



**BRIDGING ARABIC FOUNDATIONS AND CLASSICAL ISLAMIC
KNOWLEDGE: *KITAB TURATH* LEARNING AT MA'HAD ALY**

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ABSTRACT

This study examines how Ma'had Aly Yanbu'ul Qur'an supports students' comprehension of kitab turath as a foundation for advanced Islamic studies. The study addresses a contextual challenge: students enter with different levels of Arabic and pesantren-based preparation, while the curriculum requires engagement with Arabic classical texts alongside Qur'an memorization. A qualitative field study was conducted through non-participant observation, interviews, and documentation. The primary interview participants were an ustadz involved in teaching and a mahasantri enrolled in the program. Data were interpreted descriptively by relating observed practices, participant accounts, and institutional documentation to the study objectives. The findings identify two main constraints: uneven prior mastery of nahwu and sharaf and limited study time because students balance Qur'an memorization, review, and coursework. The institution responds through complementary practices, particularly sorogan and bandongan, supported by an *i'dadiyah* class, a library, and teachers with relevant expertise. The *i'dadiyah* class functions as a preparatory bridge by concentrating on instrumental Arabic sciences and intensive individual reading practice before students enter the regular semester. The study indicates that this arrangement strengthens readiness for *Kitab Turath* learning by aligning foundational language preparation with the academic demands of Ma'had Aly, although the evidence remains qualitative and localized.

Keyword: *Kitab turath, Ma'had Aly, Pesantren Education*

A. Introduction

Islamic education in Indonesia is closely connected to institutions that preserve, interpret, and transmit classical Islamic scholarship (Hayadin et al., 2025; Niam et al., 2025; Taufikin et al., 2026). Among these institutions, pesantren occupy a distinctive position because learning is not limited to the acquisition of religious information. It is embedded in routines of study, teacher–student interaction, textual reading, and the gradual formation of scholarly dispositions (Mukminin, 2026; Novianti et al., 2025; Taufikin, 2026). Within this tradition, kitab turath: classical Islamic texts generally written in Arabic and transmitted through established pedagogical practices, remains an important medium for accessing Islamic disciplines (Istiqomah et al., 2025; Iswahyudi et al., 2025). Recent scholarship shows that kitab kuning learning in pesantren is differentiated according to students' educational levels (Humaidi et al., 2024; Kartini et al., 2026). At higher levels, learning increasingly moves beyond basic reading skills toward deeper content comprehension and critical engagement with the conceptual framework of the text and its author (Kholis et al., 2024). This progression is particularly relevant for institutions that provide advanced Islamic education.

Ma'had Aly represents one of the distinctive forms of higher Islamic education developed within the pesantren environment. Its academic orientation places substantial emphasis on Islamic sciences and on the use of classical texts as intellectual resources. In Ma'had Aly settings, mastery of kitab turath is therefore not simply an additional skill. It is closely related to students' ability to participate meaningfully in courses that require direct engagement with Arabic scholarly texts (Akla et al., 2026; Arif et al., 2025). Research on Ma'had Aly in Aceh, for example, found that kitab kuning functions as a central basis for curriculum development and is treated as a distinctive competence expected of graduates (Zulkhairi & Muzakir, 2020). Other research has similarly described Ma'had Aly as a space in which pesantren academic traditions can be transformed through innovations in curriculum and learning while retaining their textual and religious foundations (Riswadi & Amrullah, 2023).

The pedagogical challenge becomes more complex when students enter a Ma'had Aly with different educational backgrounds. Some students have previously studied kitab turath in pesantren environments, while others come from madrasah or general secondary schools where systematic instruction in nahwu and sharaf may have been limited. This difference matters because comprehension of unvowelled Arabic classical texts requires more than the ability to recognize Arabic letters. Students must identify grammatical relationships, interpret vocabulary in context, follow the structure of a scholarly argument, and connect the passage with the disciplinary conventions of the field being studied. Recent research on Arabic learning in Islamic boarding schools confirms that Arabic competence is strongly connected to students' capacity to engage with

religious and classical texts. Difficulties in grammar and vocabulary can become barriers when learners encounter texts that demand more advanced linguistic processing (Fakhroh & Hikmah, 2023; Suryadinata et al., 2024).

