

Designing, Implementing, and Evaluating: Management of Teaching the *Kitab kuning* in *Pesantren*

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ABSTRACT

The teaching and learning of *kitab kuning* in *pesantren* remains a fundamental tradition, yet its management and evaluation process often lack systematic structure, affecting the effectiveness of *pesantren's* educational outcomes. This research aims to analyze the planning, implementation, and evaluation of *kitab kuning* learning at Pondok Pesantren Nurul Qodim Al-Mansuriyah Taman Sari Pasuruan. This qualitative case study involved direct observation, interviews, and documentation analysis. The results indicate that the *pesantren's* management of *kitab kuning* learning has been well-organized, with collaborative planning, effective teaching methods such as *bandongan*, and continuous evaluation through tests and daily monitoring. The evaluation methods include scheduled exams (written, oral, and reading tests) as well as non-test assessments like teacher observation during lessons. This integrated approach supports sustained improvement in teaching quality and student mastery, contributing to upholding the *pesantren's* tradition of classical Islamic studies while adapting to modern educational standards.

Keywords: Management, Learning, *Kitab Kuning*, *Pesantren*, Nurul Qodim Al-Mansuriyah.

ABSTRAK

Pembelajaran *kitab kuning* di *pesantren* tetap menjadi tradisi dasar, namun proses manajemen dan evaluasinya sering kali belum terstruktur secara sistematis, sehingga mempengaruhi efisiensi dan efektivitas hasil pendidikan *pesantren*. Penelitian ini bertujuan untuk menganalisis perencanaan, pelaksanaan, dan evaluasi pembelajaran *kitab kuning* di Pondok pesantren Nurul Qodim Al-Mansuriyah Taman Sari Pasuruan. Metode penelitian yang digunakan adalah studi kasus kualitatif dengan teknik observasi langsung, wawancara, dan analisis dokumen. Hasil penelitian menunjukkan bahwa manajemen pembelajaran *kitab kuning* di *pesantren* tersebut berjalan dengan baik melalui kolaborasi perencanaan, penerapan metode *bandongan*, serta evaluasi berkelanjutan berupa ujian tertulis, lisan, dan bacaan serta pengamatan harian. Pendekatan evaluasi ini mampu meningkatkan kualitas proses belajar mengajar dan penguasaan santri, sehingga mendukung pengembangan karakter santri sesuai tradisi keilmuan klasik Islam sekaligus menyesuaikan dengan kebutuhan pendidikan modern.

Kata Kunci: Manajemen, Pembelajaran, *Kitab kuning*, Pondok Pesantren, Nurul Qodim Al-Mansuriyah.

INTRODUCTION

Pondok *pesantren* is one of the oldest forms of traditional education systems originating from Indonesia.¹ The significant contribution of *pesantren* in increasing the intellectual capacity of the next generation of the nation is an undeniable fact. Furthermore, *pesantren* also plays a crucial role in producing intellectual cadres who are not only academically resilient but also ready to apply their knowledge practically in society. Besides

¹ Hadi Purnomo, *Manajemen Pendidikan Pondok Pesantren*, (Yogyakarta, CV. Bildung Nusantara, 2017)

carrying out its main function as an educational institution, *pesantren* actively participates in development and community empowerment activities, especially in rural areas.² The compatibility of educational practices at *pesantren* with the universal educational goal emphasizing personality formation and the comprehensive development of human potential through stimulation of cognitive, affective, spiritual, and psychomotor aspects is highly significant. As a result, *pesantren* not only produces individuals who are physically and spiritually resilient but also have strong mental strength. Empirical confirmation of this can be found in the nation's historical narrative, particularly related to the active participation and spirit of resistance of *santri* against the Dutch colonial regime in the 19th century.³ Today, it is no longer the colonizers that face *santri* but other issues, namely development, which leads to backwardness, moral degradation, and ignorance.

