

# The Nubdzatul Bayan Mentoring Program as a Strategy to Strengthen the Basic Competencies of Students in Overcoming Difficulties in Understanding the *Kitab Kuning*

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## ABSTRACT

**Keywords:**

Mentoring Program,  
Basic Competencies,  
*Kitab Kuning*

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This study aims to examine the effectiveness of the Nubdzatul Bayan mentoring program as a medium to strengthen students' basic competencies in understanding *Kitab Kuning* at Ma'had Aly. This program is designed to improve students' understanding of the basics of Arabic science and *Kitab Kuning* learning methodology, which are often the main obstacles in understanding classical texts. The research method used is a qualitative approach with in-depth interviews and participatory observation to collect data on the implementation and impact of the mentoring program on students. The results of the study indicate that the Nubdzatul Bayan mentoring program is effective in improving students' basic competencies, especially in terms of mastery of nahwu science which is the basis for studying *Kitab Kuning*. This program also succeeded in increasing students' confidence in understanding *Kitab Kuning* texts. The implications of this study are the importance of developing a structured mentoring program based on students' basic needs to improve their understanding of *Kitab Kuning*, and can be applied in other Islamic boarding schools as a more effective teaching model.

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## INTRODUCTION

Many Islamic boarding schools (pesantren) teaching the *Kitab Kuning*, which are the core of Islamic religious education, are often hampered by a gap between theory and practice (Azizah, 2025; Hidayat, 2024; Tohet, 2024). Although the theory of teaching the *Kitab Kuning* in the religious education curriculum has

been well-designed, in practice, many students struggle to understand these texts. One of the main causes of this difficulty is a lack of mastery of the basic competencies necessary for in-depth study of the *Kitab Kuning* (Khomsiah, 2024; Khusnuridlo & Fauzi, 2024; Thohir, 2024). These books, although important in Islamic religious teaching, are written in complex Arabic and contain specialized knowledge that requires a strong foundational understanding, such as *balaghah* (rhetoric) and *nahwu* (grammar). Under these conditions, existing learning theories are often ineffective in helping students master these basic competencies (Nuraini et al., 2025; Rozi, 2025; Widad & Munif, 2025). Therefore, a more practical and applicable approach is needed, such as the Nubdzatul Bayan mentoring program, to help students overcome this gap. This program focuses on strengthening the basic competencies needed before students can properly understand the *Kitab Kuning*.

At Ma'had Aly Nurul Jadid Paiton Probolinggo, many students complain of difficulty understanding the *Kitab Kuning*, even though they have followed the established curriculum. This occurs because students do not yet have a sufficient mastery of the basics of Arabic language, which is the main foundation for understanding the *Kitab Kuning*. Many of them do not fully understand the rules of grammar and grammar, which are essential for reading and understanding these texts (BR & Tarmidiyono, 2023; Rozi et al., 2025; Salsabila & Ayuba, 2024). Furthermore, teaching that is too theoretical and does not provide sufficient opportunities for practice often makes students feel challenged. The Nubdzatul Bayan mentoring program, designed to help students understand these basics, is a highly relevant solution. This mentoring provides students with the opportunity to study more focusedly and master the basics of Arabic language necessary for a good understanding of the *Kitab Kuning* (Nuraini et al., 2025; Rozi, 2025; Widad & Munif, 2025). With this program, it is hoped that students will be better prepared to overcome the challenges faced in understanding the *Kitab Kuning*.

Several previous studies have discussed the teaching of *Kitab Kuning* in Islamic boarding schools (*pesantren*) and the effectiveness of various approaches in improving students' understanding of them (Barokah, 2025; Maisuroh & Jamil, 2024; Zakiyah, 2025). The teaching of *Kitab Kuning* in Islamic boarding schools is often hampered by students' lack of mastery of basic Arabic, which affects their comprehension of the texts. More practical learning methods, such as mentoring or intensive guidance, can improve students' understanding of *Kitab Kuning* (Sain et al., 2024; Solehah, 2025). However, most of these studies have not specifically focused on mentoring programs designed to strengthen students' core competencies, such as Nubdzatul Bayan (Jasri, 2025; Mustafa & Maulana, 2024; Rahmadan & Shudiq, 2024). This study is well-positioned to fill this gap by focusing on more structured mentoring based on a deeper mastery of basic Arabic, which will provide a strong foundation for students to study *Kitab Kuning* more effectively.

