

Implementation of the Classical Learning Model with the *Bandongan* Method in Improving Reading Skills in I'jazul Quran Students

Huda Lathiful Fuadi¹, Ubadah², Ahmad Faqih An Nawawi³, Jass Sari Hanum Sekar Dewi⁴,
Salamah Az Zahra⁵

^{1,2,3,4,5} Raden Mas Said State Islamic University Surakarta, Indonesia

Correspondence Email: hudalathiful8@gmail.com

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Abstract

A comprehensive approach in Arabic language learning, including planning, implementation, and evaluation of a structured curriculum at MI Daarul Mutaalimin. This study aims to find out more about the ways or steps of implementing the classical learning model with the *bandongan* method in improving reading skills in I'jazul Quran students, by conducting a study of the I'jazul Quran Islamic boarding school in Klaten. The type of research is field research or field research using other instruments in collecting data in the form of observation sheets, interviews, and documentation. The subjects of this study are teachers or ustadz and students of the I'jazul Quran Islamic boarding school. Data analysis techniques are carried out continuously, namely Before entering the field, researchers prepare a data analysis plan. While in the field, data is collected and analyzed directly to gain a deeper understanding. After completing the field, researchers continue compiling and analyzing the research results to conclude the existing findings. The results of this study indicate that in Arabic language learning, developing Arabic language skills for students who have 4 skills that can help students in developing Arabic language skills, namely *istima'* (listening), *kalam* (speaking), *qiroah* (reading) and *kitabah* (writing). I'jazul Quran Islamic Boarding School is a Salafi Islamic boarding school. The learning in this study emphasizes the importance of mastering the *maharah qira'ah* as a foundation for other language skills and states that without a good understanding of *nahwu* and *sharaf*, students will have difficulty in understanding the texts they read. This study focuses on grammatical competence or language structure (*nahwu* and *shorof*) which is applied with the traditional learning method, namely *bandongan*.

Keywords

Bandongan Method, Implementation, Reading Skills



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INTRODUCTION

A comprehensive approach to Arabic language learning, including planning, implementation, and evaluation of a structured curriculum at MI Daarul Mutaalimin. This study highlights that supporting factors such as student enthusiasm and effective teaching methods, as well as challenges faced in the learning process (Amira & Najih, 2024). Meanwhile,

according to (Alwi & Fatmawati, 2018)"Implementing the Reading Method in Arabic Language Learning in High School." In this study, the author explores the application of reading skills methods to improve students' reading ability in Arabic. The results of the study show that this method is effective in helping students understand their reading and improve academic achievement. Meanwhile, according to (Al et al., 2024)"Development of Arabic Language Teaching Materials Based on Local Culture to Increase Learning Motivation." The journal examines the development of teaching materials that integrate local cultures to increase students' learning motivation in learning Arabic, suggesting that this approach can strengthen student engagement. According to (Putra et al., 2024) who argue that Arabic Language Education is a Challenge and an Opportunity." This article discusses the various challenges faced in Arabic language education as well as opportunities to improve the quality of learning through curriculum innovation and teaching methods. The research discusses the application of digital media such as audio, visual, and audio-visual, which helps improve students' understanding of their ability to listen, speak, read, and write. Media such as podcasts, interactive videos, and learning apps show positive results in improving language competence (Tolere et al., 2023). And in this article we discuss the application of a communicative approach in measuring Arabic speaking skills through various types of tests such as storytelling, interviews, discussions, and debates. This approach emphasizes the importance of students' confidence in speaking Arabic (E. D. Rahmawati, 2021). In other opinions, the theoretical basics of communicative approaches, including the role of students, teachers, and materials in language learning. The main goal is to build students' communication competencies, not just linguistic knowledge (Ed, 2017).

Education is a basic need for humans. Without education, human beings cannot grow and develop properly, education has a very important role in advancing a nation. The more advanced education in a nation, the higher the position and quality produced by the nation. Learning is a system to improve the quality of human life in all aspects of life. Learning Arabic is a complex process that aims to develop Arabic language skills for students. Arabic has 4 skills that can help students develop Arabic language skills, namely *istima'* (listening), *kalam* (speaking), *qiroah* (reading) and *kitabah* (writing).

