah implementation.

P4 also explained that the learning activities use the Al-Miftah textbook as the primary learning resource. The student stated:

“Usually, the *ustadzah* uses the Al-Miftah book as the material for explaining the lessons. We follow the explanation from the book, and then there are examples and several grammatical rules that we have to memorize. After that, there are usually exercises so

that we can better understand the material that has been explained.” (Interview, May 2, 2026)

Based on this statement, the Al-Miftah textbook serves as the primary teaching material in the learning process. The *ustadzah* uses the material contained in the textbook as a reference for delivering the lessons, while students follow the explanations, memorize grammatical rules, and complete exercises.

Evaluation activities also complement the implementation of Al-Miftah. Evaluation is conducted to determine students’ mastery of the material presented before they proceed to the next stage. P2 explained:

“There are oral and written tests for evaluation. In the oral tests, the students are usually asked directly about the grammatical rules or examples they have studied. For the written tests, there are practice questions. The results are then used to determine whether the material can be continued or whether it still needs to be reviewed.” (Interview, April 25, 2026)

P2’s statement indicates that evaluation in Al-Miftah learning is conducted in two forms: oral and written evaluation. These evaluations are used to assess students’ mastery of the material and serve as a basis for determining whether learning can proceed to the next stage.

Meanwhile, P5 explained the position of Al-Miftah within the overall *kitab kuning* learning tradition at the pesantren. According to P5:

“We use Al-Miftah as a method for learning *ilmu alat*. This does not mean that after Al-Miftah was introduced, the study of other classical texts was abandoned. Al-Miftah is used to provide a foundation in *nahwu* and *sharaf*, while the books that are traditionally studied in the pesantren continue to be taught.” (Interview, April 27, 2026)

This statement indicates that Al-Miftah is positioned as one of the methods for teaching *ilmu alat* and does not replace the study of classical Islamic texts that have long been part of the pesantren tradition. Thus, the implementation of Al-Miftah takes place alongside the established *kitab* learning tradition.

Based on the interview findings, the implementation of the Al-Miftah Lil Ulum method at Raudlatul Ulum 1 Putri Islamic Boarding School can be described through several main stages: the gradual delivery of materials, provision of examples, memorization of grammatical rules, exercises, and evaluation. The method is intended for Ula-level students and is implemented as part of *diniyah* activities using the Al-Miftah textbook as the primary teaching material.

These findings indicate that the implementation of Al-Miftah at Raudlatul Ulum 1 Putri Islamic Boarding School constitutes a structured learning process for *nahwu* and *sharaf*. At this stage, the findings focus on how the method is implemented. Meanwhile,

students' experiences, perceived ease of learning, accelerated understanding, ability to read *kitab kuning*, and interpretations of *barokah* are discussed in the following sections.

3.1.3 Students' Perceptions of the Implementation of the Al-Miftah Lil Ulum Method

The implementation of Al-Miftah Lil Ulum can be examined not only in terms of how the learning process is conducted but also through the experiences of students during the learning process. Interviews with Ula-level students indicate that their experiences with Al-Miftah are related to how they understand *nahwu* and *sharaf*, perceive changes in their learning process, and apply the grammatical rules they have learned when reading *kitab kuning*. These experiences subsequently shape students' perceptions of Al-Miftah, particularly regarding its ease of use and its role in accelerating learning.

P3 explained that the use of Al-Miftah made the process of understanding *nahwu* more structured. According to P3, the gradual presentation of materials enabled students to follow the learning process from basic concepts before progressing to more complex materials. P3 stated:

“In my opinion, Al-Miftah is easier to follow because the material is presented gradually. So, we do not immediately learn difficult things. We start with the basics and then move on. If there is something we do not understand, we can ask the *ustadzah* again.” (Interview, May 2, 2026)

P3's statement indicates that the ease experienced by students is related not only to the content of the material but also to the way the material is organized and delivered. The gradual learning stages provide students with opportunities to understand the material sequentially, preventing them from feeling overwhelmed by complex grammatical rules from the outset.

