



EMPOWERMENT OF SANTRI PONPES LUBBUL LABIB PUTRI KEDUNGSARI MARON AS AN EFFORT TO IMPROVE YELLOW BOOK READING SKILLS THROUGH THE AL-MIFTAH SIDOGIRI METHOD

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Abstract:

Reading the classics/yellow book is the biggest project for a student besides improving moral quality. Lubbul Labib Islamic Boarding School realizes that reading books is not an instant thing that can be obtained easily and in a short time. Lubbul Labib Islamic Boarding School uses the Al-Miftah Lil Ulum method as a quick method to be able to read the yellow book. It is hoped that with this method, students will be able to master reading books in a relatively shorter time. The aim of this research is to determine the application of the Al-Miftah method in improving students' skills at the Lubbul Labib Islamic Boarding School Kedungsari Maron with a special focus on improving reading comprehension of the Yellow Book. The Yellow Book is the most important source of information about Islam. Classical Arabic is frequently used and requires specialized knowledge. Therefore, mastering the reading of the Yellow Book is very important for students to study religious knowledge in depth. Known for its systematic and interactive approach, the Al-Miftah method is designed to help students understand these ancient texts. The research method used is the Asset Based Community Development (ABCD) approach by developing spiritual assets owned by the community, one of which is the preservation of rock culture. This program holds two evaluations, namely teacher evaluation and student evaluation. There are several obstacles experienced by both teachers and students. Obstacles experienced by students include difficulty reading pegon and difficulty understanding the material in particular and children experiencing boredom. Meanwhile, the obstacles experienced by teachers are difficulty understanding the students' abilities, difficulty controlling the class and difficulty motivating. The results of the research show that the application of the Al-Miftah method at the Lubbul Labib Islamic Boarding School has had a positive impact on increasing students' ability to read and understand the yellow book. Through structured practice and individualized instruction, students will understand the rules of the Arabic language more easily and quickly. This method encourages students' active participation in every learning process and speeds up the understanding process. Overall, empowering students through the Al-Miftah method can improve the quality of religious education in Islamic boarding schools and equip students with skills that will be useful in everyday life. This research recommends that the use of this method be expanded to other Islamic boarding schools so that learning through the Yellow Book can be maximized in the future.

Keywords: Empowerment, Yellow Book Reading Skills, Al-Miftah Sidogiri Method.

INTRODUCTION

In general, pesantren are seen as a subculture that develops a unique pattern of life. Imam Ibnu Hajar (2014). In addition to the kyai leadership factor, the yellow classical book is an important factor that characterizes the subculture. Apart from being a guideline for how to understand religion, the yellow Islamic classic book is also functioned by the pesantren as a reference guide in responding to all

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challenges of life. The writings in the yellow Islamic classic book are all in Arabic plus there is no harokat at all. The yellow book can be easily learned by mastering the science of tools, namely nahwu and shorof.

In this day and age, santri have a very important role as the next generation of scholars, so that they can read the book and understand Arabic well, which can be understood by learning the science of tools, namely shorof and nahwu first, it is a separate demand for them santri. All Arabic language sciences including Nahwu, Sharaf, Balaghah, and others are sciences that must be learned first by anyone who wants to be able to read and understand the yellow classical books, so it is not strange when most students need a long time to master them well.

This fact encourages many pesantren to reform their methods, many pesantren have concocted and created special methods for santri, so that they are able to master the books without having to spend a long time, so that santri time is not consumed only in the ability to read the books, but then proceed to the ability of other religious sciences.

Sidogiri as one of the old pesantren in East Java introduces new innovations and creativity in helping its students to be able to read the book easily in a relatively short time. Zainul Hakim (2021). The new innovation is named Al - Miftah Lil Ulum, this method contains material on the rules of Nahwu and Sharaf which are the main basis for a santri who wants to master the yellow book.

