

## Islamic education in traditional pesantren: A comprehensive analysis of teaching methods and their variations

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### ABSTRACT

The background in this article is the application of traditional Islamic boarding schools. Learning methods. The purpose of writing this article is to explain learning methods. Traditional Islamic boarding schools, explain the various learning methods in traditional Islamic boarding schools and explain the advantages of the methods used by these Islamic boarding schools. This article uses library research methods so that in this article the researcher takes data from related literature For this research. The data in this article is presented descriptively, namely presentation in form Writings that have been studied in depth. The results of this research explain the application of learning Methods used in traditional Islamic boarding schools. There is a need to develop The learning model in Islamic boarding schools is by using a better learning method, namely using. More effective method in the classroom, planning and implementing activities in such a way continuously and Also through group work.

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### Introduction

Pesantren is an Islamic educational institution aimed at educating students (*santri*) to become individuals who understand Islamic teachings and serve as transmitters of those teachings. A pesantren functions as a place for Islamic religious education where prominent scholars (*ulama*) and future scholars (*santri*) gather to continue the divine teachings passed down from the Prophets. All pesantren share a common goal of deepening religious learning, although each has its own unique characteristics, including the role of producing distinguished scholars in Indonesia. Every pesantren upholds three core principles: action (*amal*), knowledge (*ilmu*), and sincerity (*ikhlas*). Additionally, it emphasizes the foundations of faith (*iman*), Islam, and excellence (*ihsan*), or in another formulation: creed (*aqidah*), Islamic law (*sharia*), and ethics (*akhlak*) (Ifendi, 2021). Pesantren is considered the oldest Islamic educational institution in Indonesia that continues to preserve values based on traditional Islamic learning.

The traditional methodologies and the preservation of these values are what define this model as a traditional pesantren. These values can be clearly observed in the daily lives of santri, who live with contentment (*qana'ah*), simplicity, independence, a strong sense of

responsibility, selfless learning, and a high sense of solidarity. The lifestyle and personality development that students undergo in pesantren becomes the foundation for their future interaction within society. One of the most influential factors in shaping a student's character is the kiai or ustadz, who is the central figure and role model whose daily behavior is observed by the students (Andrianto, 2022). The importance of the kiai in a pesantren lies not only in their knowledge and exemplary character but also because the kiai is often the founder and main driving force behind the establishment of the institution. Many kiai dedicate everything they have – not only their knowledge, energy, time, and thoughts but also their land and personal wealth. This makes the kiai a central and essential figure within the pesantren (Mochammad Mu'izzuddin, 2019).

In principle, the learning process in Islamic education shares similarities with general educational processes (Sumarjoko, Braham Maya Baratullah et al., 2023). However, what distinguishes Islamic learning is the process, orientation, and expected outcomes that are deeply rooted in Islamic values and principles. The learning system in pesantren is not a standalone process; instead, it is interconnected with all elements of education within the institution, creating a holistic educational experience. Although the process is fundamentally similar to other educational systems, it carries its own strengths and weaknesses.

In discussing instructional activities, terms such as strategy, method, and technique are often used interchangeably with model, though they differ in meaning, purpose, and implementation in practice. Therefore, an operational definition is required to determine the precise meaning and application of these terms (Kamal, 2020).

Islamic religious instruction in traditional pesantren employs a variety of teaching methods. These methods are essential for educators in conveying religious knowledge to students, as engaging approaches facilitate better understanding. Moreover, a teacher's level of competence greatly influences the selection and use of teaching methods. Teachers who are proficient in various teaching methods are usually those who have strong mastery over the subject matter. Using effective and interesting methods helps students grasp the material more easily. Therefore, teachers must be skilled in multiple teaching techniques, as mastering them ensures that they can deliver knowledge in accordance with the intended learning goals (Al-Ghazali, 2003:171).

According to Fathurrahman (2010:15), there are five factors that influence the use of teaching methods:

1. Learning objectives and the appropriate method for achieving them,
2. Students' varying levels of ability and maturity,
3. Differences in students' living environments,
4. The availability and quality of educational facilities, and
5. The diverse personalities and competencies of teachers.

Based on the above background, the aim of this study is to explore the teaching methods used in traditional pesantren across Indonesia. These methods include sorogan, bandongan, halaqah, tahfidz, and muzakarah or bahtsul masa'il. Although these methods are rooted in traditional pesantren systems, it is crucial to preserve them to maintain the authenticity and distinctiveness of traditional Islamic boarding schools.

## Method

This research employs a qualitative approach using the library research method, also known as literature study, which aims to obtain relevant theories and concepts related to teaching methods in traditional pesantren. This type of research is conducted by reviewing literature and analyzing relevant topics concerning the teaching methods used in traditional Islamic boarding schools, focusing directly on data or texts presented in the

form of books, documents, journals, dictionaries, and other secondary sources – rather than data obtained directly from respondents in the field.