Traditional pesantren pedagogy provides several mechanisms for responding to this challenge. Sorogan and bandongan are among the most widely recognized methods. Sorogan gives students an opportunity to read and explain texts individually before a teacher, allowing immediate correction and closer monitoring. Bandongan, by contrast, organizes learning collectively, with the teacher reading, translating, explaining, and contextualizing the text while students listen and annotate. Contemporary studies continue to identify these approaches as relevant to kitab kuning learning. Arifin (2023), for instance, reports that sorogan can function as an important factor in developing students' reading ability because it combines preparation, individual performance, and close teacher supervision. Research on sorogan in Pekalongan also emphasizes its individual character and its requirement that students prepare the text before the learning session (Husna, 2023). At the same time, recent discussions of pesantren learning indicate that the value of classical methods does not depend on treating them as isolated techniques. Their contribution is strengthened when they are connected to curriculum structure, teacher expertise, and students' learning needs (Kholis et al., 2024).

The issue is especially important at Ma'had Aly Yanbu'ul Qur'an because the institution combines advanced Islamic study with an intensive Qur'an memorization orientation. The field data indicate that many students are required to maintain substantial memorization commitments while also completing college-level learning. This creates a specific time-management problem. Students must divide their attention among memorization, muraja'ah, classroom learning, and the preparation required to read classical texts. The challenge is therefore not merely whether kitab turath is taught, but whether students have sufficient linguistic preparation and learning time to benefit from it.

The institution's response is the I'dadiyah class, a preparatory level designed for students who are considered not yet sufficiently prepared to read or understand kitab turath. The class concentrates on foundational instrumental sciences and gives greater emphasis to daily sorogan. In the field report, the I'dadiyah class is described as a bridge between students' previous educational backgrounds and the demands of the first semester of Ma'had Aly. This arrangement is consistent with recent research showing that the development of Arabic skills in Islamic boarding schools requires planned programs, appropriate learning resources, and continuous evaluation rather than reliance on exposure to Arabic alone (Aini & Septi, 2023; Siregar et al., 2023).

Existing studies have examined sorogan, bandongan, Arabic language development, and kitab kuning curriculum in various pesantren contexts.

However, much of this literature focuses either on individual teaching methods, general pesantren learning, or curriculum development at a broader institutional level. The specific combination of an I'dadiyah preparatory class, sorogan and bandongan, Qur'an memorization demands, and the academic needs of a Ma'had Aly specializing in Qur'anic studies has received less attention. This study therefore focuses on the implementation of kitab turath learning at Ma'had Aly Yanbu'ul Qur'an, particularly the problems encountered by students, the supporting factors, the implementation of the learning arrangement, and the reported outcomes.

The study asks four questions: (1) What problems are encountered in kitab turath learning at Ma'had Aly Yanbu'ul Qur'an? (2) What factors support the learning process? (3) How is kitab turath learning implemented? and (4) What outcomes are reported from the implementation? The study aims to describe the learning arrangement as it exists in the field rather than to test a causal model. Its contribution lies in showing how a pesantren-based higher education institution attempts to reconcile two demanding academic commitments: the preservation and deep study of classical Islamic texts and the intensive memorization and maintenance of the Qur'an. The analysis also positions the I'dadiyah class as a preparatory mechanism that connects students' diverse entry-level competencies with the textual demands of higher Islamic learning. To address these questions, the study uses qualitative field research based on non-participant observation, interviews, and documentation.

This study employed a qualitative field research design to examine the implementation of kitab turath learning at Ma'had Aly Yanbu'ul Qur'an. A qualitative approach was selected to explore learning problems, supporting conditions, instructional practices, and perceived outcomes from participants' perspectives and through direct observation of the learning environment (Creswell & Creswell, 2022; Denzin & Lincoln, 2026). The study was conducted in the Ma'had Aly environment associated with Yanbu'ul Qur'an, whose academic orientation is closely connected with Ulumul Qur'an and Qur'an memorization. The research focused on four dimensions: learning problems, supporting factors, implementation practices, and learning outcomes. The unit of analysis comprised the kitab turath learning process, including the preparatory I'dadiyah class, sorogan and bandongan practices, and institutional facilities supporting textual learning. Primary data were obtained through interviews with two participants, consisting of one ustadz involved in the learning process (U1) and one mahasantri enrolled in the program (S1). Interviews were conducted after the learning activities and addressed the methods used to study kitab turath, students' learning difficulties, and the role of the I'dadiyah class. The study also employed non-participant observation and documentation, including photographs and records of learning activities. To maintain the double-blind journal format and because

formal procedures for publishing identifiable photographs were not documented in the available source, the photographs are not reproduced in this manuscript.

