

The Effectiveness of the Bandongan Method in Enhancing Comprehension of Kitab Kuning

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ABSTRACT

This study aims to examine the effectiveness of the bandongan method in enhancing students' comprehension of kitab kuning at Pondok Pesantren Bani Saiman Yusuf. The research employs a descriptive qualitative approach, with data collected through observation, interviews, and documentation. The research subjects consist of teachers and students involved in the learning process of kitab kuning. Data analysis is conducted thematically to depict patterns of teacher-student interaction, student engagement, and levels of understanding of kitab kuning materials. The findings indicate that the bandongan method is proven to be effective in improving students' understanding of kitab kuning, particularly in terms of Arabic vocabulary mastery, textual meaning comprehension, and the ability to apply the teachings of the texts in daily religious practices. The key factors contributing to the success of the bandongan method include the teacher's role as a facilitator, active student participation, and a systematic structure of material delivery. Although several challenges were identified such as variations in students' Arabic literacy skills and decreased concentration during extended learning sessions strategies including material repetition, interactive question-and-answer sessions, and group discussions were found to effectively address these obstacles. Based on these findings, it can be concluded that the bandongan method remains relevant and effective within the context of modern Islamic boarding schools, particularly when integrated with active student engagement, teacher competence, and appropriate instructional management strategies. This study offers significant implications for the development of kitab kuning instructional methods in pesantren and contributes to the existing literature by reinforcing the effectiveness of traditional pedagogical approaches in religious education.

1. INTRODUCTION

The study of kitab kuning constitutes the core of the intellectual tradition of Islamic boarding schools (pesantren) in Indonesia, particularly those adhering to the salafiyah orientation, which emphasizes mastery of classical Islamic texts as the foundation of religious knowledge. This tradition has been sustained for centuries and has become a defining characteristic of the scholarly culture of pesantren. However, social dynamics, technological advancements, and changes in the characteristics of students (santri) in the

modern era pose new challenges to the effectiveness of *kitab kuning* instructional methods. One traditional method that continues to be preserved to this day is the *bandongan* method, a pedagogical approach in which the *kiai* or *ustaz* reads the text, translates it, and provides explanations, while the *santri* listen attentively, annotate meanings (*maknani*), and take notes (Hidayat, 2023).

Although the *bandongan* method has a long historical trajectory and has proven effective in preserving the transmission of classical Islamic knowledge across generations, its effectiveness in the context of contemporary *santri* requires continuous scholarly examination. Changes in the increasingly heterogeneous characteristics of *santri*, varying levels of literacy, and the growing demand for more participatory learning models have often sparked debate regarding whether the *bandongan* method is still capable of optimally addressing the learning needs associated with the study of *kitab kuning* (Muhlis & Mujib, 2025). Many *santri* report difficulties in comprehending unvocalized texts and interpreting the grammatical structures of classical Arabic, indicating the necessity of evaluating whether the *bandongan* method remains relevant or should be complemented by modern pedagogical approaches.

At Pondok Pesantren Bani Saiman Yusuf, the *bandongan* method serves as the primary instructional approach in teaching *kitab kuning*, particularly foundational texts such as *Fath al-Qarib*, *Ta'lim al-Muta'allim*, and *Safinatun Najah*. However, preliminary observations reveal indications that *santri*'s understanding of the studied texts remains suboptimal. While some *santri* are able to follow the *kiai*'s reading, they encounter difficulties when asked to restate or explain the content independently. This phenomenon aligns with research findings suggesting that the *bandongan* method often leads to passive comprehension and relies heavily on the learners' ability to rapidly grasp oral explanations (Roisyah & Rizal, 2024). Such reliance on listening and note-taking may place *santri* with visual or kinesthetic learning preferences at a disadvantage.

