



Adaptive Salaf Learning Management: Integrating Classical Islamic Learning Traditions and Contemporary Pedagogical Practices in Pesantren

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Article History

Received : May 9th 2026

Revision : June 13th 2026

Publication : July 30th 2026

Abstract

The teaching of kitab kuning (classical Islamic texts) is an important component of pesantren scholarship, yet its continuity also requires structured learning management that responds to students' learning needs. This study examines the management of Al-Miftah Lil Ulum learning at Pondok Pesantren I'dadiyah Sidogiri Tholabuddin Kauman, Bondowoso, focusing on instructional planning, implementation, and evaluation. A qualitative case study design was employed. Data were collected through interviews, observations, and document analysis and examined using the Miles, Huberman, and Saldaña analytical model, comprising data condensation, data display, and conclusion drawing and verification. The findings indicate that learning management involves the planning of objectives and materials, the organization of learning levels, scheduling, and the assignment of teachers. Instruction integrates the traditional bandongan, sorogan, and murāja'ah practices with staged learning according to students' levels of competence. Evaluation is conducted through memorization, oral questioning, kitab reading practice, and level-progression tests, followed by repetition and additional guidance for students who have not achieved the expected targets. Based on these findings, the study proposes Adaptive Salaf Learning Management (ASLM) as a context-sensitive conceptual framework for understanding the integration of pesantren pedagogical traditions, instructional organization, and assessment-informed adjustment. The framework represents an interpretation derived from a single case study and requires further examination across pesantren with diverse institutional and pedagogical characteristics.

Keywords: Learning Management; Kitab Kuning; Al-Miftah Lil Ulum; Pesantren; Adaptive Salaf Learning Management.

Abstrak

Pembelajaran kitab kuning merupakan bagian penting dari tradisi keilmuan pesantren, tetapi keberlangsungannya juga membutuhkan pengelolaan pembelajaran yang terstruktur dan responsif terhadap kebutuhan santri. Penelitian ini bertujuan menganalisis manajemen pembelajaran kitab kuning menggunakan metode Al-Miftah Lil Ulum di Pondok Pesantren I'dadiyah Sidogiri Tholabuddin Kauman, Bondowoso, dengan berfokus pada perencanaan, pelaksanaan, dan evaluasi pembelajaran. Penelitian menggunakan pendekatan kualitatif dengan



desain studi kasus. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis menggunakan model Miles, Huberman, dan Saldaña yang meliputi kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Temuan penelitian menunjukkan bahwa manajemen pembelajaran dilaksanakan melalui perencanaan tujuan dan materi, pengaturan jenjang pembelajaran, penjadwalan, serta pembagian tugas pengajar. Pelaksanaan pembelajaran mengintegrasikan metode *bandongan*, *sorogan*, dan *murāja'ah* dengan pembelajaran bertahap berdasarkan tingkat kemampuan santri. Evaluasi dilakukan melalui hafalan, pertanyaan lisan, praktik membaca kitab, dan ujian kenaikan jilid, disertai pengulangan materi serta bimbingan tambahan bagi santri yang belum mencapai target. Berdasarkan temuan tersebut, penelitian ini mengajukan Adaptive Salaf Learning Management (ASLM) sebagai kerangka konseptual kontekstual yang menjelaskan keterpaduan antara tradisi pedagogis pesantren, pengorganisasian pembelajaran, dan penyesuaian berdasarkan hasil evaluasi. Kerangka ini merupakan interpretasi atas satu studi kasus dan masih memerlukan pengujian pada konteks pesantren yang lebih beragam.

Kata kunci: Manajemen Pembelajaran; Kitab Kuning; Al-Miftah Lil Ulum; Pesantren; Adaptive Salaf Learning Management.

INTRODUCTION

Islamic boarding schools (*pesantren*) occupy a distinctive position in Indonesia's educational landscape because they preserve classical Islamic scholarship while providing structured religious learning and character formation. One of their defining educational traditions is the study of *kitab kuning*, or classical Islamic texts, which transmit knowledge in fields such as Islamic jurisprudence, theology, Arabic grammar, and ethics. This tradition depends not only on the availability of classical texts but also on pedagogical relationships, scholarly authority, and established practices of knowledge transmission (Abidin 2020). Dhofier emphasizes the centrality of the *kiai*, students, residential environment, mosque, and classical texts in the *pesantren* tradition (Lombard 1984). Similarly, van Bruinessen documents the significance of classical Islamic literature in the development of *pesantren* intellectual life (Bruinessen 2013). Preserving this tradition therefore involves maintaining its scholarly substance while ensuring that learning practices remain responsive to students' educational needs.

