Research Article

Implementation of the Al-Miftah Method to Improve Students' Ability to Read Turāth Books at Al-Masyad High School, Cijurai, Sukabumi

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Abstract: This study aims to describe the implementation of the Al-Miftah method in improving the mastery of reading traditional Islamic texts at Al-Mashhad Senior High School in Cijurai, Sukabumi. This study uses a qualitative approach with a descriptive research type. Data collection techniques were carried out through observation, in-depth interviews, and documentation of Al-Miftah teachers, students, and related parties. The results of the study indicate that the Al-Miftah method is implemented through the stages of introducing the basic rules of nahwu-sharaf, practicing reading traditional Islamic texts in stages, and strengthening understanding through repetition and direct practice. The implementation of this method has been proven to help students understand the structure of Arabic and improve their ability to read traditional Islamic texts, although several obstacles were still encountered, such as differences in students' Arabic language backgrounds, limited learning time, minimal independent practice, and limited mastery of the method by teachers. Efforts made to overcome these obstacles include learning grouping, time optimization, out-of-class practice assistance, and improving teacher competency through continuous training and evaluation. Thus, the Al-Miftah method has a positive contribution in increasing mastery of reading traditional books at Al-Mashhad Cijurai Sukabumi High School if supported by appropriate and continuous learning strategies.

Keywords: Arabic Language Learning; Qualitative Descriptive Study; Students' Reading Ability; Teacher Competency Development; Traditional Islamic Books.

1. Introduction

The texts of the Islamic tradition are a treasure trove of classical Islamic intellectual knowledge, encompassing various Islamic disciplines, such as tafsir, hadith, fiqh, ushul fiqh, and akhlak. These texts are generally written in Arabic with a complex linguistic structure and without vowels, thus requiring specialized skills to read and understand them (Muqorrobin et al., 2025) . Therefore, mastering the skill of reading the texts of the Islamic tradition is an important competency for students in Islamic educational institutions, especially those with a vision of strengthening Islamic scholarship based on the Islamic boarding school tradition.

However, the reality on the ground shows that high school students' reading ability in traditional Islamic texts remains relatively low. These difficulties include weak mastery of grammar and grammar rules, limited Arabic vocabulary, and a lack of understanding of classical Arabic sentence structure (Nisa et al., 2020) . This condition is often exacerbated by conventional, memorization-oriented learning methods that provide little practical practice in directly reading the text. As a result, the process of learning traditional Islamic texts is ineffective and suboptimal in achieving learning objectives.

In response to these problems, various methods for learning to read traditional Islamic texts have been developed, one of which is the Al-Miftah Method. The Al-Miftah Method is a systematic and practical method for learning to read Islamic texts, emphasizing mastery of the rules of grammar and grammar through a gradual, concise, and applicable approach. (Ishari, 2020) . This method is widely used in Islamic boarding schools because it is considered to make it easier for students to read yellow books independently in a relatively short time.

The implementation of the Al-Miftah Method in the context of formal education, such as at the high school level, is interesting to study further. Al-Masyhad Cijurai Sukabumi High School, as an Islamic educational institution that integrates general and Islamic curricula, strives to improve the quality of learning about traditional Islamic texts through the application of this method. The application of the Al-Miftah Method is expected to not only improve the technical ability to read traditional Islamic texts but also foster students' interest in learning, independence, and understanding of Islamic knowledge (Ubaidillah & Rifâ, 2019) .

2. Literature Review
The Concept of Islamic Education
The concept of Islamic education is very diverse and has been interpreted by many educational experts with different interpretations, including: 1) Abdurrahman al-Nahlawi argued that Islamic education is a process of individual and social development that can lead to submission and obedience while simultaneously implementing Islam perfectly in both individual and societal life. Based on this understanding, Islamic education serves to guide humans in fulfilling their mandate. This mandate is both individual and social. 2) Islamic education educates their morals and soul, instills a sense of honor, accustoms them to high politeness, prepares them for a life that is completely holy, sincere and honest. 3) Education is an effort to develop human qualities in all aspects. Education is a deliberate activity aimed at achieving specific goals and involves various interrelated factors, forming a system that influences each other. 4) Islamic education is an educational system that is deliberately organized or established with the desire and intention to embody Islamic teachings and values. 5) Zakiah Daradjat, et al., define Islamic education as an effort to form Muslim personalities in accordance with Islamic teachings.