Data were collected through interviews, observation, and documentation to obtain complementary accounts of the learning process. Interviews provided participants' perspectives on instructional methods and student difficulties, while observation offered contextual information regarding classroom conditions and learning activities; documentation further supported the description of the institutional learning environment and instructional practices. Data analysis was conducted descriptively and organized according to the four research dimensions. Information regarding learning difficulties was categorized into students' educational backgrounds and time-related constraints; supporting factors were identified from instructional methods, institutional facilities, and teacher expertise; implementation practices were analyzed through the I'dadiyah class and the application of sorogan and bandongan methods; and reported outcomes were interpreted in relation to students' readiness to participate in regular Ma'had Aly learning. The analysis did not employ statistical measurements or causal claims beyond what could reasonably be supported by the qualitative field data.

B. Conceptual Basis: Comprehension as Textual and Disciplinary Competence

In this study, comprehension is treated as more than literal translation. It refers to the learner's capacity to read a classical Arabic passage, identify its linguistic structure, explain its meaning, and relate that meaning to the discipline in which the text is situated. This distinction is important because kitab turath is rarely composed as a sequence of isolated vocabulary items. Its meaning depends on grammatical relations, technical terminology, textual conventions, and the author's argumentative structure. Consequently, improvement in comprehension requires the integration of linguistic competence and disciplinary understanding.

This conceptualization also explains why the study places ilmu alat at the center of the I'dadiyah program. Nahwu and sharaf provide instruments through which students can approach the structure of the Arabic text. Yet instrumental competence alone does not guarantee understanding. Students also need guided reading, repeated practice, teacher feedback, and opportunities to discuss meaning. The learning arrangement at Yanbu'ul Qur'an therefore reflects a layered conception of comprehension: foundational language knowledge provides access, sorogan develops individual application, bandongan provides guided interpretation, and discussion supports deeper contextual understanding. This layered perspective is consistent with recent descriptions of pesantren learning that distinguish basic reading competence from more advanced content and conceptual understanding (Kholis et al., 2024).

The first major finding concerns the unequal preparation of mahasantri before entering the Ma'had Aly learning environment. The field report indicates

that students come from different educational backgrounds. Some have previously studied classical Islamic texts in salaf-oriented pesantren, whereas others are graduates of madrasah or general secondary schools with limited exposure to nahwu, sharaf, and other instrumental sciences. These differences create an uneven starting point in the classroom. Students who have already developed familiarity with the structure and conventions of kitab turath can follow the learning process more readily, while students without the same background require additional preparation.

This finding is important because kitab turath comprehension is cumulative. A student who has difficulty identifying grammatical relationships or interpreting vocabulary cannot easily move from word recognition to understanding a complete argument. The problem is therefore not adequately described as a lack of motivation. It is a problem of prior academic preparation. The observation is consistent with recent studies of Arabic learning in Islamic boarding schools, which identify grammar, vocabulary, and language exposure as important conditions for developing competence (Fakhiroh & Hikmah, 2023; Suryadinata et al., 2024). In the context of Ma'had Aly, the problem becomes more consequential because students are expected to engage with texts that function as academic references rather than merely as supplementary reading.

The second major problem is time. Yanbu'ul Qur'an is characterized in the field report as a pesantren environment strongly oriented toward Qur'an memorization. Students who enter the Ma'had Aly program must therefore manage at least two demanding forms of study: memorization and maintenance of the Qur'an, and higher-level engagement with Islamic scholarly texts. The report notes that students are expected to have memorized at least 15 juz before being permitted to participate in the Ma'had Aly lectures. This requirement illustrates the intensity of the institutional context. It also explains why students may experience difficulty allocating sufficient time for muthala'ah, classroom preparation, Qur'an recitation, muraja'ah, and other academic responsibilities.