This research offers an innovative approach to teaching *Kitab Kuning* in Islamic boarding schools (Holis et al., 2024; Sholehah & Ichsan, 2025; Suhermanto, 2024). The Nubdzatul Bayan mentoring program developed in this study differs from other learning methods because it focuses specifically on strengthening the basic competencies essential for students to understand the *Kitab Kuning* (Hefniy & Alwahedi, 2025; Holidi, 2025; Khofsah, 2025). This program does not rely solely on theory, but rather emphasizes structured practice to help students master the basics of Arabic and other basic sciences that form a crucial foundation for understanding the *Kitab Kuning*. Another unique feature of this study is the application of a more flexible mentoring method based on the students' specific needs, a distinction not found in previous research. By integrating theory and practice in the form of targeted mentoring, this study makes a significant new contribution to the development of *Kitab Kuning* teaching methods in Islamic boarding schools (pesantren).

The purpose of this study is to assess the effectiveness of the Nubdzatul Bayan mentoring program as a medium for strengthening basic competencies in understanding the *Kitab Kuning* at Ma'had Aly Nurul Jadid Paiton Probolinggo. Specifically, the questions to be answered in this study are: How does the Nubdzatul Bayan mentoring program influence students' mastery of basic competencies in understanding the *Kitab Kuning*? What challenges are faced in implementing this program, and how are they overcome? Furthermore, this study also aims to determine the extent to which this program can be effectively implemented in the context of other Islamic boarding schools facing similar challenges in teaching the *Kitab Kuning*.

As a tentative answer to the questions above, we argue that the Nubdzatul Bayan mentoring program can have a positive impact on strengthening students' basic competencies in understanding the *Kitab Kuning*. This program is designed to focus specifically on mastering the fundamentals of Arabic language and basic methodology in studying the *Kitab Kuning*, which have been a challenge for many students. Based on educational theory and previous research showing that an applied, competency-based approach can improve student understanding, this program is believed to enhance students' ability to master the *Kitab Kuning*. Factors influencing the program's success include direct student involvement in practical learning, support from competent instructors, and materials relevant to student needs.

## METHOD

This research uses a qualitative approach with a Participatory Action Research (PAR) design. The PAR approach was chosen because the focus of this research is not only to describe in-depth the implementation of the Nubdzatul Bayan mentoring program at Ma'had Aly Nurul Jadid Paiton, Probolinggo, but also to involve active participation between researchers, mentors, and students in strengthening basic competencies in understanding the *Kitab Kuning*. This approach allows researchers to systematically describe and intervene in the processes and experiences of students as well as the impact of the program within a specific context, namely Islamic boarding schools (pesantren). Through this PAR approach, researchers can analyze and improve the dynamics between learning theory, *Kitab Kuning* teaching practices, and students' basic competencies in a comprehensive and collaborative manner (Syafri et al. 2025).

The location of this research is Ma'had Aly Nurul Jadid Paiton, Probolinggo. This location was chosen based on the reason that Ma'had Aly Nurul Jadid is one of the Islamic boarding schools that has a broad *Kitab Kuning* teaching curriculum, but also faces challenges in strengthening students' basic competencies in understanding the *Kitab Kuning*. The Nubdzatul Bayan mentoring program has been implemented at this Islamic boarding school, but its effectiveness requires participatory evaluation and continuous improvement. Furthermore, this Islamic boarding school has a diverse student background, providing a richer perspective on the challenges and needs of learning the *Kitab Kuning*.

The sources of information in this study consisted of students participating in the Nubdzatul Bayan mentoring program at Ma'had Aly Nurul Jadid, caretakers, teachers, and support staff directly involved in the program's implementation, and alumni who have participated in the program. Furthermore, the data used in this study include the *Kitab Kuning* studied at the Islamic boarding school, documents related to the curriculum and learning materials implemented at Ma'had Aly Nurul Jadid, and notes or reports from the Nubdzatul Bayan mentoring program.