According to (R. E. Rahmawati & Syafi'i, 2021) This article explores the effectiveness of communicative approaches in improving students' listening and speaking skills in Arabic. (Ernanto & Hermawan, 2022) The author explains that the four Arabic skills *istima'* (listening), *kalam* (speaking), *qiraah* (reading), and *kitabah* (writing) complement each other and contribute to overall language mastery, where receptive skills such as *istima'* and *qiraah* support productive skills such as *kalam* and *kitabah*. According to (Mustofa, 2021) Arabic language learning strategies: *Al-Kitâbah* Skills. This article emphasizes the importance of *maharah kitabah* as the highest skill in learning Arabic, which cannot be separated from other *maharahs*. The author states that to master the *kitabah*, students must first master *istima'*, *kalam*, and *qiraah*, showing the relationship between the four skills. According to the Innovative Learning Method of *Maharah Kalam*, Hilmi explained that *maharah kalam* (speaking) and *maharah kitabah* (writing) are part of productive skills that are very important in verbal and written communication. Both of them support each other in the process of learning Arabic, where good speaking skills will strengthen students' writing skills. (Hilmi, 2021)

It can be concluded from the four skills that are divided into 2, namely: productive skills and receptive skills. Receptive skills are found in *maharah istima'* and *qiro'ah*. While

productive skills are found in maharah kalam and kitabah. The four maharahs above must complement and perfect each other just as *istima* (listening), kalam (speaking) and kitabah (writing) contribute greatly to and are very valuable in *qiro*'ah (reading).

According to . Maharah qira'ah in learning Arabic methods and implementation." The journal emphasizes that maharah qira'ah is an essential skill in learning Arabic, where the understanding of texts depends not only on reading ability, but also on mastery of Arabic grammars such as nahwu and sharaf to understand the deeper meaning of the text being read. According to (Hasibuan & Sa'diyah, n.d.) (Alwi & Fatmawati, 2018) In a journal entitled The Application of Nahwu and Sharaf Knowledge in Maharah Qira'ah Learning. This research shows that the science of nahwu and sharaf plays an important role in helping students understand the structure and meaning of sentences in Arabic, thereby significantly improving their reading skills. According to (Fahrurrozi, 2019). This journal explains that students who are not able to read Arabic texts well will face difficulties in following the lessons, so there is a need for effective teaching methods to improve their maharah qira'ah. According to (Destiny, 2019) The book is titled "Arabic Language Learning Methodology." In this book, the author emphasizes the importance of mastering maharah qira'ah as a foundation for other language skills and states that without a good understanding of nahwu and sharaf, students will have difficulty in understanding the text read.

Maharah qiro'ah is one of the maharah that must be achieved when learning Arabic. Students who cannot read will have difficulty taking lessons, including Arabic. Maharah Qiroah is not only about seeing and looking at Arabic texts, but also how the reader can understand what is being read so that the text read becomes a meaningful text and not just a phonetic symbol, one of the sciences that supports the ability of qiro'ah is the science of Arabic grammar itself which is commonly known as the science of instruments (nahwu and shorof) these two sciences are interrelated and cannot be separated according to some scholars, Sharaf is the mother and Nahwu is Sharaf's father who created the sentence and Nahwu corrected it, both in terms of structure and meaning. As one of the influential disciplines in learning Arabic, tool science (nahwu and shorof) has a very important role and cannot be ignored because without the knowledge of nahwu, the Arabic language would become irregular. Therefore, learning Arabic is very important to carry out classical learning methods, with the understanding that classical learning methods are learning patterns that are carried out at the same time and the learning activities are followed by all students in one class. Khalilullah recommends several active learning strategies, such as the use of blank outlines, in which students are asked to fill in information based on their reading. This helps them in identifying important elements in the text as well as strengthening their understanding of the Arabic language. Overall, this article highlights the importance of interactive learning methods to improve students' reading and writing skills in Arabic.