Student empowerment is one of the important aspects in the development of education in Islamic boarding schools, especially in order to give birth to a generation that has strong religious competence. In fostering its students, Lubbul Labib Kedungsari Maron Islamic Boarding School emphasizes on improving the skills of reading the yellow classical books which are an integral part of the traditional Islamic education process. The Yellow Islamic classic works of previous scholars are the main source of religious knowledge in pesantren. Therefore, mastery of the Yellow Islamic classic Book is very important for students to gain a deep understanding of Islamic teachings.

According to the author, this method is worthy of being studied and used as research material, because many pesantren have used this method and then used it as a mandatory method in several pesantren/institutions, including Ponpes Lubbul Labib which is located in Kedungsari village, Maron sub-district, Probolinggo district.

One of the methods used to improve comprehension of the reading of the Yellow Islamic classic books at Pondok Pesantren Lubbul Labib is the Al- Miftah Sidogiri Method. This method is designed to help students understand classical texts, which often use quite difficult and complicated Arabic. The Al-Miftah method uses a structured approach that not only teaches students how to read, but also helps them understand the meaning and context of each book they study. This of course speeds up the learning process and allows students to deepen their understanding of the material being taught.

The purpose of the Al-Miftah scheme is to improve the quality of religious education of students at Pondok Pesantren Lubbul Labib Kedungsari Maron, especially the acquisition of the Yellow Islamic classic Book. Moreover, students' reading comprehension is very important in their lives as Islamic scholars and

intellectuals. Thus, this empowerment will not only have an impact on the progress of pesantren education, but also contribute to the development of Islamic propaganda in the community. This program supports the formation of millennial santri who do not forget the culture and characteristics of the pesantren, namely being proficient in reading the yellow Islamic classic book and deepening Arabic through mastery of the tools (nahwu and shorof) in the *Al Miftah* book, because in this very advanced era, santri must maintain the culture and characteristics of pesantren that have existed since ancient times so as not to be eroded by the current development of the times that most people rarely can read the yellow Islamic classic book and do not understand Arabic.

RESEARCH METHOD

In this assistance, the approach used is the ABCD approach. The ABCD approach is used as an effort to improve the quality of human life with a development pattern that places humans as the main actors in Indonesia. Given that this pattern is still a pilot, support as a party is needed, moreover universities as one of the educational institutions have a very strategic role to participate in this effort. ABCD is an effort that ensures that development activities should place people in a position to develop their capacity in accordance with all their potential and assets. More than that, universities can play a role in realizing how Indonesian people who have concern and activeness as citizens.

ABCD is used as an approach in service because the orientation of service to pesantren in Islamic religious universities (PTKI) is an effort to increase the capacity of the community so that they have the power to recognize and utilize all their strengths and assets for the common good. Asset-based community development (ABCD) is considered the right approach to the problem. This is because ABCD is an approach in the development of pesantren that is in the big flow of seeking the realization of a social life order where the community becomes the actor and determinant of development efforts in their environment or what is often called community-driven development (CDD). Community development efforts must be carried out by from the beginning placing humans to know what strengths they have and all the potential and assets they have that have the potential to be utilized. Only by knowing the strengths and assets, it is expected that people know and are eager to be involved as actors and therefore have the initiative in all improvement efforts.

By knowing the strengths and assets owned, and having a mutually formulated change agenda, the issue of sustainability of a program to improve the quality of life is expected to be realized. Through the ABCD approach, lubbul labib students are facilitated to continue the change agenda that they consider important. Service activities to pesantren are very important to ensure that community members "have the opportunity" to participate as determinants, the change agenda.

