GEMEINSCHAFT
Journal of Social and Community Engagement

Vol. 3, No. 2, 2025
pp. 68-86
3024-9252 (Online) | 3024-9260 (Print)

Revitalizing Classical Islamic Text Learning: A Nubdatul Bayan-Based Discussion Model for Improving Fathul Qarib Comprehension

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Abstract : *This study aims to examine the implementation of a Nubdatul Bayan-Based Discussion Model as an approach to strengthening students' comprehension of the classical Islamic text Fathul Qarib. The program was developed to address the challenges of classical Islamic text learning by integrating linguistic mastery (nahwu-sharaf), textual interpretation (murād), and collaborative learning practices. This study employed an Asset-Based Community Development (ABCD) approach consisting of Discovery, Dream, Design, Define, and Destiny stages. Data were collected through observation, semi-structured interviews, participatory discussions, and documentation involving students as primary informants and learning facilitators as supporting informants. Data were analyzed descriptively through data reduction, data presentation, and conclusion drawing, with validity ensured through source and technique triangulation. The findings reveal that the Nubdatul Bayan-Based Discussion Model contributes to the transformation of Fathul Qarib learning by optimizing existing educational assets, integrating linguistic competence with substantive fiqh understanding, and fostering a more active, participatory, communicative, and collaborative learning culture. The implication is that classical Islamic text learning can be strengthened through an asset-based and discussion-oriented approach that combines traditional scholarly methods with interactive learning strategies, enabling students to move beyond reading proficiency toward deeper conceptual and contextual comprehension.*

Keywords : *Classical Islamic Text Learning; Fathul Qarib; Nubdatul Bayan.*

Article History :	*Received*	*Revised*	*Accepted*
	October 2025	November 2025	December 2025

How to Cite (APA Style) : Hidayat, Panecekak. (2025). Revitalizing Classical Islamic Text Learning: A Nubdatul Bayan-Based Discussion Model for Improving Fathul Qarib Comprehension. *Gemeinschaft: Journal of Social and Community Engagement, 3*(2), 68-86.

DOI : https://doi.org/10.71392/gjsce.v3i2.137

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INTRODUCTION

Learning yellow books is one of the main foundations of Islamic boarding school education in forming the scientific competence and tafaqquh fi al-din abilities of students (Salam et al., 2025). Ideally, mastery of the yellow book is not only characterized by the ability to read Arabic texts without vowels, but also the ability to understand the author's intent, explain the content, analyze arguments, and connect the text to issues of Islamic jurisprudence. Mastery of grammar and grammar, as tools, should be instrumental in entering the structure of the text's meaning, not stopping at accurate reading and pronunciation. However, learning the yellow book in Islamic boarding schools still faces a gap between linguistic competence and comprehension competence (Mustofa & Puspitasari, 2025). Students may have the ability to determine sentence structure, read, and translate texts literally, but they are not necessarily able to explain murād, elaborate legal arguments, or construct understanding independently. This condition indicates that mastery of the science of tools does not automatically produce a substantive understanding of the book. Learning that is too oriented towards reproducing readings can also limit students' space to ask questions, argue, and test their understanding through academic interaction. Thus, a crucial issue in learning yellow books lies in the need to integrate mastery of the science of tools with participatory learning so that reading competence develops into the ability to understand, analyze, and discuss the contents of the book comprehensively (Muhlis, 2026).

This gap was found in the learning of the Fathul Qarib book by students at I'dadiyah Pra Ma'had Aly Nurul Jadid. I'dadiyah students actually already have a strong academic background, having previously received Nubdatul Bayan lessons as a foundation for mastering grammar and morphology (Ulum & Nuriyah, 2023). They are also in an Islamic boarding school environment that has a tradition of panel discussions, mentoring of musyrif and muharrir, the availability of books and learning facilities, and a culture of deliberation that supports collaborative learning processes. Initial conditions indicate that some students have been able to read the text of Fathul Qarib and provide meaning based on linguistic rules, but some still have difficulty explaining the content of the discussion, understanding the author's murād, explaining fiqh arguments, and connecting linguistic rules with the substance of the material. The panel discussions that have taken place have not yet fully resulted in equitable academic participation because the level of student involvement still varies. On the other hand, the presence of students who master Nubdatul Bayan, musyrif, muharrir, moderators, qāri', curriculum, facilities, and a culture of deliberation are potential internal assets to be optimized. Therefore, the problem faced is not merely a lack of learning resources, but how to optimize existing academic assets to bridge reading skills with the ability to understand Fathul Qarib.