The classical learning model is a learning method in which all students in one class participate in the same activity at the same time. In this model, the role of the teacher is very dominant, where the teacher provides information and sets the course, while students participate in activities such as questions and answers or discussions collectively. This model is often used at various levels of education, from early childhood education to high school, although with the times, this method has begun to be abandoned due to the lack of attention to the individual needs of students (Fitriana et al., 2023). Knowing that the learning methods that teachers use are different to teach this knowledge, students are still gradual in learning it. This process is essential for educators to apply methods that naturally match what they explain

to their students, from the order of teaching to how to motivate students to learn. Therefore, the use of methods that are appropriate to the material will be explained to the participants. From the order of the material that must be taught, then how to provoke their passion for learning. So that with that method students will be easier to understand the science of this tool. One of the classical learning models is the *bandongan* method. According to Ainurrahman (2009), the classical learning model prioritizes the role of the teacher in providing information through the subject matter presented. This learning process takes place in the classroom with all students participating simultaneously, which is a key characteristic of this model. At RA Diponegoro 71 Banjarparakan, the application of classical learning methods is carried out with a variety of approaches to create a pleasant learning atmosphere. Research conducted by Monica Chrissia Linie shows that this method involves various activities such as storytelling, play, group work, field trips, questions and answers, and demonstrations. This method is designed to keep students engaged and not feel bored during the learning process.

The *Bandongan* method is a classical learning model used in Islamic boarding schools, especially to teach religious books such as the Qur'an and the yellow books. The *Bandongan* method comes from the Sundanese language "ngabandungan," which means to pay close attention or listen. In this context, the *Bandongan* method involves a teaching and learning process that is carried out collectively, where the teacher reads, translates, and explains the book to the students who listen and record what is conveyed, then the students repeat the readings that have been read by the teacher. (FAUZAN AQIB NUR AZIZ 210317317 E-THESIS, n.d.) stated that "the *bandongan* method has a great influence on the ability to read the yellow book in students, because it is carried out directly muwajjahah (face-to-face) with the ustadz" and added that "there is an influence of the use of the *bandongan* method on the ability to read the Quran". Bandong method in pesantren education. This method involves a teacher or kiai who reads, translates, and explains the contents of the book in detail to a group of students who listen and take notes. Students are encouraged to understand the content of the book and develop reading skills and explain the contents of the book independently (Jabbar et al., 2017). According to Aris Syukron, the *Bandongan* method is a form of teaching where a group of students gather to listen to a kyai who reads, translates, and explains the yellow book. In this context, students collectively pay attention to the readings and explanations of the kyai while recording important information in their respective books. This method emphasizes the literal capture of the text read and provides an opportunity for students to understand the meaning and context of the teachings conveyed.

According to (Asyrofiyah & Ibrahim, 2024), the *Bandongan* and Sorogan methods are very effective in helping students understand and read the yellow book. This is because there is an emphasis on interaction between kyai and students during the learning process. Given that the focus of student learning at Pondok I'jazul Quran is on the teaching of the yellow book, both methods have an important role in the success of the learning process. The Application of the *Bandongan* Method and Its Effect on the Ability to Read the Qur'an for Students Aged 17-21 Years at the Alma Asy-Syauqy Islamic Boarding School." That this thesis found that the application of the *bandongan* method has a positive influence on the students' ability to read the Qur'an, even though the influence is relatively low (ADNANI, 2015). And according to (Zuhri et al., 2016) In a study on the application of the Bandong method to improve the ability to read the Yellow Book, the results of this study showed excellent effectiveness. This is evidenced by the results of the oral test of reading the yellow book which shows the achievement of good indicators of completeness, as well as interviews with several ustadz and

students who support the findings. This research is very relevant to the situation and conditions at the I'jazul Quran Islamic Boarding School.