The development of pesantren studies over the past five years indicates that the effectiveness of the *bandongan* method is highly dependent on the quality of the *kiai*'s explanations, the preparedness of the *santri*, and the intensity of interaction within the learning process (Mahfudloh, 2023). Several pesantren have introduced innovations by combining *bandongan* with *sorogan*, discussion-based learning, or project-based learning approaches. However, Pesantren Bani Saiman Yusuf tends to maintain a purely traditional *bandongan* format, making it necessary to investigate the extent to which this method is still

capable of significantly enhancing the santri's comprehension of *kitab kuning*. Furthermore, the demand for *kitab kuning* literacy has increased amid globalization and contemporary ideological challenges. A strong understanding of classical Islamic texts is not only essential for religious competence but also crucial in fostering religious moderation and critical thinking skills among santri (Septiana & Fauzi, 2025). Therefore, evaluating the effectiveness of the bandongan method within the context of modern pesantren education has become increasingly important.

Previous studies have largely focused on santri's perceptions of the bandongan method rather than on comprehensive improvements in textual comprehension. Some research has examined aspects such as learning motivation, discipline, or scholarly tradition, yet relatively few studies have evaluated cognitive learning outcomes based on mastery of *kitab kuning* texts (Susanti & Sulalah, 2025). Consequently, a research gap remains, highlighting the need for empirical measurement of the effectiveness of the bandongan method in enhancing *kitab kuning* comprehension, particularly at Pesantren Bani Saiman Yusuf, which has received limited academic attention. Accordingly, this study is essential to provide a scientific assessment of the extent to which the bandongan method contributes to improving santri's understanding of *kitab kuning*, the factors influencing this process, and whether more adaptive instructional innovations are required without undermining the core values of pesantren tradition.

The literature on the bandongan method and the teaching of *kitab kuning* indicates that the transmission of classical Islamic knowledge in pesantren possesses distinctive characteristics that differ significantly from formal educational models. Several studies position bandongan as a core method within the intellectual tradition of pesantren, imbued with historical, pedagogical, and spiritual value. Nevertheless, its effectiveness in enhancing students' comprehension remains a subject of ongoing debate within Islamic education research. (Dafani et al., 2025) asserts that bandongan functions as a principal method for preserving the continuity of scholarly *sanad* (chains of knowledge transmission). In practice, the teacher reads the text aloud, provides interlinear glosses (*makna gandul*), and explains Arabic grammatical structures, while students listen attentively and take notes. Hidayat argues that this method is effective in teaching classical texts in *fiqh*, *tasawuf*, and basic *nahwu*, particularly in pesantren that emphasize adherence to the *salafiyah* tradition. However, this effectiveness is highly contingent upon the teacher's ability to deliver

structured explanations and the students' capacity to grasp the contextual dimensions of the material.

Meanwhile, (Rosyid et al., 2025) study highlights the challenges of the bandongan method within the context of twenty-first-century learning. He finds that changes in the characteristics of modern learners who are more accustomed to interactive, visual, and collaborative learning environments create a gap between students' learning preferences and the unidirectional nature of the bandongan method. The study reveals that some students experience difficulties in following the flow of textual readings, particularly because bandongan demands sustained concentration over extended periods without opportunities for dialogue or immediate clarification. (Fitriyah, 2019) research reinforces these findings by emphasizing the low level of students' literacy in unwovelled Arabic texts (*Arab gundul*) as a significant barrier to comprehension. She concludes that difficulties in understanding texts without diacritical marks often lead students to rely entirely on the teacher's explanations, resulting in a form of understanding that is reproductive rather than productive. This body of literature suggests that challenges in comprehending *kitab kuning* stem not only from instructional methods but also from students' readiness in terms of foundational Arabic language proficiency.

On the other hand, (Mahfudloh, 2023) study demonstrates that the bandongan method can remain effective when combined with other instructional techniques such as sorogan, musyawarah kitab (text-based deliberative discussion), or project-based learning. This combination contributes to strengthening students' comprehension by providing opportunities for practice, discussion, and conceptual internalization. The study emphasizes that the bandongan method does not need to be abandoned; rather, it requires the support of complementary instructional strategies to ensure a deeper and more applicable understanding of classical texts. (Susanti & Sulalah, 2025) examines the dynamics of *kitab kuning* instruction in the digital era and finds that several pesantren have begun to utilize digital tools, such as electronic dictionaries and *kitab kuning* applications. Although the bandongan method is still maintained, the integration of technology has been shown to assist students in understanding grammatical structures, identifying lexical meanings, and accelerating the process of text reading. These findings indicate a developmental trajectory in which the bandongan method is able to adapt to contemporary contexts without losing its traditional values.