A number of previous studies show that Fathul Qarib learning, discussion methods, Nubdatul Bayan, and asset-based empowerment have been developed in various contexts,

but tend to be studied separately.(Nuraini, 2024)Research on Nubdatul Bayan focuses more on strengthening grammar and the ability to read Islamic texts, while research on Fathul Qarib through discussion emphasizes increasing engagement, understanding of Islamic jurisprudence, and reading ability. Rosi, Mufarrohah, and Hartono found that Nubdatul Bayan contributes to the development of students' interest and ability to read Islamic texts (Rosi et al., 2025). Research by Yanti, Rochman, and Basid shows that the use of discussion methods in Fathul Qarib learning is related to the development of maharah al-qira'ah (Yanti et al., 2023). Meanwhile, Jannah and Hakim, through problem-based learning based on Fathul Qarib, demonstrated the development of fiqh skills, learning independence, discussion ethics, and self-confidence (Jannah & Hakim, 2025). ABCD-based research in Islamic boarding schools also shows that optimizing community assets can strengthen the capacity and sustainability of educational programs (Astuti, 2025). Nevertheless, there is still room for research that specifically integrates Nubdatul Bayan as a tool of knowledge, discussion as a learning process for Fathul Qarib, and optimization of Islamic boarding school academic assets as a basis for empowerment within a single, integrated program framework.

The novelty of this paper lies in the integration of three main dimensions: optimization of Islamic boarding school academic assets, implementation of the Nubdatul Bayan-Based Discussion Program, and transformation of students' competencies and collaborative learning culture. Different from studies that position Nubdatul Bayan primarily as a method to improve reading skills, this paper positions mastery of Nubdatul Bayan as an intellectual asset used to enter a substantive understanding of Fathul Qarib. The discussion program is also positioned not only as a learning technique, but as a space for actualizing the assets owned by the Islamic boarding school community. These assets include the students' abilities in nahwu-sharaf, the competence of ustaz, musyrif and muharrir, the role of moderators and qāri', the panel discussion system, curriculum, learning facilities, the tradition of deliberation, and the academic culture of the Islamic boarding school. All of these assets are connected through an Asset-Based Community Development (ABCD) approach so that students are positioned as active subjects in the learning development process. Strengthening understanding thus does not rely on external intervention, but on the mobilization and development of the strengths that the community already possesses. This novelty offers the perspective that increasing understanding of yellow books can be built through synergy between tool science, discursive learning, and empowerment of internal Islamic boarding school assets to produce more participatory and sustainable academic changes.

Based on these gaps and contexts, this paper aims to answer the following questions: how can the optimization of Islamic boarding school academic assets become a foundation for strengthening the understanding of Fathul Qarib? How does the Nubdatul Bayan-Based Discussion Program integrate the science of tools with the understanding of Fathul Qarib? And how does the program transform the competence and collaborative learning culture of

students of I'dadiyah Pra Ma'had Aly Nurul Jadid? These questions are important because improving the understanding of the book is not enough to be done by adding materials, but requires a mechanism that is able to connect linguistic competence, academic interaction, and the internal strength of the community. Pra Ma'had Aly already has assets in the form of mastery of Nubdatul Bayan, discussion traditions, the roles of musyrif and muharrir, an academic environment, and learning resources that enable the strengthening process to be carried out from within the community. This paper argues that optimizing academic assets through the Nubdatul Bayan-Based Discussion Program can transform the mastery of science of tools from mere reading competence to an instrument for understanding Fathul Qarib. When students are given space to read, explain, ask questions, express isykāl, provide responses, and develop arguments together, this process not only strengthens understanding of the book, but also encourages self-confidence, academic participation, learning independence, and the formation of a sustainable collaborative learning culture.

METHOD

This study uses an Asset-Based Community Development (ABCD) design with a qualitative descriptive approach (Ali et al., 2022). ABCD is used because the research is oriented towards developing the potential and assets that the community already has as a basis for strengthening the understanding of the Fathul Qarib Book. The implementation of ABCD is carried out through five stages, namely Discovery, Dream, Design, Define, and Destiny. The Discovery stage is carried out to identify academic assets and potential owned by the community; Dream to formulate the expected learning conditions; Design to design a Nubdatul Bayan-Based Discussion Program; Define to determine the form of activities, division of roles, and mentoring mechanisms; while Destiny is directed at the implementation, evaluation, and sustainability of the program. These five stages are used to optimize the internal assets of the Islamic boarding school in building an active, participatory, and sustainable book learning process.

The research was conducted at Pra Ma'had Aly Nurul Jadid, Paiton, Probolinggo, East Java, specifically at the I'dadiyah level. This location was chosen because it has characteristics relevant to the research focus. I'dadiyah students have received reinforcement of their knowledge of tools through the Nubdatul Bayan Program and studied the Book of Fathul Qarib as one of the learning materials. In addition, the institution has a panel discussion culture involving moderators, qāri', muharrir, and discussion participants. Although some students have had quite good reading skills, they still found difficulties in understanding the author's murād, explaining fiqh arguments, and connecting the rules of nahwu-sharaf with the substance of the Fathul Qarib material. These conditions

make Pra Ma'had Aly Nurul Jadid relevant as a research location to examine the optimization of academic assets through the Nubdatul Bayan-Based Discussion Program.