The method in this service, Appreciative Inquiry, is a way to make organizational change based on the simple assumption that every organization has something that can work well, something that makes the organization alive, effective and successful, and connects the organization with its stakeholder community in a healthy way. It does not analyze root causes and solutions but rather concentrates on

how to multiply the positives in the organization. The appreciative inquiry process consists of four stages:

1. Discovery Stage

This stage is a process of searching deeply for positive things. The steps we take are to uncover and appreciate something that gives life and energy to people, work and the pesantren community through asset extraction. The asset extraction carried out relates to information from the state of the pesantren, the potential of the pesantren, and the life of the pesantren that occurs through direct observation while in the field. Based on observations, we found several assets including:

- a. Natural assets
- b. Physical assets
- c. Social Assets
- d. Institutional Assets
- e. Spiritual Assets
- f. Personal Assets

Based on some of the assets above, we focus on personal assets to develop the work program that we will do, namely to preserve personal assets in the Al-Miftah Method in Kedungsari Village. In developing these assets, of course there are several problems, one of which is the lack of awareness of the younger generation towards learning Nahwu. From this problem, we Lubbul Labib Putri KKN participants agreed to help participate in the preservation of the Al-Miftah Method in Kedungsari Village.

2. Dream

Dream can be said as a dream, dream, picture and hope that every female santri wants and describes every thing they want. At this stage we explore our hopes and dreams for the achievement of pesantren life. At this stage we interviewed one of the religious leaders, Gus Moh. Habibullah in Kedungsari Village regarding the Al-Miftah Method Learning who wants this Al-miftah Method to be preserved and become a daily activity that has become a habit in the Kedungsari village.

3) Design

The third stage is the design stage, at this stage we have begun to formulate strategies to achieve the pesantren's dream. Through this stage we gradually execute the dream into reality. For this reason, in realizing the expected changes (dream), we need to do the following : The first stage At this stage we conducted interviews with several religious leaders in Kedungsari village to find out about the Al-miftah Method in Kedungsari Village more broadly.

4) Second stage

At this stage we Lubbul Labib Putri KKN group held a discussion about the theme that we would raise, in this case we agreed to take the focus to preserve the al-miftah method in Kedungsari village.

5) Destiny Stage

After knowing the assets and potential, the next step is destiny. Destiny is the certainty that pesantren leaders really carry out plans based on their potential to realize dreams and hopes. Kedungsari Village has many assets that

can be developed for the advancement of pesantren including natural assets, physical assets, social assets, institutional assets, spiritual assets, and personal assets. As for what is of more concern to our group (KKN) is the Personal asset (al-Miftah Method) which is currently rarely known by the younger generation. Based on our interviews with community leaders in kedungsari village, we will assist the process of preserving the Al-Miftah Method in kedungsari village.

RESULTS AND DISCUSSION

This service activity at the pesantren was carried out on January 11, 2025 at the Lubbul Labib Putri Al-Jamilah Islamic Boarding School. This activity consists of several stages that have been carried out as follows.

1. Development of Reading the Yellow Islamic classic Book at Lubbul Labib Pesantren Al- Jamilah Female Basically, since the beginning of its establishment, all pesantren in Indonesia have taught how to read the yellow classical books properly and correctly, but as mentioned in the introduction, activities to provide education to read the books take a long time. Arman (2014). So that many Islamic boarding schools have made innovations by applying fast methods of reading the books, Lubbul Labib Pesantren has been applying the Al- Miftah Lil Ulum method since 2017. In that year, Lubbul Labib Putri Islamic Boarding School sent several Ustadzah and administrators to attend Al- Miftah teacher training at Sidogiri Pasuruan Islamic Boarding School.

a. Al- Miftah Method in Improving the Quality of Reading Kitab Kuning of Santri of Lubbul Labib Islamic Boarding School

The Al-Miftah book reading method is applied to new santri of Lubbul Labib Islamic Boarding School for Girls as a preparatory class and as one of the leading programs in this pesantren.

In 2017 (1437 H), the participants of the Al Miftah book reading program in this female pesantren consisted of 20 female students, this activity was carried out for six days a week and five face-to-face hours per day within a period of 4 months, starting from the month of Shawwal to the month of Shofar.