The data collection process for this study utilized several techniques. A desk review was used to examine related documents, such as learning syllabi, teaching materials, and reports on the implementation of the Nubdzatul Bayan mentoring program, to obtain an overview of the program's concept and implementation. Observations were conducted to directly observe and participate in the implementation of the mentoring program, interactions between students and instructors, and the dynamics of classroom learning. In-depth interviews were conducted with students, instructors, and caregivers to explore their experiences and involvement regarding the mentoring program's impact on their understanding of the *Kitab Kuning*. A pre-developed interview guide was used to focus the interviews on aspects relevant to the research.

Documentation was also used as supporting data to strengthen the findings obtained from observations and interviews.

The data analysis stage begins with data condensation, which involves filtering and selecting relevant data based on the research focus while considering participatory inputs from stakeholders. Irrelevant data were removed to facilitate analysis. (Zahroh et al. 2025). Afterward, the collected data were reduced by organizing them into a more structured form, such as categorizing themes that emerged from interviews and observations as well as action-reflection cycles. Data were then displayed in easily understandable forms, such as tables, narratives, or descriptive explanations. Finally, conclusions were drawn by interpreting the data to provide a clear and systematic description of the research findings and the improvements resulting from the mentoring actions. (Nurrisa and Hermina 2025).

The analytical methods used are content analysis, discourse analysis, and interpretive analysis. Content analysis will be used to analyze interviews, observations, and relevant documents, focusing on the impact of the Nubdzatul Bayan mentoring program on students' mastery of basic competencies. Discourse analysis aims to explore the meaning behind the words expressed by students and instructors during interviews or discussions, as well as to understand their perceptions and attitudes toward teaching the *Kitab Kuning*. Interpretive analysis will provide an in-depth interpretation of the collected data, specifically to understand the context, participatory processes, and implications of the research findings and to explore the program's influence on changes in students' understanding of the *Kitab Kuning*.

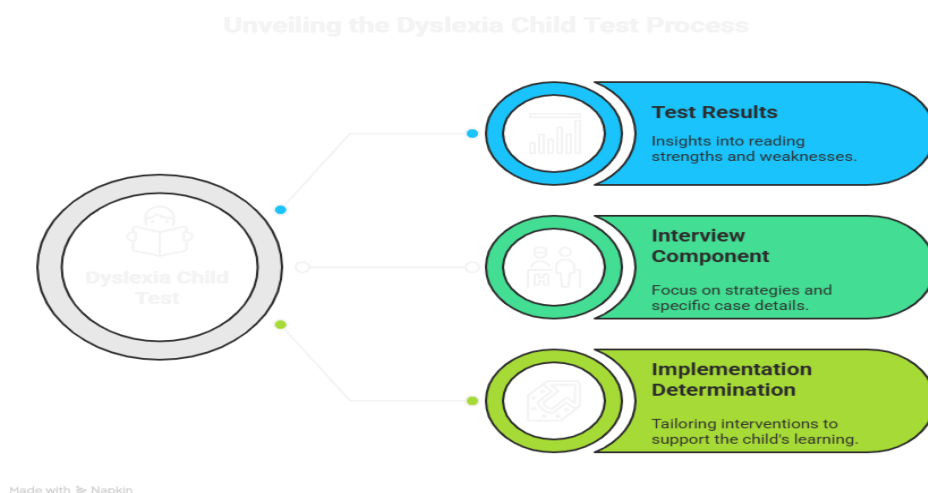
By using this method, the research is expected to provide a comprehensive and systematic description of the effectiveness of the Nubdzatul Bayan mentoring program in improving the basic competencies of students in understanding the *Kitab Kuning* while emphasizing collaborative participation and continuous improvement.

## **FINDINGS AND DISCUSSION**

### **Case Analysis and Foster Parent Assistance**

Based on the analysis of documentation collected during the implementation of the Nubdzatul Bayan Mentoring Program, it was found that case analysis and foster parent mentoring are important components in supporting the success of mentoring new students with dyslexia. The documentation analyzed included mentoring meeting minutes, student initial assessment notes, and learning progress reports. Initial data showed that each dyslexic student had different learning barriers, both in terms of reading ability, concentration, and response to learning methods. Therefore, case analysis was conducted individually as a basis for determining mentoring strategies. Parent meetings were held as a two-way communication forum between the Islamic boarding school and the student's family to align perceptions regarding the child's condition and the mentoring steps to be implemented. This initial

presentation of data shows that documentation functions not only as an administrative archive, but also as a reflective instrument in ongoing pedagogical decision-making. These two activities can be shown in the following diagram:



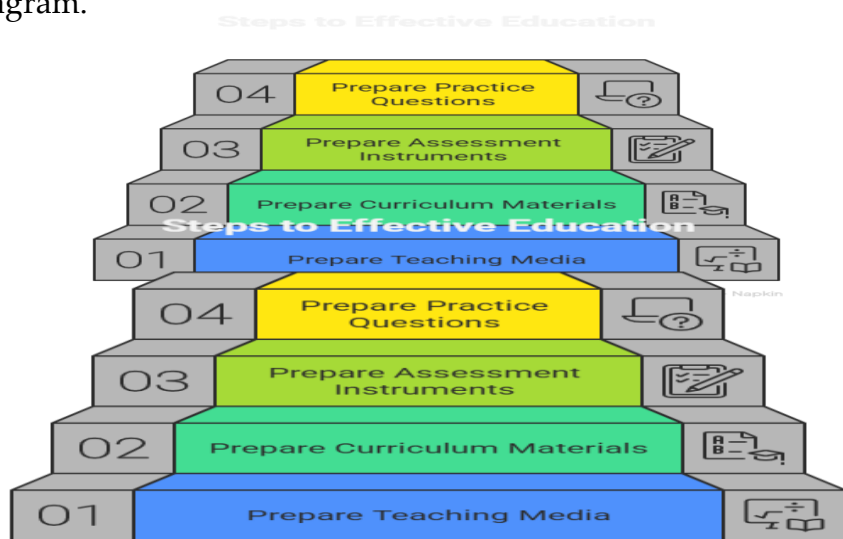
**Figure 1. Analyzing Children Having Difficulty Understanding the *Kitab Kuning***

Based on the data presented, the researcher interprets that case analysis documentation and foster guardian guidance serve as a strategic foundation for the implementation of Nubdzatul Bayan mentoring. This interpretation is based on the finding that every mentoring decision made always refers to documented assessment results and mutual agreements with foster guardians. A restatement of these findings confirms that documentation is not merely administrative but has a substantive function in ensuring the sustainability of the mentoring program. Through documentation, mentors are able to monitor students' progress objectively and measurably, while foster guardians gain a more comprehensive understanding of the child's condition and needs. Thus, documentation serves as a liaison between the Islamic boarding school environment and the family in developing a consistent, targeted, and needs-based mentoring approach for students with dyslexia.

The description of data patterns reveals a recurring and consistent trend: the more systematic the case analysis, the more intensive the parent-teacher meetings. This pattern indicates that the complexity of dyslexic students' cases necessitates more intensive communication between mentors and parents. Furthermore, the data shows that parent meetings are not limited to the initial stage but continue periodically as students' progress is evaluated. Another pattern indicates that comprehensive and structured documentation facilitates reflection and adjustments to mentoring strategies. Overall, these data patterns confirm that the success of the Nubdzatul Bayan mentoring program is

inseparable from the synergy between in-depth case analysis, systematic documentation, and the active involvement of parents as partners in the students' education.

Based on the analysis of documentation collected during the implementation of the Nubdzatul Bayan Mentoring Program, it was found that case analysis and mentoring by foster parents are crucial components in supporting the success of mentoring students with dyslexia. The documentation analyzed included mentoring meeting minutes, initial assessment notes, and learning progress reports. Preliminary data indicates that each student with dyslexia has different learning challenges, both in reading ability, concentration, and response to applied learning methods. Therefore, individual case analysis is conducted as a basis for formulating appropriate mentoring strategies. Meetings with parents also serve as a two-way communication forum between the Islamic boarding school and the students' families, with the goal of establishing a common understanding of the child's condition and the support steps to be taken. This initial data presentation demonstrates that documentation serves not only as an administrative archive but also as a reflective instrument for ongoing pedagogical decision-making. These two activities can be visualized in the following diagram.