Many *pesantren* have reformed themselves following the development of the times by improving their management. Historically, *pesantren* institutions are identified as the oldest religious educational entities in Indonesia. Therefore, the timeline from before until after independence shows a series of developments experienced by *pesantren*. Furthermore, the *pesantren* curriculum, which was initially limited to religious sciences, has now undergone significant diversification and adaptation in line with modern advancements.⁴ The development of *pesantren* depends on the implementation of effective management, including planning, implementation, and evaluation of school administration for *santri* and the community. Poor management can hinder growth, so it is very important to connect these schools with management activities.⁵ *pesantren* educational institutions have strategic goals in shaping the character of the nation's generation and increasing collective intelligence. This aspiration is realized to prevent society from intellectual backwardness and to promote recovery from deteriorating conditions.

Management effectiveness is a crucial factor in achieving educational objectives at *pesantren*. A well-organized educational management structure is predicted to produce graduates with competencies relevant to societal needs. Consequently, the operational success of *pesantren* greatly depends on multidimensional support, including the availability of professional and competent human resources (teachers and administrative staff), adequate physical infrastructure supporting the academic process, policy and financial support from the government, active community involvement, and sufficient budget allocation.⁶ Along

² Septuri, *Manajemen Pondok pesantren Pengantar Penerapan Fungsi Manajemen*, (Bandar Lampung, Pusaka Media, 2020)

³ Hayatin Nufus, Anis Zohriah, and Machdum Bachtiar, "Manajemen Pembelajaran Pondok *pesantren* Tentang Kegiatan Muzakarah Dan Sorogan Dalam Meningkatkan Kemampuan Baca *Kitab kuning* Studi Kasus Pondok *pesantren* At-Thahiriyah," *MANAJERIAL: Jurnal Inovasi Manajemen Dan Supervisi Pendidikan* 2, no. 2 (June 20, 2022): 114–26, <https://doi.org/10.51878/manajerial.v2i2.1241>.

⁴ Mohammad Thoha, "Reformulasi Model Pembelajaran *Kitab kuning* Di Pondok *pesantren* Mambaul Ulum Bata-Bata Pamekasan," *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (2021): 453–64, <https://doi.org/10.19105/tjpi.v16i2.5136>.

⁵ Daflaini Daflaini, Yatti Fidyah, and Sesmi Mulyani, "Manajemen Pembelajaran Di Pondok *pesantren* (Studi Kualitatif Fenomenologi)," *Leader: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2023): 14–25, <https://doi.org/10.32939/ljmpi.v1i1.2258>.

⁶ Ulfatul Khasanah, "Manajemen Pembelajaran Nahwu Shorof Di Pondok *pesantren* Apik Kesugihan," *Cakrawala: Jurnal Manajemen Pendidikan Islam Dan Studi Sosial* 5, no. 1 (2021): 107–33, <https://doi.org/10.33507/cakrawala.v5i1.291>.

with the significant development dynamics of Islamic religious teaching, educators and religious leaders consider it important to optimize efficiency in the knowledge transfer process. The main goal of this initiative is to accelerate the growth and depth of understanding of Islamic sciences and a broader spectrum of knowledge. As an implementation, *pesantren* and schools were established as learning environments and facilities aimed at facilitating and making the educational interaction more effective.⁷ Until now, the study of classical Islamic texts (*kitab kuning*) in *pesantren* continues.

Pesantren educational institutions with a curriculum based on *kitab kuning* are currently facing the wave of modernization within the Islamic education system. To empower santri with high competitiveness in facing the progress of the era and global competition, *pesantren* modernization requires careful attention. The crucial issue faced by *pesantren* in this context is how to manage the dichotomy between developing spirituality and intellectual capacity harmoniously.⁸ Identification of *pesantren* as Islamic educational entities is based on its proven ability to withstand and adapt to every transformation occurring in social, cultural, and educational landscapes.⁹

In some *pesantren*, the teaching and learning activities of *kitab kuning* are usually managed directly by the caregivers or founders of the *pesantren*. Along with rapid developments, the management of *kitab kuning* learning activities has undergone a transformation toward a more systematic and modern direction. In this context, *kitab kuning* learning is now often conducted by institutions such as *madrasah diniyah* and the *Bahtsul Masa'il* (LBM). Interestingly, all the study processes conducted by these institutions operate independently without direct intervention from the state. The main focus of these studies generally relates to current fiqh issues (*fiqhiiyyah waq'iyyah*), namely contemporary problems referenced and analyzed based on classical Islamic literature (*kitab kuning*).¹⁰