The main source of information for this research is the students of I'dadiyah Pra Ma'had Aly Nurul Jadid as subjects directly involved in the Nubdatul Bayan-Based Discussion Program. Supporting information was obtained from ustaz, musyrif, muharrir, moderators, and qāri' who have involvement in the learning process and mentoring students. The information sources are also supplemented by relevant documents, such as the Book of Fathul Qarib, Nubdatul Bayan, curriculum, learning schedule, activity notes, and program documentation. The selection of these information sources was done purposively based on their involvement and knowledge of the learning process and program implementation.

The data collection process was carried out through observation, semi-structured interviews, participatory discussions, and documentation.(Rivaldi et al., 2023)Observations were used to identify initial learning conditions, discussion activities, the application of the Nubdatul Bayan principles, and student involvement. Semi-structured interviews were conducted to explore experiences, obstacles, and perceived changes during program implementation. Participatory discussions were used primarily in the asset mapping process, formulation of expectations, program development, and evaluation with the community. Meanwhile, documentation was used to obtain supporting data regarding learning activities and the implementation of the Nubdatul Bayan-Based Discussion Program. All of these techniques were aimed at obtaining information regarding initial conditions, academic asset mapping, the program implementation process, and its impact on students' competencies and collaborative learning culture.

Data were analyzed using qualitative descriptive analysis through three stages: data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting and grouping data based on the research focus, particularly related to the optimization of academic assets, the implementation of the Nubdatul Bayan-Based Discussion Program, and the transformation of students' learning competencies and culture. The reduced data were then presented descriptively and thematically to identify patterns of relationships between assets, program processes, and resulting changes. The final stage was carried out by drawing conclusions based on the patterns and meanings discovered during the research. Data validity was strengthened through source triangulation and technical triangulation, by comparing information between sources and matching the results of observations, interviews, participatory discussions, and documentation.

RESULT AND DISCUSSION

1. **Optimizing Islamic Boarding School Academic Assets as a Foundation for Strengthening Understanding of the Book of Fathul Qarib**

Optimizing Islamic boarding school academic assets in this study is interpreted as the process of identifying, connecting, and utilizing various internal potentials that are available at Pra Ma'had Aly Nurul Jadid as a foundation for strengthening the understanding of the Book of Fathul Qarib. These assets are not limited to the individual abilities of students, but include human resources, institutional systems, learning facilities, academic culture, and knowledge that develops within the Islamic boarding school environment. I'dadiyah students have basic capital in the form of mastery of nahwu and sharaf through the Nubdatul Bayan Program which can be used to read and analyze the structure of the Fathul Qarib text. This potential is supported by the presence of ustaz and musyrif as academic mentors, muharrir as formulators of discussion results, moderators as forum managers, and qāri' who read, provide meaning, and explain the book material. In addition, the panel discussion system, the availability of books, study rooms, libraries, and the tradition of deliberation are important parts of the learning assets. Thus, optimizing academic assets shows that strengthening the understanding of Fathul Qarib does not have to start by creating a new learning system, but can be done by integrating and maximizing the potential that Islamic boarding schools already have.

The interview results revealed three mutually reinforcing perspectives on the function of academic assets in Fathul Qarib learning. First, the Pra Ma'had Aly administrators viewed the Nubdatul Bayan-Based Discussion Program as being able to strengthen the academic culture that had developed within the Islamic boarding school. Second, the ustaz and musyrif explained that the students experienced developments in their courage to express their opinions, explain the content of Fathul Qarib, and apply the rules of nahwu and sharaf when reading and analyzing texts. They also observed that the students began to build understanding through dialogue and collaboration, thus decreasing their dependence on the ustaz's explanations. Third, the students expressed that learning through discussion made it easier for them to understand the content of Fathul Qarib because it provided opportunities to ask questions, receive explanations from friends or mentors, and clarify material that was not yet understood. The students also felt that Nubdatul Bayan helped connect the structure of the Arabic language with the content of the book more systematically. The researchers interpreted these three pieces of information as indicating that academic assets work in a complementary manner: the students' competencies serve as basic capital, mentors serve as academic reinforcement, and discussions serve as a space for actualizing these assets in the learning process.