The time problem should not be interpreted as evidence that the institution fails to provide adequate learning opportunities. Rather, it reveals a structural tension within a dual academic orientation. Ma'had Aly Yanbu'ul Qur'an seeks to cultivate advanced Islamic scholarship while remaining embedded in a Qur'an memorization environment. Students consequently need a learning structure that reduces unnecessary repetition and concentrates foundational preparation before they encounter more complex texts. The I'dadiyah class can be understood as a response to precisely this problem.

The finding also adds nuance to the discussion of kitab turath pedagogy. Earlier studies frequently discuss sorogan and bandongan as teaching methods. The present case suggests that method alone is insufficient when students begin from substantially different levels of preparedness. A method can be pedagogically

strong and still produce uneven learning if learners lack the instrumental knowledge required to participate. This supports the broader argument that curriculum sequencing matters. Kholis et al. (2024) describe a progression in pesantren learning from basic reading and grammatical skills toward content comprehension and, at higher levels, deeper conceptual engagement. The I'dadiyah arrangement at Yanbu'ul Qur'an reflects a similar sequencing logic.

C. Sorogan and Bandongan as Complementary Pedagogies

The second finding concerns the complementary use of *sorogan* and *bandongan*. The field report describes sorogan as an individual learning practice in which a student comes forward to read and explain the text. Before the session, the student is expected to prepare through muthala'ah. During the reading, the teacher can identify errors and ask questions about the passage. The method therefore places the learner in an active position.

The student does not merely listen to an explanation but must demonstrate the ability to decode and interpret the text. This characteristic is particularly relevant to the development of kitab turath comprehension. Reading classical Arabic texts requires students to mobilize grammatical knowledge in real time. Sorogan creates a setting in which that knowledge becomes visible. A student may know a grammatical rule in abstract form but still struggle to apply it to an unvowelled text. Individual reading exposes this gap and gives the teacher an opportunity to provide immediate correction. Arifin (2023) similarly found that sorogan can play an important role in improving students' ability to read kitab kuning because it combines individual performance, teacher monitoring, and sustained preparation. Husna (2023) also emphasizes that sorogan requires students to study the material before they appear before the teacher.

The present study nevertheless suggests that sorogan should not be treated as a stand-alone solution. Its individual format is intensive, and its effectiveness depends on the student's willingness and ability to prepare. For students with very limited prior knowledge, repeated individual reading may be demanding if the foundational concepts have not yet been introduced systematically. This is where *bandongan* becomes complementary.

Bandongan allows the teacher to guide a group through the same text. The teacher reads, translates, explains, and provides meaning, while students follow the text and record important information. The method creates a shared interpretive environment. Students who are less prepared can receive a model of pronunciation, translation, grammatical interpretation, and textual explanation. Students with stronger backgrounds can consolidate their understanding by following a more systematic explanation. In this sense, bandongan provides

collective scaffolding, while sorogan provides individualized performance and correction.

The combination is therefore more meaningful than either method in isolation. Bandongan introduces and clarifies; sorogan tests and develops individual readiness. Bandongan reduces the initial cognitive burden by providing teacher-led explanation. Sorogan then requires the student to take responsibility for applying what has been learned. The pedagogical sequence corresponds with the traditional logic of pesantren learning while addressing different levels of learner participation.

Recent literature continues to document the relevance of these methods. Kholis et al. (2024) show that kitab kuning learning in pesantren varies according to educational level and gradually moves toward deeper understanding. Arifin (2023) identifies sorogan as an important component in developing reading ability, while research on the broader tradition of kitab kuning teaching highlights the importance of Arabic textual pedagogy in maintaining the transmission of classical scholarship (Lestari, 2022). The present case extends this discussion by locating sorogan and bandongan within a preparatory structure rather than presenting them simply as inherited methods.