The researcher concluded that the object of research at the I'jazul Quran Islamic Boarding School was based on several important considerations. First, this Islamic boarding school has a unique approach in integrating Arabic language teaching with the teaching of tafsir and Qur'anic science. Second, I'jazul Quran is known for its innovative curriculum, focusing on religious teaching in general, but also prioritizing a deep understanding of the meaning of the Qur'an through mastery of the Arabic language. This is particularly relevant to research topics that focus on learning Arabic, especially for non-Madrasah students, who often face difficulties in understanding classical Arabic texts and the Qur'an. Third, this Islamic boarding school has a learning system that has been tested with various methods that can be an effective teaching model, so that it can make a significant contribution to the development of Arabic language learning at the university level. Thus, this research is expected to provide new insights related to challenges and solutions in learning Arabic in a non-formal education environment, especially among students studying in Islamic boarding schools.

METHODS

This research took place at the I'jazul Qur'an Klaten Islamic Boarding School which is located in the eastern area of Boyolali City approximately 20 km from the city of Boyolali, which is close between the border of Boyolali and Klaten, precisely south of SMP 1 Sawit approximately 2 km. The strategic location of the I'jazul Qur'an Islamic Boarding School, with the existence of a strategic place, students can study comfortably and focus on learning. The I'jazul Qur'an Islamic Boarding School has the advantage of high potential to develop education and also social community activities. The time for the research conducted by the researcher is on Monday, November 4, 2024.

The problem approach in this study uses a descriptive qualitative approach. According to Norman K. Denzin and Yvonna S. Lincoln in "The sage Handbook of Qualitative Research" concludes that qualitative explains in depth the social constructs and reality. Meanwhile, the descriptive qualitative approach according to Bogdan and Taylor cited by Lexy. J. Moleon is making a problem formulation with the research center in a research to explore or see the social situation to be studied as a whole or in depth. In descriptive research in accordance with its criteria which has certain steps in its implementation because of descriptive research, researchers get overall data on the research objectives, namely observation and interviews with steps that begin with the existence of problems, so that they can determine the type of research information, determine data collection techniques through observation, interviews, and documentation and then draw conclusions if the processing The data already exists. In this study, the author only explains the existing variables, namely by explaining the state of objects or events without making a comparison of variables. The type of research used by the researcher is field research, which aims to find out the picture of a problem in the field. The subjects in this study are the students of the I'jazul Quran Islamic Boarding School with a total of 94 students consisting of 43 students and 51 female students. Meanwhile, the number of students who became respondents was 5 to 10 students and ustadz who taught. Data collection is a step that can be used by researchers to collect data. Meanwhile, according to (*Sugiono Book*, n.d.) who argue that data collection is a very strategic step in a research, because it refers to the main purpose of research, which is to obtain the correct data, so that without knowing the data collection technique, the researcher will not get data that meets the

standards set by the researcher. In this study, data collection will use the following data collection techniques: first, in-depth interviews by asking several further questions by the researcher. This method is used by the author to obtain relevant data to obtain response information and matters related to the research objectives. Second, Observation According to Edy Setyawan, namely Observation made by the researcher as someone who makes observations, So Observation in this study is observing what a researcher does and absorbing what has been heard during the interview in the research, This method is carried out during the process of collecting research data, because by using this method the researcher can systematically record and observe the symptoms that researched and researchers obtained information about classical model learning using the *bandongan* method to improve reading skills in I'jazul Qur'an students. Klaten and also to find out how to implement the classical model with the *bandongan* method to improve reading skills in I'jazul Qur'an Klaten students. Third, Documentation: this study also contains data collection with documentation that can be used to observe records of events that have been implemented. This method is used to obtain historical data on the establishment of the Boarding School, school profile, Number of Teachers, Number of Students, Organizational Structure and Infrastructure in the I'jazul Qur'an Klaten Islamic Boarding School. Data analysis techniques include: the researcher obtains information about the formulation of the problem that has been obtained through the research, namely by using observation, interview, and documentation methods so that what people actively record during the study, such as interview transcripts and field observations. In terms of data analysis Nasution (1988) (*Books-Methods-Research-Qualitative*, n.d.) states that "the analysis has started from formulating and explaining the problem, before entering the field, and continues until the writing of the research results". So the data analysis in this study was carried out from before entering the field, during the field, and after finishing the field by continuing the preparation of the research results obtained.