To collect data for this study, the researcher followed several steps Collecting relevant literature related to the research by reviewing theories concerning teaching methods in traditional pesantren, Classifying all references related to theories on teaching methods in pesantren, including books and journal articles from both primary and secondary sources, and Quoting references in accordance with the research theme, sourced from various valid and credible literature related to theories on teaching methods in traditional pesantren.

## Result and Discussion

In the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), the term method is defined as a systematic way of working to facilitate the implementation of activities in order to achieve predetermined goals. From this definition, it can be concluded that a method implies a planned, systematic sequence of actions, which is the result of scientific experimentation aimed at achieving specific objectives (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). Meanwhile, learning is defined as the process of interaction between students and educators, as well as learning resources, within a particular learning environment. Oemar Hamalik describes learning as a structured combination comprising human elements, materials, facilities, equipment, and procedures that interact with one another in an effort to achieve learning objectives.

Teaching methods refer to the strategies used by teachers or instructors to present information or new experiences, explore learners' previous knowledge, and facilitate performance demonstrations and other learning activities (Husna Nashihin, 2022). Therefore, it can be concluded that a teaching method is a specific approach used to deliver subject matter in order to achieve certain learning goals (Muchamad Chairudin, 2023). The importance of using appropriate methods in teaching lies in the fact that methods are essential components of the educational process—they serve as tools to achieve goals, supported by teaching aids, and function as instruments of integration within an educational system.

Traditional pesantren employ various teaching methods, which have become characteristic features of these institutions. In addition to traditional approaches, some pesantren have begun integrating modern methods, such as classroom systems commonly found in madrasah diniyah (religious schools) (Nikita Nur Zulaecha, Hafidz, Biela Nanda Oktivibi Pertiwi, 2023). Although classroom-based instruction is not traditionally part of the salaf pesantren model, some institutions have adopted it to meet the needs of formal education. However, this integration is carefully carried out to preserve the foundational values of the pesantren, ensuring that its traditional identity remains intact despite adapting to modern educational systems.

The human resources in pesantren consist of pengasuh (caretakers), ustadz (teachers), and other educational staff. The pengasuh is typically the founder or a direct descendant of the founder, holding the highest authority in educational governance. Teachers are usually alumni of the pesantren itself or other institutions with similar scholarly traditions. These educators often teach as a form of service (khidmah), rather than for material gain. This human resource structure allows pesantren to maintain educational quality while preserving long-standing traditions.

Quality improvement management in Islamic boarding schools during the era of globalization shows a strong tendency to preserve traditional salafiyah values. Although globalization necessitates adaptation, pesantren prioritize the originality of religious knowledge through inherited traditional approaches. Their curriculum still emphasizes

classical texts, such as the kitab kuning (yellow books), without adopting significant changes related to modern science or technology. In terms of curriculum content, pesantren stress the importance of retaining classical teachings. Despite pressures to adapt to contemporary developments, pesantren caretakers argue that religious education should not be treated the same as scientific education. They believe religious learning is more profound and authentic when based on traditional methods that prioritize deep study of classical texts.

Efforts to improve human resources within pesantren focus more on internal aspects, such as enhancing the capacity of teachers to deliver religious instruction in accordance with the teachings of Ahlul sunnah wal Jama'ah. Teachers receive training from senior kiai and concentrate on traditional methods of teaching the kitab kuning. In this context, pesantren emphasize the importance of adab (manners) and akhlaq (character), which are considered vital elements of education.

The facilities and infrastructure of pesantren (Nashihin & Purnama, 2023) are developed with caution, ensuring that the sources of funding used are halal. Although the physical facilities may not be on par with those of modern educational institutions, pesantren caretakers prioritize blessings (barakah) over luxury. Development efforts are carried out gradually in accordance with principles of lawful income and self-reliance. Overall, the quality improvement management in pesantren education during the globalization era focuses on preserving religious traditions and knowledge authenticity. These institutions maintain a conservative approach to educational management while gradually enhancing quality without compromising their traditional Islamic values.