Furthermore, (Daulay, 2025) emphasizes the crucial role of *kitab kuning* instruction in shaping religious moderation and fostering students' critical thinking skills. He argues that the success of classical text learning should not be measured solely by students' ability

to comprehend the text, but also by their capacity to relate the text to contemporary social and religious contexts. From this perspective, the effectiveness of the bandongan method needs to be examined more broadly: to what extent does this method cultivate students who possess both depth of knowledge and intellectual relevance? Overall, the existing literature indicates two main tendencies: (1) bandongan retains strong traditional value and is still considered relevant, yet (2) its effectiveness in enhancing students' understanding varies considerably and is influenced by factors such as teacher quality, students' initial competencies, and the support of complementary instructional methods. Although several studies have discussed the strengths and challenges of the bandongan method, empirical research that specifically measures students' levels of understanding after participating in bandongan-based instruction remains limited, particularly at the local pesantren level such as Pondok Pesantren Bani Saiman Yusuf. Consequently, the existing literature has not sufficiently examined the effectiveness of bandongan within specific pesantren contexts, leaving significant room for this study to contribute by addressing this gap.

Studies on the bandongan method in *kitab kuning* instruction within pesantren have been widely conducted; however, many of these studies exhibit limitations that leave important research gaps unaddressed. Several studies focus primarily on the historical and traditional dimensions of the bandongan method but do not comprehensively measure its effectiveness in empirically improving students' comprehension. This has resulted in a gap between theoretical discussions and empirical evidence regarding the method's effectiveness (Nabila et al., 2025). Moreover, previous research tends to be descriptive or diagnostic in nature, highlighting challenges faced by millennial students in understanding *kitab kuning*, including difficulties with unvowelled Arabic texts (Arab gundul) and maintaining concentration in one-directional learning environments, without adequately assessing the extent to which the bandongan method can address these challenges (Fitriyah, 2019). Some literature proposes instructional innovations, such as integrating bandongan with sorogan or incorporating technological tools (Mahfudloh, 2023). Nevertheless, empirical studies that specifically evaluate the effectiveness of the bandongan method in its pure form remain scarce, particularly in pesantren that maintain a salafiyah model with minimal modification, such as Pondok Pesantren Bani Saiman Yusuf.

Moreover, previous studies have tended to focus on affective aspects, such as learning motivation, discipline, and students' perceptions of teachers, while paying limited attention to cognitive learning outcomes, particularly students' comprehension of the textual content of the books being taught. Addressing this gap, the present study offers novelty by

positioning Pondok Pesantren Bani Saiman Yusuf as a research site that has received little scholarly attention, while simultaneously emphasizing an empirical measurement of the effectiveness of the bandongan method in enhancing students' understanding. Another dimension of novelty lies in the analysis of cognitive learning outcomes as a key indicator of methodological effectiveness, as well as in situating the bandongan method within a modern pedagogical perspective to assess its relevance for students of the digital generation. Accordingly, this study seeks to fill a gap in the existing literature concerning the effectiveness of the bandongan method in *kitab kuning* instruction, particularly within local pesantren that continue to preserve classical scholarly traditions.

Research on the effectiveness of the bandongan method in *kitab kuning* instruction at Pondok Pesantren Bani Saiman Yusuf is underpinned by several important considerations, both theoretical and practical. From a theoretical standpoint, the bandongan method represents one of the traditional instructional models that remains widely practiced in salaf pesantren across Indonesia. Despite its strong historical standing, developments in modern pedagogy necessitate a critical evaluation of the effectiveness of predominantly one-way learning processes, especially in the context of comprehending complex classical texts that lack diacritical marks (Kusumawati, 2024). This issue constitutes a particular urgency, given that *kitab kuning* instruction serves as the primary foundation for the formation of students' religious competencies. If the instructional method employed proves to be ineffective, students' ability to understand classical Islamic literature may be compromised, thereby affecting the overall quality of their scholarly formation and their capacity to engage in profound religious interpretation.