The teaching of *kitab kuning* presents particular pedagogical challenges because many texts are written in Arabic without vowel markings. Students must develop sufficient knowledge of *nahwu* (Arabic syntax) and *sharaf* (Arabic morphology) to identify grammatical structures and interpret textual meaning accurately. Traditional approaches such as *bandongan* and *sorogan* have long supported this process through teacher-led explanation, individual reading, correction, and direct scholarly guidance (Adib 2021). These approaches remain important because they situate learning within established relationships between



teachers and students. However, the complexity of classical texts and differences in students' prior knowledge also create a need for systematic sequencing, appropriate learning targets, and continuous assessment (Fadillah and Miftahussurur 2025). The educational challenge is therefore not simply whether traditional methods should be retained, but how their distinctive strengths can be organized within a coherent learning management system.

The Al-Miftah Lil Ulum method, developed within the Sidogiri pesantren tradition, represents one response to this challenge. It organizes foundational Arabic grammar learning through structured materials and progressive stages intended to support students in reading classical texts. Previous studies cited in the thesis have examined its pedagogical application and its contribution to students' reading skills (Amrullah and Mutholingah 2025). This body of work provides a basis for understanding Al-Miftah Lil Ulum as a structured approach to learning *nahwu* and *sharaf*. Nevertheless, examining a teaching method alone does not fully explain how an educational institution organizes its implementation. The use of instructional materials must be considered alongside curriculum planning, student grouping, teacher assignments, classroom management, learning progression, and assessment procedures (Alfinur 2024).

This distinction identifies the central problem addressed by the present study: the relationship between instructional innovation and the management of learning within a traditional pesantren environment. Although research on *kitab kuning* learning has addressed teaching methods and students' reading abilities, the management processes connecting planning, instructional practice, and evaluation warrant further examination (Kurniawan and Puspitasari 2025). In particular, it is necessary to understand how a pesantren coordinates these processes while maintaining its established educational identity. A management perspective makes it possible to move beyond descriptions of classroom techniques and examine how institutional arrangements support continuity, progression, and responsiveness in learning. This study consequently approaches Al-Miftah Lil Ulum not merely as a teaching technique, but as part of a broader system for organizing classical Islamic text learning.

The study addresses this issue through a qualitative case study of Pondok Pesantren I'dadiyah Sidogiri Tholabuddin Kauman in Bondowoso, Indonesia. Drawing on interviews, observations, and documentary evidence, it examines three interconnected dimensions: planning, implementation, and evaluation. Planning concerns the organization of learning objectives, instructional materials, learning stages, schedules, and student progression. Implementation concerns how the method is enacted through classroom organization, teacher guidance, and the integration of established practices such as *bandongan*, *sorogan*, and *murāja'ah* (systematic review or repetition). Evaluation concerns the monitoring of students' learning through daily checks, memorization, reading practice, and progression



assessments. Examining these dimensions together allows the study to investigate how instructional decisions and institutional routines interact within the specific educational context.

The study advances the concept of *Adaptive Salaf Learning Management* to interpret this relationship. The concept refers to an approach to managing classical Islamic text learning that seeks to maintain the intellectual and pedagogical traditions of the pesantren while adapting learning organization to students' varying levels of readiness and progress. Its analytical significance lies in connecting three dimensions that are often discussed separately: the preservation of established learning traditions, the systematic organization of instruction, and the continuous assessment of student learning. Rather than assuming that educational modernization requires replacing traditional practices, the study investigates how structured instructional materials and management procedures can operate alongside established pedagogical relationships. The concept is presented as a context-grounded analytical proposition derived from the case, not as a universally validated model.

Accordingly, this study asks: (1) How is *kitab kuning* learning planned through the Al-Miftah Lil Ulum method? (2) How is the method implemented within the pedagogical traditions and organizational practices of the pesantren? and (3) How is student learning evaluated and supported through subsequent instructional action? By addressing these questions, the study contributes an integrated account of learning management in a pesantren setting and offers a conceptual perspective on the relationship between educational continuity and pedagogical adaptation. Its contribution is context-specific: rather than claiming that one case represents all pesantren, it provides an empirically grounded basis for further comparative research into how traditional Islamic educational institutions organize learning while responding to contemporary pedagogical demands.