One characteristic that remains well-preserved within *pesantren* is the study of *kitab kuning*, which refers to texts compiled by salaf ulama. This study is one of the important symbols in the *pesantren* intellectual tradition. As a result, *pesantren* has a clear identity that distinguishes it from other educational institutions.¹¹ One *pesantren* that consistently maintains and prioritizes *kitab kuning* studies as an integral part of its educational process is Nurul Qodim Al-Mansuriyah Taman Sari *pesantren* Pasuruan, even though it also has a *madrasah diniyah* from elementary to senior high school levels and formal schools from RA to SLTA

⁷ Effendi Chairi, "Pengembangan Metode Bandongan Dalam Kajian *Kitab kuning* Di *pesantren* Attarbiyah Guluk-Guluk Dalam Perspektif Muhammad Abid al-Jabiri," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2019): 70–89, <https://doi.org/10.31538/ndh.v4i1.233>.

⁸ Ina Aulia and Walid Fajar Antariksa, "Manajemen Pembelajaran *Kitab kuning* Di Sekolah Tinggi *Kitab kuning*," *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam* 1, no. 3 (2022): 226–34, <https://doi.org/10.18860/rosikhun.v1i3.17121>.

⁹ Mahfud Ifendi, "Metode Pembelajaran *Kitab kuning* Di Pondok *pesantren* Sunan Drajad Banjarwati Lamongan," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 6, no. 2 (2021): 85, <https://doi.org/10.24235/tarbawi.v6i2.8898>.

¹⁰ Nisrina Nur Chiari and Reza Ahmad Zahid, "Rekonstruksi Pembelajaran *Kitab kuning* Untuk Mewujudkan Kemahiran Santri Dalam Memahami *Kitab kuning* Di Lembaga Lajnah Bahtsul Masa-II (LBM) Al-Mahrusiyah Putri," *Indonesian Journal of Islamic Education Studies (IJIES)* 2, no. 2 (2019): 183–92, <https://doi.org/10.33367/ijies.v2i2.1010>.

¹¹ Ifendi, "Metode Pembelajaran *Kitab kuning* Di Pondok *pesantren* Sunan Drajad Banjarwati Lamongan."

levels. This factor makes *pesantren* a key player in developing a literacy community focusing on *kitab kuning* studies.¹²

The development of management is not only beneficial for manufacturing companies or profit-oriented organizations but is also relevant for various other types of educational institutions.¹³ The success of a learning activity largely depends on its optimal implementation and the influence of the management within the educational environment. Based on literature reviews, several similar studies have been conducted by previous researchers, although the topics or focuses discussed in this study are not entirely identical to those previously examined. The studies include, Nahdliyah et al.,¹⁴ Nasrullah et al.,¹⁵ Fuqoh and Aziz,¹⁶ Hidayatullah and Kurniawan,¹⁷ and research by Jufaini dan Haq.¹⁸ From several studies reviewed, it can be summarized that the focus is on developing appropriate learning models, increasing *santri* interest in studying, and *pesantren* strategies to support these processes. Additionally, developing a comprehensive curriculum, providing intensive teacher training, and utilizing resources efficiently are also crucial factors. Optimization of human resources, facilities, and infrastructure, the implementation system of education, student management, and quality control of *santri* reading skills also play significant roles in the success of *kitab kuning* education within *pesantren* environments. Meanwhile, this study specifically focuses on the planning, implementation, and evaluation of *kitab kuning* learning.

METHOD

This research uses a qualitative method with a case study approach conducted at Pondok Pesantren Nurul Qodim Al-Mansuriyah Taman Sari Pasuruan. Qualitative research is a series of methods used to explore and understand the meanings that emerge from social problems or human issues.¹⁹ In qualitative research, data collection techniques involve the researcher directly engaging in specific social situations, performing observations—namely, directly observing the *kitab kuning* learning activities at Pondok Pesantren Nurul Qodim Al-Mansuriyah Taman Sari Pasuruan. Interviews are also conducted with teachers who are

¹² Chiari and Zahid, “Rekonstruksi Pembelajaran *Kitab kuning* Untuk Mewujudkan Kemahiran Santri Dalam Memahami *Kitab kuning* Di Lembaga Lajnah Bahtsul Masa-II (LBM) Al-Mahrusiyah Putri.”