Table 1. Optimization of Islamic Boarding School Academic Assets

No.	Academic Assets	Empirical Evidence in the Field	Function in Strengthening Fathul Qarib

1	Mastery of Nubdatul Bayan	Students have basic grammar and sharaf from learning Nubdatul Bayan	Become the basis for reading, giving meaning, and analyzing text structure.
2	Ustaz and polytheists	Involved in mentoring, strengthening material, and clarifying discussions	Ensure accuracy of understanding and provide academic reinforcement
4	Qari'	Reading Fathul Qarib, giving meaning and explaining the material	Connecting reading skills with understanding the contents of the book
5	Muharrir	Provide clarification and formulate discussion results	Clarify and strengthen the discussion conclusions
6	Panel discussion system	Discussion has become part of the students' learning activities	To become a space for actualizing the academic abilities of students
7	Learning tools	Books, study rooms, libraries and supporting facilities are available.	Supporting the continuity of the learning process
8	Culture of deliberation	Students are accustomed to asking, responding, and discussing material together.	Strengthening participatory and collaborative learning

Observations show that the optimization of academic assets occurs through active interactions between students, moderators, qāri', muharrir, musyrif, and available learning resources. In the initial stage, most students were able to read Fathul Qarib based on the rules of nahwu and sharaf obtained through Nubdatul Bayan, but the ability to explain the contents of the book, understand the author's murād, and connect language structures with fiqh discussions had not developed evenly. During the activity, students were seen to be increasingly active in reading, asking questions, conveying isykāl, and providing responses to the material. The moderator managed the forum in a more structured manner, the qāri' read and explained the material, while the muharrir provided clarification and formulated the results of the discussion. These activities made learning no longer only oriented towards providing meaning to the text, but developed towards analyzing the content of fiqh by using Nubdatul Bayan as a linguistic basis. Researchers interpret this condition as meaning that the strength of learning does not rely on one particular asset, but rather on the connection between the competencies of

students, the role of mentors, the division of academic roles, discussion traditions, and Islamic boarding school learning resources.

Based on the overall data, optimizing academic assets can be restated as the process of transforming previously isolated potential into a mutually supportive learning force. Mastery of Nubdatul Bayan provides students with a linguistic foundation, but this foundation becomes even more functional when used to analyze the Fathul Qarib text in discussion forums. Similarly, the presence of ustaz, musyrif, muharrir, moderator, and qāri' not only demonstrates the completeness of human resources but also forms a division of academic functions that allows for collaborative understanding. Learning tools and a panel discussion system provide space for these assets to be used concretely in learning activities. The research data thus demonstrates that the issue of strengthening understanding of the book is not solely related to the addition of new materials or methods, but also the institution's ability to activate its existing resources. When individual, intellectual, human, institutional, and social assets are connected in the learning process, students have the opportunity to move from reading skills to explaining, clarifying, and analyzing the contents of the book. Optimizing assets thus becomes the foundation that allows learning Fathul Qarib to develop in a more participatory manner.

The pattern emerging from the research data shows a sequential relationship between academic assets, asset activation, learning interactions, and strengthening of understanding of the book. In the first stage, the Islamic boarding school has capital in the form of mastery of Nubdatul Bayan, the competence of ustaz and musyrif, the presence of muharrir, moderator and qāri', a panel discussion system, and facilities and culture of deliberation. In the second stage, these assets are activated through the division of roles and discussion activities that provide space for students to use their language skills directly. The next stage shows the emergence of academic interactions in the form of reading, explaining, asking questions, delivering isykāl, providing responses, clarifying, and formulating the results of the discussion. These interactions then direct learning from an orientation to reading and providing meaning to an understanding of murād, text structure, and the content of the fiqh of Fathul Qarib. This pattern shows that the more integrated the utilization of the internal assets of the Islamic boarding school, the more open space is for students to build understanding actively and collaboratively. Thus, the main findings of this sub-theme show a pattern of internal potential for asset optimization, academic interaction, strengthening understanding that places Islamic boarding school academic assets as an important foundation in the development of Fathul Qarib learning.

2. Nubdatul Bayan-Based Discussion Program as a Strategy for Integrating the Science of Tools and Understanding the Book of Fathul Qarib

The Nubdatul Bayan-Based Discussion Program in this study is interpreted as a learning strategy that integrates mastery of the science of tools, especially nahwu and sharaf, with the ability to understand the contents of the Fathul Qarib Book. Operationally, the program is implemented through panel discussions that place I'dadiyah students as active subjects of learning with a division of roles as moderator, qāri', discussion participants, and accompanied by muharrir and musyrif. The qāri' reads the Fathul Qarib text, provides meaning, then explains the structure of nahwu and sharaf based on the rules of Nubdatul Bayan as a basis for understanding the material content. The moderator directs the discussion process and opens a question and answer space, while participants ask questions, convey isykāl, provide responses, and test the explanations given. When difficulties or differences in understanding arise, the muharrir and musyrif provide clarification and reinforcement to the results of the discussion. This pattern makes Nubdatul Bayan not only used to determine the position and meaning of lafaz, but also functions as an instrument to explain the author's murād and understand the contents of fiqh. Thus, the discussion program becomes an integrative space that connects linguistic competence with the ability to understand Fathul Qarib in a more systematic and contextual manner.

