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The Effect of Kitab Kuning Reading Habituation on Students' Learning Motivation and Spiritual Intelligence in an Islamic Boarding School

Pengaruh Pembiasaan Membaca Kitab Kuning terhadap Motivasi Belajar dan Kecerdasan Spiritual Santri di Madrasah Diniyah

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Abstract

This study aimed to examine the effect of *kitab kuning* reading habituation on the learning motivation and spiritual intelligence of first-year male students at Madrasah Miftahul Huda Mayak Ponorogo. A quantitative approach employing a true experimental pretest-posttest control group design was implemented with 60 students, consisting of 30 students in the experimental group and 30 in the control group, and the data were analyzed using MANOVA. The findings revealed that the experimental group achieved a higher mean score for learning motivation (69.9) than the control group (58.9), while the implementation of learning activities was also higher (82.5 versus 76.2). MANOVA analysis demonstrated that *kitab kuning* reading habituation had significant effects on learning motivation ($p = 0.001$) and spiritual intelligence ($p = 0.036$). These findings indicate that *kitab kuning* reading habituation is an effective instructional strategy for enhancing students' learning motivation while simultaneously strengthening their spiritual development.

Keywords: Reading Habituation; Kitab Kuning; Learning Motivation; Spiritual Intelligence; Islamic Boarding School

Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh pembiasaan membaca *kitab kuning* terhadap motivasi belajar dan kecerdasan spiritual santri putra kelas I Madrasah Miftahul Huda Mayak Ponorogo. Penelitian menggunakan pendekatan kuantitatif dengan desain *true experimental pretest-posttest control group* yang melibatkan 60 santri, terdiri atas 30 santri pada kelompok eksperimen dan 30 santri pada kelompok kontrol, dengan analisis data menggunakan MANOVA. Hasil penelitian menunjukkan bahwa kelompok eksperimen memiliki rata-rata motivasi belajar yang lebih tinggi (69,9) dibandingkan kelompok kontrol (58,9), sedangkan keterlaksanaan pembelajaran juga lebih baik (82,5 dibandingkan 76,2). Analisis MANOVA menunjukkan bahwa pembiasaan membaca *kitab kuning* berpengaruh signifikan terhadap motivasi belajar ($p = 0,001$) dan kecerdasan spiritual ($p = 0,036$). Temuan ini menunjukkan bahwa pembiasaan membaca *kitab kuning* merupakan strategi pembelajaran yang efektif dalam meningkatkan motivasi belajar sekaligus memperkuat perkembangan spiritual santri.

Kata Kunci: Pembiasaan Membaca; Kitab Kuning; Motivasi Belajar; Kecerdasan Spiritual; Pesantren



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INTRODUCTION

Islamic boarding schools (*pesantren*) represent one of the oldest Islamic educational institutions in Indonesia, playing a strategic role in preserving the continuity of classical Islamic scholarship through structured learning systems, character formation, and strong pedagogical relationships between teachers and students. Beyond functioning as religious educational institutions, *pesantren* also serve as centers for developing moral values, religious character, and social responsibility that are continuously transmitted across generations.¹ This role has been further reinforced through national regulations recognizing *pesantren* as institutions for education, religious propagation, and community empowerment.² Amid contemporary educational developments that increasingly emphasize literacy, character education, and independent learning, *pesantren* are expected to preserve their academic identity while adapting to evolving educational demands. One of the most distinctive academic traditions maintained within *pesantren* is the study of *kitab kuning* (classical Islamic texts), which continues to serve as the primary medium for transmitting classical Islamic knowledge.

Kitab kuning contains the rich intellectual heritage of classical Islam presented in unvowelled Arabic texts, requiring students to master reading skills, Arabic grammar, and linguistic structures to comprehend the intended meanings accurately. Learning these texts extends far beyond reading aloud, encompassing conceptual understanding, critical interpretation, and the internalization of Islamic values through guided instruction and sustained scholarly discussions.³ In addition to functioning as a source of religious knowledge, *kitab kuning* also serves as a medium for cultivating religious character because it embodies ethical principles, moral values, and life orientations that are gradually transmitted to students through systematic learning processes.⁴ Consequently, reading *kitab kuning* should not merely be viewed as an academic activity but also as an educational practice that fosters a distinctive learning culture and strengthens the religious identity that differentiates *pesantren* from other Islamic educational institutions.