¹³ Universitas Kh et al., “Manajemen Pondok *pesantren* Dalam Meningkatkan Kompetensi Santri Di Madrasah Bertaraf Internasional Amanatul Ummah Pacet Mojokerto Di Era Kerajaan Jawa Misalnya *pesantren* Menjadi Pusat Dakwah Penyebaran Islam , Di Era Perlawanan Rakyat , Di Era Kemerdekaan,” *Jurnal Manajemen Dan Pendidikan Agama Islam* 3 (2025), <https://doi.org/10.61132/jmpai.v3i1.823>.

¹⁴ Nur Maya Badriyatul Jamroh Amirotn Nahdliyah, “Tradisi Pesantren: Mengembangkan Manajemenmodel Pembelajaran *Kitab kuning* Untuk Meningkatkanminat Belajar Santri Di Pondok *pesantren* Darussalam Blokagung Banyuwangi,” *International Conference on Humanity Education and Sosial* 3, no. 1 (2024): 11.

¹⁵ Yufi M Nasrullah et al., “Manajemen Pengembangan Pendidikan *Kitab kuning* Di Pondok *pesantren* Al-Djunaediyah” 04, no. 01 (2025): 18–23.

¹⁶ Abdul Aziz and Supratman Zakir, “Indonesian Research Journal on Education : Jurnal Ilmu Pendidikan” 2, no. 3 (2022): 1030–37.

¹⁷ M Fikri Hidayatullah and Asep Kurniawan, “Manajemen Kesiswaan Dalam Peningkatan Kemampuan Membaca *Kitab kuning* d i Madrasah Mu ’ Allimin Hasyim Asy ’ Ari Tebuireng Jombang” 2, no. 2 (2024): 227–38, <https://doi.org/10.32939/ljmpi.v2i2.4074>.

¹⁸ Jufaini and Abdul Haq As, “Manajemen Pondok *pesantren* dalam Mengembangkan Mutu Baca *Kitab kuning* Santri Pondok *pesantren* Mambaul Ulum Bata-Bata Putri Pamekasan,” *NAAFI: JURNAL ILMIAH MAHASISWA* 1, no. 1 (2024): 114–25, <https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v1i6.91>.

¹⁹ Creswel, John W. *Research Design, Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*. (Yogyakarta: Pustaka Belajar, 2016)

alumni to gather data related to planning, implementation, and evaluation of *kitab kuning* learning activities at the pesantren. Furthermore, documentation techniques are employed to obtain meeting records, learning schedules, and documents of the evolution results in written form. Data analysis is carried out descriptively using an interactive method that continues until data saturation is reached. This process includes stages of data collection, data presentation, and drawing conclusions. The validity of the data is tested using techniques such as credibility, transferability, dependability, and confirmability.²⁰

RESULTS AND DISCUSSION

Learning Planning

Learning planning is a decision-making process based on rational thought, which includes setting specific learning objectives and goals, predicting changes in student behavior after participating in the learning process, and identifying strategic steps needed to achieve these goals. concretely, this planning is realized through the preparation of learning tools by educators as guidelines to carry out the learning process systematically and purposefully.²¹

According to Gibson, planning involves a series of strategic steps to establish desired objectives and determine appropriate instruments or tools to support goal achievement. This planning process is carried out prior to any action to ensure that all activities have a clear direction and foundation. "Educational planning is primarily and fundamentally a rational process," according to Banghart and Trull. This perspective suggests that early educational planning is a reasoned and optimistic procedure, based on the belief that it can resolve various problems.²² Because with proper planning, an organization has a direction to reach agreed-upon goals.²³

