

**IMPLEMENTATION OF THE “SAFINATUN NAJAH” TEXTBOOK BY
KH. MUHAMMAD HASAN GENGONG AT MI KHOLAFIYAH
SYAFI'YAH ZAINUL HASAN GENGONG**

Ahmad Zaini Al Ma'rufi¹, Ainur Rofiq Sofa²

Pascasarjana Universitas Islam Zainul Hasan Genggong Probolinggo

Universitas Islam Zainul Hasan Genggong Probolinggo

saikhzain2@gmail.com¹, bungaaklirik@gmail.com²

Abstract

The learning of the Safīnatun Najāh text represents an integration of pesantren-based education within the elementary curriculum of MI Kholafiyah Syafi'iyah Zainul Hasan Genggong. This study aims to describe the implementation of teaching this text in the fifth grade and to identify its impact on student learning outcomes. The research employed a descriptive qualitative approach with data collected through observation, interviews, and documentation. Data analysis was carried out through data reduction, data presentation, and conclusion drawing. The findings indicate that the teaching of Safīnatun Najāh is conducted through several stages, namely qirā'ah (textual reading), tarjamah (vocabulary meaning comprehension), and syarḥ al-ma'nā (interpretation and content elaboration). The methods used include lecture, question and answer, discussion, memorization, and practical application. The learning process is not merely theoretical but emphasizes habituation in students' daily religious practices. Its impact can be seen in students' improved understanding of basic jurisprudence, particularly in the chapters on purification, prayer procedures, and Islamic etiquette. Supporting factors include the school's religious environment and teachers' competence in classical Islamic texts. The main challenge is the varying ability of students to read Arab gundul (unvocalized Arabic script), which is addressed through intensive guidance and repeated practice. Overall, this instructional approach effectively fosters religious understanding and character formation among students.

Keywords: Safīnatun Najāh, Fiqh Learning, Pesantren Education



© Author(s) 2026

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

INTRODUCTION

Fiqh learning at the Madrasah Ibtidaiyah level has a very important role in shaping students' religious understanding and worship practices from an early age.¹ Fiqh not only provides knowledge about the procedures of worship, but also instills the values of discipline, self-purity, and manners in daily life.² In educational institutions that have a close relationship with the tradition of Islamic boarding schools, fiqh learning is often integrated through the study of the yellow book as an effort to preserve the classical Islamic intellectual tradition as well as to form the religious character of students.³

MI Kholafiyah Syafi'iyah Zainul Hasan Genggong is an educational institution located within the Zainul Hasan Genggong Islamic Boarding School. The religious and cultural environment of the pesantren in this madrasah allows the strengthening of worship habits and the learning of the yellow book as part of the religious development curriculum.⁴ One of the books taught is *Safinatun Najah* by KH. Muhammad Hasan Genggong, a scholar and founder of the Islamic boarding school.⁵ This book describes basic fiqh in a concise and systematic manner so that it is suitable to be taught to elementary level students, especially related to thahārah, prayer, and adab in daily life.

Several previous studies have shown that learning the yellow book has a great contribution in improving students' religious competence.⁶ Research in salaf Islamic boarding schools found that learning methods through *qirā'ah*, *tarjamah*, and *syarh* are able to form a gradual understanding of fiqh according to students' abilities.⁷ Other research also shows that the effectiveness of learning the yellow book is greatly influenced by the competence of teachers and the ability to read Arabic

¹ Inne Audia Debrianti, Muhammad Nafiu Akbar, and Bagus Cahyanto, "Peran Guru Fiqih Dalam Meningkatkan Pemahaman Praktik Thaharah Pada Siswa Kelas VII MTs Negeri 02 Malang," *Vicratina: Jurnal Ilmiah Keagamaan* 10, no. 3 (2025).

² Rifqoh Hibatullah, "Implementasi Nilai Nilai Keislaman Dalam Pembelajaran Fiqih Di MTs Mualimin Univa," *Journal of Sustainable Education* 1, no. 4 (2024).

³ Afandi Afandi, Faisol Faisol, and Mo'tasim Mo'tasim, "Model Pendidikan Agama Islam Berbasis Kitab Kuning Di Sekolah Formal," *Jurnal Review Pendidikan Dan Pengajaran* 6, no. 2 (2023).

⁴ Ainur Rofiq Sofa, H Mundir, and H Ubaidillah, "Learning Islamic Religious Education Based on Spiritual and Emotional Intelligence to Build the Morals of Zainul Hasan Genggong Islamic University Students," *International Journal of Educational Narratives* 2, no. 1 (2024).

⁵ Siti Hanifah Parawansah and Ainur Rofiq Sofa, "Pendekatan Komprehensif Berbasis Al-Qur'an Dan Hadits Dalam Pengembangan Pendidikan Islam: Integrasi Nilai, Metode, Evaluasi, Sosio-Kultural, Dan Kompetensi Pendidik," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 1 (2025).

⁶ Ahmad Ma'mun Fikri, Hanafiah Hanafiah, and Faiz Karim Fatkhullah, "Manajemen Pembelajaran Kitab Kuning Dalam Rangka Membina Karakter Santri Di Pesantren," *Jurnal Educatio FKIP UNMA* 11, no. 1 (2025).

⁷ Nurul Harifah and Ainur Rofiq Sofa, "Penguatan Tradisi Keislaman Di Ma'had Putri Nurul Hasan MAN 2 Probolinggo: Implementasi Pengajian Kitab, Amalan Harian, Dan Ritual Kolektif Dalam Pembentukan Karakter Santri," *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (2025).

of students.⁸ However, there have not been many studies that specifically examine the implementation of the book of *Safinatun Najāh* in the context of Madrasah Ibtidaiyah, especially in grade V students who are in the transition stage from the habit of worship to the conceptual understanding of fiqh.⁹

This shows that there is a space for study that needs to be explored, namely how the learning process of the book of *Safinatun Najāh* is applied at MI Kholafiyah Syaifi'iyah Zainul Hasan Genggong, the strategies used by teachers in dealing with differences in students' abilities, and the extent to which the learning has an impact on improving students' religious understanding and practice.¹⁰

Based on this background, this research is important to provide an in-depth overview of the implementation of the learning of the book of *Safinatun Najāh* and its relevance in the formation of the understanding of fiqh and the religious character of students in basic education institutions that are firmly rooted in the tradition of Islamic boarding schools.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive type of research¹¹. This approach was chosen because the research was focused on exploring and describing in depth the process of implementing the learning of the book of *Safinatun Najāh* in class V of MI Kholafiyah Syaifi'iyah Zainul Hasan Genggong as it is, without interfering or manipulating the variables studied. In this case, the researcher acts as the main instrument directly involved in data collection through interaction with the environment, teachers, and students.

