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Curriculum and Learning Methods Balance in Strengthening *Tafaqquh fi Ad-Din* in Pesantren-Based Madrasah

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Abstract

The purpose of writing this article is to scrutinize the curriculum and learning methods in pesantren (Islamic boarding school)-based madrasahs in order to accomplish tafaqquh fi ad-din for students. This article also aims to identify the portion and balance between religious and general materials in the applied curriculum structure. In addition, this study explores the learning methods employed and their effectiveness in reinforcing an in-depth understanding of religion. The locus of the research is in Madrasah Aliyah Qudsiyyah Putri, a pesantren-based madrasah. The approach used is qualitative with a case study design and descriptive analysis type. Data collection techniques encompass observation, interviews, and documentation. The findings of the study show that Madrasah Aliyah Qudsiyyah Putri creates a balanced curriculum between religious and general education, which seeks to produce graduates who are intellectually intelligent and have noble morals. By integrating modern approaches, yellow books, and technology, this pesantren shapes students who are ready to face the challenges of the times and become agents of social change.

Keywords: Curriculum; Learning Method; Tafaqquh fi ad-Din; Pesantren-Based Madrasah.

A. Introduction

Islamic education has a broad and comprehensive goal, i.e., to form individuals who are not only intellectually intelligent (IQ) but also emotionally (EQ) and spiritually (SQ). This education aims to guide the younger generation to understand the teachings of Islam as a whole and apply these values in everyday life, both in this world and in the hereafter (Rohman & Hairudin, 2018). Along with the development of the times, the main goal of Islamic education increasingly emphasizes the formation of a complete Islamic personality, including spiritual, intellectual, emotional, and social aspects, as well as the development of human potential holistically (Yusuf, 2012). Abdul Momen (2024), in his research, highlights the importance of Islamic education as a continuous process for personal progress and spiritual development and challenges the traditional view that only considers education as an academic achievement alone.

This concept is reinforced by the views of experts who emphasize the importance of education, which leads not only to master the knowledge but also the formation of noble morals and the development of good character. Andi Warisno (2021) asserts that the goal of Islamic education is to produce pious and faithful individuals, both personally and in a social context. The concept of *tafaqquh fi ad-din*, which, according to al-Ghazali, is a way to strengthen religion and get closer to Allah SWT, is the foundation for achieving the true goals of Islamic education (Yoke Suryadarma & Ahmad Hifdzil Haq, 2015).

Although the comprehensive goals of Islamic education have been recognized, many educational institutions still focus on the academic aspect. This phenomenon results a lack of emphasising the development of the emotional and spiritual aspects expected in Islamic education. Therefore, challenges remain in achieving the ideal balance between intellectual, emotional, and spiritual development in the implementation of holistic Islamic education.

In Indonesia, Madrasah Aliyah, as an Islamic educational institution, has an essential role in achieving these goals. Based on data from the Central Statistics Agency of Kudus Regency (2024), there are 40 Madrasah Aliyah units in Kudus Regency, which is 5.13% from the total 780 formal educational institutions. The existence of this Madrasah Aliyah reflects the high public interest in education based on Islamic values while also exhibiting the important role of this institution in forming a generation that has a deep understanding of religion. However, the role of Madrasah

Aliyah in achieving the goals of religious education *tafaqquh fi ad-din* has not been fully optimal.

Madrasahs, under the auspices of pesantren (Islamic boarding schools), are an educational model that integrates religious education with the formal education system and offers a more comprehensive approach. Madrasahs in pesantren are an adaptation born from the nature of Indonesia with encounters with other Islamic cultural areas (Wekke et al., 2016). Pesantren-based madrasahs are a model of madrasah management that is operationally managed in one management system (Ihsan, 2020). This denotes that a madrasah is in one pesantren environment, where the madrasah and the pesantren are in unified management. Ihsan also emphasized that pesantren-based madrasahs are founded on the basis of pesantren education culture (I. Ihsan & Fatah, 2021).