Although technological advancement and modern lifestyles pose challenges, santri (students) continue to value the traditions upheld in pesantren (Nashihin et al., 2022). They understand that external influences can affect their focus, yet they remain committed to preserving the character education they have received. The traditions of pesantren, which emphasize the formation of noble character, have greatly contributed to shaping students into better individuals. Meanwhile, technology can simplify their lives without diminishing their core values. The santri are motivated to continue safeguarding and preserving these traditions while facing contemporary challenges. To meet such challenges, an innovative approach is needed in delivering character education. They believe that pesantren must adapt their teaching methods by utilizing technology wisely, while still maintaining the essence of traditional values. (Nur Fauzan Alfi, 2024)

### **Various Learning Methods in Traditional Pesantren**

#### **a. Sorogan Method**

Sorogan can be defined as a learning activity that emphasizes an individual approach between teacher and student. Technically, the sorogan method is implemented individually—students face the teacher one by one while bringing the book they are studying. This demonstrates that the learning procedure in the sorogan model is student-centered. Sorogan is considered an effective method for beginners learning classical Islamic texts (kitab kuning) because it is tutorial-based: students face the teacher directly, and the teacher gives feedback, corrections, and improvements on the texts read by the student. Through the sorogan method, the teacher can intensively guide and direct the student, especially in translating classical Arabic texts into Javanese. Based on this explanation, the sorogan model has its own characteristics that distinguish it from the bandongan model. The sorogan method is an individual approach between student and teacher. It is considered the most challenging method among all traditional Islamic education approaches, as it demands patience, diligence, obedience, and personal discipline from the students.

#### b. Bandongan Method

In this method, the kyai (Islamic teacher) reads, translates, explains, and often elaborates on Arabic texts without diacritical marks (*gundul*). Students hold the same book and directly write vowel marks below the relevant words to aid understanding. The *bandongan* or *weton* method is a collective teaching system practiced in *pesantren*. It is called *weton* because the teaching sessions are initiated by the kyai, who determines the location, time, and especially the book to be studied (Muthoifin et al., 2024). It is called *bandongan* because the study is conducted in groups attended by all students. This method is usually monologic: the kyai reads, translates, and sometimes comments on the texts, while students listen attentively, write literal meanings (*sah-sahan*), and add grammatical symbols (*i'rab*) to indicate word positions in sentence structures.

In this method, the kyai often uses the local language while reading and explaining the book line by line. Students carefully follow the explanation and annotate their books using specific symbols, making their books look like they have “beards” – hence the nickname *kitab jenggot*. The *bandongan* method, often called the *weton* system, involves a group of students (from 5 to 500) listening to a teacher who reads, translates, explains, and often comments on Islamic and Arabic language books.

#### c. Halaqah Method

The *halaqah* method refers to a small group class derived from the *bandongan/weton* system. *Halaqah* means a circle of students or a study group. In practice, a number of students form a *halaqah* led directly by a kyai, *ustadz*, or senior student to discuss and examine a pre-determined topic. Students are free to ask questions and express opinions. Therefore, *halaqah* also implies a discussion aimed at understanding the content of the texts, not questioning the truth or validity of the texts themselves. This method emphasizes individual analytical ability and logical argumentation based on specific texts. The use of the *halaqah* method is a hallmark of *pesantren*, aimed at encouraging serious study and closer relationships between students and their teachers. This method will continue to be preserved because it enables students to successfully gain deep understanding, especially of religious texts. (Faridah, 2019)

#### d. Tahfidz Method

The term *tahfidz* comes from the Arabic root *haffaza*, which means “to memorize.” According to Farid Wadji, *tahfidz al-Qur'an* can be defined as the process of memorizing the *Qur'an* so that one can recite it correctly without looking at the text, using specific methods and on a consistent basis. A person who undergoes this process is called *al-haafiz* (plural: *al-huffaz*). This definition includes two important aspects: first, the memorizer must recite the *Qur'an* accurately in accordance with *tajwid* rules and the official script (*mushaf*); second, the memorizer must maintain their memorization continuously to prevent forgetfulness, as *Qur'anic* memorization can easily fade if not preserved properly. (Samsul Arifin, 2024)

This memorization method is also applied to Arabic texts individually, usually for rhymed texts (*nadhom*), such as *Aqidah al-Awam* (theology), *Awamil*, *Imrithi*, *Alfiyah* (Arabic grammar), and *Hidayat al-Shibyan* (*Tajwid*).

#### e. Muazakarah or Bathsul Masa'il Method

The *muazakarah* or *Bathsul Masa'il* method is similar to discussion or seminar-based learning. A group of students forms a discussion circle to study a specific topic under the direct guidance of a kyai or *ustadz*. During the session, students are free to ask questions and express their opinions. The teacher's evaluation is part of the process, focusing on the quality of students' answers, including logical reasoning, correctness and validity of references, and clarity of expression. Students are also assessed on their understanding of the texts, accuracy in reading, and completeness in addressing the problem or references.



The muazakah or Bathsul Masa'il method is a scholarly gathering to discuss religious matters such as worship, creed (aqidah), and Islamic issues in general. (Halimatus Sabila, 2024)

f. The Amtsal (Analogy) Method

The Amtsal method involves creating analogies and comparisons by providing parables that explain abstract concepts in more concrete terms, with the aim of achieving a learning goal and drawing meaningful lessons from the analogy. The purpose of using this method is to help students (santri) understand a topic or issue being discussed more easily, so they gain the competence to comprehend the subject matter addressed in a religious lesson.