FINDINGS AND DISCUSSION

Over time, the I'jazul Qur'an Islamic Boarding School developed the education it managed. Until now, in addition to building the I'jazul Qur'an Foundation, it has one men's dormitory complex and one women's dormitory complex and a place to pray. There are also PAUD, kindergarten and elementary schools I'jazul Qur'an which were established in 2019. In the future, the I'jazul Qur'an Islamic Boarding School will also establish MTs and MA/SMK to universities, this is still planned to be done later. Pon-pes I'jazul Qur'an will also open branches in various regions in Indonesia. All infrastructure is sought to meet the adequacy and needs of dantri and learning. The uniqueness of this Islamic boarding school is that students who study at the boarding school are not required to pay the boarding school fees at all starting from meals and place fees all for free, from the caregiver, namely KH. Joko Parwoto, ST. Al-Hafidz stated that this was done because in the past when he studied at the Yogyakarta boarding school, many of his friends wanted to study at the pesantren but did not have the money, because of KH. Joko Parwoto, ST. Al-Hafidz established a free boarding school so that students who cannot afford it can experience learning at the boarding school. From time to time, the development of the I'jazul Qur'an Islamic Boarding School has increased both in the management of students and the establishment of boarding school institutions that are beneficial to the community in general.

Study of the Scriptures

I'jazul Qur'an Islamic Boarding School is an Islamic religious educational institution located in Boyolali, Central Java. It was founded in 2007 by KH. Joko Parwoto, ST. Al-Hafidz, this cottage aims to provide quality religious education and instill moral and spiritual values to students. In the I'jazul Qur'an there are three levels, namely the Awaliyah phase, the Wustho phase, the Ulya phase in each phase divided into various classes, such as in the Awaliyah phase there are 3 classes, such as the asphyr class which learns about daily prayers, Arabic reading and qiroati, then the ibtida class studying Fasolatan, Fiqh Jawan, Tajwid, Amsilati and Tartilul Qur'an, the last in the awaliyah phase there is Al jurumiyah studying several books such as Matan Al-Jurumiyah, Safinatun Najah, Aqidatul Awam, Taisirul Kholaq, Al-Qur'an.

Furthermore, in the wustho phase there are also 3 classes, namely the assofor class studying the book of As-Sorof, Al-Imriti, Fathul Qorib, Ta'limul Muta'alim and the Qur'an, then the al fiyah class studying Al-Fiyah Ibn Malik, Minhajul Qowim, Uqudullijain, the Qur'an, and finally in the wustho phase there is a maknun class studying the book of Jauharul Maknun, Sulamut Taufiq, Uqdatul Farid, Baiquniyyah, Fathul Mu'in jus I and II, the Qur'an. Then in the last phase of Ulya there are 2 classes, namely the al-mantiq class studying the book of Sulamul Munawaroq, Taslilit Thuroqot (Usul Fiqih), Riyadus Sholihin, Fathul Mu'in III-IV, then the ihya' ulumudin class studying the book of ihya' ulumudin. Some of the books mentioned above are the main books that students study every day. The number of I'jazul Qur'an students is 94 students, male students who number 51 students and female students who number 43 students in the 2024/2025 school year.

