

IMPLEMENTATION OF THE ECLECTIC METHOD USING THE KITAB AL-IKTISYAF AT PONDOK PESANTREN AN-NAHDLOH SELANGOR MALAYSIA

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Abstract:

This study aims to (1) describe the implementation of the eclectic method in teaching Kitab Al-Iktisyaf at Pondok Pesantren An-Nahdloh Selangor Malaysia, and (2) analyze its impact on students' comprehension, participation, and reflective abilities. The eclectic method serves as an integrative pedagogical approach that combines traditional pesantren methods such as bandongan, sorogan, and halaqah with modern learning strategies, including contextual discussion, interactive questioning, group learning, guided memorization, and project-based learning. This research employs a qualitative descriptive approach using a case study design. Data were collected through participatory observation, in-depth interviews, and documentation, then analyzed through data reduction, data display, and conclusion drawing. The findings reveal that the implementation of the eclectic method creates an active and collaborative learning atmosphere, enhances students' understanding of linguistic structures and classical text meanings, and fosters reflective attitudes toward contextual Islamic values. This study contributes to the development of Islamic pedagogical discourse by demonstrating that the eclectic method not only preserves traditional pesantren learning traditions but also strengthens students' participation, contextual understanding, and reflective learning abilities through the integration of classical and modern instructional strategies. Further smore, this approach reinforces the integration between traditional pesantren scholarship and modern pedagogical innovation. However, several challenges remain, including limited instructional time, differences in students' abilities, and teachers' pedagogical readiness to manage varied methods. Thus, the eclectic method has proven to be an integrative, contextual, and adaptive learning model for modern Islamic education while maintaining the traditional values of pesantren-based learning.

Keywords: *Eclectic Method, Kitab Al-Iktisyaf, Classical Islamic Texts, Pesantren, Islamic Education*

مستخلص البحث :

تهدف هذه الدراسة إلى: (١) وصف تطبيق الطريقة الانتقائية (Eclectic Method) في تدريس كتاب الاكتشاف بمعهد النهضة الإسلامي بسلانجور - ماليزيا، و(٢) تحليل أثرها في تنمية فهم الطلاب ومشاركاتهم وقدراتهم التأملية. وتُعد الطريقة الانتقائية مدخلاً تربوياً تكاملياً يجمع بين أساليب التعليم التقليدية في المعاهد الإسلامية، مثل البندونغان (Bandongan) والسوروغان (Sorogan) والحلقة (Halaqah)، وبين استراتيجيات التعلم الحديثة، مثل المناقشة السياقية، والتساؤل التفاعلي، والتعلم الجماعي، والحفظ الموجه، والتعلم القائم على المشروعات. اعتمدت الدراسة المنهج الوصفي النوعي باستخدام تصميم دراسة الحالة. وجمعت البيانات

من خلال الملاحظة بالمشاركة، والمقابلات المتعمقة، والوثائق، ثم حُلَّت عبر مراحل اختزال البيانات، وعرضها، واستخلاص النتائج. أظهرت النتائج أن تطبيق الطريقة الانتقائية أسهم في إيجاد بيئة تعليمية نشطة وتعاونية، وعزز فهم الطلاب للبنى اللغوية ومعاني النصوص التراثية، كما نَهَى لديهم المواقف التأميلية تجاه القيم الإسلامية في سياقاتها المعاصرة. وتسهم هذه الدراسة في تطوير الخطاب التربوي الإسلامي من خلال بيان أن الطريقة الانتقائية لا تقتصر على المحافظة على تقاليد التعلم في المعاهد الإسلامية، بل تعزز كذلك مشاركة الطلاب وفهمهم السياقي وقدراتهم التأملية عبر دمج الاستراتيجيات التعليمية التقليدية والحديثة. كما تؤكد هذه المقاربة أهمية التكامل بين التراث العلمي للمعاهد الإسلامية والابتكار التربوي المعاصر. ومع ذلك، لا تزال هناك بعض التحديات، منها محدودية الوقت التعليمي، وتفاوت قدرات الطلاب، ومدى جاهزية المعلمين لإدارة استراتيجيات تعليمية متنوعة. وبناءً على ذلك، تُعد الطريقة الانتقائية نموذجاً تعليمياً تكاملياً وسياقياً ومرناً للتربية الإسلامية المعاصرة مع المحافظة على القيم الأصيلة للتعليم القائم على المعاهد الإسلامية.

الكلمات المفتاحية: الطريقة الانتقائية، كتاب الاكتشاف، النصوص الإسلامية التراثية، المعهد الإسلامي، التربية الإسلامية

Abstrak:

Penelitian ini bertujuan untuk: (1) mendeskripsikan implementasi metode eklektik dalam pembelajaran Kitab Al-Iktisyaf di Pesantren An-Nahdloh Selangor, Malaysia; dan (2) menganalisis dampaknya terhadap pemahaman, partisipasi, serta kemampuan reflektif santri. Metode eklektik merupakan pendekatan pedagogis integratif yang menggabungkan metode pembelajaran tradisional pesantren, seperti bandongan, sorogan, dan halaqah, dengan strategi pembelajaran modern yang meliputi diskusi kontekstual, tanya jawab interaktif, pembelajaran kelompok, hafalan terbimbing, dan pembelajaran berbasis proyek. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, kemudian dianalisis melalui tahapan reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi metode eklektik mampu menciptakan suasana pembelajaran yang aktif dan kolaboratif, meningkatkan pemahaman santri terhadap struktur kebahasaan dan makna teks klasik, serta menumbuhkan sikap reflektif terhadap nilai-nilai Islam yang kontekstual. Penelitian ini berkontribusi pada pengembangan wacana pedagogi Islam dengan menunjukkan bahwa metode eklektik tidak hanya mampu mempertahankan tradisi pembelajaran pesantren, tetapi juga memperkuat partisipasi santri, pemahaman kontekstual, dan kemampuan reflektif melalui integrasi strategi pembelajaran klasik dan modern. Selain itu, pendekatan ini memperkuat keterpaduan antara khazanah keilmuan pesantren dan inovasi pedagogis kontemporer. Meskipun demikian, masih terdapat beberapa tantangan, antara lain keterbatasan waktu pembelajaran, perbedaan kemampuan santri, serta kesiapan pedagogis guru dalam mengelola berbagai metode pembelajaran. Dengan demikian, metode eklektik terbukti menjadi model pembelajaran yang integratif, kontekstual, dan adaptif bagi pendidikan Islam modern tanpa mengabaikan nilai-nilai tradisional yang menjadi ciri khas pesantren.

Kata Kunci: *Metode Eklektik, Kitab Al-Iktisyaf, Kitab Kuning, Pesantren, Pendidikan Islam*

INTRODUCTION

Islamic boarding schools are traditional Islamic educational institutions that play a central role in preserving the classical Islamic scholarly heritage through the teaching of kitab kuning (classical texts). The study of these texts is generally implemented through instructional activities within the pesantren environment or in institutions that specialize in Islamic studies¹. However, in the context of educational modernization and the development of learning methodologies, there has emerged a growing need to re-evaluate traditional methods of teaching classical texts to ensure their continued relevance and effectiveness in fostering both deep understanding and students' critical thinking skills. One pedagogical approach increasingly adopted to address this need is the Eclectic Method, which integrates various teaching strategies according to contextual demands, subject matter, and learners' characteristics².

The success of the teaching and learning process is inseparable from the appropriateness of the methods employed. Teaching methodology is one of the most decisive factors influencing students' engagement, comprehension, and motivation. A teacher's ability to select and combine appropriate methods determines not only the effectiveness of the learning process but also the extent to which students develop both linguistic and analytical competencies. In Arabic language education, differences in theoretical orientations, grammatical descriptions, and pedagogical assumptions have given rise to various teaching methods, each with distinct strengths and weaknesses. Historically, methods have emerged in response to evolving theories of language and learning, yet many were criticized for being too rigid or monolithic. In contrast, the eclectic method rooted in the principle of integration and flexibility seeks to combine different strategies based on contextual needs, learning goals, and students' characteristics³. Thus, it offers a balanced approach that aligns traditional *pesantren* methods with modern pedagogical innovations.

In the context of teaching Arabic and classical texts, the eclectic method allows teachers (*ustadz*) to integrate traditional models such as *bandongan* and *sorogan* with contemporary approaches like student-centered learning and contextual teaching. This integration aligns with the broader paradigm of Islamic education that aims to nurture *tafaqquh fi al-din* (profound understanding of religion) while also developing 21st-century competencies such as critical thinking, collaboration, and problem-solving⁴⁵. The implementation of this method at Pondok Pesantren An-Nahdloh Selangor Malaysia is particularly significant, given the multicultural and multilingual composition of its student body. Students come from diverse educational and cultural backgrounds, requiring a teaching model that bridges classical Islamic scholarship and contemporary educational expectations.

Unlike conventional *kitab kuning* learning methods that tend to rely on a single instructional approach, the eclectic method integrates various pedagogical strategies to create a more

¹ Faris Maturedy and Amirul Mukminin, "Analisis Buku Al Bidayah Dan Al Miftah Lil 'Ulum," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 5, no. 1 (2024): 94–106, <https://doi.org/10.35316/lahjah.v5i1.94-106>.

² M. Husnaini, Ahmad Syauqi Fuady, and Yusuf, "Techniques for Implementing the Iktisyaf Method in Teaching the Yellow Book at Pesantren Puncak Darussalam, East Java, Indonesia," *Jurnal Pendidikan Agama Islam* 20, no. 1 (2023): 83–97, <https://doi.org/10.14421/jpai.v20i1.6798>.

³ Husnaini, Fuady, and Yusuf.

⁴ Ahmad Muslih, "Peran Pesantren Al-Bukhori Ponorogo Dalam Meningkatkan Religiusitas Masyarakat Muslim Pedesaan," *Journal of Community Development and Disaster Management*, 2021, <https://doi.org/10.37680/jcd.v3i2.1032>.

⁵ R Nasir, "Paradigma Baru Pendidikan Pesantren Di Malaysia," *Malaysian Journal of Islamic Education* 5, no. 1 (2023): 33–50.

participatory and contextual learning environment. This integration becomes significant in pesantren education because it allows students not only to understand grammatical rules theoretically but also to develop reflective and communicative abilities in interpreting classical Islamic texts.

According to Kusumaningsih (2018), the eclectic method in language teaching combines elements from multiple instructional approaches to maximize learning outcomes. In the case of *Kitab Al-Iktisyaf* instruction, teachers employ a variety of learning activities that synthesize traditional and modern pedagogies. The process typically begins with *bandongan*, where the teacher reads and explains the text and its grammatical structure. This is followed by *sorogan*, in which students recite memorized sections individually to demonstrate comprehension and accuracy. The next stage involves contextual discussion and interactive questioning, encouraging students to relate the content of the text to real-life situations and contemporary religious issues. Finally, students work collaboratively in groups to analyze linguistic structures and the *fiqh* values embedded in the text. Through this combination, the eclectic method cultivates an engaging learning environment that emphasizes comprehension, reflection, and contextual application rather than rote memorization alone.