The research was carried out at MI Kholafiyah Syaifi'iyah Zainul Hasan Genggong which is a basic education institution of Islamic boarding schools. The research subjects included the principal, vice principal, teacher of the *Safinatun Najāh* book, and 20 students of class V as learning participants. The subjects were chosen because they had direct involvement in the learning activities that were the focus of the research.

⁸ Zakiyatul Mardiyah and Ainur Rofiq Sofa, "Keutamaan Menuntut Ilmu Dalam Perspektif Islam Di Kehidupan Modern: Tantangan, Peluang, Dan Pengaruh Teknologi Dalam Pembentukan Karakter Di Era Digital," *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa* 4, no. 1 (2025).

⁹ Sukandarman Sukandarman and Ainur Rofiq Sofa, "Harmoni Dalam Keberagaman: Toleransi Dan Kerukunan Antar Umat Beragama Berdasarkan Al-Qur'an Dan Hadits," *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 2, no. 4 (2024).

¹⁰ Wulidatul Habibah et al., "Integrasi Nilai-Nilai Al-Qur'an Dan Hadits Dalam Pendidikan Untuk Membangun Tanggung Jawab Konservasi Alam Di Madrasah Ibtidaiyah Ihyaul Islam Pakuniran," *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025).

¹¹ S E Nartin et al., *Qualitative Research Methods* (Cendikia Mulia Mandiri, 2024).

The data sources in this study consist of primary data and secondary data. Primary data was obtained through observation of the learning process in the classroom, in-depth interviews with principals, vice principals, teaching teachers, and several students, and documentation related to teaching and learning activities.¹² Secondary data is in the form of curriculum documents, learning schedules, records of student activities, photos of class activities, and archives of institutions that support the implementation of the learning of *the book of Safinatun Najāh*.

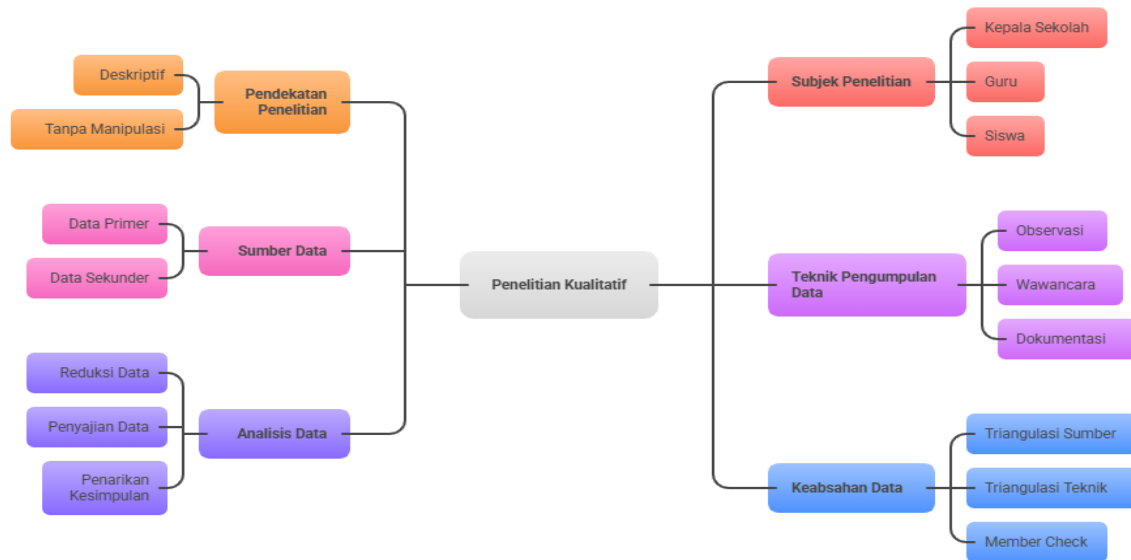
Data collection techniques are carried out through direct observation of the learning process, interviews to dig up in-depth information related to the implementation of learning, and documentation to obtain physical evidence that can strengthen the research data. These three techniques are used systematically to ensure that the data obtained complements each other.

The data analysis in this study uses the Miles, Huberman, and Saldana model which includes three stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting and simplifying data according to the focus of the research. Furthermore, the data is presented in the form of a narrative so that it is easy to understand and interpret. The last stage is the drawing of conclusions which is carried out after the data is analyzed in depth and patterns are found from the research results.

To ensure the validity of the data, this study uses source triangulation, technique triangulation, and member check. Source triangulation is carried out by comparing information from principals, teachers, and students. The triangulation technique was carried out by comparing the results of observations, interviews, and documentation. Meanwhile, member checks are carried out by reconfirming data and research findings to informants to ensure that the data obtained is accurate and in accordance with the actual conditions. The data above can be seen in the following diagram 1:

¹² M Yusuf Kusuma Wijaya and Ainur Rofiq Sofa, "Hadits Sebagai Landasan Normatif Dalam Ekonomi Islam Definisi, Urgensi, Dan Aplikasinya," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

Proses Penelitian Kualitatif: Implementasi Pembelajaran Kitab Safinatun Najāh



RESULTS AND DISCUSSION

Implementation of learning the book of Safinatun Najāh by KH. Muhammad Hasan Genggong in class V of MI Kholafiyah Syafi'iyah Zainul Hasan Genggong runs through a structured and systematic learning approach. Based on observations and interviews with the Principal of Ning Nadya Naqsabandiyah, S.Kom, the Vice Principal of Masruroh, S.Ag, the teacher of Islāmō, S.Ag, and several students of grade V, the learning process is carried out through three core stages, namely: reading the text (*qirā'ah*), explaining the meaning of vocabulary (*tarjamah*), and deepening the content (*syarḥ al-ma'nā*).