This research was carried out at the I'jazul Qur'an Pond Boyolali Palm

The *Bandongan* method is a typical teaching technique in the tradition of Islamic boarding schools, including in the I'jazul Qur'an Islamic Boarding School. In this method, a teacher (kyai or ustadz) reads a certain book, while the student listens and notes the explanation given. The following are definitions and citations related to the *Bandongan* method. The *Bandongan* method is a learning method that prioritizes interaction between teachers and students in the form of reading and explaining the book. According to (Akbar & Ismail, 2018) The *bandongan* method is widely used in Islamic boarding schools to understand classical books. The emphasis is on deep and traditional understanding, although challenges such as burnout and lack of active student participation are often a concern. The *bandongan* method involves kiai who use the local language to read, translate, and explain each sentence of the book they are studying. The students carefully followed the explanations given by the kiai and made certain notes in their respective books (Adolph, 2016). According to (Anwar et al., 2016) found that the *Bandongan* method is still predominantly used in learning tafsir in Islamic boarding schools in West Java, especially for books such as Tafsir Jalalain. This method reflects the sustainability of the pesantren tradition despite the influence of educational modernization. This study also observed that variations of learning methods, such as Sorogan, began to develop in several Islamic boarding schools that are oriented towards a modern approach. The disadvantages and advantages of the bandogan method in the I'jazul qur'an pond are in terms of their disadvantages are the lack of effectiveness for students in learning because the bandogan method is more active teachers than students. Teachers also complain in this method because of the large number of students so that teachers are overwhelmed in learning using the *bandongan* method. The advantage of the *bandongan* method is that in the I'jazul qur'an hut it is not only used to study the yellow book but also used to study the Qur'an,

because learning the yellow book using the *bandongan* method can affect the memorization of the Qur'an in I'jazul qur'an students. If students understand Arabic and nahwu shorof, then students can avoid mistakes when memorizing the Qur'an.

The role of teachers in the *bandongan* method in the I'jazul Qur'an hut is very significant, because the teacher is the only source of material and knowledge. This method prioritizes the central role of teachers in conveying knowledge directly to students. The teacher reads and explains the contents of the yellow book or classical texts, while the students listen carefully and take notes on important things. This process creates a learning atmosphere that focuses on a deep understanding of the material being taught. Although this method is one-way, where the teacher delivers the material and the students receive, it allows the students to reflect and understand the knowledge conveyed intensively. In addition, the relationship between teachers and students is also an important aspect of this method, where the teacher plays the role of a respected supervisor and has high authority in the learning process. This supports the formation of a disciplined and structured learning environment, which facilitates in-depth mastery of the material by students.

Teacher preparation before learning

The curriculum management system in learning is carried out in structured stages. At the beginning of the semester, the curriculum is divided based on competency levels. For example, in the nahwu class there are three levels, namely basic, intermediate, and the practice of reading the book. After the class division, the learning objectives or targets for each semester are also determined. This target includes the number of books to be read, so that learning has a clear and measurable direction.

After the curriculum and class division are completed, the next step is to develop rules and learning manners. The preparation of this rule is carried out at the beginning of the semester so that students understand and apply good manners and ethics during the learning process. With the existence of discipline, the learning atmosphere can be maintained in an orderly and conducive manner.

The next step is to prepare a learning calendar that contains the days, hours, and duration of teaching and learning activities. For example, learning the *bandongan* method is scheduled every night Monday to Wednesday night, starting after the Isha prayer at 20.00 to 21.00. This scheduling aims to maintain consistency and make it easier for all parties to participate in activities.

In addition, the ustadz and ustadzah also prepare themselves independently before the learning begins. They study the book to be taught together, usually on Monday night. This step is done to equalize understanding and teaching strategies. After that, the ustadz also repeat the material independently before entering the class as part of an effort to ensure their readiness in delivering learning to students.

Application of the classical learning model with the *bandongan* method in improving reading skills in i'jazul quran students

The results of the research observation with Ustadz Anas, on Monday, November 4, 2024 in the classroom of the I'jazul Quran Islamic Boarding School, stated that every time the method meets is the same, but according to the needs, the media used are only notebooks, books, the Quran, and blackboards. The evaluation is that the teacher tests the children to understand or not understand it, they are told to mention nahwu shorof in the verses of the Quran that the teacher has read, the understanding of the surah or the description asked by

the teacher and the students understand or not the same as what is read, sometimes they only understand the reading but the information does not understand because the learning of the book must understand the actual nahwu shorof information contained in the sentence being studied.