The use of *Kitab Al-Iktisyaf* as the core learning material further underscores the relevance of this study. The text itself, rich in grammatical and syntactic discussions, requires a comprehensive instructional approach that supports both linguistic analysis and conceptual understanding. The eclectic method enables students not only to interpret the literal meaning of the text but also to connect it with social and spiritual dimensions of Islamic practice. Therefore, this research is theoretically and practically significant, as it explores an innovative teaching model that harmonizes traditional *pesantren* pedagogy with contemporary educational needs.

Previous studies have predominantly focused on specific aspects of *kitab kuning* learning such as reading fluency or grammatical analysis without sufficiently examining how traditional and modern strategies can be effectively combined within a single instructional framework. This study, therefore, seeks to fill that gap by exploring the practical *implementation of the eclectic method in teaching Kitab Al-Iktisyaf at Pondok Pesantren An-Nahdloh Selangor Malaysia*. The goal is to provide a detailed account of how this method operates in practice, the pedagogical rationale behind its adoption, and its implications for the development of modern Islamic education.

The eclectic method refers to an instructional approach that integrates various teaching strategies to achieve specific learning objectives. It emphasizes flexibility, contextual relevance, and methodological pluralism by allowing teachers to adapt instructional strategies to learners' needs, subject matter, and educational context. This adaptability makes the eclectic method particularly relevant in pesantren education, where traditional Islamic scholarship intersects with contemporary educational practices⁶.

The eclectic method is consistent with constructivist principles that encourage active learning, interaction, and contextual knowledge construction, making it relevant for integrating traditional and modern approaches in pesantren education.

Within the framework of Islamic education, the eclectic method aligns with the classical principle of *hikmah*, meaning wisdom the capacity to choose the most appropriate strategy in any

⁶ H D Brown, *Teaching by Principles: An Interactive Approach to Language Pedagogy* (New York: Pearson Education, 2021).

given context⁷. The principle of *hikmah* emphasizes balance, prudence, and contextual intelligence, all of which are essential when integrating traditional Islamic pedagogy with modern learning frameworks.⁸

The *kitab kuning*, or “yellow books,” are classical Arabic texts that constitute the primary learning materials in *pesantren*. These texts, covering a broad range of disciplines from *fiqh* and *aqidah* to *nahwu* and *balaghah* form the intellectual backbone of traditional Islamic education. Traditional methods for teaching these texts, including *bandongan* (collective reading and explanation), *sorogan* (individual recitation and feedback), and *halaqah* (discussion circles), are deeply rooted in the *sanad* tradition of direct teacher–student transmission^{9,10}. While these methods effectively preserve the authenticity of knowledge and the spiritual bond between teacher and learner, they have been criticized for offering limited opportunities for interactive and reflective learning. Therefore, integrating the eclectic method into *kitab kuning* instruction represents an important step toward merging the strengths of traditional pedagogy with the dynamism of modern educational practices¹¹.

Kitab Al-Iktisyaf, the primary text discussed in this study, was developed as a pedagogical companion to *Taqrib* by Shaykh Abu Syuja’. It focuses on *fiqh* while simultaneously elaborating on the grammatical (*nahwu*) aspects of Arabic. Its author, Abdul Hannan Tibyan, organized the book’s structure by correlating each thematic section with specific grammatical principles such as the concept of *jar* with *kasrah* providing examples drawn directly from the *matan* of *Taqrib*¹². This systematic structure allows learners to engage in grammatical analysis and semantic interpretation in tandem, facilitating comprehensive language mastery. Consequently, the *Kitab Al-Iktisyaf* demands an instructional approach that not only emphasizes memorization and grammatical accuracy but also promotes contextual understanding of meaning and application. The eclectic method fulfills these demands by combining various strategies such as group discussions, contextual analysis, and collaborative translation¹³.

Recent studies conducted in Malaysia and Indonesia suggest that *pesantren* institutions are increasingly adopting eclectic and hybrid pedagogical models to enhance engagement, comprehension, and critical thinking among students¹⁴. These innovations are driven by the recognition that modern learners require more participatory forms of education that connect classical texts to real-world experiences¹⁵. emphasize that teacher readiness plays a crucial role in the successful implementation of the eclectic method, as it requires instructors to balance traditional

⁷ M Abdullah, “Eclectic Method in Islamic Education: A Contextual Approach to Pedagogy,” *Journal of Islamic Pedagogy* 14, no. 2 (2022): 45–59.

⁸ R Mahmood, “Eclectic Method in Arabic Language Teaching: Pedagogical Flexibility and Effectiveness,” *Arab World English Journal* 14, no. 1 (2023): 58–74.

⁹ A Fauzi, “Revitalisasi Metode Bandongan Dan Sorogan Di Era Digital,” *Jurnal Tarbiyah Islamiyah* 9, no. 2 (2021): 115–32.

¹⁰ H Nisa, “Transformasi Pembelajaran Kitab Kuning Di Pesantren Modern,” *Jurnal Studi Islam Dan Sosial* 13, no. 2 (2023): 99–114.

¹¹ S Hidayat, “Hybrid Learning in Pesantren-Based Arabic Instruction,” *Jurnal Pendidikan Islam* 11, no. 4 (2022): 245–60.

¹² Imam Fauji Ach Syarif Hidayatullah, “Analisis Buku Al-Iktisyaf Dalam Pembelajaran Nahwu Di Pendahuluan,” no. 212071900030 (2024).