**Figure 2. Analyzing student behaviour**

Based on the available data, researchers interpret that case analysis documentation and foster guardian guidance play a crucial role as a strategic foundation in the implementation of Nubdzatul Bayan mentoring. This interpretation is based on the finding that every mentoring decision made always refers to documented assessment results and mutual agreement with the foster guardian. A restatement of these findings confirms that documentation is not merely administrative but also plays a substantial role in ensuring the sustainability of the mentoring program. Through well-structured documentation, mentors can monitor students' progress objectively and measurably, while foster guardians gain a more comprehensive understanding

of the child's condition and needs. Thus, documentation serves as a liaison between the Islamic boarding school environment and the family in developing a mentoring approach that is consistent, targeted, and based on the individual needs of students with dyslexia.

Data pattern descriptions show a consistent trend: the more systematic the case analysis, the more intensive the parent-teacher meetings. This pattern indicates that the complexity of dyslexic students' cases necessitates more intensive communication between mentors and parents. Furthermore, the data shows that parent meetings are not limited to the initial stage but are continued periodically as students' development is evaluated. Another pattern indicates that comprehensive and structured documentation facilitates reflection and adjustments to mentoring strategies. Overall, this data pattern confirms that the success of Nubdzatul Bayan mentoring is inseparable from the synergy between in-depth case analysis, systematic documentation, and active parental involvement as partners in the students' education.

### Implementation of Technical Assistance

The implementation of technical assistance in the Nubdzatul Bayan Mentoring Program is operationally defined as a series of direct mentoring actions that are practical, applicable, and responsive to the needs of new students who experience difficulties understanding the *Kitab Kuning*. In the field, technical assistance is not understood as formal training, but rather as ongoing technical support provided by mentors in the process of learning basic worship. Forms of technical assistance include demonstrations of worship practices, verbal assistance in reading obligatory readings, personal repetition of instructions, and the use of non-textual aids. This operational definition indicates that technical assistance functions as a bridge between the concept of Nubdzatul Bayan and the actual ability of students to practice it. Thus, the implementation of technical assistance is directed at reducing technical learning barriers, without changing the substance of the religious teachings taught in Islamic boarding schools.

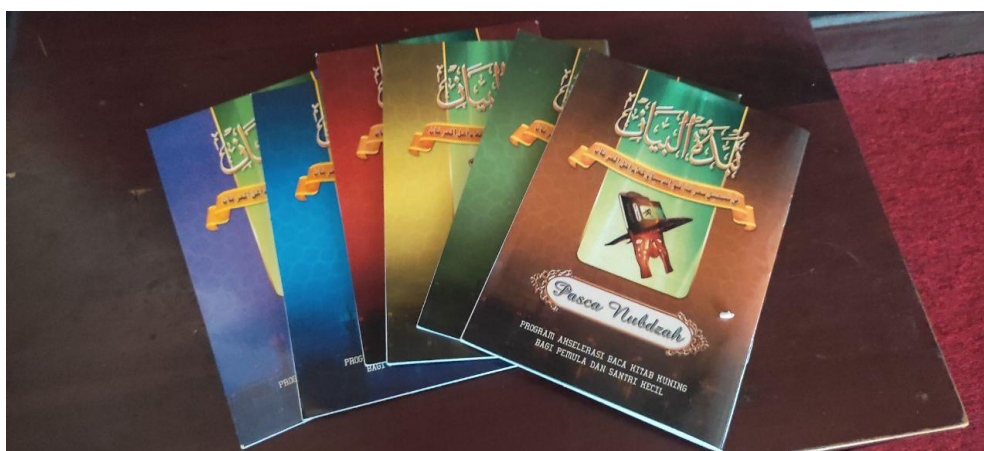


Figure 3. book "nubdzatul bayan"

Interviews with informants indicated that technical assistance was perceived as a strategy that facilitated students who had difficulty understanding the *Kitab Kuning* in understanding the Nubdzatul Bayan material. One mentor stated that students understood ablution and prayer procedures more quickly when guided directly and repeatedly, compared to only through text explanations. Another informant, a student's guardian, revealed that his child became more confident after receiving technical assistance because he no longer felt left behind by his peers. The researcher interpreted that the statements of both informants indicated the role of technical assistance as a reinforcement of the affective and psychomotor aspects of students. Technical assistance not only improved understanding of worship practices but also built students' sense of security and self-confidence in the religious learning process.