Pesantren-based school (Sekolah Berbasis Pesantren/SBP) is a school model that integrates the advantages of the school education system and the pesantren education system in order to develop and improve the quality of reliable Indonesian human resources, who have the integrity of intellectual quotient (IQ), emotional quotient (EQ), and spiritual quotient (SQ), and are pluralistic and multicultural in character (Romlah AG, 2017).

This institution has the characteristics of a combination of school/madrasah and pesantren values, and this is what makes it attractive to the community. The school/madrasah curriculum is running, while the attitude and character of pesantren, which has advantages so far, also run (Riduwan, 2019). Pesantren, as a traditional educational institution has advantages rooted in Islamic tradition, so that it becomes a center of *tafaqquh fi ad-din*, a learning that focuses on mastering religious knowledge, such as fiqh, tafsir, hadith, and aqidah. Meanwhile, madrasah is an institutional and administrative education system, referring to the school system.

Pesantren-based madrasas, such as Madrasah Aliyah Qudsiyyah Putri in Kudus Regency, combine formal and pesantren curricula with the aim of producing a generation that not only mastery religious knowledge but also competent in facing the challenges of modern life (Ihsan, 2020). This integrative curriculum allows students to gain general knowledge while deepening religious knowledge, using learning methods that are accordance with pesantren traditions, such as *halaqah, sorogan,* and *bandongan* (I. Ihsan et al., 2021).

Madrasah Pesantren Qudsiyyah Putri is an effective solution to optimize the formation of a generation that has a strong understanding of religion and is able to apply it in everyday life. As an educational institution that integrates two dimensions; general education and religion, Madrasah Pesantren Qudsiyyah Putri is able to produce strong Islamic intellectuals, ready to face the challenges of the times and maintain and develop Islamic teachings in a relevant and applicable way. Thus, Madrasah Pesantren Qudsiyyah Putri plays a key role in producing generation that is not only intellectually intelligent but also noble in morals and has deep spirituality.

This study further compares several studies related to Islamic education. Warisno's (2021) research focuses on the formation of pious and faithful individuals through in-depth religious learning. However, this study does not combine religious knowledge with general knowledge. Meanwhile, Ihsan's (2020) research proposes the integration of religious and general curriculum, as implemented in the Madrasah Pesantren Qudsiyyah Putri, which aims to prepare students to face the challenges of the times. Nonetheless, the balance between religious and general knowledge in this madrasah still needs to be improved. On the other hand, Yusuf (2012) emphasizes the importance of holistic Islamic education, which includes intellectual, emotional, and spiritual development, which has not been fully achieved in several Islamic educational institutions.

Therefore, the purpose of writing this article is to analyze the curriculum and learning methods in pesantren-based madrasahs in order to achieve *tafaqquh fi ad-din* for students. This article also aims to identify the portion and balance between religious and general materials in the applied curriculum structure. In addition, this study explores the learning methods used and their effectiveness in supporting an in-depth understanding of religion.

B. Methods

This study used a qualitative approach with a case study design and a descriptive analysis type. This approach was chosen to understand in depth and detail the phenomenon of the application of the *tafaqquh fi ad-din* concept at Madrasah Qudsiyyah Putri, which is affiliated with a pesantren-based madrasah. Case studies allow researchers to explore information holistically and intensively at one research location that is considered representative (Lazuardi, 2023). The design of this study can be described as follows (Creswell, 2013):

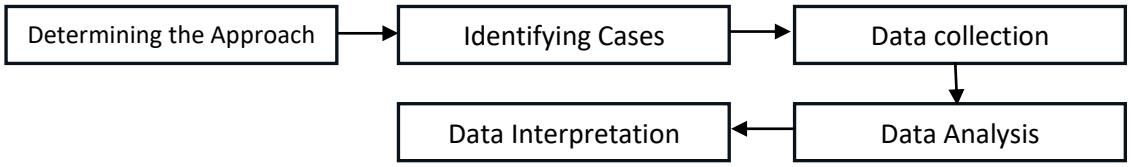


Figure 1. Design of study

The population in this study included all parties involved in the learning process at Madrasah Aliyah Qudsiyyah Putri. The population encompassed teachers, students, and madrasah managers, including parties involved in the preparation of the curriculum and implementation of pesantren-based learning. The research sample was selected using a purposive sampling technique. The sample selection criteria comprised: 1) Teachers whose subjects were relevant to *tafaqquh fi ad-din*, 2) students who were in the final year (grade XII) and were considered to have sufficient learning experience related to the application of the *tafaqquh fi ad-din* concept and were selected based on teacher recommendations as active and representative students, and 3) madrasah managers who were directly involved in curriculum development or supervision of learning methods.