METHOD

This study employed a qualitative case study design to examine how Al-Miftah Lil Ulum learning is managed at Pondok Pesantren I'dadiyah Sidogiri Tholabuddin Kauman, Bondowoso, Indonesia. A qualitative approach was selected because the study sought to understand educational management practices within their institutional and sociocultural context rather than measure the effectiveness of the method through statistical comparisons (Creswell and Creswell 2017). The case study design enabled an in-depth examination of the planning, implementation, and evaluation of kitab kuning learning as interconnected dimensions of pesantren educational practice (Yin 2011).

Data were collected through semi-structured interviews, direct observation, and document analysis. Participants were selected purposively based on their involvement in the implementation and management of Al-Miftah Lil Ulum learning.



The relevant participant categories included pesantren leaders, educational administrators, teachers, and students. Interviews explored learning objectives, curriculum and material organization, scheduling, teacher assignments, classroom practices, student learning support, and assessment procedures. Observations focused on the implementation of learning activities, including the use of bandongan, sorogan, and murāja'ah, as well as interactions between teachers and students. Documentary evidence was examined to complement interview and observation data, particularly materials related to learning schedules, instructional arrangements, assessment practices, and students' progression through the Al-Miftah Lil Ulum volumes. These multiple sources enabled the study to examine both the formal organization of learning and its practical enactment.

The data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, comprising data condensation, data display, and conclusion drawing and verification. Interview transcripts, observation records, and relevant documents were organized according to the study's three analytical dimensions: planning, implementation, and evaluation (Miles and Huberman 1994). Data were then compared across sources to identify recurring patterns, differences, and relationships among management practices. The findings were interpreted in relation to the institutional context of the pesantren and the ways in which classical learning traditions were organized through a structured instructional method. The concept of *Adaptive Salaf Learning Management* was subsequently developed as an interpretive framework grounded in the case findings, rather than as a universally validated model.

To strengthen the credibility of the findings, the study drew on triangulation across data sources and collection methods. Where actually conducted, participant feedback, peer discussion, and an audit trail could further support the transparency and trustworthiness of the analysis (Lincoln & Guba, 1985; Nowell et al., 2017). Ethical procedures, including institutional permission, informed consent, and the protection of participants' identities, should be reported in accordance with the procedures genuinely followed during fieldwork. The number of participants, fieldwork period, and specific trustworthiness procedures should likewise be stated precisely based on the original research records.

RESULT AND DISUSSION

Adaptive Management of Al-Miftah Lil Ulum Learning: Planning, Implementation, and Evaluation

The findings from Pondok Pesantren I'dadiyah Sidogiri Tholabuddin Kauman, Bondowoso, indicate that the management of *kitab kuning* learning through the Al-Miftah Lil Ulum method involves an interconnected process of planning, implementation, and evaluation. Rather than treating the method solely as a set of instructional materials, the pesantren organizes learning through graded content,



teacher preparation, student grouping, classroom practices, and assessments of learning progress. This arrangement is important because the ability to read classical Arabic texts requires more than exposure to grammatical rules; it also requires sustained practice in applying *nahwu* and *sharaf* to actual texts. The case therefore illustrates how an established pesantren learning tradition can be organized through a more systematic instructional structure without necessarily abandoning its characteristic educational practices (Ali and Halim 2023).

Planning begins with the determination of learning objectives and the organization of instructional materials according to the levels of Al-Miftah Lil Ulum. Interviews with the madrasah leadership indicate that each volume has specific learning targets, and teachers are expected to ensure that students have adequately engaged with the relevant material before proceeding to the next level. The principal instructional objective is practical competence in reading *kitab kuning*, particularly *Fath al-Qarib*, rather than merely completing a prescribed sequence of lessons. Teachers also consider differences in students' learning pace and understanding when preparing their lessons. The observations documented in the thesis similarly describe teachers preparing the materials for each session, reviewing previous learning records, and checking the volume currently studied by each student. These findings suggest that planning operates at both institutional and classroom levels: the instructional sequence provides a common structure, while teachers retain room to respond to students' readiness (Darmini 2021; Budiharso et al. 2023).