**Figure 4. implementation of the exam**

Field observations revealed that technical assistance was implemented flexibly and situationally. Facilitators adjusted the learning pace to suit the students' abilities, using simple language, and providing hands-on examples. Observations also revealed that students struggling to understand the *Kitab Kuning* were more active in asking questions and practicing their religious practices when the facilitator was nearby. Researchers interpreted this as creating a more inclusive and participatory learning environment. The physical and emotional presence of the facilitator was crucial in reducing students' learning anxiety. Therefore, this observation corroborates the interview findings that technical assistance played a significant role in supporting the internalization of Nubdzatul Bayan.

Restated, the research data indicate that technical assistance was a form of direct mentoring that emphasized practice, repetition, and adapting methods to meet the needs of students struggling to understand the *Kitab Kuning*. Technical assistance was provided in a personal and ongoing manner, both in the form of

worship demonstrations and verbal reinforcement. Interviews and observations consistently demonstrated that technical assistance helped students understand religious material without relying on their ability to read the text. In other words, technical assistance functioned as a pedagogical strategy that facilitated students struggling to understand the *Kitab Kuning* in a gradual and meaningful way to master basic religious competencies.

The description of the data patterns indicates a tendency for technical assistance to be provided intensively in the initial stages of mentoring, then gradually diminishing as the students' independence increases. Another pattern shows that students who receive technical assistance consistently demonstrate increased participation and confidence in their worship practices. Furthermore, technical assistance tends to be more effective when delivered individually rather than in large groups. These patterns confirm that adaptive and individual-focused technical assistance is a key factor in the success of Nubdzatul Bayan mentoring for new students experiencing difficulties understanding the *Kitab Kuning*.

### Technical Assistance Evaluation

After the technical assistance activities were carried out, the final step taken by the ustadz at the Nurul Jadid Islamic Boarding School was an evaluation step. This step was designed to determine the success of the activities that had been carried out. LR, as the first guardian, said that the evaluation was carried out to determine the extent of the ustadz's success in guiding students who had difficulty understanding the *Kitab Kuning* so that it could be used as a basis for further improvement. In conducting the evaluation, the ustadz recorded the results of the students' performance related to the technical assistance activities for students who had difficulty understanding the *Kitab Kuning*. In this case, there were five meetings held by the ustadz and students, which can be presented in the following table.

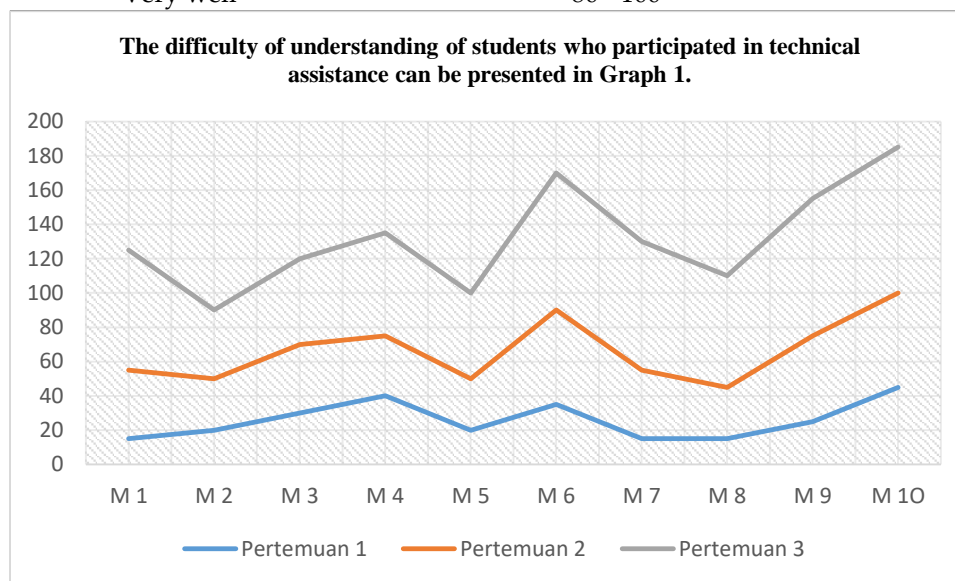
**Table 1. Students' Performance Scores Across Technical Assistance Meetings in *Kitab Kuning* Learning**