The planning of *kitab kuning* learning at Pondok Pesantren Nurul Qodim Al-Mansuriyah Taman Sari Pasuruan is conducted through meetings held at the beginning of each new academic year. From interviews, it was found that these meetings are attended by the *pesantren's* caregivers and *ustadz*. One of the topics discussed is related to the scheduling of *kitab kuning* lessons and the appointment of teachers who will teach these subjects. The learning process of *kitab kuning* is carried out after the foundation first conducts joint planning and organization with relevant authorities in the field of learning, to ensure the implementation of education is well-structured and meets the students' needs.²⁴

Learning planning is a systematic process that includes developing teaching materials, selecting and implementing relevant instructional media, applying effective pedagogical approaches and methods, and designing comprehensive evaluations. All these stages are

²⁰ Sugiyono, S., & Lestari, P. Metode penelitian komunikasi (Kuantitatif, kualitatif, dan cara mudah menulis artikel pada jurnal internasional). (Bandung: CV. Alfabeta. 2021)

²¹ Avianti Kurniasari, "Jurnal Studi Islam Dan Kemuhammadiyah Manajemen Pembelajaran *Kitab kuning* Di Pondok Pesantren" 2, no. 1 (2022): 20–27.

²² Ishak Ishak and Mesiono Mesiono, "Manajemen Perencanaan Materi Pembelajaran *Kitab kuning* Bagi Santri Kelas Tiga Dayah Mudi Masjid Raya Samalanga Kabupaten Bireuen," *Pionir: Jurnal Pendidikan* 10, no. 3 (2022): 62–80, <https://doi.org/10.22373/pjp.v10i3.12180>.

²³ Saifullah, Manajemen Pendidikan Islam, (Bandung, CV. Pustaka Stia, 2021)

²⁴ Dede Indra Setiabudi, "Manajemen Efektivitas Pembelajaran *Kitab kuning* Dalam Meningkatkan Pemahaman Agama Dan Karakter Siswa Di MA Plus Al Bukhori Brebes," *Jurnal Educatio* 7, no. 1 (2021): 24–28, <https://doi.org/10.31949/educatio.v7i1.695>.

organized within a predetermined time frame to achieve specific learning objectives.²⁵ The planning process occurs collaboratively between teachers and students during the lesson planning stages.²⁶

In designing learning plans, teachers are required to prepare all necessary components thoroughly to support the smooth running of the learning process. This preparation aims to ensure that learning activities are effective and efficient, capable of achieving set objectives. Therefore, learning plans are not only initial steps but also serve as main guidelines during classroom teaching.²⁷ Learning material for *kitab kuning* is chosen strategically based on the academic and practical needs of the santri. The curriculum covers a comprehensive study of relevant kitab, with a particular emphasis on deepening fiqh studies due to its fundamental role in daily life. Additionally, various other religious disciplines also form an integral part of the learning program.²⁸ Learning *kitab kuning* at Pondok Pesantren Nurul Qodim Al-Mansuriyah Taman Sari Pasuruan is a non-formal activity tailored to the pesantren's needs and potential, without a standard reference guideline.

Implementation of Learning

The implementation of *Kitab kuning* learning at Pondok *pesantren* Nurul Qodim Al-Mansuriyah Taman Sari Pasuruan is divided into two scheduled activity periods. The first is the *kitab kuning* lesson in the Diniyah Madrasah, which begins at 2:00 PM and ends at 4:30 PM. The second is the *kitab kuning* learning in the pesantren, which takes place after the Isyak prayer until 9:00 PM, followed by continued studying together until the final session at 11:00 PM. The method used in teaching *kitab kuning* at this *pesantren* is the *bandongan* method, where the kyai acts as the reader and translator of the text, conveying the meaning of the kitab orally. In the meantime, the santri attentively listen and take notes on the translation, demonstrating their understanding and mastery of the taught material.