Furthermore, this study is motivated by the transformation in the characteristics of santri in the modern era, who tend to exhibit more diverse learning preferences. The current generation is generally more responsive to interactive and visual learning approaches, whereas the bandongan method traditionally relies heavily on learners' abilities to listen, take notes, and comprehend explanations simultaneously (Wahidah & Ramadhan, 2023). Such shifts in learning preferences raise concerns about a potential mismatch between instructional methods and the actual needs of santri. Consequently, it becomes essential to examine whether the bandongan method remains capable of optimally enhancing students' comprehension of *kitab kuning*. The alignment between instructional methods and learners' characteristics constitutes a fundamental principle in contemporary pedagogical theory (Muhlis & Mujib, 2025).

Another rationale for this research arises from the need to preserve the intellectual traditions of Islamic boarding schools (pesantren) without neglecting instructional effectiveness. The bandongan method is not merely a teaching technique; it represents an integral component of classical knowledge transmission that embodies values of adab, scholarly lineage (sanad), and continuity of tradition. Nevertheless, the mere preservation of tradition cannot serve as sufficient justification for disregarding learning effectiveness. This study seeks to position the bandongan method in a balanced manner not to dismantle tradition, but to assess the extent to which it is capable of addressing contemporary challenges. (Mahfudloh, 2023) emphasizes that pedagogical innovation in pesantren should not undermine the essence of tradition, yet must remain responsive to the evolving needs of santri.

Another compelling rationale is the paucity of empirical studies that rigorously measure students' cognitive attainment after participating in bandongan-based instruction. The majority of existing research has primarily focused on learners' perceptions, learning experiences, and the sociological dimensions of pesantren traditions, while quantitative investigations assessing improvements in students' comprehension of classical Islamic texts (kitab kuning) remain limited (Susanti & Sulalah, 2025). Therefore, this study is necessary to provide empirical contributions to the scholarly discourse on pedagogical effectiveness within pesantren. Measuring students' comprehension of kitab kuning will offer a clear depiction of the strengths and limitations of the bandongan method in enhancing learning outcomes.

From an institutional-local perspective, Pondok Pesantren Bani Saiman Yusuf has received little attention in academic research, particularly studies examining the effectiveness of its instructional methods. Despite this, the pesantren exhibits relatively strict salafiyah learning characteristics, rendering it a strategic site for conducting an authentic evaluation of the bandongan method. Preliminary observations indicate a discrepancy between the intensity of kitab kuning instruction and students' levels of comprehension, thereby necessitating systematic scholarly inquiry to determine whether this gap stems from the instructional method itself or from other factors, such as students' learning readiness, levels of Arabic literacy, or teaching quality (Daulay, 2025). From a practical standpoint, the findings of this study are expected to provide recommendations for pesantren, particularly in developing instructional strategies that not only preserve traditional values but also effectively foster deep comprehension of kitab kuning. Should the bandongan method prove effective, pesantren may strengthen its implementation through improvements in

instructional delivery strategies. Conversely, if certain limitations are identified, the results may serve as a basis for adapting instructional practices by integrating bandongan with other learning models, such as sorogan, discussion-based learning, or project-based literacy approaches. Accordingly, the primary justification for this research encompasses theoretical, pedagogical, practical, and localized institutional considerations, while simultaneously contributing to the reinforcement of pesantren scholarly traditions through objective, data-driven academic evaluation.