Data collection techniques were carried out through observation, interviews, and documentation. These three techniques were chosen to ensure comprehensive, in-depth data collection, and support triangulation to increase the validity of the findings. Observations were conducted to directly understand how the application of *tafaqquh fi ad-din* concept was reflected in learning activities and curriculum implementation. Interviews were carried out to dig up in-depth information from informants with knowledge and experience related to the application of the *tafaqquh fi ad-din* concept in madrasahs. Interview informants consisted of the principal, vice principal for curriculum, Arabic language teachers, local curriculum teachers, and students in the Madrasah Aliyah Qudsiyyah Putri environment. Documentation was employed to complement the data from observations and interviews with relevant written or visual evidence. This documentation aimed to understand the policies, procedures, and learning materials used to support the application of *tafaqquh fi ad-din* concept.

The data analysis process was performed through a systematic approach, including data reduction, data presentation, and drawing conclusions based on the methods proposed by Miles and Huberman. Data reduction is the process of

simplifying, selecting, and focusing relevant data from observations, interviews, and documentation. The presentation of reduced data in the form of narrative descriptions, tables, or thematic diagrams is to provide a clear and systematic picture. Information on the implementation of the curriculum and learning methods was arranged in categories based on the main theme, such as curriculum objectives, learning methods, student responses, and others. Conclusions were then made based on patterns, themes, and relationships based on data found. This process involved 1) pattern identification, 2) data triangulation, and 3) verification of findings.

C. Results and Discussion

1. Madrasah and Pesantren Curriculum

The curriculum in pesantren-based madrasah has a strategic role as the core of the education system that determines the direction, goals, and mechanisms for implementing the teaching and learning process. The operational curriculum of the Madrasah Aliyah Qudsiyyah Putri Kudus emphasizes the application of learning methods that prioritize students to understand Islamic ethics, and encourage the development of individual potential. The integration of religious teachings with academic learning, as well as the use of technology in creating inspiring learning experiences, are also underscored (M.N. Ahla, 2024). The operational curriculum of Madrasah Aliyah Qudsiyyah Putri is a solid foundation for forming quality of the next generation with an Islamic soul who is ready to face global change with confidence and wisdom.

The main components of the MA Qudsiyyah Putri curriculum that are developed include:

Table 1. Curriculum Structure of MA Qudsiyyah Putri (M.N. Ahla., 2024)

No	Component	Description
1	General Objectives	Provide learning direction that is in accordance with the institution's vision, mission, and educational goals. In the context of pesantren-based madrasah, this goal usually includes the formation of individuals who have noble character, are knowledgeable, and have a deep understanding of religion (*tafaqquh fi ad-din*).
2	Curriculum Structure	a. *Al Ulumus Syar'iyyah* includes the subjects of Tafsir, Tauhid, Fiqh, Qawaid Fiqhiyyah, Mustolah Hadith, Aswaja, Tafsir Science, Ushul Fiqh, and Qiroat