The first hour face-to-face is lalaran for one hour by reading the song book al Miftah and the tashrifan book. Everything is done together in Mushollah Al-Jamilah Pondok Pesantren Lubbul Labib Putri. In the second hour face-to-face until completion, an outdoor class was held which was filled with al miftah material from the ustdzah. This outdoor class is held to trigger students, especially new students, so that during the learning process they do not feel bored with the delivery of material delivered by the ustdzah. So it is not strange if later they study in various places such as school yards, mushollahs, even in rice fields and other places. Syahrizal Akbar (2019). This is intended so that children feel comfortable when participating in the teaching and learning process.

b. Materials

In volume 1, the material that children learn is about Kalam, Kalimah, I'rob, Isim Mu'rob and Isim Mabni, Kalam includes its pillars and examples. Kalimah includes its division, the sign of each kalimah and examples. I'rob

includes its definition, division, signs and examples. Isim Mu'rob includes Isim Mufrod, Jamak Taktsir, Isim Tatsniyah, Jamak Mudzakkār Salim, Jamak Mu'annats Salim, Asmaul Khomsah, Isim Ghoiru Munshorif, Isim Manqush, Isim Maqshur and Isim that Mudlaf on Ya' Mutakallim. Isim Mabni includes Isim Dlomir, Isim Isyarah and Isim Maushul as well as their signs and examples. The competencies that must be mastered in volume 1 are two, namely first, students are able to distinguish Isim, Fi'il and Hurf; second, students are able to distinguish between ten Mu'rob Isim.

In Volume II, the materials studied are Isim Ma'rifat and Isim Nakiroh, Mudzakkār and Muannats, Adad, and Jamid and Musytaq. Isim Ma'rifat includes its division and examples. Mu'annats includes its division and examples. Isim, adad includes its division, rules and examples. Isim Jamid includes its division and examples and Isim musytaq includes its division, wazan and examples. The competencies that must be mastered in volume 2 are 3, namely first, students are able to distinguish ma'rifat Isim-isim and Nakirah Isim-isim; second, students are able to distinguish Mudzakkār Isim-isim and Muannats Isim-isim; third, students are able to distinguish Jamid Isim-isim and Musytaq Isim-isim.

In volume 3, the materials studied are Fi'il Madli, Mudlari' and Amar, Mabni and Mu'rob, Mujarrad and Mazid, Majhul and Ma'lum, Muta'addi and Lazim, Shahih and Mu'tal. The competencies that must be met in volume 3 are 6, namely first, students are able to distinguish Fi'il Madli, Mudlari' and Amar, second, students are able to distinguish Fi'il Mabni and Mu'rob; third, able to distinguish between Fi'il Mujarrad and Fi'il Mazid; fourth, students are able to distinguish between Fi'il Majhul and Ma'lum, fifth, students are able to distinguish between Fi'il Muta'addi and Lazim, sixth, students are able to distinguish between Fi'il Shahih or Mu'tal.

Pada jilid 4, materi yang dipelajari adalah 7 isim yang dibaca rafa', 10 isim yang dibaca nashab dan 3 isim yang dibaca jar. 7 isim tersebut meliputi Fa'il, Naibul Fa'il, Mu'tada', Khabar, Isim Kana, Khabar Inna dan Tabi'. 10 Isim yang dibaca Nashab meliputi Maf'ul bih, Maf'ul Muthlaq, Maf'ul Ma'ah, Maf'ul Fih, Maf'ul Lah, Hal, Tamyiz, Mustatsna, Isim Lā dan Munada. 3 Isim yang dibaca jar meliputi Isim yang didahului huruf Jar, idlafah dan Tabi. Kompetensi yang harus dikuasai ada 20 kompetensi, yakni setelah mampu membedakan alasan masing-masing kedudukan I'rob secara sesuai pada isim yang berjumlah 20, yakni 7 pada Marfu'at, 10 pada Manshubat dan 3 pada Majrurat.

c. Evaluation

Evaluation is a process used to determine the value of a thing or object based on certain references in order to achieve certain goals. Nur Laeli The evaluation carried out in the book reading program at Ponpes Lubbul Labib is divided into two types. The first is the evaluation of students and the second is the evaluation of teachers.