The increasing emphasis on literacy, critical thinking, and learner autonomy in contemporary education has made the habituation of reading *kitab kuning* an increasingly relevant topic for investigation. Reading these classical texts is considerably more demanding than reading ordinary texts because students must interpret unvowelled Arabic manuscripts, understand *Pegon* annotations, apply grammatical rules, and construct accurate interpretations of the text. Such learning activities require sustained practice, perseverance, and consistency, making reading habituation a fundamental component of effective learning. Reading habits have been shown to contribute significantly to reading comprehension and deeper textual understanding,⁵ while

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 - 2 Misyroh Ahmadi, "Analisis Tujuan Pendidikan Agama Islam Di Pesantren Berdasarkan Undang-Undang No. 18 Tahun 2019," *LITERASI (Jurnal Ilmu Pendidikan)* 14, no. 1 (March 31, 2023): 40, [https://doi.org/10.21927/literasi.2023.14\(1\).40-46](https://doi.org/10.21927/literasi.2023.14(1).40-46).
 - 3 A Adib, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren," *Jurnal Mubtadiin* 7, no. 1 (2021): 232–46, <https://journal.an-nur.ac.id/index.php/mubtadiin/article/view/73>.
 - 4 Syaifulloh Yusuf and Dzulkifli Hadi Imawan, "Kitab Kuning Dan Pembentukan Karakter Religius Muslim Indonesia," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 6, no. 1 (May 30, 2021): 122–48, <https://doi.org/10.35719/islamikainside.v6i1.116>.
 - 5 azkiatun Nabila And Muhammad Hasbullah Ridwan, "Analisis Kebiasaan Membaca dan Kemampuan Membaca Pemahaman pada Kelompok Literasi Baca Paksa Santri Darussalam Blokagung Tahun 2022-2023,"

successful *kitab kuning* instruction depends on appropriate teaching methods, continuous practice, and supportive learning environments.⁶ Therefore, habituating students to read *kitab kuning* has the potential to become an effective pedagogical strategy for strengthening learning quality within *pesantren*.

The habituation of reading *kitab kuning* is also expected to contribute to improving students' learning motivation. Learning motivation constitutes an essential internal factor that determines students' persistence, engagement, and willingness to participate actively in educational activities. Repeated experiences of overcoming difficulties in reading Arabic texts, discussing textual meanings, and successfully understanding complex materials may create positive learning experiences that encourage students to develop stronger academic commitment. Learning motivation is influenced by internal drives, learning environments, and instructional strategies capable of providing meaningful learning experiences.⁷ Within this context, the habituation of reading *kitab kuning* not only develops students' abilities to comprehend classical Islamic texts but also creates active learning experiences that potentially enhance self-confidence, independent learning, and sustained academic motivation.

Beyond its influence on learning motivation, the habituation of reading *kitab kuning* also has considerable potential to strengthen students' spiritual intelligence. The educational philosophy of *pesantren* extends beyond cognitive achievement by emphasizing the development of spiritual awareness reflected in students' attitudes, behaviors, and perspectives toward life.⁸ Spiritual intelligence is cultivated through religious activities, habitual worship practices, exemplary guidance from teachers, and continuous social interactions within the *pesantren* environment.⁹ Spiritual intelligence is understood as an individual's capacity to discover meaning in life, internalize moral values, and employ those values as guiding principles for decision-making and behavior.¹⁰ Since *kitab kuning* contains extensive discussions on Islamic jurisprudence, morality, and ethical values, consistent reading habituation may facilitate the internalization of these values while simultaneously promoting students' spiritual development.¹¹

Previous studies have investigated *kitab kuning* learning from various perspectives. Reading habituation has been shown to improve students' ability to read classical Arabic texts,¹² while