Teachers use lecture methods, questions and answers, and memorization exercises on the basics of fiqh. The delivery of material is carried out in simple language according to the level of cognitive development of MI students. This is in line with the local curriculum in the style of pesantren which has been integrated in formal learning activities at MI Kholafiyah Syafi'iyah.

The results of the study show that learning has a significant influence on improving students' ability to understand basic fiqh, especially in worship materials such as purification (*thahārah*), prayer procedures, and manners in daily life. Students' understanding increases because learning is combined with direct practice (*learning by doing*), such as ablution practice, prayer practice, and simulation of religious situations. Thus, the book Safinatun Najāh has proven to be effective as a source of basic fiqh learning that is easy to understand and apply by students which will be detailed as follows:

Implementation of the Safinatun Najah Book Learning

The implementation of learning the book of Safinatun Najah in class V of MI Kholafiyah Syafi'iyah Zainul Hasan Genggong is carried out through systematic learning stages, starting from reading the text (qirā'ah), explaining the meaning of vocabulary (tarjamah), to understanding the meaning of its content (syarḥ al-ma'nā). The learning process is carried out by teachers by combining lecture methods, questions and answers, material discussions, and strengthening memorization for basic fiqh laws.

The principal, Ning Nadya Naqsabandiyah, S.Kom, explained in detail that:

"The learning of the book of Safinatun Najah is not only to fulfill the additional curriculum, but is a habituation of the character of students from an early age. We want students to know fiqh not just as a lesson, but as a guideline for life. Therefore, the method used must be gradual: read it first, understand its meaning, and then put it into practice. That's our main goal in this learning."

The vice principal, Masruroh, S.Ag, added reinforcement from the technical side of learning:

"Our children practice reading bare Arabic slowly. It should not be rushed. When there is a word that they cannot read, the teacher immediately justifies it on the spot. This habituation is important because the yellow book does have a distinctive language structure. With a consistent pattern like this, the children gradually get used to it even though it is difficult at first."

The teacher, Islamo, S.Ag, gave an explanation of the methods used in the classroom:

"In practice, I always ask students to read together. If there is a sound that is not clear or misinterpreted, I repeat it again until everyone can follow. I also not only explained the meaning of the word, but also gave concrete examples of life situations, such as how to purify when at home, or how to be polite when eating. That way, children can relate the contents of the book to their daily lives."

Meanwhile, a grade V student shared his learning experience:

"At first I was confused because the letters did not have a harakat. But the ustadz guided us slowly. Now reading books is not as difficult as it used to be. I also learned the correct way of ablution as it is in the book."

The implementation of Safinatun Najah learning in class V of MI Kholafiyah Syafi'iyah Zainul Hasan Genggong takes place in stages and structured, starting from the reading of the text (qirā'ah), understanding the meaning of vocabulary (tarjamah), to explaining the content (syarḥ al-ma'nā). This learning model is in accordance with the tradition of learning the yellow book in the pesantren environment, which emphasizes a tiered process ranging from the ability to read Arabic texts without harakat to the understanding of applicable fiqh.

The principal's statement emphasizing that book learning is not only limited to fulfilling the curriculum, but also functions as character building, in line with the concept of Values-Based Islamic Education. In this perspective, fiqh learning is not only understood as the transfer of

knowledge, but also the internalization of manners and the practice of religious teachings in daily life.

The vice principal emphasized the importance of practicing reading bare Arabic slowly. This is relevant to Vygotsky's theory of scaffolding, which is the gradual provision of assistance by teachers to help students achieve a higher level of ability. Teachers correct reading directly is a form of pedagogical support that allows students to experience progressive improvement in their abilities.

The teacher explained that the learning process is carried out through joint reading, explanation, and giving examples of real-life cases.¹³ This is in line with the Contextual Teaching and Learning (CTL) approach, where knowledge is associated with a context that is close to students' lives, so that learning becomes more meaningful (meaningful learning).¹⁴ By connecting the law of purification, eating manners, and worship practices with the situations experienced by students on a daily basis, learning is not only theoretical but also applicable.¹⁵

The student's statement that he or she initially had difficulty reading, but later became accustomed to it through the teacher's guidance, shows the success of the habit formation process as described in the theory of behaviorism.¹⁶ Repetition (drill), joint reading, and direct improvement play a role in building the yellow book reading skills gradually until students are able to do it independently.¹⁷

Thus, the implementation of Safinatun Najah learning has been able to integrate pedagogical elements, pesantren traditions, and the formation of religious character. The process carried out not only transfers fiqh knowledge, but also shapes understanding, worship habits, and religious attitudes that are reflected in students' behavior in daily life.

¹³ Mahmud Yunus, Ainur Rofiq Sofa, and Jannatul Firdausiyah, "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Duolingo: Tantangan Dan Motivasi Di Madrasah Aliyah Zainul Hasan 2 Mojolegi Gading Probolinggo," *Indonesian Research Journal on Education* 5, no. 4 (2025).

¹⁴ Wandu Syahrul Mu'min, Ai Rohayani, and Wahyu Ginanjar, "Penerapan Pendekatan Contextual Teaching and Learning Dalam Pembelajaran PAI Dan Implikasinya Terhadap Kemampuan Berpikir Kritis Siswa: The Application of Contextual Teaching and Learning Approach in Islamic Religious Education (PAI) and Its Implications," *Epistemic: Jurnal Ilmiah Pendidikan* 4, no. 1 (2025).

¹⁵ Putri Nabilatus Sholeha and Ainur Rofiq Sofa, "Membedah Gagasan Dalam Teks Panjang Bahasa Arab Melalui Pendekatan Analisis Wacana Yang Mengungkapkan Makna Tersurat Dan Tersirat Di Sekolah MA Zaha," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

¹⁶ Abdul Hafiz and others, "Teori Pendidikan Empirisme Behaviorisme (John Locke) Dalam Perspektif Pendidikan Islam," *Rayah Al-Islam* 8, no. 1 (2024).