A similar view was expressed by P4, who stated that Al-Miftah helped her understand *nahwu* and *sharaf* rules because examples and exercises accompanied the material. P4 stated:

“Learning with Al-Miftah makes it easier to understand the grammatical rules because there are examples. After the explanation, we immediately practice. So, if we make a mistake, we can identify which part we have not understood yet.” (Interview, May 6, 2026)

This statement demonstrates that exercises are one of the factors contributing to students' positive perceptions of Al-Miftah learning. Students do not merely receive theoretical explanations but are also given opportunities to test their understanding through practice.

In addition to experiencing greater ease, students also perceived an acceleration in understanding the basic concepts of *nahwu* and *sharaf* after participating in Al-Miftah learning. P3 explained that there had been a change in the speed at which she understood the material presented by the *ustadzah*. She stated:

“Now, when the *ustadzah* asks about *nahwu*, I can understand the question more quickly. Before, when I was asked about the grammatical position of a word or a grammatical rule, I had to think for a long time. After learning Al-Miftah, I have become more accustomed to it.” (Interview, May 2, 2026)

This statement indicates that students’ perception of accelerated learning is not solely related to the amount of time spent studying but also to their ability to respond to and understand the learning material. Students feel more familiar with *nahwu* terminology and grammatical rules after participating in Al-Miftah learning.

P4 also reported changes in her mastery of the material:

“I feel that I understand things more quickly than before. Previously, when studying *nahwu*, it felt like there were so many things to remember. After Al-Miftah, the rules are more structured. So, when there is a question about *nahwu* or *sharaf*, it is easier to remember them.” (Interview, May 6, 2026)

P4’s explanation shows that the perception of accelerated learning is related to students’ ability to remember and understand grammatical rules. Al-Miftah is perceived as helping students organize the material, making the rules they learn easier to remember and apply.

P6 provided a more specific description of the changes experienced after participating in Al-Miftah learning. P6 stated:

“Previously, when I saw Arabic writing without diacritical marks, I was often confused. After studying Al-Miftah, little by little I have started to understand how the words should be read and why the diacritics are placed that way. I still cannot do everything, but there has been a change compared with before.” (Interview, May 12, 2026)

P6’s statement indicates that the perceived acceleration in learning is beginning to relate to students’ ability to apply *ilmu alat* when dealing with Arabic texts. Although this ability has not yet been fully mastered, students have begun to perceive changes compared with their condition before participating in Al-Miftah learning.

Students’ perceptions of the implementation of Al-Miftah can also be seen in their experiences when they begin engaging with *kitab kuning*. P4 explained that Al-Miftah learning provided a foundation for understanding Arabic structures when reading classical Islamic texts. She stated:

“After studying Al-Miftah, when reading *kitab kuning*, I have a better understanding of which grammatical rules I need to consider. I do not just read the diacritics that are already there, but I have started thinking about why a word is read that way. Some of my friends have even started being able to read books such as *Fathul Qarib*.” (Interview, May 2, 2026)

This finding indicates that students’ perceptions of the effectiveness of Al-Miftah learning become more apparent when the grammatical rules they have learned are applied to reading *kitab kuning*. The ability to read *kitab kuning* is not understood merely as the ability

to pronounce the text but also involves the ability to understand sentence structures through *nahwu* and *sharaf* rules.

P6 also described the changes experienced when reading *kitab kuning* texts:

“Now I am starting to feel more confident when reading *kitab*. Before, I was afraid of making mistakes because I did not know the grammatical rules. After studying Al-Miftah, at least I have a basic foundation for determining how the words should be read. If I am still wrong, the *ustadzah* usually corrects me.” (Interview, May 12, 2026)

This statement demonstrates that the implementation of Al-Miftah is perceived not only through mastery of classroom material but also through students’ experiences in applying their knowledge to *kitab kuning* texts.

Although students experience greater ease and acceleration in learning, Al-Miftah is not understood as a replacement for the study of classical Islamic texts in the pesantren. P6 explained:

“In my opinion, Al-Miftah helps us learn the basics. However, we still have to study the books taught in the pesantren. So, Al-Miftah is like a foundation that prepares us to study the *kitab* more effectively.” (Interview, May 12, 2026)

This statement shows that students perceive Al-Miftah as a method that complements pesantren education. The presence of this method is not considered to eliminate the tradition of studying *kitab kuning*; rather, it helps students acquire a foundation in *ilmu alat* before engaging in deeper study of classical Islamic texts.