One ancient technique for delivering religious knowledge is *bandongan*, also known as *wetonan*. We classify it as a conventional teaching approach due to its one-directional nature. The early implementation of Islamic education in Indonesia to disseminate Islamic law provides a clear illustration of this point. This type of teaching typically involves the teacher reading the book aloud and explaining it to the class. Students then take notes, pay close attention, and mark words in sentences with *rob* signs. Another term for the *bandongan* system is *halaqoh*. The reason santri sit around the *ustadz* is the origin of the term “*halaqoh*,” which means “circle.”²⁹

The method of *kitab kuning* learning has various approaches, including the *weton* method, *sorogan*, discussion or *munaẓharah*, evaluation methods to measure understanding,

²⁵ Mulya Putra et al., “Manajemen Pembelajaran Di Pesantren,” *Sustainable Jurnal Kajian Mutu Pendidikan* 4, no. 1 (2021): 75–91.

²⁶ Fauzan Adhim, *Arah Baru Manajemen Pondok Pesantren*, (Malang, CV. Nusantara Abdi, 2022)

²⁷ Finadatul Wahidah, “Manajemen Literasi *Kitab kuning* Sebagai Program Kompetensi Unggulan Di Madrasah Berbasis Pesantren,” *Ta’limDiniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 2 (April 30, 2023): 141–51, <https://doi.org/10.53515/tdjpai.v3i2.74>.

²⁸ Aulia and Antariksa, “Manajemen Pembelajaran *Kitab kuning* Di Sekolah Tinggi *Kitab kuning*.”

²⁹ Anwar Musaddad, Suprpto Suprpto, and Abdul Quddus, “Manajemen Akselerasi Baca *Kitab kuning* Melalui Pembelajaran Bahasa Arab Di Pondok *pesantren* Darul Ulum Beraim Praya Tengah Lombok Tengah,” *Jurnal Ilmiah Mandala Education* 9, no. 1 (2023): 459–67, <https://doi.org/10.58258/jime.v9i1.4632>.

and memorization methods to strengthen mastery of the material.³⁰ The methods used during the learning process play a very crucial role and significantly influence students' success in achieving the educational goals.³¹ Learning methods serve as tools or means to facilitate the teaching and learning process, enabling the effective conveyance of specific subject matter. Even though the material presented is relatively simple, it can sometimes be difficult for students to understand if the methods or approaches used are inappropriate. Conversely, difficult materials can be more easily accepted if presented through suitable, understandable, and engaging methods.³²

The *kitab kuning* learning methods employed still maintain a classical approach, such as (1) *Bandongan*, where the kyai recites and translates the text while the santri listen and take notes; (2) *Sorogan*, where the santri read and translate the kitab in front of the *ustadz*; (3) *Syawir*, or discussion, to understand the material and find examples; (4) *Bahtsul Masa'il*, a forum to discuss and resolve religious issues; and (5) *Presentation*, where santri gather information from various sources and present it in front of the class.³³

The implementation of *Kitab kuning* learning at Nurul Qodim Al-Mansuriyah Taman Sari Pasuruan is carried out effectively. The process follows the principles of *Tut Wuri Handayani*, *Ing Madya Mangun Karso*, and *Ing Ngarsa Sung Tuladha*, which mean that educators at the back provide encouragement and strength; in the middle, build enthusiasm and initiative; and at the front, set an example. These principles are applied in an environment marked by mutual respect and acceptance between educators and students. This fosters a close, open, and friendly learning atmosphere.³⁴

Evaluation of Learning

Learning evaluation is the third component in managing the learning process. The goal of evaluation is to ensure that students have achieved comprehensive knowledge, attitudes, and skills.³⁵ Assessment is the final stage in managerial functions. According to several experts (as previously explained), learning assessment is the process of assigning value to the implementation of activities to identify strengths and weaknesses so that the results can serve as a basis for future planning and improvement.³⁶ Evaluation (assessment) is a measurement method used to determine whether the work done aligns with the intended objectives. Follow-up procedures are carried out if the standards and requirements are met; if not, adjustments must be repeated until the desired standards are achieved.³⁷

³⁰ Khoirul Wildan and A. Jauhar Fuad, "Implementasi Metode Tamyiz Dalam Pembelajaran Baca *Kitab kuning*," *AL-WIJDÂN Journal of Islamic Education Studies* 4, no. 1 (2019): 91–105, <https://doi.org/10.58788/alwijdn.v4i1.301>.