This study aims to analyze the implementation of the bandongan and sorogan methods in the teaching of *kitab kuning* at Pondok Pesantren Bani Saiman Yusuf and to evaluate their effectiveness in enhancing students' comprehension. In addition, the study seeks to identify both supporting and inhibiting factors influencing the implementation of these methods. From a practical perspective, the findings of this research are expected to provide valuable input for pesantren administrators in optimizing instructional strategies for *kitab kuning* that are effective and responsive to contemporary developments. From an academic standpoint, this study contributes to the advancement of Islamic educational theory, particularly in relation to pedagogical methods for teaching classical Islamic texts in pesantren. Furthermore, this research is significant because the bandongan and sorogan methods are not merely pedagogical legacies, but also serve as vital mechanisms for preserving the intellectual heritage of Islam. Amid the challenges posed by the modernization and digitalization of education, examining the effectiveness of these two methods constitutes a strategic effort to sustain the continuity of the pesantren tradition as an authentic and contextually relevant Islamic educational institution.

2. METHODS

This study employed a qualitative approach with a descriptive design, as it aimed to gain an in-depth understanding of the learning process of *kitab kuning* through the bandongan method, as well as the students' experiences in comprehending the instructional material. The qualitative approach was selected to enable the researcher to explore the phenomenon contextually, including the interactions between teachers and students and the factors influencing the effectiveness of the bandongan method, without limiting the analysis solely to quantitative learning outcomes (Putra, 2025). The research was conducted at Pondok Pesantren Bani Saiman Yusuf, Central Lampung, which continues to maintain bandongan as the primary method for teaching classical Islamic texts, over a three-month

period involving classroom observations, interviews, and documentation of learning materials.

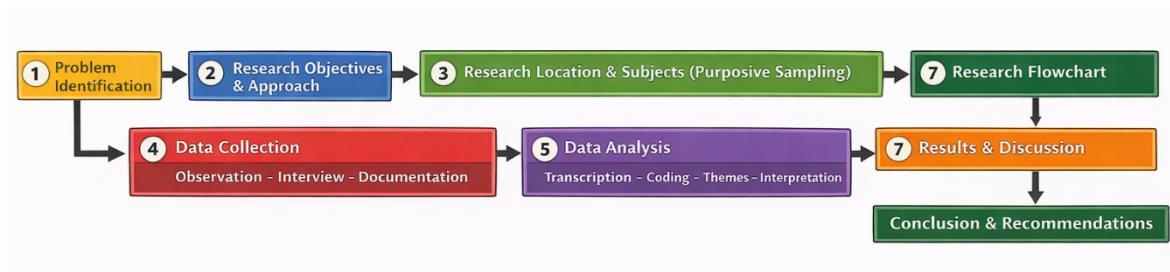


Figure 1. Research Design

The research participants consisted of students and teachers directly involved in the bandongan learning process. Purposive sampling was employed to select informants with relevant experience and information, namely ten active students and two teachers with a minimum of six months of teaching experience (Sugiyono, 2013). Data were collected through participatory observation, in-depth interviews, and documentation to obtain a comprehensive portrayal of the learning process, students' experiences, and instructional media utilized during bandongan sessions (Sugiyono, 2017; Zed, 2018). Data analysis was conducted thematically through stages of transcription, coding, theme development, and interpretation to align the findings with the research objectives. This process was carried out iteratively to ensure interpretative consistency. Data credibility was ensured through source and technique triangulation, as well as member checking to verify the alignment between preliminary findings and participants' experiences. Consequently, this study provides a reliable and accurate description of the effectiveness of the bandongan method in enhancing students' understanding of kitab kuning (Arikunto, 2013).

3. RESULTS AND DISCUSSION

Based on the results of observations, interviews, and documentation conducted at Pondok Pesantren Bani Saiman Yusuf, this study finds that the bandongan method has a significant influence on students' comprehension of kitab kuning. This influence is evident in their mastery of unvocalized Arabic vocabulary (Arab gundul), understanding of textual meanings, and ability to apply the teachings of the texts in daily religious practices. In this learning process, the teacher plays a central role as the main facilitator, guiding students through textual readings, explanations of words and sentences, as well as interpretations and contextualized examples of application.