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- 6 Mahfud Ifendi, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren Sunan Drajad Banjarwati Lamongan," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 6, no. 2 (December 29, 2021): 85, <https://doi.org/10.24235/tarbawi.v6i2.8898>.
- 7 Kadir Kadir, Azam Syukur Rahmatullah, and Muhammad Nurul Yamin, "Motivasi Belajar Santri Kalong Pada Pelajaran Bahasa Arab Di Madrasah Tsanawiyah Daarul Ulum Muhammadiyah Galur," *Al-Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 5 (September 26, 2023): 3682, <https://doi.org/10.35931/aq.v17i5.2691>.
- 8 Muhammad Yusuf Pratama, M. Sihabudin, Mokh. Sya'roni, and Saepudin, "Living the Qur'an: Exploring Dalā'il Al-Khairāt in Indonesia As a Bridge Between Devotional Tradition and Emotional Experience". *Millati: Journal of Islamic Studies and Humanities* 9, no. 2 (2025). <https://doi.org/10.18326/millati.v9i2.3944>.
- 9 Mas Ayu Intan, Muhammad Feri Fernadi, and Eka Tusyana, "Upaya Pembentukan Kecerdasan Spiritual Santri Di Pondok Pesantren Mafatihussalam Sidoharjo Lampung Selatan," *Journal on Education* 6, no. 1 (May 28, 2023): 1246–52, <https://doi.org/10.31004/joe.v6i1.3032>.
- 10 Fredi Purwanto and Rini Wulandari, "Implementasi Kecerdasan Spiritual Bagi Pendidikan," *Missio Ecclesiae* 9, no. 1 (April 30, 2020): 95–112, <https://doi.org/10.52157/me.v9i1.107>.
- 11 Muhammad Yusuf Pratama, and Ahmad Nabil Annuha. "Digital Da'wah Transformation of Nahdlatul Ulama: Religious Moderation Strategies in the Technological Era." *NAHNU: Journal of Nahdlatul Ulama and Contemporary Islamic Studies* 2, no. 2 (2024): 321–338, <https://doi.org/10.63875/nahnu.v2i2.53>.
- 12 Ida Latifatul Umroh et al., "Peningkatan Keterampilan Membaca Kitab Kuning Melalui Pembentukan Kebiasaan Membaca Teks Arab Di Kelas Ii Wustho Pondok Pesantren Al-Hidayah Kanugrahan Maduran

kitab kuning literacy has been recognized as an essential component of strengthening religious literacy among Islamic boarding school students.¹³ Nevertheless, these studies have primarily focused on reading proficiency and religious literacy, providing limited empirical evidence regarding the psychological impacts of *kitab kuning* reading habituation. Experimental studies simultaneously examining its influence on both learning motivation and spiritual intelligence remain relatively scarce. Therefore, this study aims to examine the effect of *kitab kuning* reading habituation on the learning motivation and spiritual intelligence of first-year male students at Madrasah Miftahul Huda Mayak Ponorogo while providing empirical evidence regarding the effectiveness of this habituation as a pedagogical strategy within Islamic boarding school education.

Method

This study employed a quantitative approach using a true experimental pretest–posttest control group design to examine the effect of *kitab kuning* reading habituation on students' learning motivation and spiritual intelligence. This design was selected because it enables comparisons of changes between the experimental and control groups through measurements conducted before (*pretest*) and after (*posttest*) the intervention, thereby providing a more objective evaluation of the treatment effect.¹⁴ The study was conducted at Madrasah Miftahul Huda Mayak Ponorogo and involved 60 first-year male students, who were divided into two groups consisting of 30 students each. The experimental group received a structured *kitab kuning* reading habituation program using a basic Islamic jurisprudence (*fiqh*) text appropriate for first-year *Madrasah Diniyah* students, whereas the control group participated in regular learning activities without receiving the same habituation treatment.