Furthermore, Nawawi states that the educational methods used in pesantren include the following:

**Exemplary Method (Modeling)**

The exemplary method involves setting good examples in behavior and moral conduct for the students. In traditional pesantren, this method is highly emphasized for teachers, as it helps instill noble character in the students. Teachers consistently provide good examples (uswah hasanah) to their students, whether in performing religious rituals, daily life practices, or other matters.

**Habituation Method**

The habituation method educates students through repeated practice related to Islamic teachings and norms. Teachers help students form habits of doing good and avoiding forbidden acts in Islam. In traditional pesantren, this method is implemented through ritual practices such as congregational prayers, showing respect to teachers (teungku), and appropriate interaction with fellow students (Rhain et al., 2023). Students are taught to show high respect for teachers and seniors, thus cultivating good character. In traditional pesantren, both seniors and juniors maintain polite and respectful behavior, and this habituation becomes inseparable from their daily lives. Al-Ghazali stated: "Indeed, human behavior becomes strong through frequent repetition of corresponding actions, accompanied by obedience and the belief that what one does is good and pleasing to Allah."

**Ibrah (Moral Lesson) Method**

The Ibrah method involves reflecting or contemplating and drawing lessons from events. The purpose of this method is to lead people to intellectual satisfaction regarding religious matters that can inspire, educate, or enhance religious feelings. In traditional pesantren, the ibrah method is applied by narrating exemplary stories or discussing past and present events from which lessons can be drawn.

**Mau'izah (Advisory) Method**

Mau'izah means giving advice as a reminder of truth and goodness that touches the heart and motivates action. The implementation of this method in traditional pesantren includes three key elements:

- a) Encouraging good and righteous deeds such as politeness, performing congregational prayers, and doing charitable acts.
- b) Motivating students to engage in good deeds.
- c) Giving warnings about sins and transgressions.

**Disciplinary Method**

The disciplinary method refers to the enforcement of rules and regulations in pesantren, aimed at developing students' awareness in the learning process. Its implementation is intended to encourage good behavior and discourage bad conduct. This method requires firmness and wisdom from the pesantren leadership. Teachers must be firm in giving sanctions to rule violators. Before imposing a punishment, the teacher should

examine evidence of the violation. The punishment should be educational rather than retaliatory and must consider the student's background and circumstances. (Saiful, 2022)

## 2. Advantages and Disadvantages of Traditional Islamic Boarding School (Pesantren) Learning Methods

### a. Advantages

Strong in linguistic tools and classical texts (kitab kuning)

Students in traditional pesantren are well-versed in ilmu alat (Arabic linguistic tools), which includes Arabic grammar, Usul Fiqh (principles of Islamic jurisprudence), Qawa'id Fiqhiyyah (legal maxims), Balaghah (rhetoric), Mantiq (logic), and more.

### Habitual memorization

Students (santri) in salaf (traditional) pesantren are accustomed to memorizing nazam (didactic poetry) from an early age, typically starting at the elementary (ibtidaiyah) level.

### Addressing disputes through classical texts

The tradition of engaging with kitab kuning (classical Islamic texts) is deeply embedded in the pesantren culture. Santri understand that the primary sources of Islamic teachings are the Qur'an and Hadith, but they also learn to refer to the views of earlier scholars (ulama) as part of their analysis and resolution of religious issues.

### Strong tradition and culture

Santri are almost required to engage in daily discussions or deliberations (musyawarah). Mornings are typically devoted to Qur'anic and classical text study, while evenings are used for discussion and review of the morning lessons. At higher levels, students often participate in forums such as Bahtsul Masa'il to discuss complex religious issues. They also practice tirakat (spiritual discipline), such as fasting, as a form of ascetic devotion.

### b. Disadvantages

Rigid curriculum; The curriculum in traditional pesantren tends to be rigid and may struggle to adapt to modern developments. Limited development of soft skills; Skills such as critical thinking, communication, and creativity are often underdeveloped in the traditional learning system. Limited access to technology; Access to technology and modern learning resources is sometimes restricted in certain pesantren. Subjective assessment; Assessments are often subjective and may not utilize standardized evaluation instruments.

## Conclusion

Pesantren is an Islamic educational institution aimed at educating students (santri) to become individuals who understand religion and are capable of teaching Islamic teachings. A pesantren serves as a center of Islamic religious education where scholars (ulama) and future scholars gather to continue the divine teachings of the Prophets. Traditional pesantren play a crucial role in shaping a morally upright younger generation. However, to remain relevant, pesantren must embrace adaptation and innovation. By integrating traditional methods with modern approaches, pesantren can produce graduates who are not only well-versed in religious knowledge but also equipped with the competencies required in the modern workforce.

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