¹³ Nurul Afifa et al., “Implementasi Metode Qawaid Wa Tarjamah Dan Mauquili’rab Santri Pondok Pesantren Al-Risalah Batetangnga Polman,” *Journal on Education* 7, no. 1 (2024): 4111–24, <https://doi.org/10.31004/joe.v7i1.7004>.

¹⁴ A Sulaiman and Z Karim, “Innovative Teaching in Malaysian Islamic Boarding Schools,” *International Review of Education* 70, no. 2 (2024): 87–105.

¹⁵ F Rahman and M Taufiq, “Teacher Readiness in Implementing Eclectic Teaching Approaches in Pesantren,” *Jurnal Pendidikan Islam Nusantara* 9, no. 1 (2023): 77–95.

authority with contemporary facilitation skills. Similarly,¹⁶ conceptualize *integrative Islamic pedagogy* as a model that harmonizes intellectual, moral, and spiritual dimensions of learning through adaptive teaching.

Building upon these developments, recent international studies have further emphasized the relevance of constructivist and collaborative learning theories in contemporary Islamic education. Constructivist learning views knowledge as actively constructed through interaction, reflection, and contextual experience, while collaborative learning promotes critical thinking, communication, and shared understanding through social engagement. Akmal Syahid (2023) found that constructivist learning models significantly improve student participation and learning outcomes¹⁷. Whereas Falaqi (2023) demonstrated that collaborative learning enhances engagement and language-learning effectiveness through interactive learning experiences¹⁸. In the context of pesantren education, these theories provide a strong pedagogical foundation for integrating traditional methods of knowledge transmission with modern student-centered learning approaches. Therefore, the eclectic method can be understood not merely as a combination of techniques but as an adaptive pedagogical framework that bridges classical Islamic scholarship and contemporary educational practices.

In this context, the eclectic method emerges not merely as a combination of techniques but as a *philosophy of balance and contextual relevance*. It empowers teachers to maintain the authenticity of Islamic scholarly traditions while meeting the cognitive, affective, and social needs of 21st-century learners. This balance between tradition and innovation represents a transformative model for *pesantren*-based education and serves as the theoretical foundation for the present study.

METHODOLOGY

This study employed a qualitative descriptive approach with a case study design. The objective of this research was to understand and describe in depth the process of implementing the eclectic method in *kitab kuning* learning using *Kitab Al-Iktisyaf* at Pondok Pesantren An-Nahdloh, Selangor Malaysia. The qualitative approach was chosen because it allows the researcher to explore meanings, values, and learning processes contextually within the *pesantren* environment¹⁹.

The research was conducted over three months at Pondok Pesantren An-Nahdloh, Selangor, which is known as an institution that integrates traditional and innovative methods in its educational system. The subjects of the study included three *ustadz* who taught *Kitab Al-Iktisyaf*, fifteen students from the intermediate and advanced levels, and the head of the *madrasah* as a supporting informant.

The informants were selected purposively based on their direct involvement in the implementation of the eclectic method in *kitab kuning* learning. The selected participants were considered capable of providing detailed information regarding instructional practices, students' responses, and pedagogical challenges during the learning process.

¹⁶ N Khalid and R Hashim, "Integrative Islamic Pedagogy in Southeast Asian Pesantren Education," *International Journal of Islamic Studies* 15, no. 3 (2021): 101–19.

¹⁷ A Syahid et al., "Meta-Analysis of Constructivist Learning Models in Improving Student Learning Outcomes," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (2023): 625–34, <https://doi.org/10.31538/tijie.v4i4.718>.

¹⁸ Muhammad Rizal Falaqi, Nur Qomari, and Apri Wardana Ritonga, "Maharah Kalam Learning in Higher Education Using a Collaborative Learning Based on Constructivism Theory," *Journal of Advanced Research in Social Sciences and Humanities* 8, no. 2 (2023): 84–91, <https://doi.org/10.26500/jarssh-08-2023-0204>.

¹⁹ J W Creswell and C N Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2021).

The case study was implemented through four stages. The first stage involved preliminary observation to identify the characteristics of kitab kuning learning at Pondok Pesantren An-Nahdloh. The second stage focused on data collection through classroom observations, interviews with teachers and students, and documentation review. The third stage involved data organization and analysis to identify patterns related to the implementation of the eclectic method. The final stage consisted of interpretation and verification of findings through triangulation and consultation with key informants.

In collecting the data, this study employed observation, interview, and documentation techniques. According to Miles and Huberman, activities in qualitative data analysis are carried out interactively and continuously until completion, ensuring that the data reach a saturation point. The stages of data analysis include data reduction, data display, and conclusion drawing or verification²⁰.

Semi-structured interviews were conducted to explore participants' experiences, perceptions, and evaluations regarding the implementation of the eclectic method. This interview model enabled the researcher to obtain in-depth and flexible data related to learning interactions, instructional strategies, and students' engagement during kitab kuning learning activities.

The identification of the eclectic method implementation was based on several indicators, including the integration of traditional and modern instructional strategies, the use of multiple learning activities within a single lesson, active student participation in learning interactions, contextual discussion of classical texts, collaborative learning practices, and the adaptation of teaching methods to students' learning needs and backgrounds. These indicators were used as analytical guidelines during observation and interview activities.

Data analysis was conducted interactively through three main stages: data reduction, data display, and conclusion drawing or verification. Data analysis was conducted interactively through three main stages: data reduction, data display, and conclusion drawing or verification. To ensure the validity and credibility of the findings, this study applied source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from teachers, students, and institutional documentation, while method triangulation involved comparing data gathered through observation, interviews, and documentation. In addition, repeated verification and consultation with expert informants were conducted to maintain data consistency and accuracy.