Data were collected using an observation checklist, a learning motivation questionnaire, and a spiritual intelligence test administered through pretests and posttests. The observation checklist was designed to assess the implementation of *kitab kuning* reading habituation, including students' preparation, learning attitudes, ability to read and interpret Arabic texts, analytical skills, participation in discussions, and ability to summarize learning materials. The learning motivation questionnaire employed a four-point Likert scale, while the test instrument was used to measure changes in students' spiritual intelligence following the intervention. Prior to data collection, all research instruments were examined for validity using the Product Moment correlation technique and for reliability using Cronbach's Alpha coefficient to ensure their adequacy and internal consistency.¹⁵

The collected data were analyzed using descriptive statistics to summarize the characteristics of the data, followed by prerequisite tests consisting of the Shapiro–Wilk normality test and Levene's test of homogeneity. After confirming that all statistical assumptions had been satisfied, the research hypotheses were tested using Multivariate Analysis of Variance (MANOVA) because the study involved one independent variable, namely *kitab kuning* reading habituation, and two dependent variables, namely learning motivation and spiritual intelligence. All statistical analyses were conducted at a significance level of 0.05 to determine both the simultaneous effect of the treatment and its individual effects on each dependent variable.

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- 14 Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan RD*, Cet. ke 23 (Bandung: Penerbit Alfabeta, 2016).
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RESULTS AND DISCUSSION

Effect of Kitab Kuning Reading Habituation on Learning Motivation and Spiritual Intelligence

The implementation of *kitab kuning* reading habituation in the experimental group demonstrated better performance than that of the control group throughout the research process. The observation results indicated that the experimental group achieved a mean score of 82.5, whereas the control group obtained a mean score of 76.2. All observed aspects, including learning readiness, the ability to read and interpret Arabic texts, participation in classroom discussions, and the ability to summarize learning materials, showed higher achievement in the experimental group. Although both groups were classified within the “good” category, the difference in the mean scores suggests that the implementation of *kitab kuning* reading habituation resulted in a higher level of student engagement than conventional learning without the same treatment. These findings provide initial evidence that the intervention was implemented effectively throughout the study.

Table 1. Observation Results of *Kitab Kuning* Reading Habituation

Group	Number of Students	Mean Observation Score	Category
Experimental	30	82.5	Good
Control	30	76.2	Good

Source: Processed research data (2026)

The results of the learning motivation assessment revealed differences between the experimental and control groups following the intervention. In the experimental group, 56.7% of students were classified as motivated, while 40.0% were categorized as highly motivated, with an overall mean score of 69.9. In contrast, 53.3% of students in the control group were categorized as motivated, whereas only 16.7% were classified as highly motivated, resulting in a mean score of 58.9. These findings indicate that the experimental group had a greater proportion of students with high learning motivation than the control group. Furthermore, the mean difference of 11.0 points suggests that students who participated in the *kitab kuning* reading habituation program demonstrated a higher level of learning motivation during the instructional process.

Table 2. Learning Motivation Results

Group	Motivated	Highly Motivated	Mean Score
Experimental	56.7%	40.0%	69.9
Control	53.3%	16.7%	58.9
Difference	3.4 points	23.3 points	11.0

Source: Processed research data (2026)

Before testing the research hypotheses, the data were examined through normality and homogeneity tests to ensure that the assumptions required for parametric statistical analysis were satisfied. The Shapiro–Wilk normality test produced significance values of 0.596 for the experimental group and 0.069 for the control group, both of which exceeded the significance level of 0.05, indicating that the learning motivation data were normally distributed. Subsequently, Levene’s test of homogeneity generated significance values of 0.122 for learning motivation and 0.389 for spiritual intelligence. Since both values were greater than 0.05, the variances between the two groups were considered homogeneous. These results confirmed that all statistical assumptions had been fulfilled, allowing the hypothesis testing procedure using MANOVA to be conducted.