From the various definitions above, it can be concluded that Islamic education is essentially a comprehensive and integrated educational process that leads to the formation of the personality of students, both individuals and society, based on Islamic teachings (Sholihuddin, 2022) . Islamic education strives to lead humans to achieve complete personal balance, as well as to produce quality humans who can experience peace of life when compared to the lives of their predecessors. In addition to this, Islamic education also always strives to foster an understanding and awareness that humans are equal before Allah SWT, and the only difference is the level of His piety (Nasucha, 2019) .
Islamic Education Curriculum
Etymologically, the word "curriculum" comes from the Greek curir, meaning runner, or curere, meaning the distance a runner must cover. This term was originally used in the world of sports, referring to the distance traveled in a competition. Based on this understanding, in the context of education, it is understood as a learning cycle in which both teachers and students participate (Saiwanto et al., 2022) .

A curriculum is a plan or discussion of teaching, so that the direction of educational activities is clear and transparent. Zakiah Darajat views the curriculum as a program planned in the field of education and implemented to achieve a number of educational goals. The curriculum can also be termed as a number of educational, cultural, social, sports, and artistic experiences provided by schools for their students inside and outside of school with the aim of helping them develop holistically in all aspects and changing their behavior in accordance with educational goals. (Abdurrohman, 2022) .

The Islamic education curriculum is the Islamic educational materials in the form of activities, knowledge, and experiences that are intentionally and systematically provided to students in order to achieve the goals of Islamic education (Muttaqin, 2021) . Or in other words, the Islamic education curriculum is all activities, knowledge, and experiences that are intentionally and systematically provided by educators to students in order to achieve the goals of Islamic education.

In Islamic education, the curriculum is known as manhaj, meaning the clear path followed by educators and their students to develop their knowledge, skills, and attitudes. Furthermore, the curriculum can be viewed as an educational program planned and implemented to achieve educational goals.

First Form & Characteristics

The prominence of religious and moral goals in various objectives and their contents, methods, tools, and techniques are religious in nature. Everything taught and practiced within the religious and moral environment is based on the Qur'an, Sunnah, and the legacy of pious predecessors. And it is intended to achieve religious and moral goals or beneficial goals that do not conflict with religion and morals.

Second Form & Characteristics

A curriculum that truly reflects his spirit, thoughts and teachings is a curriculum that is broad and comprehensive in its attention and content. Besides that, he is also broad in his attention. He pays attention to the development and guidance of all personal aspects of students from an intellectual, psychological, social and spiritual perspective. Apart from paying attention to the development and guidance of spiritual aspects for students, and fostering correct aqeedah for them, strengthening their relationship with God, refining their morals, through the study of religious sciences, spiritual training and practicing Islamic religious teachings and morals.

Third Form & Characteristics

The curriculum in Islamic education, as it is known for its comprehensive attention and content, also pays attention to achieving comprehensive, complementary and balanced development between people and society.

Form & Characteristics of the Fourth

The Islamic educational curriculum focuses on the fine arts, physical education, military training, technical knowledge, vocational training, and foreign languages, both on an individual basis and for those with a willingness and talent for these subjects and a desire to learn and train in them. These characteristics do not introduce anything new, but merely reinforce the two previous characteristics: comprehensiveness and balance.

Fifth Form & Characteristics

The fifth characteristic is the relationship between the curriculum in Islamic education and the readiness of students, their interests, abilities, needs, and individual differences. It is also related to the social and cultural environment in which the curriculum is implemented. It is also related to the ever-evolving needs and problems of Islamic society. Likewise, its development, changes, and nature are always new, in accordance with the demands of life, which is always evolving, changing, and renewing itself.

3. Method

This study uses a qualitative approach with a descriptive research type that aims to describe in depth the implementation of the Al-Miftah Method in improving the reading ability of students' turats books at Al-Masyhad Senior High School, Cijurai, Sukabumi. The study was conducted at Al-Masyhad Senior High School located at Jl. Cijurai RT 02/02, Cireunghas District, Sukabumi Regency, West Java. The qualitative approach was chosen because this study focuses on the learning process that occurs naturally, including planning, implementation, and student responses to the application of the Al-Miftah Method in learning turats books. Research data were obtained through direct observation of learning activities, interviews with teachers and students, and documentation related to learning tools and academic activities.

Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing. Data reduction was accomplished by sorting and focusing data relevant to the research objectives. The reduced data was then presented in descriptive narrative form to facilitate interpretation. (Yusuf, 2017) . Furthermore, conclusions were drawn in stages and continuously until a complete picture of the implementation of the Al-Miftah Method was obtained. To ensure the validity of the data, this study used a dependability test to maintain the consistency of the research process, a transferability test with a detailed presentation of the research context, a confirmability test to ensure the objectivity of the findings, and triangulation of techniques and sources to strengthen the validity of the data obtained from observations, interviews, and documentation. (Sugiono, 2017) .

4. Results and Discussion
Strategy Learning Al- Miftah Method In Increase Ability Read Book Turats at al-Masyad High School

The Al-Miftah method learning strategy for improving the ability to read traditional Arabic texts at Al-Masyhad High School is implemented through a structured, gradual, and applied approach, with an emphasis on mastering the basic rules of grammar and grammar as aids in reading bare Arabic texts. This strategy is designed to enable students to read traditional Arabic texts independently and contextually. (*Results of Interview with Al-Miftah Lil-'ulum Method Teacher, Al-Masyhad High School* , nd)

Practical Learning of Nahwu and Sharaf

The Al-Miftah method simplifies grammar and grammar into easy-to-understand, practical formulas without eliminating the essential elements of Arabic language rules. The material is presented through tables, symbols, and direct examples from the texts, enabling students to understand the functional structure of Arabic (Rahmawati & Ainun, 2021) .

Phased Approach (Tadarruj)

Al-Miftah learning is implemented in stages, starting from introducing the basic elements of the Arabic language, such as isim, fi'il, and letters, then continuing with understanding i'rab and sentence structure. This tadarruj approach aims to avoid excessive cognitive load and adjust the initial abilities of high school level students (Restu & Wahyuni, 2019) .

Using the Turats Book as the Main Learning Source

One of the main strategies of the Al-Miftah method is the direct use of traditional texts as learning materials. The learned grammar and grammar principles are not isolated but are directly applied within the text, enabling students to connect theory with reading practice. This is in accordance with the tradition of book learning in Islamic boarding schools which emphasizes the practice of reading authentic texts (Zamakhsyari, 2011)

Drill and *Repetition*

Learning strategies are also implemented through repeated and directed reading exercises. Students are trained to read bare Arabic text, determine word placement (i'rab), and understand sentence meaning. This repeated practice aims to develop correct reading habits and improve accuracy in understanding Arabic language structure.

Active and Participatory Learning

Teachers encourage student engagement through taking turns reading, discussing the meaning of the text, and jointly correcting reading and pronunciation errors. This participatory learning creates educational interactions and increases student engagement in the learning process.

Reading Practice-Based Evaluation

Evaluation of the Al-Miftah method is conducted not only through written tests but also through practical tests on reading traditional texts. Assessment focuses on the ability to read texts without vowels, understand sentence structure, and explain meaning simply.

As a result, the Al-Miftah method learning strategy at Al-Masyhad High School has proven effective in improving reading skills of traditional books because it is implemented practically, gradually, and applicably, balancing mastery of Arabic language rules with direct reading practice (Nizar, 2021) . This strategy also aligns with the Islamic boarding school learning tradition, which emphasizes in-depth and contextual understanding of texts.

Implementation Al- Miftah Method In Increase Ability Read Book Turats at Al-Masyad High School

Based on the results of observations and interviews, the implementation of the Al-Miftah Method at Al-Masyhad Cijurai Sukabumi High School was carried out through several stages, namely:

Planning Stage

The teacher prepares learning tools which include the syllabus, lesson plans, and Al-Miftah module. The material is adjusted to the level of students' abilities and the allocation of learning time. The books used are generally basic books of nahwu and fiqh with gradual levels of difficulty (Bahiyah & Khadavi, 2024) .

Implementation Stage

At this stage, the teacher conveys the rules of grammar and grammar using simple formulas typical of the Al-Miftah Method, then directly applies them to the text of the traditional book. Students are trained to read the Arabic text in turn, while the teacher guides them in determining the i'rab and meaning of words. .

Evaluation Stage

Evaluation is conducted through oral tests and practical reading of traditional texts. Teachers assess reading accuracy, understanding of sentence structure, and the ability to translate texts simply.