The steps to apply the *bandongan* method to improve reading skills in students at the i'jazul quran Islamic boarding school are as follows: first, Kyai or Ustadz at the beginning of the salam meeting then read prayers and prayers to the Prophet Muhammad Saw. When starting learning, Kyai or Ustadz (teacher) will say greetings as a form of respect for students. Then, prayers and prayers to the Prophet Muhammad PBUH are read to ask for blessings and guidance in the teaching and learning process. This is also a form of love and respect for the Prophet. Second, Kyai/Ustadz reads, translates, and explains the books he learns using the regional language (Javanese), In the teaching of the book is carried out in regional languages (such as Javanese). This aims to make it easier for students to understand teaching. The books studied are usually in Arabic, so they need to be translated and explained to make it easier for students to understand. Third, Kyai/Ustadz in translating the book uses the literal method of safahiyah, which is to translate the meaning word by word and then be given i'rab (harakat or syakl) according to his position. Each word is translated one by one, then given a punctuation mark (i'rab) that indicates the grammatical position of the word in the sentence. This method helps students understand each element in Arabic text more deeply including the verses of the Quran. Fourth, students carefully follow the explanations delivered by their ustadz with students or students providing notes in the form of lines, meanings or important information in their respective books. Students are asked to take note of important things explained by Ustadz either in the form of explanations of the meaning of words, explanations of the material, or additional information that is important for understanding. This is part of the active learning method that helps students to focus more and remember the material learned. Fifth, the material taught is based on the chapters listed in the yellow book The teaching material at the i'jazul quran Islamic boarding school is sourced from the yellow book, which is the classic Arabic books that discuss various Islamic disciplines. Each book is usually divided into specific chapters, and the teaching follows the order of the chapters, so that the systematics of the lessons become structured. Sixth, No class attendance: In many traditional Islamic boarding schools, formal attendance as in modern schools is often not implemented. Learning is more individual and continuous, where students who come to learn will follow the teaching according to their abilities and desires, without demanding attendance at every meeting. Seventh, No grade promotion program: Unlike formal schools that have a grade promotion system, in traditional Islamic boarding schools, learning is more flexible and focused on achieving material understanding. Students can continue their studies according to their abilities without relying on the grade promotion system. Eighth, the teacher or Ustadz determines the book to be studied according to their needs in honing the material. Ninth, the duration of the students' learning in lessons at the Islamic boarding school of i'jazul Quran is one hour: within one hour they understand and master the material taught by the teacher or ustadz. Tenth, the existence of media used by teachers or ustadz in learning at the i'jazul quran Islamic boarding school, namely the yellow book and the Qur'an. The yellow book is the main medium in learning in Islamic boarding schools. This book is usually in the form of classic books in Arabic that contain various Islamic sciences, ranging from fiqh, aqidah, to Sufism. These books are the main source in the learning and teaching process in Salafi Islamic boarding schools.

Learning Evaluation

Learning evaluation aims to measure the extent to which the learning process runs efficiently and effectively. The aspects assessed include learning objectives, methods used, teaching materials, media, learning resources, classroom atmosphere, and how to assess. In addition, evaluation is also useful for determining the success of learning strategies, improving the quality of curriculum programs, improving the teaching and learning process, assisting students in learning, recognizing their strengths and weaknesses, and providing important data to support decision-making.

In the process of evaluating learning in Islamic boarding schools, Kyai or ustadz uses various methods to ensure that students not only understand the material passively, but also are able to apply their knowledge well. One of the main methods is through daily tests and *imtahan* tests. The daily test is carried out after each material delivery session, aiming to strengthen students' understanding of the lessons that have just been given. At this stage, students are asked to look up a verse from the Qur'an, then identify parts of the sentence such as *mubtada* (subject), *khobar* (predicate), and *naat-manut* (adjectives and *disifati*). This identification aims to train students in understanding the basic structure of sentences in Arabic, which is the basis of learning *nahwu* and *shorof*.