The hypothesis testing using Multivariate Analysis of Variance (MANOVA) demonstrated that *kitab kuning* reading habituation had a statistically significant effect on both dependent variables. The significance value for learning motivation was 0.001, while the significance value for spiritual intelligence was 0.036. Both values were below the significance threshold of 0.05, indicating that the research hypotheses were accepted. These findings demonstrate that the intervention produced meaningful differences between the experimental and control groups. Accordingly, the implementation of *kitab kuning* reading habituation significantly contributed to improving students' learning motivation and spiritual intelligence after they participated in the instructional activities designed for this study.

Table 3. Summary of Assumption Tests and Hypothesis Testing

Statistical Test	Variable	Sig. Value	Decision
Shapiro–Wilk	Learning Motivation (Experimental)	0.596	Normal
Shapiro–Wilk	Learning Motivation (Control)	0.069	Normal
Levene's Test	Learning Motivation	0.122	Homogeneous
Levene's Test	Spiritual Intelligence	0.389	Homogeneous
MANOVA	Learning Motivation	0.001	Significant
MANOVA	Spiritual Intelligence	0.036	Significant

Source: Processed research data (2026)

The differences between the experimental and control groups were consistently observed across all stages of the analysis. The experimental group achieved higher observation scores, a greater proportion of highly motivated students, and statistically significant results indicating the effect of the intervention on both dependent variables. Although the control group also demonstrated progress throughout the learning process, the improvement was less pronounced than that of the experimental group. This consistent pattern suggests that the implementation of *kitab kuning* reading habituation generated greater improvements than conventional learning without similar treatment, both in terms of learning implementation and learning outcomes reflected in students' motivation and spiritual intelligence.

Overall, the findings indicate that *kitab kuning* reading habituation can be implemented effectively within the instructional context of Madrasah Miftahul Huda Mayak Ponorogo. The results obtained from classroom observations, learning motivation assessments, statistical assumption tests, and MANOVA analysis consistently support one another. Across nearly all measured indicators, the experimental group demonstrated higher performance than the control group. Based on these findings, it can be concluded that *kitab kuning* reading habituation positively influenced students' learning motivation and spiritual intelligence, thereby providing a solid empirical foundation for the subsequent discussion of the theoretical and pedagogical implications of the study.

Dynamics of Learning Motivation and Spiritual Intelligence through Kitab Kuning Reading Habituation

The findings revealed that the experimental group achieved a mean learning motivation score of 69.9, which was higher than the control group's mean score of 58.9. Furthermore, the proportion of students categorized as highly motivated increased substantially from 16.7% in the control group to 40.0% in the experimental group. These differences were supported by the MANOVA results, which yielded a significance value of 0.001 ($p < 0.05$), indicating that *kitab kuning* reading habituation had a statistically significant effect on students' learning motivation.

These findings are consistent with previous research demonstrating that learning motivation develops through meaningful learning experiences, supportive learning environments, and instructional strategies that actively engage students in the learning process.¹⁶ In the present study, *kitab kuning* reading habituation provided students with opportunities to read, comprehend, discuss, and summarize classical Islamic texts, thereby creating a more participatory learning environment that fostered greater interest, persistence, and enthusiasm for learning.

The improvement in learning motivation suggests that *kitab kuning* reading habituation functions not only as an academic activity but also as a meaningful learning experience that strengthens students' confidence in their own learning abilities. Throughout the instructional process, students were gradually accustomed to reading unvowelled Arabic texts, identifying their meanings, and communicating their understanding through classroom discussions. These sequential learning activities enabled students to experience progressive academic success, which in turn reinforced their perseverance and willingness to engage in subsequent learning tasks. These findings are consistent with previous studies indicating that learning motivation serves as a key determinant of students' effort, persistence, and academic achievement.¹⁷ Moreover, continuous habituation allowed students to establish more positive learning habits, suggesting that motivation was not merely situational but gradually developed into a sustained pattern of learning behavior.