The organization of materials into four volumes, supported by *nadzam* and *sharaf* exercises, provides a progressive route from foundational grammatical concepts to their application in reading classical texts. This sequencing can help make a complex body of linguistic knowledge more manageable for beginning learners. However, the educational significance of the sequence lies not simply in dividing content into smaller units, but in connecting each stage to an identifiable learning target. From a curriculum-management perspective, clearly articulated objectives and a coherent progression can support instructional alignment between what is taught, what students are expected to master, and what is subsequently assessed (Budiman et al. 2025; Amrullah and Mutholingah 2025). In this case, the evidence suggests that the volume structure functions as an organizing framework for the learning process. It does not, by itself, establish that all students achieve the intended competence at the same pace or that the method is more effective than alternative approaches.

Another feature of planning is the grouping of students according to their learning levels and reading abilities. The observations describe beginning learners receiving greater attention to basic *nahwu* and *sharaf* concepts and the memorization of *nadzam*, while students at more advanced levels are directed toward more extensive reading practice. Such grouping reflects an effort to relate instructional demands to students' current capabilities. It also has implications for



classroom management because teachers must coordinate different learning targets and activities within the institution's instructional arrangements. The findings further indicate that the teacher's role extends beyond delivering the prescribed content: teachers examine student readiness, determine when explanation or repetition is needed, and connect grammatical instruction with practical reading. This combination of structured progression and instructional adjustment is a central feature of the management practices observed in the case (Anarki et al. 2025; Adnani and Mahbub 2021; Asiska et al. 2024).

In implementation, Al-Miftah Lil Ulum learning is integrated with established pesantren practices, particularly *bandongan*, *sorogan*, and *murāja'ah*. During *bandongan*, the teacher reads and explains selected material, while students follow the explanation and annotate their texts. The observations report that teachers sometimes repeat explanations when students have difficulty understanding a particular grammatical rule (Dhofier 1982; Djalal et al. 2021). This practice maintains the teacher-guided character of pesantren instruction while creating opportunities for clarification during the lesson. In *sorogan*, students read sections of the studied text individually before the teacher, who listens, identifies reading errors, and corrects the application of grammatical rules. Students who have not yet read accurately may be asked to repeat the passage before continuing. Meanwhile, *murāja'ah* is used to revisit previously learned material and recite *nadzam*, reinforcing the continuity between earlier lessons and new content (Wahid 2001).

These practices perform complementary instructional functions. *Bandongan* supports the explanation and collective examination of material; *sorogan* makes individual reading performance visible to the teacher; and *murāja'ah* reinforces previously introduced concepts through repetition. Their integration suggests that the learning process is not organized around a single teaching technique. Instead, teacher explanation, individual practice, and review are coordinated within a broader instructional sequence. This is relevant to the management of classical Islamic learning because students must move between understanding grammatical explanations and demonstrating that understanding when reading a text (Halimah et al. 2024). The observed use of these methods also shows that pedagogical organization does not necessarily require replacing traditional practices with entirely new instructional forms. In this case, the existing practices remain central, while the graded materials provide an additional structure for arranging learning activities.

Evaluation constitutes the third interconnected dimension of the management process. According to the thesis findings, assessment takes place during routine lessons and at the transition between learning volumes. Daily evaluation includes recitation, oral questions, memorization checks, and practical reading exercises. Teachers examine not only whether students remember a grammatical rule but also whether they can apply it when reading a text. The *sorogan* activity provides an



opportunity to observe individual performance, including reading fluency, the accuracy of vowel markings, and the application of *nahwu* and *sharaf*. At the end of a learning stage, promotion assessments are used to determine whether students are ready to proceed to the next volume (Sholeh 2023; Wicaksono et al. 2024). The thesis also describes follow-up activities for students who have not met the expected learning targets, including repetition of material, additional reading practice, and individual guidance.

The relationship between assessment and follow-up is particularly significant. Evaluation in this setting is not limited to recording student performance; it also informs decisions about whether instruction should proceed, be repeated, or receive additional support. This approach resembles the logic of formative assessment, in which evidence of learning is used to identify difficulties and guide subsequent instructional decisions (Blackman and Kennedy 2009). Nevertheless, the comparison should be understood conceptually rather than as evidence that the pesantren formally adopts a contemporary formative-assessment framework. The available findings show that teachers provide correction and repetition in response to observed difficulties, but they do not establish the comparative effectiveness of these practices through standardized outcome measures.