D. The *I'dadiyah* Class as a Preparatory Bridge

The preceding analysis demonstrates that Muhammad Abduh, Al-Ghazali, and Ikhwan al-Safa cannot be reduced to a single philosophical position. Their educational philosophies emerge from different epistemological priorities and intellectual concerns. Muhammad Abduh emphasizes intellectual renewal and the balanced development of reason and the soul. Al-Ghazali places moral purification and spiritual proximity to Allah at the center of education. Ikhwan al-Safa emphasizes the integration of diverse forms of knowledge as part of the intellectual, moral, and spiritual refinement of human beings (Arwen & Kurniyati, 2019; Asifa, 2018; Rajab, 2017). Nevertheless, the comparative findings also reveal several complementary principles that make conceptual reconstruction possible. The most distinctive institutional finding is the existence of the *I'dadiyah* class. According to the field report, the class is intended for mahasantri who are not yet able to read or understand kitab turath sufficiently. Its curriculum emphasizes basic instrumental sciences and gives stronger attention to daily sorogan. The class is positioned before the regular semester so that students can enter the first semester with a more adequate foundation.

The *I'dadiyah* class can be interpreted as a bridging mechanism between heterogeneous educational backgrounds and a relatively homogeneous academic expectation. Students enter the institution with different levels of competence, but regular Ma'had Aly courses assume that students can engage with Arabic scholarly texts. Without a preparatory stage, the institution would have to address basic and

advanced needs simultaneously in the same classroom. The *I'dadiyah* program reduces this mismatch by concentrating foundational learning before students enter the main academic sequence. This arrangement reflects a principle of instructional readiness. Higher-order engagement with classical texts depends on lower-level competencies such as vocabulary recognition, grammatical analysis, and accurate reading. The preparatory class therefore does not constitute a diversion from advanced Islamic education. It is part of the infrastructure that makes advanced study possible. The finding is compatible with research on Ma'had Aly curriculum development, where kitab kuning mastery is treated as a distinctive graduate competence and is integrated into the broader curriculum structure (Zulkhairi & Muzakir, 2020).

The field report also emphasizes the intensive character of the *I'dadiyah* class. Students receive foundational material every day and are given stronger exposure to sorogan. This compressed structure appears to respond directly to the time constraints described earlier. Instead of allowing the gap in preparation to persist into the regular semester, the institution creates a concentrated period for remediation and acceleration.

The significance of the program can also be understood from the perspective of academic continuity. The purpose is not merely to help students read a text mechanically. The report describes the class as preparing students to participate in discussions and to understand textual meaning in context. Students are encouraged to discuss material that has been presented by the teacher and to examine points they find difficult. This element is important because comprehension of kitab turath involves more than literal translation. It requires students to recognize the relationship between language, disciplinary concepts, and the author's argument.

Recent studies of Arabic development in pesantren similarly emphasize that language programs become more meaningful when they are systematically planned and connected to students' learning needs. Aini and Septi (2023) report that Arabic development programs in Islamic boarding schools involve structured learning activities and attempts to address limitations in students' linguistic use. Fakhiroh and Hikmah (2023) likewise describe planning, implementation, and evaluation as interconnected components of Arabic learning in a pesantren setting. The *I'dadiyah* class at Yanbu'ul Qur'an reflects this general principle, although the available field data do not provide enough information to evaluate its effectiveness quantitatively.

E. Institutional Support: Library Resources and Teacher Expertise

The third finding concerns the institutional conditions that support kitab turath learning. The field report identifies a library containing resources from various Islamic disciplines. The library functions as a supplementary learning

space and is described as a means of expanding students' knowledge and supporting academic discussions. This facility is significant because kitab turath learning cannot depend entirely on classroom explanation. Students need opportunities to consult additional texts, compare interpretations, and deepen their understanding.

A library also supports the transition from teacher-mediated learning to more independent academic engagement. In a traditional bandongan setting, the teacher is the principal source of explanation. A richer learning environment allows students to move beyond that immediate explanation by consulting additional materials. This is particularly relevant at the Ma'had Aly level, where students are expected to develop greater intellectual independence. Research on the development of Ma'had Aly academic traditions indicates that contemporary Ma'had Aly institutions can preserve classical scholarly orientations while introducing learning innovations that encourage broader academic engagement (Riswadi & Amrullah, 2023).