Observational data indicate that teachers who present instructional material in a systematic and gradual manner beginning with text recitation, followed by word-by-word explanation, interpretation, and practical application enable students to achieve a deeper understanding of the texts. Furthermore, active student engagement emerges as a crucial factor in the effectiveness of learning. Students who actively take notes, ask questions, engage in discussions with peers, or review the material after bandongan sessions demonstrate a higher level of comprehension compared to passive students, who tend to merely listen to the recitation without fully grasping the meaning or context of the material.

A well-structured presentation of material also proves effective in assisting students in mastering complex unvocalized texts, including fiqh terminology, Arabic grammatical rules, and the spiritual meanings embedded within the texts. In contrast, bandongan sessions conducted in a monotonous manner or limited to text recitation without in-depth explanation result in comprehension difficulties for some students. This study also identifies several challenges in the implementation of the bandongan method, such as difficulties in reading unvocalized texts, disparities in students' levels of Arabic literacy, and declining concentration during lengthy sessions.

Teachers address these challenges through repeated explanations, interactive question-and-answer sessions, and the provision of practical examples aligned with students' experiences. The findings demonstrate that although bandongan is a traditional instructional method, its proper implementation can significantly enhance students' cognitive understanding, preserve the scholarly traditions of pesantren education, support students' analytical and interpretative abilities, and foster mastery of the material that is not merely memorization-based but also conceptual in nature. Therefore, bandongan remains relevant as a primary method in the teaching of kitab kuning, particularly in pesantren that uphold salafiyah traditions, and its effectiveness can be maximized through active student participation, teachers' competence in managing instructional content, and a systematic structure of material delivery.

The findings of this study indicate that the bandongan method is effective in enhancing students' comprehension of kitab kuning at Pondok Pesantren Bani Saiman Yusuf. This result is consistent with constructivist learning principles, which emphasize that knowledge is constructed through social interaction and meaningful learning experiences (Umam & Gumiandari, 2023). In the bandongan practice, the teacher functions as a facilitator and the primary source of knowledge, guiding students through textual readings,

explanations of terminologies, interpretations, and illustrative applications of the material. Such interactions enable students not merely to memorize the text, but to develop a deep conceptual understanding, in line with the primary objective of *kitab kuning* instruction, which prioritizes mastery of both the content and the meaning of the text.

Students' active participation emerges as a determining factor in the effectiveness of the bandongan method. Students who actively take notes, pose questions, engage in peer discussions, and repeatedly review the material demonstrate higher levels of comprehension compared to those who remain passive. This finding aligns with the principles of active learning, whereby learners' engagement in the learning process fosters critical thinking, conceptual understanding, and long-term retention (Brame, 2007). Within the bandongan context, active student participation facilitates the internalization of learning materials, strengthens memory, and enhances the ability to relate textual concepts to religious practices and everyday life. Observations reveal that active students tend to more readily comprehend unvocalized Arabic terminology (Arab gundul), principles of Islamic jurisprudence (fiqh), and the spiritual meanings embedded in the instructional texts.

The structure of instructional delivery also plays a crucial role in the effectiveness of the bandongan method. Material presented in a gradual and systematic manner beginning with the reading of the text, followed by word-by-word explanation, interpretation, and practical application examples facilitates students' comprehension of complex texts. This finding supports Vygotsky's (1978) scaffolding theory, which emphasizes that structured and progressive guidance from teachers enables learners to achieve higher levels of understanding than their initial capabilities would otherwise allow. Teachers who implement scaffolding effectively are able to adjust the level of material difficulty, provide clarification when students encounter obstacles, and stimulate students' analytical thinking. Thus, a systematic instructional structure not only assists students in mastering the text but also fosters the development of critical thinking skills in interpreting the meanings of classical Islamic texts.