The evaluation process is carried out orally, where students read verses from the Qur'an or blank books (manuscripts that have no translation meaning) directly. After reading the verse, the students were then asked to translate and interpret it into Javanese, which is the language of instruction in many traditional Islamic boarding schools. In this step, students must be able to explain the meaning of each word and phrase in depth, showing an understanding of their meaning and function in the context of the verse. Not only stopping at translation, students are then expected to be able to explain the elements of *nahwu* and *shorof* in each sentence, such as the role of verbs, nouns, or adjectives in building the meaning of sentences.

Through this method, students gain a deeper understanding of the structure of the Arabic language, which greatly helps them in reading Arabic texts better. Learning *nahwu* and *shorof* directly helps students not only understand how to read words or verses in the Qur'an, but also understand the meaning contained behind them. Thus, students have a more comprehensive understanding, so that they are easier to memorize the verses of the Qur'an, because their memorization is not only based on sounds but also on understanding the context of meaning.

In the next stage, the exam test is carried out as a more comprehensive evaluation. The exam at the I'jazul Islamic boarding school is carried out at the end of the school year, by conducting two exams, namely written and oral exams. With the provision of written exams for memorized theoretical materials, this test usually includes a summary of the material that has been taught in a certain period of time, and an oral exam for comprehension materials so that students are tested for their comprehension as a whole. Thus, this evaluation method not only tests memorization or deep understanding of the science of *nahwu* and *shorof*, but also knows reading skills with the grammatical arrangement of the word structure of the science of *nahwu* and *shorof*. This periodic evaluation is important to ensure that the learning of the *bandongan* method takes place effectively, and that students have mastered the basics of Arabic grammar which is the basis for understanding the Qur'an and other religious texts.

CONCLUSION

The I'jazul Qur'an Islamic Boarding School in Boyolali, Central Java, is a prominent Islamic educational institution with a traditional but forward-looking approach. Founded by KH. Joko Parwoto, ST. Al-Hafidz in 2007, this pesantren came with a noble mission to provide religious education without charging any fees, including food and shelter costs. This commitment is rooted in the founder's personal experience of wanting to ensure that religious education is accessible to all groups, including those who are less fortunate. The lodge continues to grow, both in terms of facilities and educational programs. In addition to having male and female dormitories and learning places, this pesantren has established formal educational institutions, such as PAUD, kindergarten, and elementary schools since 2019. Future plans include the establishment of secondary education institutions such as MTs, MA/SMK, and universities. The pesantren also plans to open branches in various regions in Indonesia, expanding its benefits to the wider community. All of this infrastructure is designed to support the needs of students in learning and developing optimally.

From the academic side, this pesantren implements a tiered education system through three main phases: Awaliyah, Wustho, and Ulya, which teach various classical books (yellow books). The learning materials taught include nahwu, shorof, fiqh, morals, and tafsir, all of which aim to equip students with a deep understanding of Islamic teachings. The learning process uses the *bandongan* method, where the teacher reads, translates, and explains the book, while the students listen and take notes. This method is effective in improving Arabic language skills, Qur'an comprehension, and grammatical knowledge of students. Although it has many advantages, such as the influence of the *bandongan* method on memorization and understanding of the Qur'an, this pesantren also faces challenges. One of them is the heavy burden on ustadz due to the large number of students, as well as learning that tends to be more centered on teachers than students. To overcome this, pesantren make careful preparations, such as studying the book collectively among the ustadz before teaching begins, to ensure that the quality of learning is maintained.

Evaluation at the I'jazul Qur'an Islamic Boarding School is carried out comprehensively through daily tests and final exams, both oral and written. This process is designed to ensure that students understand the theory and are able to apply it, especially in the context of reading and understanding the Qur'an and the yellow book. Students are trained to identify the structure of Arabic sentences, understand the context of nahwu and shorof, and translate religious texts in depth. With this approach, the I'jazul Qur'an Islamic Boarding School has succeeded in combining traditional methods with a progressive vision. This pesantren not only educates students to become individuals who understand religion deeply, but also equips them with the ability to face the challenges of the times. This makes pesantren one of the Islamic educational institutions that has a big impact, both for students and the wider community.

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