RESULTS AND DISCUSSION

The findings of this study show that Pondok Pesantren An-Nahdloh in Selangor, Malaysia, has systematically implemented the eclectic method in the learning process of *kitab kuning*, particularly in teaching *Kitab Al-Iktisyaf*. The eclectic method used is a combination of traditional *pesantren* approaches such as *bandongan* and *sorogan*, and modern learning methods such as contextual discussion, interactive questioning, and small-scale project-based learning designed to deepen students' understanding of the content of classical texts.

The implementation of this method reflects the principle of *pedagogical adaptability*, as stated by²¹, that effective Islamic education must be able to adjust its teaching methods to the social context and the needs of learners. The *ustadz* at Pondok Pesantren An-Nahdloh demonstrate this

²⁰ Shofwatul Fu'adah, "Penggunaan Strategi Mind Mapping Dalam Pembelajaran Kosakata Bahasa Arab," *Lahjah Arabiyah* 3, no. 2 (2022): 139–44.

²¹ Z Mahmoud and N Sulaiman, "Contextualizing the Eclectic Method in Islamic Education: Malaysian Perspectives," *Asian Journal of Education and Social Studies* 11, no. 1 (2023): 44–60.

adaptive capability through various teaching strategies that maintain classical values while presenting them in a more communicative and participatory manner.

In the teaching of *Kitab Al-Iktisyaf*, the use of combined strategies is the main characteristic. The process begins with *bandongan*, where the *ustadz* reads the text aloud to ensure correct pronunciation and grammatical understanding. This is followed by a collaborative analysis of linguistic structures (*nahwu* and *sharaf*), where students are actively involved in understanding Arabic grammar rules contextually. The next stage is a discussion of the meaning and relevance of the text to the students' social and moral lives. This approach encourages students not only to memorize the text but also to comprehend and internalize the values contained within it. These findings indicate that the eclectic method creates a more participatory and reflective learning environment compared to conventional kitab kuning instruction, which generally emphasizes one-way knowledge transmission. Through the integration of collaborative discussion, contextual interpretation, and interactive questioning, students become more actively involved in the learning process and develop stronger analytical and communicative abilities. This demonstrates that the eclectic method not only supports linguistic mastery but also encourages critical engagement with classical Islamic texts. These findings align with²², who affirm that the eclectic method can enhance deep comprehension and meaning retention in classical Islamic learning.

From the perspective of constructivist learning theory, these findings demonstrate that students actively construct knowledge through interaction, discussion, and contextual interpretation rather than merely receiving information from the teacher. This process reflects the principles of integrative Islamic pedagogy, which emphasize the balance between mastery of classical Islamic knowledge and the development of critical and reflective thinking. Therefore, the effectiveness of the eclectic method lies not only in its combination of instructional techniques but also in its capacity to transform kitab kuning learning into a more meaningful and student-centered educational experience.

The integration of different teaching methods is not done arbitrarily but based on the needs of the learning process. The methods are combined selectively, ensuring compatibility and avoiding conflicting approaches. Furthermore, the integration is carried out using specific techniques suited to instructional objectives so that learning can be applied proportionally and effectively.

From the perspective of integrative Islamic pedagogy, the implementation of the eclectic method at Pondok Pesantren An-Nahdloh reflects an educational transformation that balances the preservation of classical Islamic scholarship with contemporary pedagogical innovation. The flexibility of this method enables teachers to accommodate students' diverse educational backgrounds while maintaining the authenticity of pesantren learning traditions. Consequently, the eclectic method functions not merely as a technical teaching strategy but also as an adaptive educational framework relevant to the needs of modern Islamic education.

In teaching *Kitab Al-Iktisyaf* at Pondok Pesantren An-Nahdloh Selangor Malaysia in addition to the traditional methods mentioned above, other combined techniques are also used, as follows:

²² A Amin and M Rahim, "Eclectic Pedagogies in Classical Islamic Learning: Revitalizing Kitab-Based Education in the Modern Era," *Journal of Contemporary Islamic Education* 8, no. 2 (2024): 55–71.

1. Lecture Method

The lecture method refers to the oral explanation or presentation delivered by the teacher, often supported by instructional aids to clarify the lesson for student²³. In this method, the teacher serves as the central source of information, speaking more frequently while students listen attentively and take notes on key points.

In the context of teaching *Kitab Al-Iktisyaf* at Pondok Pesantren An-Nahdloh, the instructor provides explanations on the contents of the book, including the reading of Arabic texts, the interpretation of *mufradat* (vocabulary), and the elaboration of *nahwu-sharaf* (grammar) principles. During the explanation, students actively listen, take notes, and occasionally respond to questions to ensure comprehension.

Practically, teachers also make use of teaching aids such as whiteboards, grammatical tables, and supplementary texts like *Fath al-Qarib* to strengthen students' understanding of Arabic grammar. After the session, students are encouraged to ask questions about unclear sections. This method is mainly used to explain basic concepts or foundational understandings required by novice learners before engaging in more interactive learning methods such as discussion or memorization. Thus, the lecture method serves as an introductory stage that helps students build a foundational grasp of classical Arabic linguistic structures that underpin the study of *Kitab Al-Iktisyaf*.

2. Memorization Method (*Mahfudzat*)

The memorization method is a learning technique in which students are required to memorize certain *mufradat* (vocabulary), sentences, or grammatical rules, thereby expanding their lexical repertoire through consistent repetition²⁴. This method enables learners to internalize linguistic structures through rote recitation under the supervision of a teacher or *ustadz*.