		Science.
		b. *Al Ulumul Lughawiyyah* includes the subjects of Nahwu, Shorof, Arabic, Mantiq, Mutholaah, Indonesian, Javanese, and English.
		c. *Al Ulumus Tsaqofah* includes the subjects of Faraid, History, Arudh, Arts and Culture, Economics, Geography, Sociology, and Civic Education.
		d. *Al Ulumur Riyadhiyyah* includes Mathematics, Chemistry, Physics, Biology, and Informatics.
3	Learning Content/Materials	a. Local content: subjects that are unique to the Madrasah Aliyah Qudsiyyah Putri, which include Falak, Muthola'ah, and Arabic grammar.
		b. National Content: National subject content in Indonesia refers to subjects determined by the government.
		c. Turats Book: religious subjects generally use turats books or what are better known as yellow books. Subjects that use turats books include Tafsir, Tauhid, Fiqh, Qawaid Fiqhiyyah, Mustholah Hadith, Aswaja, Science of Tafsir, Ushul Fiqh, Science of Qiroat, Nahwu, Shorof, Balaghoh, and Arudl.
4	Learning Approaches and Methods	Using the 4C approach (Creative, Critical thinking, Communicative, and Collaborative) and the *sorogan, bandongan, halaqah,* and *musyawaroh* learning methods
5	Learning Evaluation	a. Process Assessment: Assessing student involvement in learning, such as participation in discussions or *musyawaroh*.
		b. Outcome Assessment: Measuring learning achievement through exams, memorization, or practice.
		c. Religious Competency Evaluation: Mastery of the ability to read and understand yellow books, the ability to ijtihad, or analysis of Islamic law.
6	Supporting Activities	a. Extracurricular: muhadharah (speech practice), tilawah (MTQ), reading classical books, scientific discussions (*bahtsu al-masail*), and Arabic Club.
		b. Special Programs: Memorizing the Qur'an, training in preaching skills, community service, and studying the book together
7	Learning Media	a. Reference Books: Such as Islamic classical books

	and Resources	(Alfiyyah, Fathul Mu'in, Tafsir Jalalain, etc.).
		b. Digital Technology: The use of digital applications or devices to support learning.
8	Learning Environment	a. Physical Environment: Availability of study rooms, libraries, pesantren, or prayer rooms as activity centers.
		b. Social and Spiritual Environment: Interaction between teachers and students, as well as the habituation of daily religious activities.

The curriculum of MA Qudsiyyah Putri balances religious and general education with a clear division of subjects. On one hand, the focus on religious sciences such as Tafsir, Fiqh, and Tawhid is very strong. On the other hand, general science subjects such as Mathematics and Physics are also taught. This ensures that students gain a deep understanding of both areas, preparing them to compete in the modern world without neglecting the spiritual aspect.

The integration of the pesantren curriculum with the national curriculum aims to unite religious education with general education, creating students with comprehensive knowledge and skills. This integration strengthens students' Islamic identity and prepares them to face the modern world (Kusumawati & Nurfuadi, 2024). In addition, research indicates that the religious curriculum in madrasas places a strong emphasis on academic understanding of Islamic beliefs, distinguishing it from public schools, which tend to be limited in time allocation and material coverage (Miswanto, 2024).

Thus, the balance between religious and general education in the MA Qudsiyyah Putri curriculum reflects an effort to produce graduates who are not only intellectually intelligent but also have noble morals and a deep understanding of religion. This curriculum is designed to ensure that students not only master modern science but also have spiritual depth which is important to guide them in their daily lives. With this approach, graduates are expected to be able to contribute positively to society, both in terms of knowledge and the religious values they adhere to.

Furthermore, the implementation of the 4C approach in learning at MA Qudsiyyah Putri aligns with research demonstrating that 21st-century competencies, such as critical thinking, creativity, communication, and collaboration, are very important in modern education. According to research at SMK Negeri 1 Purwokerto, the application of 4C skills through discussion and presentation methods can improve

students' skills in facing global challenges. Likewise, research at MAN 2 Kudus shows that internalization of 4C skills in fiqh learning can improve students' responses and involvement in the learning process (Bening Arum Amalia, 2022).

Traditional pesantren methods such as *sorogan, bandongan,* and *halaqah* also have advantages in religious learning. The *sorogan* method allows personal relationship between teacher and student, facilitating a deep understanding of religious texts. *Bandongan,* which is done collectively, is effective in delivering material to many students at once, although it is less interactive. Meanwhile, *halaqah* encourages scientific discussion and the development of critical thinking among students (Humaidah Br. Hasibuan, 2018).