The observed improvement may also be explained by the habituation process implemented throughout the intervention. The increase in the proportion of highly motivated students from 16.7% in the control group to 40.0% in the experimental group indicates that repeated learning activities were effective in establishing more stable learning behaviors. Through continuous *kitab kuning* reading practice, students repeatedly engaged in interpreting classical Arabic texts, participating in discussions, and refining their understanding during each instructional session. This gradual process contributed to the development of both academic competence and self-confidence. These findings support previous research demonstrating that habituation serves as a behavioral reinforcement mechanism capable of shaping learning behaviors through consistent repetition and reinforcement.¹⁸ Therefore, the improvement in learning motivation observed in this study was influenced not only by the instructional content but also by the systematic and continuous implementation of *kitab kuning* reading habituation throughout the learning process.

In addition to improving learning motivation, *kitab kuning* reading habituation also exerted a significant influence on students' spiritual intelligence. The MANOVA analysis produced a significance value of 0.036 ($p < 0.05$), while classroom observations showed that the experimental group achieved a higher implementation score (82.5) than the control group (76.2). The greater level of student engagement throughout the instructional activities indicates that reading *kitab kuning* contributed not only to improving academic understanding but also to strengthening the internalization of Islamic values embedded within the classical texts. These findings are consistent with previous research demonstrating that spiritual intelligence in Islamic

16 Kadir, Rahmatullah, and Yamin, "Motivasi Belajar Santri Kalong Pada Pelajaran Bahasa Arab Di Madrasah Tsanawiyah Daarul Ulum Muhammadiyah Galur."

17 Rike Andriani and Rasto Rasto, "Motivasi Belajar Sebagai Determinan Hasil Belajar Siswa," *Jurnal Pendidikan Manajemen Perkantoran* 4, no. 1 (January 14, 2019): 80, <https://doi.org/10.17509/jpm.v4i1.14958>.

18 Nur Arofah, "Implementasi Teori Behaviorisme terhadap Pembiasaan Membaca Asmaul Husna," *Paedagogia: Jurnal Pendidikan* 8, no. 1 (November 27, 2019): 169–86, <https://doi.org/10.24239/pdg.Vol8.Iss1.15>; Muhammad Yusuf Pratama, M. Sihabudin, Mokh. Sya'roni, and Saepudin, "Living the Qur'an: Exploring Dalā'il Al-Khairāt in Indonesia As a Bridge Between Devotional Tradition and Emotional Experience".

boarding schools develops through religious habituation, teacher guidance, and meaningful educational experiences.¹⁹ Consequently, students not only acquired religious knowledge but also learned to connect the lessons contained in *kitab kuning* with attitudes and behaviors applicable to their daily lives.

The development of students' spiritual intelligence further indicates that *kitab kuning* reading habituation extends beyond cognitive development by facilitating the internalization of religious values. During the learning process, students were consistently encouraged to read classical texts, understand their meanings, discuss jurisprudential issues, and relate the lessons to real-life situations. Such learning experiences enabled students not only to acquire religious knowledge but also to appreciate the ethical principles underlying Islamic teachings. These findings are consistent with previous research suggesting that spiritual intelligence reflects an individual's ability to discover meaning in life, internalize moral values, and apply those values as guiding principles in thought and behavior.²⁰ Accordingly, *kitab kuning* reading habituation serves as an instructional approach that integrates intellectual development with the cultivation of students' religious character.

The present findings also extend previous studies concerning *kitab kuning* learning within Islamic boarding schools. Earlier research demonstrated that the habituation of reading Arabic texts enhances students' ability to read *kitab kuning*,²¹ while *kitab kuning* literacy contributes to strengthening students' religious literacy.²² Unlike those studies, which primarily emphasized reading competence and religious literacy, the present study demonstrates that *kitab kuning* reading habituation also affects affective outcomes, particularly learning motivation and spiritual intelligence. These findings indicate that the educational function of *kitab kuning* extends beyond improving students' ability to understand classical Islamic texts, contributing simultaneously to the development of positive learning attitudes and stronger religious character.