At Pondok Pesantren An-Nahdloh, students are required to memorize sections of *Kitab Al-Iktisyaf*, which presents Arabic grammatical concepts derived from classical sources such as *Fath al-Qarib*. Each student is assigned one chapter per day, and the book as a whole comprises two volumes consisting of sixty-three chapters. To ensure mastery, teachers listen to students' recitations and verify their accuracy²⁵.

In practice, the memorization process takes place under direct supervision and follows structured stages. Initially, the *ustadz* explains the material to provide contextual understanding. Students are then given specific periods usually after *Dhuhr* or in the evening following the *tahfidz* session to memorize individually or in small groups. Once memorization is completed, students demonstrate their recall before the *ustadz* without referring to the text. Those who struggle are given additional opportunities and individual coaching to perfect their memorization²⁶.

This method not only strengthens vocabulary retention and linguistic accuracy but also nurtures discipline, persistence, and a sense of academic responsibility. Through repetitive exercises, students become more familiar with classical Arabic syntax and semantics, enabling

²³ Ika Nahdati Rahmah, "Implementasi Metode Ceramah Dan Tanya Jawab Terhadap Efektivitas Pembelajaran Pendidikan Kemuhammadiyah Di Sd Muhammadiyah Condongcatur," *Skripsi*, 2021, 22.

²⁴ Abdul Aziz, "Implementation of the Al-Iktisyaf Book Memorization Method to Improve Vocabulary Mastery Among Students at Nurur Rohman Islamic Boarding" 5, no. 1 (2025): 16–29.

²⁵ Husnaini, Fuady, and Yusuf, "Techniques for Implementing the Iktisyaf Method in Teaching the Yellow Book at Pesantren Puncak Darussalam, East Java, Indonesia."

²⁶ Maskuri Maskuri et al., "Lahjah Arabiyah لجنة عربية," *Lahjah Arabiyah* 3, no. 2 (2022): 139–44.

them to read and interpret *kitab kuning* with greater fluency and comprehension. Hence, the memorization method in *Kitab Al-Iktisyaf* serves both linguistic and character-building purposes.

3. Group Learning Method

The group learning method involves organizing students into small groups to foster collaboration and improve academic engagement²⁷. In teaching *Kitab Al-Iktisyaf*, students are divided into groups of seven to eight members with similar academic backgrounds. Each group is supervised by an instructor or a senior student who has a strong understanding of the material.

The teacher's role is to monitor progress, guide discussions, and assist when students encounter difficulties in interpreting the text. Smaller groups allow the teacher to understand each student's character, abilities, and learning pace more closely. The interaction among group members cultivates cooperative learning, critical thinking, and academic accountability.

Practically, this method enhances not only students' comprehension of *kitab kuning* but also promotes independence, confidence, and the development of an academic culture within the *pesantren* environment. Thus, group learning becomes a dynamic pedagogical approach that strengthens both intellectual and social aspects of the students' educational experience.

4. Question and Answer Method

The question-and-answer method presents the learning process in the form of interactive questioning, primarily from teacher to students but sometimes in reverse²⁸. It represents one of the key strategies in participatory and expository teaching, establishing direct two-way communication between teacher and learners. This method enlivens the learning atmosphere, allowing teachers to gauge students' comprehension in real time²⁹.

In the study of *Kitab Al-Iktisyaf*, teachers ask questions related to the linguistic structure of words, sentence functions, and syntactic relationships. Students are expected to respond spontaneously and accurately. This interactive questioning helps teachers assess students' mastery, knowledge depth, and analytical ability (Manik, 2020).

For example, a typical classroom dialogue might proceed as follows: "Alhamdu" what type of word is this?" (*Ism*). "What marks it as an *ism*?" (the definite article *al*). "How many signs of *ism* are there? Recite the rule." "What is its *i'rab*?" (*Raf*). "Why *rafa*?" Because it functions as *mubtada*'. "What is *mubtada*?" An *ism* in the nominative case at the beginning of a sentence. "What marks *raf*?" (*Dhammah*). "Why *dhammah*?" Because it is a singular noun and so forth.

Such question-and-answer exchanges are a distinctive feature of *Kitab Al-Iktisyaf* learning at Pondok Pesantren An-Nahdloh, as they create an engaging classroom environment and encourage active participation. This method also sharpens students' linguistic reasoning and helps solidify their understanding of Arabic grammatical principles.

5. Discussion Method

The discussion method is a way of presenting lessons in which students are confronted with a problem either in the form of a statement or a question that is examined and solved

²⁷ Ela Mufarrokhah, Fita Mustafida, and Ika Ratih Sulistiani, "Penerapan Metode Pembelajaran Kelompok Dalam Meningkatkan Keaktifan Peserta Didik Pada Pembelajaran Tematik Di Madrasah Ibtidaiyah," *Jurnal Pendidikan Madrasah Ibtidaiyah* 5 (2023): 357–64.

²⁸ Shendy Maftalia Fifadhillni, "Teknik Kombinasi: Metode Ceramah, Diskusi Dan Tanya Jawab," *Pendidikan*, 2022, 1–7.