¹⁷ Muzdalifah Muzdalifah and Ainur Rofiq Sofa, "Penerapan Strategi Pembelajaran Dalam Pemahaman Makna Harfiah Dan Majazi Di Lembaga SMP Pesantren Zainul Hasan Genggong," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

Learning Outcomes Achieved by Students

The learning of *Safinatun Najah* has a real impact on improving students' understanding of basic fiqh, especially in the chapter of purification (*thahārah*), prayer procedures, and manners of behavior in daily life.¹⁸ This increase in understanding can be seen because teachers not only provide theoretical learning, but also invite students to carry out direct practices such as ablution exercises, prayer practices, eating manners, and manners of behaving in the school environment.

The principal, Ning Nadya, explained the visible change in student behavior:

"Students are now paying more attention to purity before prayer, they are more orderly and know the order of how to perform ablution. Even when in the prayer room, they remind each other that there are friends who are not right. This shows that learning does not stop in the classroom alone, but is internalized in their daily lives."

Masruroh's vice-principal, S.Ag, added:

"In the past, there were some students whose prayers were not correct, for example when standing, ruku', or prostration was not right. But after learning is linked to hands-on practice on a regular basis, the difference is noticeable. Children are now more steady and confident when praying."

The Islamic teacher, S.Ag, also gave an explanation from the point of view of the habituation process:

"We don't just teach theory. Every time we finish studying a chapter, we immediately practice. For example, the ablution chapter, then on that day we also direct it to the place of ablution and practice it. Children understand faster because what they learn is put into practice immediately."

One student corroborated with his experience:

"I have memorized the intention of ablution and prayer because it is often practiced. If I just read it, I might forget it, but if I practice, I'll remember."

The results of learning the book of *Safinatun Najāh* in class V of MI Kholafiyah Syafi'iyah Zainul Hasan Genggong showed a significant increase in the aspects of students' basic fiqh knowledge and practice. Learning does not stop at the cognitive realm, but also touches the affective and psychomotor realms through habituation of manners and worship practices that are carried out in a repetitive and directed manner.

Increased understanding can be seen in the chapter of *thahārah*, prayer procedures, and daily manners. Teachers not only convey material through explanations (lectures), but also apply the *learning by doing approach*, where students directly practice what has been learned. This is in accordance with the theory of *behaviorism* which emphasizes the formation of behavior through *repetition* and *habit formation*. The more often students practice a worship, the stronger their memory and skills will become.

¹⁸ Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran Berbasis VEO Di MAN 2 Probolinggo," *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 4, no. 2 (2025).

The statement of the Principal, Ning Nadya, showed that there was a real change in student behavior in daily life, such as being orderly in ablution and reminding each other when a friend made a mistake. This is in line with the concept of *internalizing values* according to Lickona, who explains that effective character education not only teaches moral knowledge (*moral knowing*), but also forms moral attitudes (*moral feelings*) and moral actions (*moral action*). In other words, the process of learning the book not only provides knowledge, but also forms a sustainable religious habit.

The Vice Principal, Masruroh, S.Ag., emphasized that students' worship skills improved through repeated practice. This is reinforced by hands-on practice in the prayer room, so that students not only learn in the context of the classroom, but also in a real social space. The theory of *constructivism* explains that learning will be more meaningful if students gain direct experience related to daily life. In this context, fiqh learning through *Safinatun Najah* does not stand alone, but is integrated with students' worship routines in the school environment.

The teacher, Islamo, S.Ag, stated that every chapter learned was immediately followed by practice, such as the practice of ablution, prayer, and eating manners. This strategy is in accordance with the *Contextual Teaching and Learning (CTL) approach* which emphasizes the relevance of the material to the real experience of students. When students understand that what they learn has a direct relevance to their worship activities, the process of internalizing values and understanding concepts becomes stronger.

Statements of students who find it easier to memorize and understand when practicing indicate that kinesthetic and visual learning is more effective than just verbal learning. This is in line with Howard Gardner's *theory of Multiple Intelligences*, that each student has a different learning style, and hands-on practice helps accommodate the kinesthetic and interpersonal intelligence that many students have in a pesantren environment.¹⁹

Thus, the learning results of *Safinatun Najah* not only increase students' fiqh knowledge, but also form the awareness of worship, discipline, and the culture of advising each other in kindness. This process reflects the success of holistic religious learning that combines cognitive, affective, and psychomotor aspects in a balanced manner.

Supporting Factors and Learning Barriers

Supporting factors in the implementation of learning the book of *Safinatun Najah* include a school environment with religious nuances, the cultural closeness of students to Islamic boarding school traditions, and teachers who are competent in reading and teaching the yellow book.

¹⁹ Rohmatun Nazilah and M Nasrul Sani, "The Relationship Between Howard Gardner's Multiple Intelligences and Inclusive Learning Strategies," *Lentera Pendidikan: Jurnal Ilmu Pendidikan Dan Keguruan Islam* 1, no. 3 (2025).

However, the main obstacle was found in the difference in bare Arabic reading ability between students.

The vice principal of Masrurroh, S.Ag, stated:

"There are students who have studied at TPQ and Islamic boarding schools since childhood, but there are also those who are new to the yellow book when they enter this school. This difference clearly affects the learning process. However, we provide intensive assistance so that all students can follow the learning well."

The Islamic teacher, S.Ag, explained the strategy to overcome the obstacle:

"I do muroja'ah every meeting. This repetition is important so that their readings are stronger. If there is a slow, I personally accompany them after the class hours are over. The important thing is that children do not feel embarrassed or depressed."

Students also acknowledged the impact of the mentoring:

"If I can't read, the ustadz helps until I can. So I'm not afraid of being wrong anymore."