Teacher expertise constitutes the second major supporting factor. The field report describes the ustadz responsible for the learning as competent in the relevant field, particularly Ulumul Qur'an and qira'at. In the context of kitab turath education, teacher expertise is not limited to knowing Arabic grammar. Teachers must also understand the disciplinary content of the texts, explain difficult passages, connect the text to its field, and respond to students' questions. The credibility of the learning process is therefore partly dependent on the teacher's ability to combine linguistic and disciplinary knowledge.

The combination of teacher expertise and learning resources creates a layered support system. The teacher provides immediate interpretation and feedback; the library provides extended access to knowledge; and the I'dadiyah class addresses differences in entry-level competence. Sorogan and bandongan then operate as the principal classroom mechanisms. These elements are mutually reinforcing rather than independent.

F. Implementation as a Structured Learning Continuum

Taken together, the findings suggest that the implementation of kitab turath learning at Ma'had Aly Yanbu'ul Qur'an can be understood as a continuum with four connected stages: preparation, guided learning, individual demonstration, and academic discussion. Preparation occurs through the I'dadiyah class, particularly for students who lack sufficient foundational knowledge. Guided learning occurs through bandongan, where the teacher models reading and explanation. Individual demonstration occurs through sorogan, where students apply their knowledge in front of the teacher. Academic discussion extends learning beyond the immediate reading activity by giving students space to examine difficult material collaboratively.

This continuum provides a more precise understanding of what the institution is attempting to achieve. The objective is not simply to preserve a traditional teaching method. Rather, the institution uses traditional methods within an institutional arrangement designed to accommodate student diversity and the demands of higher Islamic education. The arrangement therefore illustrates a form of pedagogical continuity: classical methods remain central, but they are organized around contemporary institutional needs.

The field report indicates that the I'dadiyah class is especially important for students who have not previously studied kitab turath intensively. By focusing on ilmu alat and daily sorogan, the program seeks to move students from basic unfamiliarity toward readiness for regular academic courses. The process is described as an effort to accelerate students from a weak starting point to a condition in which they can participate in semester-one learning.

The finding resonates with recent work on kitab kuning learning in pesantren-based higher education. Arif et al. (2025) describe kitab kuning learning as a model that can contribute to the development of student expertise in pesantren-based higher education. Their work reinforces the idea that classical texts can function not only as objects of religious study but also as academic resources for developing disciplinary expertise. In the Yanbu'ul Qur'an case, the I'dadiyah class provides the entry mechanism through which students can access that academic function.

The implementation also demonstrates the importance of contextual adaptation. Yanbu'ul Qur'an is not a conventional salaf pesantren in which students can devote most of their time to kitab learning. Its strong Qur'an memorization orientation creates a distinctive learning ecology. The institution therefore cannot simply reproduce the schedule of a pesantren whose principal activity is daily kitab study. It needs to create a structure that respects the memorization mission while preparing students for advanced textual learning. The I'dadiyah program can be seen as one institutional answer to this contextual requirement.

G. Reported Outcomes and Their Appropriate Interpretation

The final research question concerns the outcomes of the implementation. The field report concludes that the use of sorogan and bandongan, particularly within the I'dadiyah class, helps students improve their ability to understand kitab turath and prepares them for Ma'had Aly coursework. The reported benefit is most strongly associated with sorogan because students are required to prepare, read, and respond to teacher questions.

These outcomes should be interpreted carefully. The available evidence supports a qualitative description of perceived improvement and increased

readiness, but it does not support a statistical estimate of learning gains. There is no pre-test/post-test comparison, standardized reading assessment, or longitudinal measure of student achievement in the original report. Accordingly, the present study does not claim that the *I'dadiyah* program causes a measurable increase in comprehension. Instead, the findings indicate that the program is perceived and observed as a practical mechanism for addressing students' initial learning gaps.

The distinction matters for the theoretical position of the study. The contribution is not a new learning theory. Rather, it is an empirical illustration of how classical pesantren pedagogies can be sequenced within a higher Islamic education environment. The case strengthens existing understandings of sorogan as an individualized and closely supervised learning method while showing that its role can be amplified when embedded in a preparatory curriculum.