1) Teacher Evaluation

This evaluation is carried out every day after the teaching and learning process is over. This evaluation is carried out routinely every day, led alternately by the teachers who participate in teaching.

The object of discussion in this evaluation process includes the teacher's obstacles in delivering lessons, students' difficulties in receiving lessons, the state of students when receiving lessons. This evaluation is also carried out in order to find out the activeness of the students, so that with this activity it can be known directly who are the students who excel and who are the students who have difficulties. This activity is also carried out in order to provide inner support by sending special prayers to students who are experiencing difficulties, students who are not excited and students who are sick.

2) Evaluation of Santri

Evaluation of students is carried out in the context of volume increments or can also be called volume increment tests. This evaluation is divided into two stages, namely the written test stage and the oral test stage. If the santri written test has not reached a minimum score of 80%, the santri may not proceed to the oral test stage, as well as the oral test, the santri will not be declared to advance to the next volume before reaching a minimum score of 80%.

The number of written test questions was 20 questions, which took 50 minutes to complete. The oral test for volumes 1, 2 and 3 is 20 questions, while volume 4 does not have an oral test, because after they finish the written test, they immediately practice sorogan. Hambatan yang terjadi dalam Proses Pembelajaran Metode Al -Miftah.

a. In carrying out a method in order to achieve a goal, there will certainly be many obstacles, whether they arise from within or outside with various backgrounds. In this paper the author tries to inventory some of the obstacles that occur during the process of deepening the reading of the book, whether experienced by students or teachers.

b. Barriers experienced by students

1). Difficulty reading Pegon letters

It was found that some students still have difficulty in reading pegon letters, this is not all alumni of madrasah diniyah or alumni of the Qur'an education park.

2). Specific difficulties in each volume

In volume one, the difficulty most experienced by students is the difficulty of changing a pronunciation to a certain Wazan. Such as changing a memorization to tatsniyah or plural. In addition, in volume one, the most common difficulty is the difficulty in determining the illat of a ghairu Munsharif memorization. In volume two, the most common difficulty encountered was the difficulty in determining whether a memorization was jamid or musytaq, because there were so many musytaq Wazan.

c. In volume three, the most common difficulty is when they are asked to tashrif a memorization with tashrif lughawi and ishthilahi. In addition, in volume three, the students also have difficulty determining

d. whether a fi'il is Sahih or Mu'tal.

In volume 4, the difficulty experienced by many students is the difficulty of understanding the context of a memorization, because volume 4 already deals with composed sentences.

e. Saturation

As usual, things that are done repeatedly for a long time if not accompanied by pleasant things will invite boredom.

This happens several times, seen from the presence of children who are sometimes late, children look lethargic when given lessons, children choose to be silent when given questions.

Obstacles Experienced by Teachers

1). Difficulty understanding the ability of students

Not all teachers have experience in teaching, so it takes time to understand students. Several times it happened, the teacher had difficulty knowing the ability of the students. This happens due to several factors, including: when the students are asked with the question "have you understood, children", some children choose to be silent or participate in being "sampon", but when asked one by one it turns out that not all of them are able to answer properly.

2.) Difficulty controlling the class

As stated above, not all teachers have teaching experience, so sometimes there are some obstacles in the classroom, such as children sleeping when their friends are explained. Or children do not concentrate when the teacher explains the lesson.

3). Difficulty motivating

Motivating children is a difficult task that not all teachers are able to do well, so it is not uncommon for teachers to consult other teachers when they feel they have failed to motivate children. Solutions in Facing the Obstacles that Occur in the Book Reading Program at Lubbul Labib Putri Islamic Boarding School.