This view is consistent with the explanation provided by P5, the *ustadzah*, who stated that Al-Miftah was not intended to replace classical learning methods. Thus, students’ perceptions of Al-Miftah remain situated within the broader tradition of pesantren education, which continues to preserve the study of *kitab kuning*.

In addition to examining ease and acceleration, this study also explores how students interpret learning achievement through Al-Miftah in relation to the value of *barokah*. P7 explained that the ability to understand knowledge more quickly is not automatically considered the sole measure of learning success. P7 stated:

“In my opinion, understanding lessons quickly is certainly good, but *barokah* is not only about how quickly we can understand something. It is also about how we learn, how we respect the *ustadzah*, how we follow the pesantren’s rules, and how the knowledge can eventually be beneficial.” (Interview, May 15, 2026)

P7’s statement indicates that students do not perceive accelerated learning and the value of *barokah* as contradictory. Speed in understanding the material is viewed as one aspect of learning achievement, whereas *barokah* is associated with the usefulness of knowledge and students’ attitudes throughout the educational process.

This perspective also demonstrates that students' understanding of *barokah* is not limited to academic achievement. Relationships with teachers, proper conduct, obedience to pesantren rules, and the usefulness of knowledge are all part of how students interpret *barokah*.

Thus, students' perceptions of the implementation of Al-Miftah Lil Ulum can be identified through several aspects. First, students perceive Al-Miftah as making *nahwu* and *sharaf* easier to understand because the materials are presented gradually and accompanied by examples and exercises. Second, students experience acceleration in understanding and responding to *ilmu alat* materials. Third, some students have begun to perceive improvements in their ability to read *kitab kuning*. Fourth, Al-Miftah is not viewed as a replacement for the classical *kitab* learning tradition but rather as a method that provides students with a foundation in *ilmu alat*. Fifth, accelerated learning is not perceived as being in conflict with the value of *barokah*, because *barokah* is understood more broadly as the usefulness of knowledge acquired through a learning process that continues to emphasize proper conduct and relationships with teachers.

3.2 DISCUSSION

The findings indicate that students at Raudlatul Ulum 1 Putri Islamic Boarding School perceive Al-Miftah Lil Ulum as providing a more structured and manageable approach to learning *nahwu* and *sharaf*. The learning process involves the gradual presentation of materials, provision of examples, memorization of grammatical rules, exercises, and evaluation. This sequence allows students to encounter grammatical concepts progressively rather than receiving complex materials simultaneously. For beginner-level students, such organization may help establish familiarity with *ilmu alat* before they apply it to more complex Arabic texts.

The students' accounts particularly indicate that the perceived ease of learning is associated with the organization of the material and its reinforcement through practice. Students described the gradual presentation of materials as making the learning process easier to follow, while examples and exercises enabled them to test their understanding and identify mistakes. These findings suggest that students' positive perceptions of Al-Miftah are related not only to the content of the method but also to the pedagogical process through which the content is delivered. In this sense, the method appears to provide students with a structured pathway for developing foundational knowledge of *nahwu* and *sharaf*.

This finding is consistent with previous studies reporting the usefulness of Al-Miftah in supporting students' understanding of *nahwu* and their ability to read *kitab kuning* [14], [16], [21]. Al-Miftah provides a structured learning framework that introduces the foundations of *ilmu alat* before students engage more extensively with classical Islamic texts. However, the present findings add a different perspective by highlighting students' experiences of the learning process. Rather than focusing exclusively on learning outcomes, the findings demonstrate that students perceive the learning process as becoming more organized, accessible, and manageable.

The findings also reveal students' perceptions of greater efficiency in learning *nahwu* and *sharaf*. Students reported that they could understand questions more quickly, recall

grammatical rules more easily, and respond to learning materials with greater familiarity after participating in Al-Miftah. These experiences are relevant to the study's concern with learning acceleration. Nevertheless, the qualitative data should be interpreted carefully. The study demonstrates students' perceptions of increased learning efficiency, rather than objectively demonstrating that Al-Miftah accelerates learning.