The implementation of learning the book of *Safīnatu an-Najāh* in class V of MI Kholafiyah Syafi'iyah Zainul Hasan Genggong is influenced by a number of supporting factors that encourage the achievement of learning goals. These supporting factors include a religious school environment, the cultural closeness of students to Islamic boarding school traditions, and teachers' competence in reading and teaching the yellow book. A conducive learning environment is one of the important aspects of the learning process. This is in accordance with Vygotsky's theory of the learning environment which states that the social and cultural environment plays an important role in the formation of students' knowledge and learning character, because interaction with the environment will enrich the cognitive and affective experiences of students. With the background of the school and the culture of the Islamic boarding school, students gain direct exposure to religious practices, so that fiqh learning is not only understood theoretically, but also internalized in daily behavior.

In addition, teacher competence is an important factor in the success of learning the yellow book. Teachers play the role of facilitators as well as models in the reading and understanding of religious texts.²⁰ This is in line with Asmani's opinion that teachers in learning the yellow book are not only in charge of teaching material, but also guide, guide, and set an example in worship practices. The ability of Islamic teachers, S.Ag., to improve students' reading directly and explain the material in easy-to-understand language shows an effective pedagogical role.²¹

²⁰ Jannatul Firdausiyah and Ainur Rofiq Sofa, "Relevansi Al-Qur'an Dan Hadits Dalam Pembentukan Nilai Sosial, Etika Politik, Dan Pengambilan Keputusan Di Era Kontemporer: Kajian Terhadap Pengaruhnya Dalam Kehidupan Sosial, Kebijakan Publik, Demokrasi, Kepemimpinan, Hukum, Ekonomi, Pendidikan, Dan Tekn," *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025).

²¹ Mohammad Nurhamsalim and Ainur Rofiq Sofa, "Implementasi Nilai-Nilai Al-Qur'an Dan Hadits Dalam Kehidupan Sehari-Hari Di SMK Negeri 1 Probolinggo: Studi Tentang Pengembangan Karakter Islami Siswa," *Reflection: Islamic Education Journal* 2, no. 1 (2025).

However, there are obstacles in the learning process, namely differences in the ability to read bare Arabic between students. This variation in ability occurs due to different learning experience backgrounds.²² Some students have received provisions to read the yellow book from TPQ or pesantren, while others have only started when entering MI. This is in accordance with Vygotsky's Zone of Proximal Development (ZPD) theory that each student has a different level of learning readiness, so they need guidance (scaffolding) according to their respective level of development.²³

Teachers' efforts in overcoming these obstacles are carried out through personal assistance and *muroja'ah* (repetition) activities at each meeting. The *muroja'ah* strategy is in line with the principle of behavioristic learning which emphasizes reinforcement through habituation and repetitive practice so that students obtain stable competencies.²⁴ Personal assistance provided by teachers after class hours is also a form of learning differentiation approach, where teachers pay attention to the abilities and needs of each student.²⁵ This helps students who are experiencing difficulties not to feel left behind or inferior.²⁶

The student's recognition that he became braver and not afraid of being wrong after being mentored showed that the teacher's approach not only improved cognitive skills, but also affective aspects such as confidence and motivation to learn.²⁷ Thus, learning runs not only as a process of knowledge transfer, but also as a process of character development and the formation of students' religious attitudes.²⁸

Based on observations made by researchers during learning activities in class V of MI Kholafiyah Syafi'iyah Zainul Hasan Genggong, the learning process of the *book of Safinatun Najah* took place in a relatively conducive and directed atmosphere. Learning begins with the opening and reading of the prayer together, then the teacher directs the students to prepare their respective books.

²² Harifah and Sofa, "Penguatan Tradisi Keislaman Di Ma'had Putri Nurul Hasan MAN 2 Probolinggo: Implementasi Pengajaran Kitab, Amalan Harian, Dan Ritual Kolektif Dalam Pembentukan Karakter Santri."

²³ Hilda Insani, "Strategi Efektif Untuk Meningkatkan Keterampilan Berbahasa Pada Anak Usia Dini Pemalu Melalui Pendekatan Teori Zona Perkembangan Proksimal (ZPD) Vygotsky," *Jurnal Pendidikan Anak Usia Dini* 2, no. 2 (2025).

²⁴ Sholeha and Sofa, "Membedah Gagasan Dalam Teks Panjang Bahasa Arab Melalui Pendekatan Analisis Wacana Yang Mengungkapkan Makna Tersurat Dan Tersirat Di Sekolah MA Zaha."

²⁵ Muzdalifah and Sofa, "Penerapan Strategi Pembelajaran Dalam Pemahaman Makna Harfiah Dan Majazi Di Lembaga SMP Pesantren Zainul Hasan Genggong."

²⁶ Wijaya and Sofa, "Hadits Sebagai Landasan Normatif Dalam Ekonomi Islam Definisi, Urgensi, Dan Aplikasinya."

²⁷ Sofa et al., "Pengembangan Penilaian Pembelajaran Berbasis VEO Di MAN 2 Probolinggo."

²⁸ Ifrohatul Hamidah and Ainur Rofiq Sofa, "Fiqh Al-Lughah Dan Pengaruhnya Terhadap Perkembangan Ilmu Nahwu," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

The teacher first reads the text of the book in a clear and orderly voice, then followed by all the students in unison (*qirā'ah jamā'iyyah*).²⁹

During the reading, the teacher pays special attention to the correct pronunciation of letters and punctuation.³⁰ If there are students who are not correct in reading, the teacher immediately makes corrections and asks the student to repeat it correctly. This approach seems to be effective in building the habit of students reading the yellow book without harakat slowly but consistently.³¹

After the reading activity, the teacher continued with an explanation of the meaning of vocabulary (*tarjamah*).³² The teacher writes down some important fiqh terms on the board, then explains their meanings in Indonesian and occasionally in regional languages to make it easier for students to understand.³³ The explanation of the material is also strengthened by concrete examples in daily life, such as the correct procedure for performing ablution, the attitude when entering the mosque, and the manners of behaving towards parents and teachers.³⁴

The learning is then continued with a deepening of the content (*syarḥ al-ma'nā*), where the teacher describes the meaning of the laws of fiqh in the text and relates them to the practice of worship that students often do.³⁵ At this stage, students begin to discuss, ask questions, and provide responses according to their experiences. Teachers also use the question and answer method to ensure the level of student understanding, as well as measure the extent to which students are able to re-explain the content of the lesson.³⁶

At the end of the lesson, the teacher conducts an evaluation in the form of memorization of certain worship intentions, daily prayers, or re-explanations of the laws of fiqh that have been

²⁹ Suci Ramadani and Ainur Rofiq Sofa, "Kejujuran Dalam Perspektif Pendidikan Islam: Nilai Fundamental, Strategi Implementasi, Dan Dampaknya Terhadap Pembentukan Karakter Santri Di Pesantren," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).