The interview results revealed three mutually reinforcing perspectives on the integration of the science of tools and the understanding of Fathul Qarib. First, the Pra Ma'had Aly administrators assessed that the discussion program made a positive contribution to strengthening academic culture because learning became more participatory. Second, the ustaz and musyrif observed that the students were increasingly able to apply the rules of nahwu and sharaf when reading and analyzing texts, while also showing progress in explaining the content of Fathul Qarib and expressing opinions. Academic interactions also became more lively because understanding did not depend entirely on the ustaz's explanations, but rather was built through dialogue and collaboration among students. Third, the students stated that the discussions made it easier for them to understand the content of Fathul Qarib because they provided opportunities to ask questions, receive explanations from friends or mentors, and clarify any unclear sections. The use of Nubdatul Bayan also helped them see the relationship between Arabic language structure and the contents of the book more systematically. The researchers interpreted these three perspectives as meaning that the program's primary function lies in its ability to transform the science of tools from technical linguistic knowledge into an analytical tool for building a substantive understanding of fiqh texts.

Table 2. Integration of the Science of Tools and Understanding of the Book of Fathul Qarib

Stage	Student Activities	Implementation of Nubdatul Bayan	Indications of Fathul Qarib's Understanding
Reading	Qāri' reads the text of Fathul Qarib	Applying the rules of grammar and grammar	Reading according to language structure
Meaning	Qāri' gives the meaning of the text	Determining the meaning based on the position of the pronunciation	Students understand textual meaning
Explanation	Qāri' explains the material	Connecting language structure with meaning	Understanding develops towards the content of the discussion
Question and answer	Students ask questions and isykāl	Language rules are used to test meaning	Any parts that are not understood can be clarified.
Argumentation	Students provide responses and opinions	The science of tools is the basis of explanation	Students begin to build arguments against the contents of the book
Clarification	Muharrir and Musyrif correct and strengthen	The accuracy of the language analysis is re-examined	Understanding of murād and the content of fiqh is increasingly focused
Conclusion	The results of the discussion are formulated together	The results of the language and content analysis are combined	A more systematic understanding is formed

Observations show that the integration of the science of tools with understanding the book occurred clearly during the discussion activities. In the initial stage, most students were able to read Fathul Qarib according to the rules of grammar and sharaf, but their ability to explain the contents of the book, decipher the author's murād, and

connect the language structure with the content of fiqh was not evenly distributed. During the program implementation, the qāri' not only read and provide the meaning of the text, but began to explain the structure of nahwu-sharaf as the basis for determining the meaning and understanding of the material. Participants appeared increasingly active in asking questions, conveying isykāl, providing responses, and discussing fiqh arguments. The moderator was able to maintain the flow of the discussion, while the muharrir and musyrif provided clarification when difficulties or differences in understanding were encountered. Activity notes also showed that the discussion no longer stopped at the meaning of lafaz, but developed into an explanation of murād and analysis of the content of fiqh. The researcher interpreted the findings that the discussion functions as an application bridge that allows students to test and use their mastery of Nubdatul Bayan directly in understanding Fathul Qarib, so that the knowledge of the tools and substance of the book are not studied separately.

Based on the overall data, the Nubdatul Bayan-Based Discussion Program can be re-understood as a learning process that connects three main activities: reading text structure, constructing meaning, and understanding the substance of fiqh. The mastery of nahwu and sharaf, which previously served as the students' provision in reading the book, acquired a broader function when used in discussion forums to explain the reasons for giving meaning, the position of words, the relationships between sentences, and murād contained in Fathul Qarib. The resulting understanding was then developed through questions, isykāl, responses, arguments, and joint clarification. Thus, understanding was not formed through the activity of receiving a one-way explanation, but through the process of examining the relationship between linguistic rules and the substance of fiqh. The data showed that Nubdatul Bayan's position in the program was not as a stand-alone material, but rather as an analytical instrument used by students when confronted directly with the text of Fathul Qarib. This integration moved learning from the technical ability to read to the ability to explain and analyze the contents of the book. Therefore, the discussion program becomes a mechanism that brings together the competency of tool science with the competency of understanding books in a series of academic activities.