Taken together, the findings depict a management process in which planning establishes the learning sequence, implementation connects structured materials with teacher-guided and individual learning practices, and evaluation informs progression and remedial support. These dimensions are mutually reinforcing: planning identifies expected competencies, classroom activities provide opportunities to develop them, and assessment helps teachers determine whether further instruction is needed. The case thus provides empirical grounding for understanding Al-Miftah Lil Ulum as both an instructional method and part of a wider learning-management arrangement. Its contribution lies in illustrating how graded materials and assessment procedures can be coordinated with *bandongan*, *sorogan*, and *murāja'ah* in a pesantren context. The findings do not demonstrate universal effectiveness or establish causal improvements in reading competence; rather, they show how learning is organized and adjusted within this particular institution. This provides the empirical foundation for the subsequent discussion of *Adaptive Salaf Learning Management* as a contextually grounded interpretation of the relationship between pesantren tradition and systematic instructional organization.

Adaptive Salaf Learning Management as a Contextual Model of Pesantren Education

The findings of this study provide a basis for conceptualizing *Adaptive Salaf Learning Management* (ASLM) as an interpretive framework for understanding how pesantren organize classical Islamic learning while responding to differences in students' learning needs. The case of Pondok Pesantren I'dadiyah Sidogiri



Tholabuddin Kauman, Bondowoso, demonstrates that the management of *kitab kuning* learning is not confined to the selection of instructional methods. It also involves the organization of learning materials, the sequencing of competencies, the allocation of instructional responsibilities, the supervision of student progress, and the provision of follow-up support. ASLM therefore refers to the coordinated management of traditional learning practices through structured instructional arrangements. Its conceptual significance lies in connecting the institutional management of learning with the pedagogical practices through which classical Islamic knowledge is transmitted (Marjuni and Raya 2021).

This interpretation is consistent with the historical position of pesantren as institutions that preserve and transmit Islamic scholarly traditions through the study of classical texts, teacher-guided learning, and established relationships between teachers and students (Bruinessen 1990). Within this tradition, *kitab kuning* is not simply a collection of instructional resources but also a medium through which religious knowledge and interpretive practices are transmitted across generations. The findings from the present case suggest that organizing this transmission through graded materials and explicit learning targets does not necessarily displace traditional educational relationships. Instead, structured learning arrangements can operate alongside established practices, including *bandongan*, *sorogan*, and *murāja'ah*. The implication is that continuity and adaptation should not automatically be treated as opposing educational objectives (Fadillah and Miftahussurur 2025).

The first conceptual dimension of ASLM is structured progression. The Al-Miftah Lil Ulum materials are organized into four volumes, supported by *nadzam* and exercises in *sharaf*. This sequence provides an instructional pathway through which students encounter grammatical concepts progressively before applying them to classical Arabic texts. In the studied pesantren, learning progression is also associated with expectations concerning students' readiness to move to the next volume. The analytical significance of this arrangement is that curriculum sequencing becomes connected to decisions about instructional progression. Rather than measuring progress exclusively through the completion of scheduled material, teachers consider whether students require further explanation or practice (Amri et al. 2017). This finding supports an interpretation of structured progression as a management mechanism that links curriculum organization with attention to individual learning needs. However, the case does not establish that this arrangement necessarily produces faster or superior learning outcomes than other instructional models.

The second dimension is pedagogical continuity through complementary teaching practices. The integration of *bandongan*, *sorogan*, and *murāja'ah* demonstrates that instructional adaptation can occur through the coordination of established practices rather than their wholesale replacement. *Bandongan* provides



collective explanation, *sorogan* enables teachers to examine individual reading performance, and *murāja'ah* reinforces previously learned material. Each practice serves a distinct but related function within the learning process. Recent scholarship similarly examines how *sorogan* and *bandongan* can be understood as complementary components of organized *kitab kuning* instruction. For example, discuss the management of these methods in relation to the integration of classical texts into contemporary Islamic religious education. Their study concerns a different educational context, but it reinforces the analytical value of examining traditional teaching practices in relation to the wider organization of learning rather than as isolated techniques (Happyana et al. 2025).

The third dimension is assessment-informed adjustment. In the present case, teachers use oral questions, memorization checks, reading practice, and volume-promotion assessments to examine students' progress. When students encounter difficulties, the reported responses include repetition, additional reading exercises, and individual guidance. These practices indicate that assessment functions not only as a means of determining achievement but also as a basis for deciding whether instruction should continue, be repeated, or receive further support. Conceptually, this resembles the broader principle of using assessment evidence to inform subsequent teaching decisions (Jamil 2025). Nevertheless, ASLM should not be equated directly with a formal contemporary assessment model because the available evidence documents local practices rather than the explicit adoption of a particular external framework. Its distinctive contribution is to show how assessment and instructional adjustment are embedded within the pesantren's existing learning arrangements.