³⁰ Sofiatun Sholeha and Ainur Rofiq Sofa, "Konsep Etika Keutamaan Dalam Tasawuf Abdul Qadir Al-Jailani Dan Pengaruhnya Terhadap Terbentuknya Akhlak Manusia," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).

³¹ Nuril Isabillah and Ainur Rofiq Sofa, "Melatih Kemampuan Bahasa Arab Pada Siswa Dalam Pembuatan Atau Pembacaan Iklan Di Madrasah Ibtidaiyah Tadzibun Nasyiin," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

³² Uswatun Hasanah and Ainur Rofiq Sofa, "Strategi, Implementasi, Dan Peran Pengasuh Dalam Pengembangan Pendidikan Agama Di Pondok Pesantren Zainul Hasan Genggong Probolinggo," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).

³³ Sholehah Muarriyah and Ainur Rofiq Sofa, "Pendekatan Tematik Qur'an Dan Hadits Sebagai Landasan Pembinaan Akhlak Sehari-Hari Di MA Al Husna Dawuhan Krejengan Probolinggo," *Mutiara: Jurnal Penelitian Dan Karya Ilmiah* 2, no. 6 (2024).

³⁴ Sheila Rohmatika Fitria and Ainur Rofiq Sofa, "Strategi Pemaknaan Dalam Memahami Teks Narasi Berbahasa Arab Di SMA Terpadu Darut Tauhid Patemon Krejengan," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

³⁵ Ainur Rofiq Sofa and Irma Erviana, "Program Pengabdian Kemasyarakatan: Optimalisasi Pembelajaran Nahwu Melalui Kitab Al Miftah Di Pesantren Motivator Qur'an Darussalam Klaseman," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 3 (2025).

³⁶ Dewi Putri Nafila and Ainur Rofiq Sofa, "Penerapan Strategi 'Akhhbārīyah' untuk Meningkatkan Kemampuan Bahasa Arab Siswa Kelas V SDN Puspan Maron Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

learned³⁷. Sometimes teachers invite students to go out of class to do direct practice, such as ablution exercises at school ablution places or the practice of prayer movements in the prayer room. This shows that learning does not only focus on theory, but also on habituating and strengthening students' worship skills.³⁸

Overall, teaching and learning activities in the classroom take place with a systematic, interactive, and oriented approach to understanding and practicing fiqh values in students' daily lives.³⁹ Learning takes place in a family atmosphere and full of guidance, so that students feel comfortable in asking questions, trying, and learning gradually.⁴⁰ The above data is reinforced by observation data and documentation in the following Figure 1:



Figure 1. Learning the book of *Safinatun Najāh* in class V
MI Kholafiyah Syafi'iyah Zainul Hasan Genggong

³⁷ Fina Magfirah Zaini and Ainur Rofiq Sofa, "The Integration of Qur'ani and Hadith Values in the Leadership of the Head of Madrasah at Madrasah Ibtidaiyah Bustanul Ulum Banyuanyar Probolinggo," *Pearl: Journal of Research and Scientific Work* 2, no. 6 (2024).

³⁸ Afiatul Mardiyah and Ainur Rofiq Sofa, "Strategi Pengembangan Mufradat Bahasa Arab Dalam Pembelajaran Kontemporer," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

³⁹ Khojijah Salsabela and Ainur Rofiq Sofa, "Kosakata Serapan Dalam Bahasa Arab Pada Buku Al-'Arabiyyah Bayna Yadayk: Kajian Linguistik Kontemporer," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

⁴⁰ Ainur Rofiq Sofa, "Ibtikarat Fi Ta'lum Al-Lugha Al-'Arabiyya Min Khilal Al-Dhaka' Al-Istina'i: Istratijiyat Fa'ala Litahsin Itqan Al-Lugha Al-'Arabiyya Fi Al-Jami'a Al-Islamiyah Zainul Hasan Genggong Probolinggo," *Ukash: Journal of Arabic Studies* 5, no. 4 (2024).

Figure 1 above is a learning activity of the book *of Safinatun Najāh* in class V of MI Kholafiyah Syafi'iyah Zainul Hasan Genggong which is part of the pesantren-based curriculum aimed at introducing the basics of fiqh to students from an early age. This book was chosen because the language is simple, systematic, and contains subject matter relevant to daily life, such as purification (*thahārah*), prayer procedures, and manners in behavior.

The learning process is carried out with a gradual approach, starting from the reading of Arabic texts without harakat (*bare Arabic*), followed by an explanation of the meaning of vocabulary, and ending with the interpretation of the content of the material so that students understand the context of the jurisprudence law studied. The teacher acts as a guide who not only explains the content of the book, but also connects it to real practice in the lives of students.

The learning methods used include lectures, questions and answers, simple discussions, memorization exercises, and *learning by doing* through direct worship practices. This approach not only builds conceptual understanding, but also accustoms students to internalize the values of worship in their daily lives, both at school and at home.

The atmosphere of the school environment with a pesantren style is an important supporting factor. Religious traditions and students' closeness to religious activities provide a space for continuous habituation, so that book learning does not only take place in the classroom, but is also reflected in their daily behavior.

Thus, the learning of the book *of Safinatun Najāh* at MI Kholafiyah Syafi'iyah is not only oriented to the academic aspect, but also a means of forming students' religious character, especially in terms of discipline in worship, awareness of clean living, and manners towards others.

CONCLUSION

The learning of the book *of Safinatun Najāh* in class V of MI Kholafiyah Syafi'iyah Zainul Hasan Genggong is carried out through systematic learning stages, namely reading the text, understanding the meaning of vocabulary, and gradually deepening the content of fiqh. The learning process that teachers apply not only emphasizes conceptual understanding, but also integrates practice and habituation in daily life. This makes fiqh not only studied as knowledge, but also lived as a guideline for behavior.