In this study, therefore, acceleration should not be understood as a measurable reduction in the time required to achieve a particular level of competence. The research did not employ pre-test and post-test measurements, a comparison group, standardized achievement measures, or systematic measurements of learning time. Consequently, it cannot establish that students actually learned *nahwu* and *sharaf* faster than they would have through another instructional approach. What the data demonstrate is that students experienced the learning process as easier, more structured, and more efficient after participating in Al-Miftah.

This distinction is important for interpreting the findings. Students' perceptions of increased efficiency may result from the structure of Al-Miftah, but other factors may also influence them. Teacher support, repeated practice, increased exposure to *nahwu* and *sharaf*, interaction with peers, students' growing familiarity with Arabic grammatical terminology, motivation, and maturation may all contribute to students' sense of improvement. The introduction of a new learning method may also generate increased attention or enthusiasm. Therefore, the positive experiences reported by students should not be attributed exclusively to Al-Miftah itself. Rather, they should be understood as experiences that emerged within the broader learning environment in which Al-Miftah was implemented.

This distinction between learning efficiency and objectively demonstrated acceleration is particularly important because it allows the qualitative findings to remain faithful to the evidence. The participants' accounts provide meaningful insight into how students experience the method, but they do not provide experimental evidence of causal effectiveness. The principal contribution of the findings therefore lies in explaining how students interpret the changes they experience during learning rather than in establishing a measurable causal effect of Al-Miftah.

The perceived usefulness of Al-Miftah becomes particularly visible when students begin applying *nahwu* and *sharaf* knowledge to *kitab kuning*. Students reported that after learning Al-Miftah, they became more familiar with grammatical structures and began considering why particular words were read in particular ways. Some students also reported greater confidence when encountering Arabic texts without diacritical marks.

Mastery of the basic principles of *ilmu alat* therefore begins to function as a foundation for engaging with *kitab kuning*. Grammatical rules previously learned through explanation, memorization, and practice are gradually transferred to the reading of Arabic texts. Students begin to understand that reading classical Islamic texts is not merely a matter of pronouncing the written words but also involves identifying grammatical positions and understanding sentence structures. The increased confidence reported by students suggests that the knowledge acquired through Al-Miftah is beginning to be applied beyond the immediate classroom exercises.

This finding is consistent with Zahid et al [16], who demonstrated a relationship between Al-Miftah learning and students' ability to read and understand *Fathul Qarib*. However, the present study again emphasizes students' perceived experience rather than objectively measured mastery. The students' accounts indicate an emerging ability to apply *ilmu alat*, but they also acknowledge that their ability remains developing. Thus, Al-Miftah can be understood as providing a foundation for engagement with *kitab kuning*, while more advanced proficiency requires continued practice and further learning.

Although students perceive Al-Miftah as making *nahwu* and *sharaf* learning easier and more efficient, they do not understand it as a replacement for the traditional study of classical Islamic texts. Both students and *ustadzah* describe Al-Miftah as a foundation for learning *ilmu alat*, while the study of *kitab kuning* remains an important component of pesantren education.

This positioning is significant because it demonstrates that educational innovation does not necessarily require the abandonment of established pesantren traditions. Al-Miftah introduces a systematic pedagogical approach to foundational *nahwu* and *sharaf* learning, while the study of classical texts continues to function as an important means of deepening students' Islamic knowledge [13]. The method can therefore be interpreted as an adaptation of the learning process rather than a replacement of the pesantren's scholarly tradition.

Students' acceptance of Al-Miftah appears to be connected to this compatibility. The method is perceived positively because it helps students develop *ilmu alat* while maintaining the role of teachers, *kitab kuning*, and established pesantren practices. Educational innovation is thus incorporated into the existing educational structure rather than positioned as an alternative to it.

One of the central findings of this study concerns the relationship between students' perceptions of learning efficiency and the value of *barokah*. The participants' accounts suggest that students distinguish between how efficiently knowledge is learned and the meaning and value attached to the process of learning.

Learning efficiency concerns the extent to which students perceive themselves as understanding material more easily, recalling rules more quickly, and applying knowledge with greater confidence. By contrast, *barokah* is understood in relation to how knowledge is acquired, how students conduct themselves during the learning process, how they relate to their teachers, and how the knowledge ultimately benefits their lives. Thus, students do not equate faster understanding with the totality of educational success.