Nevertheless, this study also identifies several challenges in the implementation of the bandongan method. One of the primary obstacles is students' difficulty in reading unvowelled (gundul) Arabic texts, particularly among those with limited Arabic literacy skills. Variations in students' proficiency levels further affect instructional effectiveness, as more advanced students tend to grasp the material quickly, while less proficient students require additional guidance. Furthermore, students' concentration tends to decline during

extended sessions, necessitating teachers to adjust lesson duration and provide opportunities for questions and discussion. These findings reinforce the theory of differentiated instruction, which underscores the importance of adapting teaching methods to learners' abilities, interests, and needs (Azizah et al., 2024). Teachers who are able to modify instructional strategies, provide repetition, or facilitate group discussions can support all students in achieving effective comprehension.

The effectiveness of the bandongan method can also be examined through Knowles' (1980) andragogical perspective, which posits that adult learners acquire knowledge more effectively when learning materials are relevant to their lived experiences. In the pesantren context, students who are able to relate the content of classical texts to daily religious practices or other spiritual experiences demonstrate a deeper level of understanding. This indicates that bandongan is not only effective in fostering cognitive development but also supports applied learning, thereby enhancing students' ability to implement the teachings of the texts in real-life contexts. Furthermore, the findings underscore the crucial role of teachers as both instructional models and spiritual mentors, aligning with the concept of teacher-centered facilitation in traditional Islamic education (Mahfudloh, 2023). Teachers who are able to balance lecturing, discussion, and interpretative explanation effectively assist students (santri) in achieving a comprehensive understanding while preserving the classical scholarly values of the pesantren. These findings indicate that traditional methods such as bandongan remain relevant, provided they are implemented through pedagogical strategies that are responsive to students' needs, encourage active interaction, and are grounded in the cultural context of the pesantren.

Overall, this study demonstrates that bandongan is an effective method for teaching *kitab kuning*, particularly when supported by active student engagement, teachers' proficiency in content delivery, and a systematic instructional structure. The effectiveness of bandongan is evident not only in the improvement of students' cognitive abilities but also in their capacity to apply knowledge in practical contexts, uphold pesantren values, and develop deep conceptual understanding. These findings offer important implications for pesantren administrators to continue maintaining bandongan as a core instructional method while simultaneously integrating modern learning strategies such as group discussions, systematic repetition, and adaptation to individual learners' abilities so that *kitab kuning* instruction remains relevant in the digital generation era and is capable of producing highly competent santri

4. CONCLUSION

Based on the results of the study and the subsequent discussion, several conclusions can be drawn regarding the effectiveness of the bandongan method in enhancing students' understanding of *kitab kuning* at Pondok Pesantren Bani Saiman Yusuf: Effectiveness of the Bandongan Method The bandongan method has been proven effective in improving students' comprehension of *kitab kuning*, both cognitively and applicatively. Students who participated actively in bandongan sessions demonstrated a stronger ability to understand textual meanings, fiqh terminology, Arabic linguistic rules, and the spiritual context of the texts compared to students who were passive participants. Role of the Teacher The teacher plays a pivotal role in the success of the bandongan method. Teachers who are able to present the material systematically, clarify complex terminology, provide interpretations and practical examples, and facilitate discussions and question-and-answer sessions significantly enhance students' levels of understanding. Student Engagement The degree of student participation constitutes a determining factor in learning outcomes. Students who actively take notes, ask questions, engage in discussions, and review the material demonstrate a deeper level of comprehension than those who remain passive.

Such activities support the conceptual internalization of the material rather than mere rote memorization. Material Structure and Challenges The step-by-step presentation of material from textual reading, word-by-word explanation, and interpretation to practical examples has proven effective in helping students comprehend complex unvowelled (*gundul*) texts. The primary challenges identified include disparities in students' Arabic literacy skills, difficulties in reading texts without diacritical marks, and declining concentration during lengthy sessions. Instructional strategies such as repetition, interactive questioning, and group discussions have been effective in addressing these challenges. Relevance of the Bandongan Method Although bandongan is a traditional instructional method, it remains relevant and effective within the context of modern Islamic boarding schools, particularly when reinforced by active student engagement, teacher competence, systematic material organization, and adaptation to individual learner abilities. This method not only preserves classical scholarly traditions but also facilitates deep, conceptual, and practical mastery of the subject matter.

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