The research findings show that the implementation of the Al-Miftah Method at Al-Masyhad Cijurai Sukabumi High School is in line with language learning theory which emphasizes direct practice and contextual learning. (Muhajirin & Zani, 2024) . This method integrates the theory of nahwu- sharaf with the practice of reading texts, as recommended in the study of traditional books. This is in line with Muhaimin's opinion which states that effective learning must be applicable and oriented towards student competencies. (Rozi & Zubaidi, 2019) . This is in line with Muhaimin's opinion which states that effective learning must be applicable and oriented towards student competencies. (Muhaimin, 2011)

Constraints In Implementation Al- Miftah Method at Al- Masyad High School

Based on interviews and observations in the field, there are several obstacles in implementing Al-Miftah learning at Al-Masyhad Cijurey Sukabumi High School, namely:

Differences in Students' Arabic Language Ability Backgrounds

Differences in students' initial Arabic language abilities are a major obstacle in learning Al-Miftah. Some students come from Islamic boarding schools (pesantren) where they are accustomed to reading traditional texts, while others come from public schools where they lack an adequate Arabic language foundation. This situation leads to disparities in understanding and learning speed in the classroom. (*Results of Interview with Al-Miftah Lil-'ulum Method Teacher, Al-Masyhad High School (Date: December 27, 2025). , nd)* .

Solution: 1) Implementation of *diagnostic tests* at the beginning of learning to map students' initial abilities. 2) Flexible learning grouping (basic and advanced groups). 3) Providing reinforcement of basic nahwu-sharaf material for beginner students through remedial classes or peer *tutoring* .

Limited Learning Time

The limited time allocated for learning Al-Miftah is not yet fully commensurate with the complexity of the material that students must master, especially in reading the turats books which require intensive and continuous practice.

Solution: 1) Optimizing learning time with a focus on Al-Miftah core material. 2) Integration of reading book practice into Islamic boarding school religious activities (halaqah, after Maghrib/Shubuh). 3) Utilization of concise learning media (summaries of Al-Miftah rules, tables, or modules) to make learning more efficient.

Lack of Independent Practice Outside of Class

The low awareness and motivation of some students to practice independently results in less than optimal comprehension of the Al-Miftah material. However, the ability to read the traditional text is highly dependent on practice habits and intensity.

Solution: 1) Providing structured and tiered practice assignments. 2) *the muroja'ah* (repetition) system is mandatory on a regular basis. 3) Mentoring by dormitory students or seniors to get used to the practice of reading books outside of class hours.

Limitations of Teachers' Mastery of the Al-Miftah Method

Al-Miftah's teachers humbly admit that their mastery of the Al-Miftah method and learning strategies is not yet optimal. This impacts the variety of methods used and the optimization of material delivery to students.

Solution: 1) Attend training, workshops, or special *lessons on* the Al-Miftah method. 2) Collaborate and discuss with fellow Al-Miftah teachers at other institutions. 3) Carrying out periodic reflection and evaluation of learning to improve teachers' pedagogical and professional competence.

5. Conclusion

The results of this study indicate that the implementation of the Al-Miftah Method at Al-Masyhad Cijurai Sukabumi Senior High School takes place through a systematic, tiered, and applicative learning pattern with an emphasis on mastering the rules of nahwu and sharaf as the main instruments in reading turats books. The research findings indicate that this method contributes significantly to improving students' abilities in reading Arabic texts without harakat, understanding the syntactic structure of sentences, and expressing the meaning of texts simply. Learning that emphasizes the integration between conceptual understanding and direct reading practice is in line with the research objectives, namely to examine strategies and implementation of turats book learning that can foster independence and reading accuracy in students.

The implications of this study indicate that the Al-Miftah Method has the potential to be an effective and relevant model for learning the heritage of Islamic texts at the high school level, particularly in Islamic boarding school-based educational environments, because it is able to integrate mastery of Arabic language rules with the practice of reading texts contextually. The contribution of this study lies in strengthening the paradigm of Arabic language learning that is applicable and oriented towards developing student competencies. However, this study still has limitations, including differences in students' initial Arabic language abilities, limited learning time allocation, and uneven teacher mastery of the Al-Miftah Method. Therefore, further research is recommended to develop further studies through quantitative or comparative approaches, the application of differentiated learning models, and evaluation of the impact of teacher training on the effectiveness of the Al-Miftah Method implementation.

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