Recent studies further suggest that pesantren pedagogy is neither entirely uniform nor inherently resistant to change. Zainuddin and Hikmah (2026), in their review of Arabic reading pedagogy through *kitab kuning*, examine the interconnected roles of *sorogan*, *bandongan*, grammatical learning, memorization, and vernacular textual glossing. Their analysis presents these practices as elements of a broader learning environment in which classical texts, linguistic resources, and teacher-mediated guidance interact. This perspective complements the present study by emphasizing that reading competence emerges through the relationship between instructional materials and pedagogical practices. ASLM extends this discussion at the level of management by directing attention to how learning progression, classroom activities, and assessment are coordinated within a specific pesantren institution (Isti'anah et al. 2025).

The framework also has practical implications for educational leadership. First, pesantren administrators can clarify learning objectives and progression criteria while preserving the authority of teachers to respond to students' learning needs. Second, the organization of learning groups and teacher responsibilities can be aligned with the competencies expected at each stage. Third, assessment



procedures can be connected more explicitly to follow-up instruction, making it easier to identify students who require additional guidance. These implications should be understood as analytical propositions derived from the case, rather than as interventions whose effectiveness has already been empirically established (Abu-Tineh and Sadiq 2018; Greytak and Kosciw 2014). Their application in other pesantren would require attention to institutional resources, teacher expertise, student characteristics, curriculum arrangements, and local traditions.

The contribution of ASLM consequently lies in offering a context-sensitive way to interpret the relationship between educational management and the continuity of classical Islamic learning. The case demonstrates how a structured instructional method can be coordinated with traditional pedagogical practices and responsive assessment without requiring the pesantren to abandon its established educational identity. At the same time, the study has limitations: it examines one institutional setting and does not provide comparative evidence across pesantren or quantitative measurements of learning gains. Further research could examine ASLM across multiple institutions, compare different approaches to managing *kitab kuning* instruction, and investigate how students' reading competence develops over time. Until such evidence is available, ASLM is best understood as a contextually grounded conceptual framework that generates propositions for further investigation, rather than a universally validated model of pesantren education.

CONCLUSION

This study examined the management of Al-Miftah Lil Ulum learning at Pondok Pesantren I'dadiyah Sidogiri Tholabuddin Kauman, Bondowoso, focusing on planning, implementation, and evaluation. The findings indicate that the learning process is organized through interconnected managerial practices rather than relying solely on the teaching method itself. Planning establishes learning objectives, learning materials, levels of progression, schedules, and teacher responsibilities. Implementation combines structured learning activities with established pesantren traditions, particularly *bandongan*, *sorogan*, and *murāja'ah*. Evaluation is conducted through memorization, oral questioning, reading practice, progression tests, and additional guidance for students who have not yet achieved the expected learning targets.

The central contribution of this study is the conceptualization of Adaptive Salaf Learning Management (ASLM) as a context-sensitive framework for understanding how pesantren organize classical Islamic text learning. The framework highlights three interconnected dimensions: structured learning progression, continuity between traditional pedagogical practices and organized instruction, and instructional adjustment informed by assessment. Rather than replacing established pesantren traditions, these managerial practices provide an organizational structure through which traditional learning can be maintained



while responding to differences in students' learning needs. ASLM should therefore be understood as an interpretive framework developed from a particular case, not as a universally validated model.

Practically, the findings suggest that pesantren administrators and teachers may strengthen kitab kuning learning by aligning learning targets, student placement, instructional activities, and assessment procedures. Regular monitoring and targeted remedial support may also help teachers identify students who require additional assistance. However, this study does not establish that the management arrangements directly cause improved learning outcomes. Its qualitative, single-site design limits the transferability of the findings to pesantren with different institutional structures, student characteristics, or instructional traditions.

Future research could examine the applicability of ASLM across multiple pesantren and compare different approaches to managing kitab kuning learning. Further studies could also investigate how particular managerial practices relate to students' reading competence, learning progression, and sustained engagement with classical Islamic texts. Such research would help clarify the framework's explanatory value and identify which elements are context-specific and which may be relevant across diverse pesantren settings.

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