Name	Meeting 1	Meeting 2	Meeting 3
M 1	15	40	70
M 2	20	30	40
M 3	30	40	50
M 4	40	35	60
M 5	20	30	50
M 6	35	55	80
M 7	15	40	75
M 8	15	30	65
M 9	25	50	80
M 10	45	55	85

The scores in Table 1 above are generated from the conversion of star grades used and awarded by the ustadz to the students under his guidance. The following explains the conversion values:

**Table 2. Value Conversion Table**

Predicate	Value Range
Bad	0 - 20
Enough	20 - 40
Pretty good	40 - 60
Good	60 - 80
Very well	80 - 100



**Figure 5. Development of Basic Religious Competencies of Islamic Boarding School Students**

Figure 5 above illustrates the significant progress of the technical assistance provided by the ustadz for ten students experiencing difficulties understanding the *Kitab Kuning* at Ma'had Aly Nurul Jadid. Based on the score table, it can be seen that M1 showed the most rapid progress with a consistent increase in scores from 25 in the first meeting to 40 in the second meeting and 70 in the third meeting, indicating very significant results. Student M2 started with a score of 20 in the first meeting, increased to 30 in the second meeting, and reached 40 in the third meeting. Despite this improvement, the rate of progress was slower than the other students. M3 started with a score of 20, then increased to 40 in the second meeting, and reached 50 in the third meeting. Despite this improvement, the rate of progress remained slower. M4, who faced difficulties with consonants, appeared unstable throughout the assistance, with scores fluctuating from 55 in the first meeting, dropping to 30 in the second meeting, and again rising to 60 in the third meeting. This indicates instability that needs to be addressed in the assistance. M5 showed a decrease in his score from 35 in the first meeting, to 20 in the second meeting, and a slight increase to 45 in the third

meeting. M5's progress was slower than the other students, but there was still improvement, albeit small.

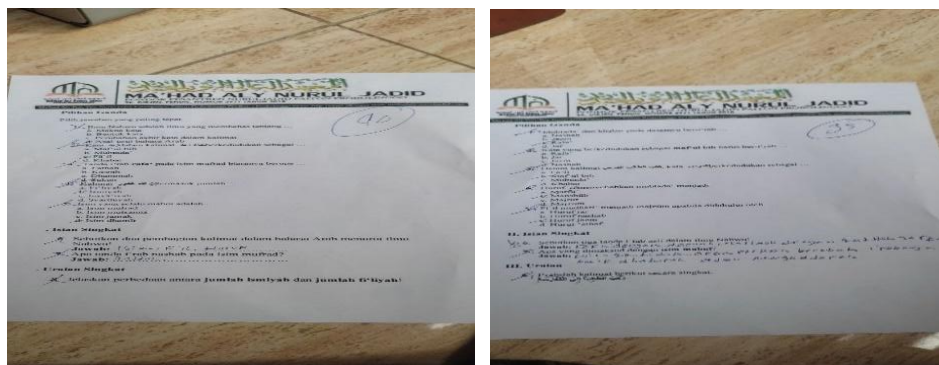
M6 showed steady progress, with a score of 40 in the first meeting, increasing to 55 in the second meeting, and finally reaching 80 in the third meeting, indicating significant progress in understanding the religious material. M7 also showed quite good improvement, with a score of 30 in the first meeting, increasing to 40 in the second meeting, and finally reaching 75 in the third meeting, indicating a positive response to the mentoring. M8 showed slower progress, with a score of 15 in the first meeting, 30 in the second meeting, and only 50 in the third meeting. Although there was improvement, the progress was relatively slow. M9 showed significant progress, starting with a score of 45 in the first meeting, 60 in the second meeting, and finally reaching 85 in the third meeting, indicating very positive results from the mentoring. Finally, M10 achieved the highest score among all students, starting with a 50 in the first meeting, 70 in the second meeting, and reaching 90 in the third meeting, demonstrating consistent and significant progress.

Overall, the technical assistance provided by the ustadz at Ma'had Aly Nurul Jadid has had a significant positive impact on improving the basic religious competencies of students struggling to understand the *Kitab Kuning*. Although there was variation in the students' development levels, the program has generally been successful in helping them overcome technical obstacles in understanding religious material. Therefore, this technical assistance needs to be continuously developed to achieve more optimal and consistent results for all students.