At MA Qudsiyyah Putri, the combination of the 4C approach with traditional pesantren methods creates a holistic learning environment. The modern approach develops 21st-century skills, while traditional methods strengthen religious understanding and moral values. This synergy allows students to become individuals who are not only intellectually intelligent but also mature in spiritual and social aspects. Thus, MA Qudsiyyah Putri demonstrates the integration of modern and traditional approaches in learning can create a balanced education which is relevant to the needs of the times.

On the other hand, the yellow book, or classical Islamic texts, has long been the center of learning in pesantren (Yuspa & Arifin, 2024). However, challenges arise when this material is delivered in a way that is not up to date with current developments. Therefore, it is important to develop teaching methods that combine traditional approaches with modern technology. For example, the use of digital platforms, such as iSantri, can help digitizing the yellow book, allowing wider and more flexible access for students (Muslim, 2024).

Modernizing the Islamic education curriculum also faces various challenges, including resistance to change, limited technological infrastructure, and teacher readiness. Nevertheless, these challenges also open up opportunities for innovation. By integrating learning technology, competency-based approaches, and multidisciplinary curricula, Islamic education can become more relevant and adaptive to the needs of the 21st century (Habibi, 2024).

The integration of yellow books in religious learning at MA Qudsiyyah Putri reflects an effort to connect Islamic scientific traditions with technological advances. By adopting an innovative approach and utilizing technology, Islamic education can

become more relevant and effective in forming a generation that not only understands religious teachings but is also ready to face the challenges of the times.

In relation to the curriculum that is structured in such way, around 90% of Madrasah Qudsiyyah Putri students live in pesantren environment. The existence of pesantren in Madrasah Aliyah Qudsiyyah Putri is a significant supporting system as an effort to increase *tafaqquh fi ad-din*. This pesantren offers two superior programs, namely tahfidz Al-Qur'an and learning salaf books/*Kitab*, which are designed to strengthen the knowledge of students in understanding Islamic teachings in depth. As a cadre institution, the learning process at this pesantren takes place 24 hours, covering morning, afternoon, and evening activities. In the morning, education takes the form of formal learning at school, while in the afternoon and evening, students follow the *sorogan* and *musyawaroh* methods. The learning system applied includes lectures for knowledge transfer, discussions to deepen understanding, and assignments to train students' independence and responsibility in mastering the material (Muh. Isbah Kholili, 2024). The activities at the pesantren are clearly visible as shown in the table below:

Table 2. Schedule of Student Activities at the Pesantren

Time	Tahfidz Program	Book/Kitab Program
05.00 - 06.00	Al-Quran Memorization Recitation	Memorization Recitation of Alfiyyah/ Reciting Binnadlor
07.00 - 13.30	Learning and Teaching Activities in Madrasah	Learning and Teaching Activities in Madrasah
16.00 - 17.00	Muroja'ah al-Qur'an	Learning and Teaching Activities in Pondok/Diniyyah
18.00 - 19.00	Reciting the Book	Reciting Kitab
20.00 - 21.30	Muroja'ah and Memorizing the Qur'an	Lalaran and Memorization of Alfiyyah

The pesantren mentioned above implement an integrated curriculum that combines tahfidz and book programs in a structured daily schedule. Activities begin with the memorization recitation of the Qur'an in the morning and end with *murojahah* and memorization of the book in the evening. The learning methods used include *sorogan*, lectures, and discussions, which aim to strengthen religious understanding and shape the character of students. This approach is consistent with findings in studies indicating that the integration of spiritual and pedagogical strategies

in tahfidz education can increase the effectiveness of Qur'an memorization and religious understanding (Muhammad Akmansyah et al., 2025).

A similar approach is also applied in other pesantren, such as PPTQ Al-Munawwaroh Cikarang Barat Bekasi, which emphasizes the habit of praying tahajud as part of the character formation of students. Research indicates that the habit of praying tahajud regularly can shape character, such as religion, discipline, responsibility, independence, mutual cooperation, tolerance, caring, curiosity, and love for the country. This worship activity is also carried out in the congregation, with supervision from the *musyrif* and administrators, and supported by programs that reinforce the development of the character of the students to prepare their bright future (Ahmad Hidayatullah, 2022). Thus, MA Qudsiyyah Putri creates an effective educational environment that not only forms students who have a strong understanding of religion but are also ready to face the challenges of preaching in society.