³¹ M Abdul Ghofur and Hafidotul Husniah, "Untuk Memudahkan Baca *Kitab kuning*," *Al-Fusha : Arabic Language Education Journal* 4, no. 1 (2022): 10–16.

³² Ifendi, "Metode Pembelajaran *Kitab kuning* Di Pondok pesantren Sunan Drajad Banjarwati Lamongan."

³³ Aulia and Antariksa, "Manajemen Pembelajaran *Kitab kuning* Di Sekolah Tinggi *Kitab kuning*."

³⁴ Zainul Ihsan and Chusnul Muali, "Manajemen Kurikulum *Kitab kuning* Di Pondok Pesantren," *MANAGERE : Indonesian Journal of Educational Management* 2, no. 2 (2020): 123–35, <https://doi.org/10.52627/ijeam.v2i2.26>.

³⁵ Aulia and Antariksa, "Manajemen Pembelajaran *Kitab kuning* Di Sekolah Tinggi *Kitab kuning*."

³⁶ Farhan Farhan, "Manajemen Pembelajaran *Kitab kuning* Pola 100 Jam Menggunakan Metode Tamyiz," *Khaṣanah Pendidikan Islam* 1, no. 1 (2019): 38–52, <https://doi.org/10.15575/kp.v1i1.7139>.

³⁷ Ihsan and Muali, "Manajemen Kurikulum *Kitab kuning* Di Pondok Pesantren."

At Pondok Pesantren Nurul Qodim Al-Mansuriyah Taman Sari Pasuruan, two methods are used to assess santri learning: test-based methods and non-test methods. Exams are held at the end of each semester to evaluate learning outcomes. Each semester's assessment involves three components: silent reading of *kitab kuning* (meaningless just to test reading ability), oral exams, and written exams.³⁸ The written and oral assessments are conducted to evaluate all subjects taught at the *pesantren*. These evaluations serve as tools to gather information about students' learning achievements over one semester. Without evaluation, it is impossible to determine whether the learning goals have been achieved.³⁹

In addition, non-test evaluation is performed through daily observations by the *ustadz* during learning activities. Examples of such observations include asking students to read and explain their understanding of the meaning of kitab, providing translations, or conducting Q&A sessions. This assessment also includes evaluation of the teachers, not just students. The evaluation exercises in the classroom help *ustadz* to determine whether the material delivered is effective or not. Despite the absence of formal criteria or structured evaluation formats, *ustadz* can still assess their teaching methods based on their observations.

CONCLUSION

The management of *Kitab kuning* learning at Pondok *pesantren* Nurul Qodim Al-Mansuriyah Taman Sari Pasuruan has been running effectively, encompassing the three main functions of educational management: planning, implementation, and evaluation. Learning planning is collaboratively prepared by the *pesantren* caregivers and *ustadz* through meetings at the beginning of the academic year. Meanwhile, evaluation planning and other supporting activities are adjusted according to emerging needs during the learning process.

The implementation of *kitab kuning* education is divided into two sessions: first, the *kitab kuning* lessons in the Diniyah Madrasah, which start at 2:00 PM and end at 4:30 PM; second, lessons in the *pesantren* start after the *solat* Isyak until 9:00 PM, then continue with joint studying until the final session at 11:00 PM. The method used in teaching *kitab kuning* at this *pesantren* is the *bandongan* method, where the kyai recites and translates the kitab while santri listen and take notes. The evaluation activities for *kitab kuning* are conducted through scheduled tests at the end of each semester, which include written tests, oral tests, and reading tests. Non-test evaluations are carried out through daily observation of santri during the reading of *kitab kuning*.

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³⁸ Miftahuddin and Muhammad Nuruddin, "Comparative Study of the Sorogan Method and Deliberation Method to Improve *Kitab kuning* Reading Ability," *Nidhomiyah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 26–37, <https://doi.org/10.38073/nidhomiyah.v5i1.1205>.

³⁹ Nufus, Zohriah, and Bachtiar, "Manajemen Pembelajaran Pondok *pesantren* Tentang Kegiatan Muzakarah Dan Sorogan Dalam Meningkatkan Kemampuan Baca *Kitab kuning* Studi Kasus Pondok *pesantren* At-Thahiriyyah."

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