The pattern formed from the data shows a gradual relationship between mastery of the science of tools, application of rules, academic dialogue, clarification of understanding, and substantive understanding of the book. The process begins with the student's capital in the form of mastery of nahwu and sharaf through Nubdatul Bayan. This capital is then applied by the qāri' when reading, giving meaning to, and explaining the structure of the Fathul Qarib text. These explanations do not stop as individual results because they are brought into the discussion forum to be tested through questions, isykāl,

responses, and arguments from participants. When ambiguities or differences in understanding are found, the muharrir and musyrif provide clarification so that the results of the discussion are academically strengthened. This series then produces a more systematic understanding of murād and the content of fiqh. This pattern of findings can be formulated as science of tools, text analysis, academic dialogue, clarification of substantive understanding. This pattern shows that the effectiveness of integration is not only determined by mastery of Nubdatul Bayan, but by the availability of academic space that allows this knowledge to be applied, questioned, tested, and clarified. Thus, the Nubdatul Bayan-Based Discussion Program functions as a pedagogical bridge between linguistic abilities and the ability to understand the substance of the Book of Fathul Qarib.

3. Transforming Students' Competence and Collaborative Learning Culture through a Nubdatul Bayan-Based Discussion Program

The transformation of competency and collaborative learning culture in this study is interpreted as a change in the academic abilities and learning interaction patterns of students after participating in the Nubdatul Bayan-Based Discussion Program. The transformation of competency is seen in the development of students from being more dominant in the ability to read and provide meaning to texts to the ability to understand murād, explain the content of fiqh, connect the rules of nahwu-sharaf with the substance of Fathul Qarib, and convey arguments systematically. Meanwhile, the transformation of the collaborative learning culture is demonstrated through a change in learning patterns from dependence on the explanations of the ustaz to the active involvement of students in building a shared understanding. In practice, students take turns playing the role of moderator, qāri', and discussion participant, while the muharrir and musyrif provide clarification and reinforcement when needed. The forum provides space for students to read, ask questions, convey isykāl, provide responses, and discuss differences in understanding. Thus, transformation in the context of this study refers not only to the improvement of individual abilities in understanding the book, but also changes in learning methods towards a more active, communicative, participatory, and collaborative pattern through academic interactions between students and their mentors.

The interview results revealed three perspectives regarding changes in the students' competencies and learning culture. First, the Pra Ma'had Aly administrators assessed that the Nubdatul Bayan-Based Discussion Program had made a positive contribution to strengthening the academic culture that had developed within the Islamic boarding school. Second, the ustaz and musyrif observed an increase in the students' courage in expressing their opinions, their ability to explain the contents of Fathul Qarib, and their

accuracy in applying the rules of grammar and grammar in reading and analyzing texts. They also observed that academic interactions became more lively because the students began to build understanding through dialogue and collaboration with their peers, rather than solely relying on the ustaz's explanations. Third, the students stated that discussion activities made it easier for them to understand the contents of the book because they could ask questions, receive explanations from friends or mentors, and clarify material that they did not understand. The students also felt increased confidence in reading and explaining the book. The researchers interpreted these three perspectives as meaning that transformation occurred in two concurrent dimensions: an increase in individual academic competency and a change in learning relationships to become more collaborative. The development of competency was thus strengthened by a learning environment that provided space for mutual questioning, explanation, correction, and building shared understanding.

Observations revealed significant changes in the students' learning activities during the Nubdatul Bayan-Based Discussion Program. In the initial stages, their ability to explain the contents of the book, decipher the author's murād, and connect language structure with the content of fiqh was still uneven. As the activity progressed, students became more active in reading the book, asking questions, delivering isykāl, providing responses, and engaging in discussions of fiqh arguments. Students who acted as moderators were able to direct the forum in a more structured manner, while the qāri' showed progress in reading and explaining the contents of the book. The muharrir also actively provided clarification and formulated the discussion results so that they could be understood together. The learning atmosphere became more communicative due to the exchange of understanding between students and their facilitators during the discussion. Documentation of the activities also showed an increase in the intensity of students' involvement as moderators, qāri', and active participants. Researchers interpreted this condition as meaning that competency changes do not occur individually and separately, but rather develop through socio-academic interactions. Discussion forums became a practice space that allowed students to learn from their peers, test their understanding, receive clarification, and improve their arguments, thus forming a more collaborative learning pattern.

Based on the overall data, the transformation of competency and collaborative learning culture can be reiterated as a simultaneous change between what students are able to do and how they construct understanding. In terms of competency, changes are seen when abilities that were previously focused on reading and providing meaning develop into the ability to explain, analyze, understand murād, and put forward arguments regarding the content of Fathul Qarib. In terms of learning culture, changes

are seen in the increasing openness of students' participation in asking questions, answering questions, conveying isykāl, providing responses, and conducting collaborative clarifications. Students are no longer merely positioned as recipients of explanations, but participate as learning resources for their peers through role-sharing and group interactions. This demonstrates that increasing competency and establishing a collaborative culture are not two independent outcomes. They are mutually reinforcing because students' abilities develop through interaction, while the quality of academic interactions improves as students' abilities develop. Thus, the transformation found represents a shift from learning that tends to depend on mentors to participatory learning that gives students greater academic responsibility.