Pesantren, as a traditional Islamic educational institution in Indonesia, has a strategic role in forming a generation that is not only academically intelligent but also has spiritual depth and strong character (Majid, 2025). Research conducted by Musaddad (2024) revealed that Pesantren Salafiyah Syafi'iyah Sukorejo has succeeded in integrating spiritual and academic education through a unique educational management approach, combining traditional and modern methods. The central leadership of the kyai in decision-making, as well as the balance between religious and general education, prepares students to contribute to modern society actively.

In addition, research by Rahmansyah (2023) highlights that pesantren are not only places to study religious knowledge but also as centers for community development. Pesantren plays a role in forming a harmonious social life by teaching the values of cooperation, tolerance, and economic empowerment in local communities (Majid, 2025). This is in line with the findings explain that pesantren provide space for academic freedom, allowing students to explore knowledge independently and develop analytical skills through studying the salaf books, memorizing the Qur'an, and discussions and *musyawaroh*.

Therefore, the combination of worship, religious education, and academic freedom in pesantren creates a holistic educational environment. Pesantren forms students who are independent, critical, and applicative in everyday life while also

becoming agents of social change who play a role in maintaining national resilience and building a civilized society.

MA Qudsiyyah Putri, in this case, creates a balanced curriculum between religious and general education, with the aim for producing graduates who are intellectually intelligent and have noble morals. By integrating modern approaches, yellow books, and technology, this pesantren forms students who are ready to face the challenges of the times. The combination of worship, religious education, and academic freedom creates a holistic educational environment that forms independent, critical, and applicative students, and becomes agents of social change.

Balanced Portion of Learning Material Content

Tafaqquh fi ad-din, or deepening religious knowledge, is an important element in building a generation that is not only able to understands Islamic teachings in depth but also practice them in everyday life. In the context of education at Madrasah Aliyah, it is crucial to design relevant and effective learning materials so that students can enrich their knowledge while strengthening their understanding of core religious concepts, such as monotheism/tawhid, fiqh, morals, and the science of qawaid. This aligns with the spirit of *tafaqquh fi ad-din*, which emphasizes the importance of exploring the law, understanding wisdom, and applying Islamic values contextually (Wafiq Amali, 2024).

Table 3. List of Religious Subjects at MA Qudsiyyah Putri

No.	Cluster of Knowledge	Subjects	Class			Time Allocation
			X	XI	XII	
1	*al Ulumus Syar'iyyah*	Tafsir	V	V	V	2
		Hadits	V	V	V	2
		Tauhid	V	V	V	2
		Fiqh	V	V	V	4
		Qowaid	V	V	-	2
		Falak	V	V	V	2
		Mustholahul Hadits	V	-	-	2
		Tafsir Science	-	-	V	2
		Aswaja	V	V	-	2
		Usul Fiqh	-	V	-	2
		Qiroat Science	-	V	V	2
		Musyafahah	V	V	V	4/2
2	*al Ulumul Lughawiyyah*	Nahwu - Sharaf	V	V	V	2/4
		Arab Language	V	V	V	2

		Balaghoh Science	V	V	V	2
		Mantiq	V	V	-	2
		Mutholaah	V	V	V	2
3	*al Ulumus Tsaqofiyyah*	Faraidh	V	-	-	2
		Akhlaq	V	V	V	2
		History of Islamic Culture	V	V	V	2
		Arudh	-	-	V	2
Total Lesson Hours			38	40	34	

Based on the data in the table above, it is known that the total allocation of lesson hours per week in class X reaches 60 total lesson hours (JPL), with a division of 38 JPL (63.33%) for religious subjects and 22 JPL (36.67%) for general subjects. In class XI, the allocation of teaching hours for religious subjects increases to 40 JPL (66.67%), while general subjects decrease to 20 JPL (33.33%). However, in class XII, the allocation of religious teaching hours decreases slightly to 36 JPL (60%), while general subjects increase to 24 JPL (40%).