²⁹ Ade Aslama and Anggoro Putranto, "Penerapan Metode Tanya Jawab Untuk Meningkatkan Keaktifan Dan Hasil Belajar IPS Kelas VIII SMPN 2 Ngantru," *Jurnal Pendidikan Dan Ilmu Sosial (Jupendis)* 2, no. 4 (2024): 51–66, <https://doi.org/10.54066/jupendis.v2i4.2121>.

collaboratively. This approach encourages interaction among two or more individuals who exchange experiences, share information, and work together to resolve issues³⁰. In practice, one or two students are invited to present the assigned material before the teacher and their peers. After the presentation, students are given the opportunity to ask questions related to the topic that has been discussed. The questions may come from either the teacher or other students, depending on the flow of discussion. Through this method, learners are trained to develop confidence, reasoning skills, and the courage to express and defend their ideas³¹.

In teaching *Kitab Al-Iktisyaf*, the discussion method is implemented by providing ample space for students to explore and deliberate on the material they have studied. The instructor acts as a facilitator who guides the discussion rather than serving as the sole source of information. The teacher ensures that the conversation remains focused and observes how deeply the students comprehend the content of the text.

Practically, the learning process begins with an assignment to read and understand a specific section of *Kitab Al-Iktisyaf* independently. Students then engage in small-group discussions to explain the grammatical (*nahwu-sharaf*) rules found in the text, provide examples, and explore their application in reading *kitab kuning*. The instructor monitors and supports these discussions to ensure that students' interpretations remain consistent with correct Arabic grammar.

Through this method, students do not merely understand grammatical theory but also gain experience in applying it directly to classical Arabic reading. Consequently, learning *Kitab Al-Iktisyaf* through the discussion method fosters active participation, critical thinking, and linguistic proficiency, enabling students to become more analytical and confident readers of classical Islamic texts.

Based on in-depth interviews, most students stated that the eclectic method made learning more active, engaging, and meaningful. They felt more confident in expressing their opinions, asking questions, and explaining textual content in contextual ways. Teachers also observed improvements in students' discipline, understanding, and participation, resulting in a more dialogical and interactive classroom atmosphere. These findings support³², who found that integrating traditional and modern methods in *pesantren* education contributes positively to students' critical thinking and communication skills.

A distinctive feature of the eclectic method implementation at Pondok Pesantren An-Nahdloh is its systematic integration of multiple instructional approaches within a multicultural learning environment. Unlike conventional *kitab kuning* learning that often relies on a single dominant method, the learning process at An-Nahdloh combines *bandongan*, memorization, group learning, discussion, and interactive questioning in a complementary sequence. This structured integration enables students from diverse educational backgrounds to engage more actively in learning while preserving the authenticity of *pesantren* traditions.

³⁰ Juanda Manullang, Hasudungan Sidabutar, and Agustinus Manullang, "Efektifitas Metode Diskusi Dalam Pembelajaran Pendidikan Agama Kristen Pada Masa Pandemi Covid-19," *Jurnal Imiah Pendidikan Dan Pembelajaran* 5, no. 3 (2022): 502–9, <https://doi.org/10.23887/jipp.v5i3.39268>.

³¹ M Mukriadi and A Gaffar, "Pembelajaran Kitab Kuning Dengan Menggunakan Kitab Al-Iktisyāf Di Pondok Pesantren Puncak Darussalam Pamekasan," *Al-Lubab: Jurnal Studi Islam Multidisipliner* 3, no. 2 (2022), <https://ejournal.kopertais4.or.id/mataraman/index.php/allubab/article/view/4945>.

³² L Yun and A Ismail, "Hybrid Learning Integration in Islamic Boarding Schools: A New Pedagogical Direction," *Malaysian Journal of Learning and Instruction* 19, no. 2 (2022): 88–103.

In terms of advantages, the eclectic method at Pondok Pesantren An-Nahdloh successfully increases students' motivation, active participation, and reflective thinking, while maintaining a balance between the preservation of traditional values and the incorporation of modern pedagogical innovation. However, several challenges remain, such as teachers' preparedness to manage diverse methods, limited instructional time, and differences in students' abilities. As³³ note, the success of the eclectic method largely depends on teacher training and pedagogical readiness in handling heterogeneous classroom dynamics.