The findings further reinforce previous research indicating that the habituation of reading religious texts positively influences students' behavioral development.²³ However, this study offers a distinct contribution by employing a true experimental design to examine the causal relationship between *kitab kuning* reading habituation, learning motivation, and spiritual intelligence. This approach provides stronger empirical evidence than descriptive or correlational studies because the observed changes were evaluated through comparisons between experimental and control groups. Consequently, this study not only enriches the existing literature on *kitab kuning* instruction but also demonstrates that reading habituation can serve as an effective pedagogical strategy for improving the overall quality of education in Islamic boarding schools.

19 Ayu Intan, Fernadi, and Tussyana, "Upaya Pembentukan Kecerdasan Spiritual Santri Di Pondok Pesantren Mafatihussalam Sidoharjo Lampung Selatan."

20 Purwanto and Wulandari, "Implementasi Kecerdasan Spiritual Bagi Pendidikan."

21 Ahmad Musadad et al., "The Role of Bahtsul Masail in Improving the Understanding of Jurisprudence of Santri at Manbaul Hikam Islamic Boarding School in Burneh Bangkalan," *NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam* 11, no. 1 (June 27, 2025): 96–110, <https://doi.org/10.36701/nukhbah.v11i1.1883>.

22 Dzikri Al Ghifari, Wawan Hermawan, and Risris Hari Nugraha, "The Application of Religious Tolerance Values in Salafiyah Islamic Boarding Schools: A Case Study of Pesantren Al-Muthmainnah," *AL-WIJDÂN Journal of Islamic Education Studies* 10, no. 1 (January 24, 2025): 162–78, <https://doi.org/10.58788/alwijdn.v10i1.6091>.

23 Roichatul Ismiyah and Siti Mutholingah, "Pengaruh Pembiasaan Membaca Ratib Al-Haddad Terhadap Kedisiplinan Santri," *Journal Islamic Studies* 5, no. 02 (September 30, 2024): 87–95, <https://doi.org/10.32478/fsqkd825>.

From a pedagogical perspective, the findings suggest that *kitab kuning* reading habituation can be implemented as an instructional strategy that simultaneously supports students' academic competence and religious character development. The higher level of learning motivation demonstrated by the experimental group, accompanied by significant improvements in spiritual intelligence following the intervention, indicates that habituation-based learning promotes a more active, reflective, and meaningful educational experience. Nevertheless, this study is limited by its focus on first-year male students from a single *Madrasah Diniyah* with a relatively small sample size. Future studies are therefore encouraged to involve more diverse participants, extend the duration of the intervention, and examine additional mediating variables that may explain the relationship between *kitab kuning* reading habituation, learning motivation, and spiritual intelligence more comprehensively.

CONCLUSION

This study demonstrates that *kitab kuning* reading habituation has a positive and statistically significant effect on the learning motivation and spiritual intelligence of first-year male students at Madrasah Miftahul Huda Mayak Ponorogo. The findings are evidenced by the higher levels of learning motivation and spiritual intelligence achieved by the experimental group compared with the control group, as confirmed by the MANOVA analysis. These results indicate that *kitab kuning* reading habituation functions not only as an instructional activity for improving students' comprehension of classical Islamic texts but also as an effective pedagogical strategy for fostering learning engagement, strengthening perseverance, and promoting the internalization of Islamic values. Through repeated processes of reading, understanding, discussing, and reflecting upon the content of *kitab kuning*, students gain meaningful learning experiences that facilitate the integrated development of both academic competence and spiritual character within the Islamic boarding school environment.

This study contributes empirical evidence to the field of Islamic education by demonstrating that *kitab kuning* reading habituation influences not only cognitive development but also students' affective and spiritual dimensions through a true experimental approach. The findings broaden current perspectives on the pedagogical role of *kitab kuning* as an instructional strategy capable of simultaneously enhancing learning motivation and strengthening students' religious character. Nevertheless, this study is limited to a single *Madrasah Diniyah* with a relatively small sample size, which may restrict the generalizability of the findings to broader Islamic boarding school contexts. Therefore, future research is encouraged to involve more diverse participants, extend the duration of the intervention, and investigate potential mediating or moderating variables that may further explain the mechanisms through which *kitab kuning* reading habituation influences learning motivation and spiritual intelligence.

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