The results of the study indicate that the Nubdzatul Bayan Assistance Program plays a crucial role in strengthening the basic religious competencies of new students struggling to understand the *Kitab Kuning*. This finding aligns with inclusive education literature, which emphasizes the importance of adaptive learning approaches oriented to the individual needs of students with specific learning disabilities. Previous studies have also highlighted the effectiveness of multisensory methods and personalized assistance in improving students' comprehension of the *Kitab Kuning*. In the context of Islamic boarding schools, this study extends these findings by demonstrating that a mentoring approach is also highly relevant and effective when applied to the ritual-practical learning of Nubdzatul Bayan. The difference lies in the institutional context, where Islamic boarding schools have distinctive pedagogical traditions that have not been widely studied in inclusive education studies. The implications of these findings suggest that inclusive education principles can be integrated into the Islamic boarding school system without sacrificing the values and substance of existing religious teachings.

Causally, the effectiveness of the Nubdzatul Bayan mentoring program can be explained through a learning structure that places worship practices at the center of the learning process. The psychology of learning literature suggests that

students who have difficulty understanding the *Kitab Kuning* tend to have strengths in the visual, auditory, and kinesthetic aspects. This study's findings suggest that a mentoring structure that emphasizes direct demonstration and personal interaction enables students to process religious material through non-literate channels. The correlation between mentoring intensity and increased student self-confidence



**Figure 1. Pretest and Posttest Results**

The results of this study indicate that the Nubdzatul Bayan Mentoring Program plays a significant role in strengthening the basic religious competencies of students with difficulties understanding the *Kitab Kuning*. This finding aligns with inclusive education literature, which emphasizes that students with specific learning disabilities require an adaptive learning approach focused on individual needs. Previous studies have demonstrated the effectiveness of multisensory methods and personal mentoring in improving the comprehension of students who have difficulty understanding the *Kitab Kuning*. In the context of Islamic boarding schools, this study expands on these findings by demonstrating that the mentoring approach is also relevant and effective when applied to the ritualistic-practical nature of Nubdzatul Bayan learning. The difference lies in the institutional context, where Islamic boarding schools have distinctive pedagogical traditions that have not been widely discussed in inclusive education studies. The implications of these findings suggest that the principles of inclusive education can be integrated into the Islamic boarding school system without compromising the essential values and substance of religious teachings.

In terms of function (so-what), this mentoring program serves as a compensatory mechanism for the literacy barriers experienced by students who have difficulty understanding the *Kitab Kuning*. Practical mentoring, demonstration, and verbal repetition have been shown to overcome the limitations of text-based learning. However, this study also indicates that without structured technical mentoring, students risk falling behind in mastering basic religious competencies. This suggests that the Nubdzatul Bayan learning system, which relies entirely on reading and memorizing texts, has the potential to become exclusive. Therefore, the practical implication of this finding is the

importance of making mentoring an integral part of the learning system, rather than a temporary supplementary program.

Causally, the effectiveness of the Nubdzatul Bayan mentoring program can be explained by a learning structure that places religious practices at the core of the learning process. The psychology of learning literature suggests that students who struggle to understand the *Kitab Kuning* have strengths in visual, auditory, and kinesthetic aspects. This study's findings suggest that a mentoring structure that prioritizes direct demonstration and personal interaction enables students to process religious material through non-literate channels. The correlation between mentoring intensity and increased student self-confidence also suggests that learning barriers are more technical than substantive. In other words, the difficulties faced by students do not lie in understanding religious values, but rather in the way the material is delivered, which is not in line with their cognitive characteristics.

## CONCLUSION

The Nubdzatul Bayan Mentoring Program effectively strengthens students' basic competencies in understanding *Kitab Kuning* materials through practical instructional strategies. It applies direct demonstration, verbal repetition, and non-textual aids that significantly improve learning outcomes while reducing student difficulties. The program enhances cognitive, affective, and psychomotor aspects, increases confidence, and lowers learning anxiety among students. It contributes to inclusive education by integrating adaptive, community-based, and religious learning approaches in Islamic boarding schools. However, the study is limited to a single case and does not account for demographic variation, requiring broader future research. Further studies should expand scope and participant diversity across contexts.

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