The analysis of data above denotes that educational institutions such as Madrasah Aliyah are very focused on strengthening religious understanding through structured learning with significant allocation of lesson hours (JPL) for religious subjects. In grade X, more than half of the teaching time is dedicated to religious subjects, with an emphasis on basic sciences such as tafsir, hadith, tauhid, fiqh, and others, which greatly support the efforts of *tafaqquh fi ad-din*. However, as the class level increases, the time allocation for religious subjects decreases slightly, accompanied by an increase in lesson hours for general subjects. This indicates a balance between religious deepening and general knowledge, which is important along with the class level and the outside world needs. This change reflects the institution's efforts to provide a comprehensive education while maintaining the quality of religious understanding in everyday life in accordance with the spirit of deep *tafaqquh fi ad-din*.

The discussion on the importance of *tafaqquh fi ad-din* in the context of education in Madrasah Aliyah can be linked to various findings in relevant international literature. A study (Sya'bana et al., 2024) indicates that effective teaching methods in religious education, such as the use of multimedia, group discussions, and practical activities, can improve students' academic achievement. These methods facilitate students' active involvement, improve their understanding of religious concepts, and develop their academic skills.

Additionally, research by Zainuddin et al. (2025) identifies challenges in developing an Islamic education curriculum that is relevant to the demands of future competencies. This study highlights the importance of a flexible and contextual curriculum, which integrates religious values with global and local needs, as well as rapid technological developments.

Furthermore, a study by Suhendi (2024) discusses the transformation of the Islamic education curriculum in the Society 5.0 era, which emphasizes the integration of technology in learning without ignoring the core values of religion. This study shows that innovation in the curriculum can increase the effectiveness of learning and the relevance of religious education in the midst of the development of the times.

The conclusion of this finding indicates that Madrasah Aliyah has balanced the allocation of time between religious and general subjects, with an emphasis on an in-depth understanding of religion in grades X and XI and adjustments in grade XII to prepare students with religious knowledge and general skills. The study demonstrates the importance of a flexible curriculum and innovative teaching methods, such as multimedia, to improve students' religious understanding and skills, as well as the relevance of religious education in facing the development of the times.

2. Learning Methods

Learning methods such as *sorogan, bandongan, halaqah,* and discussion are approaches that are frequently used in the tradition of pesantren education, including at Madrasah Aliyah Qudsiyyah Putri (Devita Qurrotu A'yun, 2024). The following is an explanation of these methods.

a. Sorogan

This method is individual, where students directly face the teacher to read, understand, and repeat the lesson. The teacher provides corrections or explanations for student errors. This method is highly effective for studying the material in-depth and personally. The *sorogan* method aligns with the humanistic approach in modern educational theory developed by Abraham Maslow, where learning focuses more on developing individual potential to grow and develop positively (Anggraeni & Karnubi, 2023).



Figure 2. Implementation of Learning with the *Sorogan* Method

The *sorogan* method contributes significantly to strengthen *tafaqquh fi ad-din* since its individual approach allows students to study religious texts intensively with direct guidance from teachers. In addition to increase in-depth understanding of the yellow book, this method also supports the development of personal potential and the instillation of moral values through direct interaction between teachers and students. With a focus on comprehensive understanding of religion and formation of Islamic character, *sorogan* is an effective means of forming individuals who are able to practice religious teachings in everyday life.

b. Bandongan

The teacher reads and explains the text of the book directly in front of a group of students. Students take notes and understand the teacher's explanation. This method allows students to learn together while still focusing on the teacher's explanation. The *bandongan* method allows the kyai or ustadz to optimally supervise, evaluate, and guide the students' ability to understand the material. The effectiveness of this system lies in its ability to meet practical needs in achieving the quantity of learning and accelerating the process of studying the book (M. Ihsan, 2019).