The results of the study showed that there was an increase in students' ability to read the Arabic book as well as their understanding of basic fiqh, especially in the practice of purification, prayer procedures, and daily manners. This understanding does not stop at the theoretical level, but is reflected in the habits of students who are more orderly in worship and more aware of religious ethics in the school environment. Learning is effective because teachers associate the material with hands-on practice and provide real-life examples that are relevant to students' daily lives.

The religious school environment, the closeness of students' culture to Islamic boarding school traditions, and teachers' competence in teaching the yellow book are supporting factors that strengthen the success of this learning. Meanwhile, obstacles in the form of differences in basic Arabic reading skills between students are overcome through intensive mentoring, repetition of material (*muroja'ah*), and personal coaching which is carried out with patience and without causing pressure on students.

As the next step in development, the learning of *the book of Safinatun Najāh* can be optimized through strengthening the book reading class for students with basic skills that are still developing, as well as the use of more varied and contextual learning media so that students' understanding can be deeper. In addition, the sustainability of the habituation of worship practices and manners that have been running needs to be maintained and expanded in school activities, so that the values of *fiqh* learned continue to be internalized in the character of students. Further research can be directed to examine the impact of learning this yellow book on the formation of students' religious personality and character in the long term.

BIBLIOGRAPHY

- Afandi, Afandi, Faisol Faisol, and Mo'tasim Mo'tasim. "Model Pendidikan Agama Islam Berbasis Kitab Kuning Di Sekolah Formal." *Jurnal Review Pendidikan Dan Pengajaran* 6, no. 2 (2023).
- Debrianti, Inne Audia, Muhammad Nafiu Akbar, and Bagus Cahyanto. "Peran Guru Fiqih Dalam Meningkatkan Pemahaman Praktik Thaharah Pada Siswa Kelas VII MTs Negeri 02 Malang." *Vicratina: Jurnal Ilmiah Keagamaan* 10, no. 3 (2025).
- Fikri, Ahmad Ma'mun, Hanafiah Hanafiah, and Faiz Karim Fatkhullah. "Manajemen Pembelajaran Kitab Kuning Dalam Rangka Membina Karakter Santri Di Pesantren." *Jurnal Educatio FKIP UNMA* 11, no. 1 (2025).
- Firdausiyah, Jannatul, and Ainur Rofiq Sofa. "Relevansi Al-Qur'an Dan Hadits Dalam Pembentukan Nilai Sosial, Etika Politik, Dan Pengambilan Keputusan Di Era Kontemporer: Kajian Terhadap Pengaruhnya Dalam Kehidupan Sosial, Kebijakan Publik, Demokrasi, Kepemimpinan, Hukum, Ekonomi, Pendidikan, Dan Tekn." *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025).
- Fitria, Sheila Rohmatika, and Ainur Rofiq Sofa. "Strategi Pemaknaan Dalam Memahami Teks Narasi Berbahasa Arab Di SMA Terpadu Darut Tauhid Patemon Kerejengan." *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).
- Habibah, Wulidatul, Ainur Rofiq Sofa, Abd Aziz, Imam Bukhori, and Muhammad Hifdil Islam. "Integrasi Nilai-Nilai Al-Qur'an Dan Hadits Dalam Pendidikan Untuk Membangun Tanggung Jawab Konservasi Alam Di Madrasah Ibtidaiyah Ihyaul Islam Pakuniran." *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025).
- Hafiz, Abdul, and others. "Teori Pendidikan Empirisme Behaviorisme (John Locke) Dalam Perspektif Pendidikan Islam." *Rayah Al-Islam* 8, no. 1 (2024).
- Hamidah, Ifrohatul, and Ainur Rofiq Sofa. "Fiqh Al-Lughah Dan Pengaruhnya Terhadap Perkembangan Ilmu Nahwu." *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3,

no. 3 (2025).

- Harifah, Nurul, and Ainur Rofiq Sofa. "Penguatan Tradisi Keislaman Di Ma'had Putri Nurul Hasan MAN 2 Probolinggo: Implementasi Pengajian Kitab, Amalan Harian, Dan Ritual Kolektif Dalam Pembentukan Karakter Santri." *Akhlaq: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (2025).
- Hasanah, Uswatun, and Ainur Rofiq Sofa. "Strategi, Implementasi, Dan Peran Pengasuh Dalam Pengembangan Pendidikan Agama Di Pondok Pesantren Zainul Hasan Genggong Probolinggo." *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).
- Hibatullah, Rifqoh. "Implementasi Nilai-nilai Keislaman Dalam Pembelajaran Fiqih Di MTs Muallimin Univa." *Journal of Sustainable Education* 1, no. 4 (2024).
- Insani, Hilda. "Strategi Efektif Untuk Meningkatkan Keterampilan Berbahasa Pada Anak Usia Dini Pemalu Melalui Pendekatan Teori Zona Perkembangan Proksimal (ZPD) Vygotsky." *Jurnal Pendidikan Anak Usia Dini* 2, no. 2 (2025).
- Isabillah, Nuril, and Ainur Rofiq Sofa. "Melatih Kemampuan Bahasa Arab Pada Siswa Dalam Pembuatan Atau Pembacaan Iklan Di Madrasah Ibtidaiyah Tadzibun Nasyiin." *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).
- Mardiya, Zakiyatul, and Ainur Rofiq Sofa. "Keutamaan Menuntut Ilmu Dalam Perspektif Islam Di Kehidupan Modern: Tantangan, Peluang, Dan Pengaruh Teknologi Dalam Pembentukan Karakter Di Era Digital." *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa* 4, no. 1 (2025).
- Mardiyah, Afiyatul, and Ainur Rofiq Sofa. "Strategi Pengembangan Mufradat Bahasa Arab Dalam Pembelajaran Kontemporer." *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).
- Mu'min, Wandi Syahrul, Ai Rohayani, and Wahyu Ginanjar. "Penerapan Pendekatan Contextual Teaching and Learning Dalam Pembelajaran PAI Dan Implikasinya Terhadap Kemampuan Berpikir Kritis Siswa: The Application of Contextual Teaching and Learning Approach in Islamic Religious Education (PAI) and Its Implications ." *Epistemic: Jurnal Ilmiah Pendidikan* 4, no. 1 (2025).
- Muarriifah, Sholehah, and Ainur Rofiq Sofa. "Pendekatan Tematik Qur'an Dan Hadits Sebagai Landasan Pembinaan Akhlak Sehari-hari Di MA Al Husna Dawuhan Krejengan Probolinggo." *Mutiara: Jurnal Penelitian Dan Karya Ilmiah* 2, no. 6 (2024).
- Muzdalifah, Muzdalifah, and Ainur Rofiq Sofa. "Penerapan Strategi Pembelajaran Dalam Pemahaman Makna Harfiah Dan Majazi Di Lembaga SMP Pesantren Zainul Hasan Genggong." *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).
- Nafila, Dewi Putri, and Ainur Rofiq Sofa. "Penerapan Strategi Akhbārīyah untuk Meningkatkan Kemampuan Bahasa Arab Siswa Kelas V SDN Puspan Maron Probolinggo." *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).
- Nartin, S E, S E Faturrahman, M Ak, H Asep Deni, C Q M MM, Yuniawan Heru Santoso, S SE, et al. *Metode Penelitian Kualitatif*. Cendikia Mulia Mandiri, 2024.
- Nazilah, Rohmatun, and M Nasrul Sani. "The Relationship Between Howard Gardner's Multiple Intelligences and Inclusive Learning Strategies." *Lentera Pendidikan: Jurnal Ilmu Pendidikan Dan Keguruan Islam* 1, no. 3 (2025).
- Nurhamsalim, Mohammad, and Ainur Rofiq Sofa. "Implementasi Nilai-nilai Al-Qur'an Dan Hadits Dalam Kehidupan Sehari-hari Di SMK Negeri 1 Probolinggo: Studi Tentang Pengembangan Karakter Islami Siswa." *Reflection: Islamic Education Journal* 2, no. 1