This perspective is consistent with studies associating *barokah* in pesantren education with beneficial knowledge, respect for teachers, proper conduct, and the manner in which knowledge is acquired and practiced [11], [22], [23]. Within this framework, academic efficiency and *barokah* occupy different but interconnected dimensions of learning.

Students perceive greater speed or ease in understanding *nahwu* and *sharaf* as beneficial because it provides them with a stronger foundation for engaging with *kitab kuning*. However, this efficiency does not replace the moral and relational dimensions of education. Respecting the *ustadzah*, following pesantren rules, maintaining commitment to

learning, and ensuring that knowledge becomes beneficial remain important components of the learning experience.

This distinction may represent the principal conceptual contribution of the study. The findings suggest that, from the students' perspective, learning efficiency and the meaning of learning are complementary but not interchangeable. Al-Miftah addresses the practical dimension of learning by providing students with a structured way to understand foundational *ilmu alat*. Meanwhile, *barokah* represents a broader dimension of educational value concerning the manner in which knowledge is acquired, respected, and used.

Accordingly, learning efficiency does not necessarily conflict with *barokah*. Students can appreciate a method because it enables them to understand *nahwu* and *sharaf* more easily while simultaneously maintaining respect for teachers and adherence to pesantren traditions. The value of *barokah* therefore does not require learning to be slow or difficult. Instead, it concerns the orientation and meaning of learning, including whether the knowledge acquired becomes beneficial and whether the process of acquiring it remains consistent with pesantren values.

The findings should not be interpreted as indicating that all students experience Al-Miftah in exactly the same way. Although the participants generally expressed positive perceptions, their accounts emphasized different aspects of the method. P3 emphasized the gradual organization of material, P4 highlighted examples and exercises, and P6 emphasized the emerging application of grammatical knowledge when reading *kitab*. These differences indicate that students may experience the same method through different dimensions of learning.

The data should also be examined for possible difficulties or less positive experiences. If the interview data show that one or more students experienced difficulty with memorization, understanding particular grammatical concepts, keeping pace with the material, or applying rules independently, these cases should be explicitly reported rather than omitted. Such variation would strengthen the qualitative interpretation because it would demonstrate that the method does not necessarily produce uniform experiences for all learners.

Similarly, the participants' interpretations of *barokah* should not automatically be assumed to be identical. Although the participants generally associated *barokah* with beneficial knowledge, respect for teachers, proper conduct, and adherence to pesantren values, individual interpretations may differ according to their experiences and understanding. Where such differences exist, they should be presented as part of the findings rather than reduced to a single interpretation.

Variation is particularly important in qualitative research because credibility does not depend on demonstrating that every participant shares the same opinion. Rather, credibility is strengthened when the analysis recognizes both convergence and divergence in participants' experiences.

The positive perceptions reported by participants may also be influenced by factors beyond the Al-Miftah method itself. Teacher support is one possible factor. The guidance provided by *ustadzah*, opportunities to ask questions, and immediate correction during exercises may contribute to students' perception that learning has become easier.

Repeated practice may also influence students' experiences. As students repeatedly encounter grammatical rules and examples, their familiarity with *nahwu* and *sharaf* terminology may naturally increase. Consequently, some of the perceived improvement may reflect increased exposure and practice rather than the instructional method alone.

Students' maturation and growing experience in the pesantren may constitute another possible explanation. As students spend more time learning Arabic and participating in pesantren activities, they may naturally become more familiar with grammatical concepts and *kitab kuning*. The novelty of Al-Miftah may additionally influence students' motivation or enthusiasm, particularly because the method differs from previous learning experiences.

These alternative explanations do not invalidate students' positive perceptions of Al-Miftah. Instead, they indicate that the perceptions emerged from an educational context involving multiple interacting factors. The most appropriate interpretation is therefore that students experience Al-Miftah as contributing to a more structured and efficient learning process, while recognizing that their experiences may also be shaped by teacher support, practice, exposure, motivation, and maturation.