The pattern formed from the data shows the relationship between active participation, collaborative interaction, competency strengthening, self-confidence, and the formation of a learning culture. The discussion program provides initial space for students to carry out academic roles as moderators, reciter, and active participants. This division of roles encourages interactions in the form of reading, asking questions, answering, delivering isykāl, providing arguments, and providing clarification. The repeated interactions then become a practice space for students to use the principles of Nubdatul Bayan, explain murād, and analyze the content of the fiqh of Fathul Qarib. The development of these abilities is followed by an increase in courage and confidence to participate in the forum, which in turn strengthens the intensity of academic cooperation and communication among students. The pattern of findings can be formulated as participation, collaborative interaction, competency strengthening, self-confidence, and a collaborative learning culture. These data indicate that transformation does not occur instantly, but through an ongoing cycle of academic engagement. The more actively students take on roles and interact, the more opportunities are opened for competency development; this competency development then encourages more independent involvement and forms a collaborative learning culture within the I'dadiyah environment.

Discussion

The research findings show that optimizing the academic assets of Islamic boarding schools is an important foundation in strengthening the understanding of the Book of Fathul Qarib among students of I'dadiyah Pra Ma'had Aly Nurul Jadid. These assets include mastery of Nubdatul Bayan, the competence of ustaz and musyrif, the presence of moderators, qāri' and muharrir, the tradition of panel discussions, learning facilities, and the culture of deliberation that has developed in the Islamic boarding school environment. This finding is in line with the research of Taufiq et al. which shows that the Asset-Based

Community Development (ABCD) approach can strengthen the capacity of Islamic boarding schools by developing the potential that the community already has (Taufiq et al., 2024). Similarly, research by Ikhwan et al. shows that human resources and the internal culture of Islamic boarding schools are important assets in asset-based educational transformation (Ikhwan et al., 2022). However, this research differs in that assets are not directed at general institutional strengthening, but rather are specifically mobilized to strengthen the understanding of inherited texts. The implication of this finding is that developing text learning does not always require the creation of new resources but can begin by activating existing internal potential. This occurs because academic assets that previously functioned partially acquire a more productive function when connected within a single learning ecosystem. Thus, the primary function of ABCD in this context is not simply to discover assets, but rather to transform latent assets into academic capacities that work collectively.

The second finding shows that the Nubdatul Bayan Based Discussion Program functions as a bridge between mastery of tool knowledge and substantive understanding of the Book of Fathul Qarib. Santri not only use nahwu and sharaf to determine the position of lafaz and provide meaning, but use them to explain murād, test meaning, and understand the content of fiqh through questions, iskāl, argumentation, and clarification. These findings are in accordance with research by Silvia, Ainol, and Solihin which shows that Nubdzatul Bayan is effective in accelerating the ability to read the yellow book through strengthening nahwu and sharaf (Silvia et al., 2025). However, there is a crucial difference: previous research has emphasized reading skills, while the findings of this study expand the function of Nubdatul Bayan to the ability to understand and analyze the substance of the book. The implication or so-what of this finding is that the success of learning ilmu alat should not only be measured by the accuracy of reading the book, but also the ability to use these rules as a tool to understand the text. The causal structure lies in the existence of an applicative space in the form of discussions that allow knowledge of nahwu-sharaf to be used directly, tested through dialogue, and clarified together. Without this applicative space, there is a possibility that ilmu alat will stop as a technical competency that is not fully connected to the substantive understanding of the book.

The discussion program also resulted in a more active learning mechanism because understanding of Fathul Qarib was constructed through interactions between the qari', moderator, participants, muharrir, musyrif, and ustaz. The qari' brought the results of text analysis to the forum, participants asked questions and isykāl, while the muharrir and musyrif provided clarification on unresolved issues. These findings show that discussions are not merely an additional activity after the recitation of the book, but a mechanism for testing and refining understanding. This expands on the findings of research on Nubdzatul

Bayan, which also emphasized the importance of more interactive learning methods and a conducive learning environment to support the ability to read the yellow book (Hasanah et al., 2024; Judge, 2021). The difference is, this study shows a more specific integrative process, namely knowledge of tools, text analysis, academic dialogue, clarification, and substantive understanding. The functional implication is that the discussion can reduce the gap between knowing the rules and using the rules to understand the book. Conversely, dysfunction can arise if the discussion is only dominated by certain students, the qari' only translates the text, or academic clarification is not carried out adequately. Therefore, the structure of role division is an important factor: the presence of a moderator, qari', muharrir, and companions ensures that the discussion has academic control so that participation does not lose its substantive direction.