The findings also suggest that comprehension should be understood as multidimensional. In the field context, comprehension involves at least three related abilities: reading the Arabic text, understanding its linguistic structure, and interpreting its meaning within the relevant Islamic discipline. A student who can pronounce the text but cannot explain its meaning has not yet achieved the level of comprehension expected at Ma'had Aly. Conversely, a student who understands the general topic but cannot independently read the original text remains dependent on teacher mediation. The *I'dadiyah* program addresses this gap by combining instrumental language learning with repeated individual reading. This interpretation is consistent with Kholis et al. (2024), who distinguish lower-level kitab learning that emphasizes reading skills from higher-level learning that emphasizes content understanding and deeper conceptual engagement. It also aligns with the broader observation that Arabic proficiency is an important foundation for access to classical Islamic texts in pesantren education (Siregar et al., 2023; Suryadinata et al., 2024).

The findings occupy a position of continuity rather than rejection in relation to previous research. They strengthen the argument that sorogan remains pedagogically relevant because it creates individualized opportunities for practice and correction (Arifin, 2023). They also support the view that bandongan remains useful for collective explanation and transmission of textual knowledge. At the same time, the case adds a contextual dimension: neither method is sufficient by itself when students enter with different levels of preparation and competing academic responsibilities.

The distinctive contribution is therefore the integration of method, sequencing, and institutional context. The *I'dadiyah* class provides the sequencing mechanism; sorogan and bandongan provide the core pedagogies; the library and teacher expertise provide institutional support; and the Qur'an memorization environment explains why time and readiness are central constraints. Together,

these elements form a coherent learning arrangement for a Ma'had Aly operating within a tahfidz-oriented pesantren.

Practically, the case suggests that institutions with similar conditions may benefit from identifying entry-level gaps before students enter advanced textual courses. A preparatory program can be more appropriate than expecting regular courses to remediate basic weaknesses while simultaneously delivering advanced content. However, such a program should be evaluated systematically. Future research could compare students before and after participation in *l'dadiyah*, examine their reading accuracy and comprehension, and explore how different entry backgrounds influence learning trajectories.

The findings also indicate a need for greater attention to students' workload. Where Qur'an memorization and higher education are pursued simultaneously, scheduling is not a peripheral management issue. It directly shapes students' opportunity to prepare texts and participate in discussion. The institutional response should therefore consider not only teaching methods but also the temporal organization of learning.

Finally, the case illustrates that preserving classical educational traditions does not necessarily require preserving every element of their historical organization unchanged. *Sorogan* and *bandongan* remain recognizable as traditional methods, but their educational function can be strengthened when they are deliberately integrated into a preparatory class, supported by learning resources, and connected to the academic progression of Ma'had Aly. This is the central position emerging from the case: pedagogical tradition becomes more sustainable when it is institutionally organized around the actual learning conditions of contemporary students.

H. Conclusion

This study shows that kitab turath learning at Ma'had Aly Yanbu'ul Qur'an is shaped by a distinctive combination of student diversity, Qur'an memorization demands, and the academic requirement to engage with Arabic classical texts. The main problems identified are unequal prior preparation in *nahwu* and *sharaf* and limited time for balancing Qur'an memorization, *muraja'ah*, and Ma'had Aly coursework. These constraints make a preparatory structure important. The institution responds through a complementary learning arrangement involving the *l'dadiyah* class, *sorogan*, *bandongan*, library resources, and teacher expertise. The *l'dadiyah* class serves as the most distinctive component because it provides foundational preparation for students who are not yet sufficiently ready to read and understand kitab turath. *Sorogan* strengthens individual reading and teacher feedback, while *bandongan* provides collective explanation and textual guidance. The combination allows classical pedagogies to function within the particular academic ecology of a Qur'an-focused pesantren.

Theoretically, the findings reinforce rather than replace existing understandings of pesantren pedagogy. The case demonstrates that the educational value of traditional methods is closely related to sequencing and institutional context. Practically, the findings suggest that Ma'had Aly institutions with heterogeneous student backgrounds should consider structured preparatory programs before advanced textual study. However, the evidence is qualitative and localized, and the reported improvement cannot be treated as a measured causal effect. Future research should employ longitudinal or mixed-methods designs to assess changes in reading accuracy, comprehension, grammatical competence, and academic achievement across different stages of kitab turath learning.

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