Taken together, the findings indicate that Al-Miftah Lil Ulum is perceived by students as a structured and accessible approach to foundational *nahwu* and *sharaf* learning. Students describe greater ease in following grammatical materials, increased familiarity with grammatical rules, and emerging confidence in applying *ilmu alat* when reading *kitab kuning*. These experiences support the interpretation of perceived learning efficiency, rather than objectively demonstrated acceleration.

At the same time, students' understanding of educational success extends beyond efficiency. Their interpretation of *barokah* places learning within a broader framework involving teachers, conduct, pesantren rules, beneficial knowledge, and the purpose of seeking knowledge. The findings therefore suggest that educational effectiveness in the pesantren context cannot be reduced to the speed with which students acquire knowledge.

The relationship between Al-Miftah and *barokah* can consequently be understood through two complementary dimensions. Al-Miftah concerns the efficiency of the learning process, while *barokah* concerns the meaning, manner, and beneficial orientation of learning. The former addresses how students perceive themselves as learning; the latter addresses how knowledge is acquired, respected, and ultimately used. This distinction allows pedagogical innovation and traditional pesantren values to coexist without assuming that one replaces the other.

From this perspective, Al-Miftah functions as a pedagogical means of supporting students' foundational *ilmu alat* learning, while *barokah* provides a broader value framework within which that learning takes place. Educational innovation, therefore, does not necessarily imply a departure from tradition. Instead, it can represent an adaptation of instructional practices while preserving the fundamental educational values of the pesantren.

This study has several limitations. First, it was conducted in a single pesantren with a small purposively selected sample of seven participants, consisting of four students and three *ustadzah*, which limits the transferability of the findings to other pesantren contexts. Second, the findings rely primarily on participants' self-reported perceptions and therefore reflect subjective experiences rather than objectively measured learning outcomes. In

particular, the study did not employ pre-test and post-test measures, a comparison group, or other objective indicators of learning speed; therefore, the findings should be interpreted as students' perceptions of increased learning efficiency rather than empirical evidence that Al-Miftah objectively accelerates learning.

In addition, students' positive perceptions may have been influenced by factors beyond the Al-Miftah method itself, such as teacher support, repeated practice, increased exposure to *nahwu* and *sharaf*, motivation, and students' growing experience in the pesantren. The study also does not assume that all students experienced the method in exactly the same way. Future research could address these limitations through larger comparative or longitudinal studies that combine qualitative perspectives with objective measures of *nahwu*, *sharaf*, and *kitab kuning* reading proficiency

4. CONCLUSION

This study concludes that, within the context of Raudlatul Ulum 1 Putri Islamic Boarding School, Al-Miftah Lil Ulum is perceived by Ula-level students as a structured and accessible approach to learning *nahwu* and *sharaf*. The findings indicate that students experience greater ease and perceived efficiency in understanding grammatical rules and beginning to apply *ilmu alat* when reading *kitab kuning*. However, the study does not objectively demonstrate accelerated learning; rather, the evidence reflects students' perceptions of increased learning efficiency and perceived acceleration.

The principal contribution of this study is the identification of a distinction between learning efficiency and the meaning of learning. Students perceive Al-Miftah as helping them understand *ilmu alat* more efficiently, while *barokah* is understood in relation to beneficial knowledge, respect for teachers, proper conduct, and the meaningful use of knowledge. Thus, within this pesantren context, perceived learning efficiency and *barokah* are not viewed as mutually exclusive. The findings suggest that students can value a more efficient learning process while continuing to regard the ethical and relational dimensions of seeking knowledge as essential.

Practically, the findings suggest that Al-Miftah may function as a complementary approach to foundational *nahwu* and *sharaf* learning at Raudlatul Ulum 1 Putri without displacing the pesantren's established *kitab kuning* tradition. Nevertheless, the study is limited by its single-site setting, small purposive sample, and reliance on self-reported perceptions. Future research should involve larger and comparative samples across several pesantren, including male and female students, and combine qualitative perceptions with objective learning-outcome data. Comparative and longitudinal studies could further examine Al-Miftah alongside conventional *nahwu-sharaf* instruction and determine whether students' perceived learning efficiency develops into sustained competence in reading *kitab kuning*.

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