The third finding indicates a simultaneous transformation in the individual competencies and learning culture of students. In terms of competency, students develop from the ability to read and interpret texts to the ability to explain murād, connect the principles of grammar and grammar with the content of fiqh, convey isykāl, and construct arguments. In terms of learning culture, there is a development toward more active, communicative, and collaborative learning. This finding reinforces the ABCD-based study, which shows that change can arise from the mobilization of assets and participation of the community it self (Santos, 2024; Seah et al., 2022; Setyawan et al., 2022). In this study, these changes occurred because students were not positioned merely as recipients of knowledge, but also received academic responsibilities as moderators, reciter's, and active participants. The implication is that increasing competence and collaborative culture are two mutually reinforcing processes: the more students have the opportunity to participate, the more open the space for competency practice becomes; the more their competence develops, the greater their confidence to participate increases. This relationship structure forms a pattern of participation, collaborative interaction, competency strengthening, self-confidence, and a collaborative learning culture. However, this pattern also shows potential dysfunction if participation is not evenly distributed, as students who are less involved risk receiving less practice space. Therefore, role rotation and mentoring are important elements to maintain the equitable distribution of program benefits.

Overall, the three findings yield the proposition that strengthening the understanding of Fathul Qarib is not solely determined by mastery of the tools, but by the institution's ability to activate academic assets and provide a learning structure that allows these assets to interact productively. Asset optimization provides the foundation, the Nubdatul Bayan-Based Discussion Program becomes the integration mechanism, while the transformation of competencies and collaborative culture are the outcomes that emerge

from the process. The causal relationship can be formulated as academic assets, activation through discussion, integration of tools and substance knowledge, collaborative interaction, strengthening understanding and learning culture. This finding expands the Nubdatul Bayan literature that positions the program primarily as a means of accelerating book reading, because this study shows that mastery of nahwu-sharaf can be developed into an instrument of substantive understanding when placed within a participatory discussion structure. This finding also strengthens the ABCD literature that sustainable change is more likely when it relies on the internal strength of the community. The implication for Islamic boarding school education is that the learning of yellow books can be developed without abandoning existing scientific traditions; What is needed is a reconstruction of the relationship between assets so that the knowledge of tools, the tradition of deliberation, academic mentors, and the active role of students work as a mutually reinforcing learning ecosystem.

CONCLUSION

This study shows that strengthening the understanding of the Book of Fathul Qarib among students of I'dadiyah Pra Ma'had Aly Nurul Jadid does not only depend on the mastery of nahwu and sharaf, but on the institution's ability to optimize academic assets and integrate them through a participatory learning process. The most important findings of the study show three interrelated processes. First, mastery of Nubdatul Bayan, the competence of ustaz and musyrif, the role of moderators, qāri' and muharrir, the discussion system, and the culture of deliberation are academic assets that form the foundation of learning. Second, the Nubdatul Bayan-Based Discussion Program is able to bridge the mastery of the science of tools with a substantive understanding of Fathul Qarib through reading activities, analyzing text structures, asking questions, delivering isykāl, arguing, and clarifying. Third, this process encourages the transformation of students' competencies and learning culture to be more active, communicative, participatory, and collaborative. The main lesson of this research is that the science of tools becomes more functional when it does not stop at the ability to read and interpret texts, but is used as an instrument to understand murād and the content of fiqh through academic interaction.

The strength and scientific contribution of this research lies in the integration of the Asset-Based Community Development (ABCD) perspective, mastery of the science of tools through Nubdatul Bayan, and discursive learning of the yellow book within a framework for strengthening understanding. This research expands the perspective that Nubdatul Bayan can be positioned not only as an instrument for accelerating the ability to read the book, but also as an analytical tool for building substantive understanding when integrated with discussion. Conceptually, this research produces a pattern of academic assets, activation through discussion, integration of the science of tools and substance, collaborative interaction, strengthening understanding and a learning culture. This pattern

contributes to the development of yellow book learning based on the internal potential of Islamic boarding schools, by positioning students as active subjects in building knowledge. Thus, strengthening book learning does not have to replace the academic tradition of Islamic boarding schools, but can be done by optimizing and connecting existing assets through more participatory learning strategies.

This study has limitations because it was conducted in the specific context of students of I'dadiyah Pra Ma'had Aly Nurul Jadid and focused on learning the Fathul Qarib Book through the Nubdatul Bayan-Based Discussion Program. The ABCD approach and qualitative descriptive analysis also emphasize the processes, experiences, and changes that occur in the assisted community, so they have not yet produced quantitative measurements regarding the extent of the increase in students' abilities. Therefore, further research needs to involve more diverse Islamic boarding school locations, different levels of education and characteristics of students, as well as other turats books to test the applicability of the patterns found. Further research can also use quantitative methods, surveys, experiments, or mixed methods with measurements before and after the program so that changes in reading skills, understanding murād, analyzing fiqh content, thinking critically, and collaborating can be measured more comprehensively. This expansion is important to obtain stronger evidence as a basis for developing appropriate models and policies for learning yellow books in Islamic boarding schools.

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