- a. On obstacles in the form of difficulty reading pegon, santri before learning Al-Miftah material will be taught how to write pegon.
- b. Obstacles in the form of special difficulties, in the volume or the solution given is to give a lot of practice little by little to be able to convert wazan.
- c. In the next difficulty in volume one, the solution that has been done is by memorizing the wazan-wazan by using songs.
- d. The difficulty in volume two, the solution that has been done is by increasing the quality of the recitation and by repeatedly confronted with questions about the wazan-wazan musytaq, besides that the child is also motivated to be able to memorize all the wazan Isim Musytaq in the songbook.
- e. Difficulties in volume three, namely by extending the recitation of tashrifiyah amtsilah, it is hoped that students will be able to do tashrif without realizing it by repeating the recitation of tashrifan. The problem of understanding the ability of santri, the solution is to approach the santri independently, namely taking time outside the lesson by talking one-on-one, so that there is mutual understanding, no more misunderstanding.
- f. Difficulties in controlling the class are overcome by applying several ways of learning by learning while playing. Making innovations is the best solution, so that children do not feel bored. Solusi yang diterapkan pada kesulitan terakhir adalah selalu melakukan evaluasi bersama para guru dan pimpinan program, sehingga mendapat arahan dan anjuran yang bisa diterapkan di kelas.

2. The Level of Success of the Al-Miftah Program at Lubbul Labib Pesantren for Girls.

For some students, they can complete the four volumes in about two months, the fastest students finish on Robi'us Tsani, but in general they finish in the month of Sha'ban to coincide with Haflah Akhirussanah Pondok Pesantren Lubbul Labib.

From these graduations, it can be concluded that the al Miftah program at Lubbul Labib Islamic Boarding School is on target, because most of the students graduate in less than one year.

In 2024, Lubbul Labib Islamic Boarding School received an award as the overall champion in the district level MUNADA 3 competition held at Pondok Pesantren Al-Islamiyah Asy- Syafi'iyah Kraksaan, and in January 2025 yesterday one of the Lubbul Labib Islamic Boarding School students won first place in the East Java level musabaqoh fathul qorib competition. Not only that, Lubbul Labib Putri Boarding School has also often participated in competitions at the pesantren level and other formal institutions in previous years. Triana Ida (2021).

There are approximately 50 female students who take part in the superior Al Miftah Lil 'Ulum program at the Women's Boarding School. Among the data of Al Miftah students are as follows:

NO	GRADE LEVEL	MUTA'ALLIMAH
1	Volume 1	5
2	Volume 2	5
3	Volume 3	8
4	Volume 4	10
5	Taqrib	10
6	Takhasusus	12
AMOUNT		50

that the empowerment of santri in improving the skills of reading the yellow book is quite good and achieves the goal of improving the quality or quality of millennial santri in reading the yellow book skillfully and fasikh.

CONCLUSION

The al Miftah program at Ponpes Lubbul Labib was first implemented in Shawwal until Shafar 1437 H. In that year there were approximately 17 female students who participated in this program, and the al miftah activities were only carried out for 4 months in the first year. In that year there were approximately 17 female students who followed this program, and al miftah activities were only carried out for 4 months in the first year. This almiftah method in the distribution of material is divided into several books in the form of per volume, of which there are volume 1, volume 2, volume 3, volume 4, tashrifan, taqrib and takhasusus.

This program holds two evaluations, namely teacher evaluation and student evaluation.

There are several obstacles experienced, both by teachers and students. The obstacles experienced by students include difficulty reading pegon and difficulty understanding the material in particular and children experiencing boredom.

Meanwhile, the obstacles experienced by teachers are difficulty understanding the ability of students, difficulty controlling the class and difficulty motivating. In general, all obstacles can be overcome because after each KBM, the teachers conduct an evaluation.

The Al Miftah program at Ponpes Lubbul Labib runs according to the target, namely the majority of students are able to complete it before the time given is over.

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