Figure 3. Implementation of Learning with the *Bandongan* Method

The *bandongan* method plays an important role in strengthening *tafaqquh fi ad-din* because of its collective and structured nature. Through this method, the kyai or ustadz reads, explains, and elaborates the book to a group of students, allowing for a direct and comprehensive transfer of knowledge. *Bandongan* is effective in accelerating the process of learning the yellow book, which is the core of the study in *tafaqquh fi ad-din* because students can understand the material simultaneously with intensive guidance from the teacher. In addition, this method allows comprehensive supervision and evaluation for students' understanding, ensuring each individual is able to absorb religious values well. The combination of material depth and time efficiency makes *bandongan* becomes a strategic means to strengthen religious understanding collectively.

c. Halaqah

In this method, learning is done in groups (*halaqah*). The teacher is usually in the middle to guide the discussion and provide explanations. This method encourages interaction and collective learning. The *halaqah* learning method focuses on developing individual abilities in analyzing and solving problems with logical arguments based on certain books. The role of the teacher or kyai in this method is to lead the learning process, usually using Kitab or books as study materials. The teacher explains the title of the book and its author and outlines the importance of the contents of the book so that it can be understood deeply by students (Ilham & Sukrin, 2020).



Figure 3. Implementation of Learning with the *Halaqah* Method

The *halaqah* method has a strategic role in strengthening *tafaqquh fi ad-din* because its discussion and analysis-based approach encourages students to think critically and understand the material in depth. In *halaqah*, students are trained to analyze, solve problems, and convey logical arguments based on the books studied. The teacher or kyai acts as a facilitator who guides the discussion, explains the contents of the book, and emphasizes the relevance of the material to the context of everyday life. With this method, students gain not only theoretical understanding but also the ability to apply religious values practically, thus supporting the achievement of the goals of *tafaqquh fi ad-din*.

d. Discussion/*Bahtsu*

The discussion method or *bahtsu* in pesantren is one effective way to improve students' understanding to the subject matter. The process begins with the teacher delivering a topic or problem, which is then discussed openly by the students. Each student is given the opportunity to give their opinion or thoughts, accompanied by the teacher who will guide to stay focused on the discussion theme. The teacher is tasked with directing the discussion, providing additional explanations if necessary, and ensuring that each argument or question is answered properly. This method not only deepens understanding of the material but also develops critical thinking, communication, and collaboration skills among students. It is a teaching method in which students are faced with a problem, either in the form of a statement or a problematic question, to be discussed and resolved together.



Figure 4. Implementation of Learning with Discussion/Bahtsu Method

The discussion or *bahtsu* method in strengthening *tafaqquh fi addin* in pesantren plays an important role in deepening students' understanding of religious teachings. This method aims to understand the contents of the book, not to questionning the the true/ false of what is taught but to understand deeply the meaning taught by the book (Nur Khasanah et al., 2022). Through discussion, students can analyze and criticize religious texts in more depth, strengthen critical thinking skills, and increase interaction between teachers and students. This method not only helps develop intellectual understanding but also trains students to apply religious teachings in everyday life in a more reflective and applicative way.

The conclusion denotes that the *sorogan, bandongan, halaqah,* and discussion methods have significant contributions to strengthen religious understanding. The *sorogan* method is effective for the intensive deepening of religious texts through direct guidance, while *bandongan* accelerates the process of learning yellow books collectively with intensive supervision from teachers. *Halaqah* encourages critical thinking and the application of religious values in everyday life, and the discussion method (*bahtsu*) deepens understanding of religious texts through critical analysis and reflective interaction between teachers and students. These four methods complement one to other in forming individuals who not only understand religion but are also able to practice it practically.

D. Conclusion

The final conclusion of the results of this discussion is that Madrasah Aliyah Qudsiyyah Putri has succeeded in creating a balanced curriculum between religious

and general education, which aims to produce graduates who are intellectually intelligent and have noble morals. By integrating modern approaches, yellow books, and technology, this pesantren forms students who are ready to face the challenges of the times and become agents of social change.

The important findings of this study are the significance of balance in time allocation between religious and general subjects, as well as the effectiveness of teaching methods such as sorogan, bandongan, halaqah, and discussion in strengthening religious understanding and its application. The contribution or added value of the applied curriculum is the creation of a holistic educational environment that forms independent, critical, and applicative students.

However, the limitation in this study is lack of further testing for the long-term impact of these methods on the development of student's character outside the academic context.

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