(2025).

- Parawansah, Siti Hanifah, and Ainur Rofiq Sofa. "Pendekatan Komprehensif Berbasis Al-Qur'an Dan Hadits Dalam Pengembangan Pendidikan Islam: Integrasi Nilai, Metode, Evaluasi, Sosio-Kultural, Dan Kompetensi Pendidik." *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 1 (2025).
- Ramadani, Suci, and Ainur Rofiq Sofa. "Kejujuran Dalam Perspektif Pendidikan Islam: Nilai Fundamental, Strategi Implementasi, Dan Dampaknya Terhadap Pembentukan Karakter Santri Di Pesantren." *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).
- Salsabela, Khojijah, and Ainur Rofiq Sofa. "Kosakata Serapan Dalam Bahasa Arab Pada Buku Al-'Arabiyyah Bayna Yadayk: Kajian Linguistik Kontemporer." *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).
- Sholeha, Putri Nabilatus, and Ainur Rofiq Sofa. "Membedah Gagasan Dalam Teks Panjang Bahasa Arab Melalui Pendekatan Analisis Wacana Yang Mengungkapkan Makna Tersurat Dan Tersirat Di Sekolah MA Zaha." *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).
- Sholeha, Sofiatius, and Ainur Rofiq Sofa. "Konsep Etika Keutamaan Dalam Tasawuf Abdul Qadir Al-Jailani Dan Pengaruhnya Terhadap Terbentuknya Akhlak Manusia." *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).
- Sofa, Ainur Rofiq. "Ibtikarat Fi Ta'lum Al-Lugha Al-'Arabiyya Min Khilal Al-Dhaka'Al-Istina'i: Istratijiyyat Fa'ala Litahsin Itqan Al-Lugha Al-'Arabiyya Fi Al-Jami'a Al-Islamiyah Zainul Hasan Genggong Probolinggo." *Ukazh: Journal of Arabic Studies* 5, no. 4 (2024).
- Sofa, Ainur Rofiq, and Irma Erviana. "Program Pengabdian Kemasyarakatan: Optimalisasi Pembelajaran Nahwu Melalui Kitab Al Miftah Di Pesantren Motivator Qur'an Darussalam Klaseman." *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 3 (2025).
- Sofa, Ainur Rofiq, Nurul Harifah, Nurul Khofifah, Wulidatul Habibah, Umi Nisa'il Karimah, and others. "Pengembangan Penilaian Pembelajaran Berbasis VEO Di MAN 2 Probolinggo." *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 4, no. 2 (2025).
- Sofa, Ainur Rofiq, H Mundir, and H Ubaidillah. "Learning Islamic Religious Education Based on Spiritual and Emotional Intelligence to Build the Morals of Zainul Hasan Genggong Islamic University Students." *International Journal of Educational Narratives* 2, no. 1 (2024).
- Sukandarman, Sukandarman, and Ainur Rofiq Sofa. "Harmoni Dalam Keberagaman: Toleransi Dan Kerukunan Antar Umat Beragama Berdasarkan Al-Qur'an Dan Hadits." *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 2, no. 4 (2024).
- Wijaya, M Yusuf Kusuma, and Ainur Rofiq Sofa. "Hadits Sebagai Landasan Normatif Dalam Ekonomi Islam Definisi, Urgensi, Dan Aplikasinya." *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).
- Yunus, Mahmud, Ainur Rofiq Sofa, and Jannatul Firdausiyah. "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Duolingo: Tantangan Dan Motivasi Di Madrasah Aliyah Zainul Hasan 2 Mojolegi Gading Probolinggo." *Indonesian Research Journal on Education* 5, no. 4 (2025).
- Zaini, Fina Magfirah, and Ainur Rofiq Sofa. "Integrasi Nilai Qur'ani Dan Hadits Dalam Kepemimpinan Kepala Madrasah Di Madrasah Ibtidaiyah Bustanul Ulum Banyuanyar Probolinggo." *Mutiara: Jurnal Penelitian Dan Karya Ilmiah* 2, no. 6 (2024).