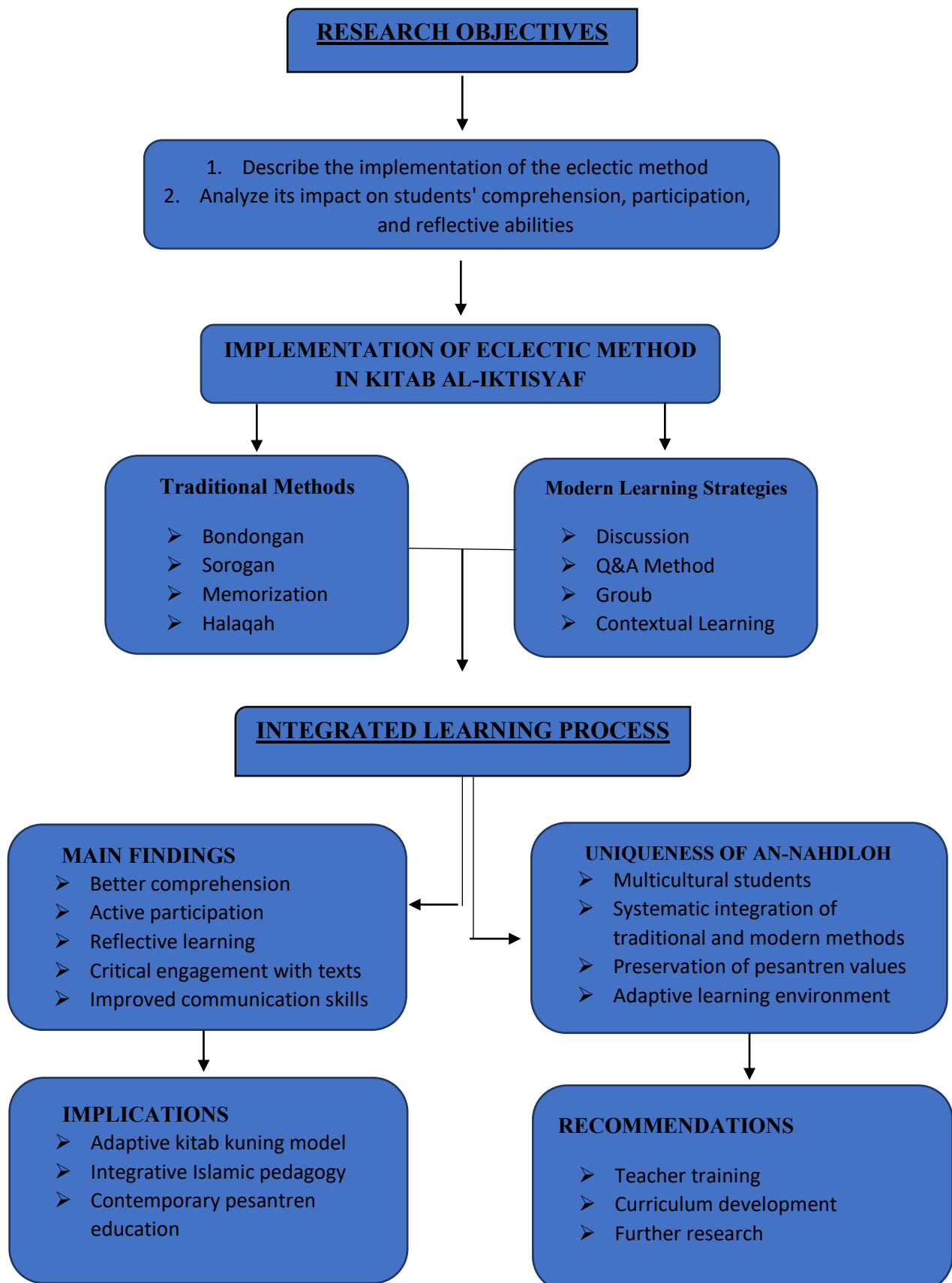
Theoretically, the implementation of the eclectic method embodies the principle of *hikmah* in Islamic education, wisdom in selecting and integrating teaching strategies according to context and learners' characteristics. This aligns with the concept of *integrative Islamic pedagogy* explained by ³⁴, which envisions ideal Islamic education as one that harmonizes classical scholarly heritage with modern pedagogical innovation without losing its spiritual and moral essence.

The findings of this study have important implications for the development of kitab kuning learning models in contemporary Islamic boarding schools. The eclectic method offers an adaptive framework that allows educational institutions to preserve classical Islamic scholarship while responding to the demands of modern education. By promoting active participation, contextual understanding, collaboration, and reflective learning, this approach can serve as a reference model for pesantren seeking to modernize instructional practices without losing their traditional educational identity.

³³ Rahman and Taufiq, "Teacher Readiness in Implementing Eclectic Teaching Approaches in Pesantren."

³⁴ Khalid and Hashim, "Integrative Islamic Pedagogy in Southeast Asian Pesantren Education."

Research Concept Map of the Implementation of the Eclectic Method in Teaching Kitab Al-Iktisyaf at Pondok Pesantren An-Nahdloh



CONCLUSION

This study concludes that the implementation of the eclectic method in teaching Kitab Al-Iktisyaf at Pondok Pesantren An-Nahdloh, Selangor, Malaysia, successfully integrates traditional pesantren learning traditions with contemporary pedagogical approaches. The combination of bandongan, sorogan, discussion, memorization, collaborative learning, and interactive questioning creates a more participatory, reflective, and contextual learning environment.

The findings indicate that the eclectic method enhances students' comprehension of classical texts, increases learning participation, and encourages critical and reflective engagement with Islamic values. A distinctive contribution of this study is the demonstration that the eclectic method can bridge the preservation of classical Islamic scholarship with modern student-centered learning without reducing the authenticity of pesantren educational traditions.

Theoretically, this study supports the concept of integrative Islamic pedagogy by showing that pedagogical flexibility can strengthen both cognitive and spiritual learning outcomes. Practically, the findings provide an alternative model for teaching kitab kuning in contemporary pesantren settings, particularly in multicultural learning environments.

Despite its positive outcomes, the implementation of the eclectic method still faces challenges related to instructional time, differences in students' learning abilities, and teachers' pedagogical readiness. Therefore, future studies are recommended to examine the implementation of the eclectic method in different pesantren contexts and other kitab kuning subjects, as well as to employ mixed-method or quantitative approaches to evaluate its effectiveness more comprehensively and strengthen the empirical evidence of integrative Islamic pedagogy.

AUTHOR CONTRIBUTION STATEMENT

Khotib Alwi Al Ayubi conceived and designed the study, conducted the research, collected data through observations, interviews, and documentation, analyzed and interpreted the data, conducted the literature review, prepared the initial manuscript, and revised the manuscript in response to reviewers' and editors' comments. Sulton Firdaus supervised the research process, contributed to the development of the research design and methodology, provided academic guidance throughout the study, critically reviewed and revised the manuscript for important intellectual content, and approved the final version of the manuscript. Khairul Umam facilitated the implementation of the research at Pondok Pesantren An-Nahdloh Selangor, provided access to research activities and institutional data, contributed to the validation of the findings based on the learning practices of *Kitab Al-Iktisyaf*.

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