



The Implementation of Learning the Book of *Al-Ghayah Wa At-Taqrīb* in Increasing Understanding of *Thaharah* in Class II Madrasah Isti'dadiyah Darul Falah

Elza Fauziyah Shihab¹, Ikhwan Aziz Q¹, Adi Wijaya¹

¹Universitas Ma'arif Lampung, Indonesia

Corresponding Author  elzafauziyah1@gmail.com*

ABSTRACT

Book learning *Al-Ghayah wa At-Taqrīb* has an important role in increasing students' understanding of concepts *thaharah* in Islamic jurisprudence, especially in the Shafi'i school of thought. However, in its implementation there are several obstacles, such as the lack of active involvement of students in learning and limited time available to study the material in depth. Apart from that, previous learning methods were still passive, causing students' understanding of *thaharah* less than optimal, especially in distinguishing between types of uncleanness and the correct procedures for cleansing. This research aims to analyze the effectiveness of the book's learning method in deepening students' understanding of *thaharah*. Using a qualitative approach with descriptive methods, this research was conducted in an Islamic boarding school environment that applies the book *Al-Ghayah wa At-Taqrīb* as the main teaching material in fiqh. Data was collected through observation, interviews and documentation, then analyzed in depth. The research results show that the lecture, discussion and direct practice methods applied in learning this book are able to increase students' understanding of concepts *thaharah* significantly. Thus, this research confirms that book learning *Al-Ghayah wa At-Taqrīb* can be an effective strategy in deepening the understanding of *thaharah* fiqh for students.

Keywords: *Book of Al-Ghayah Wa At-Taqrīb, Thaharah, Concepts Thaharah*

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INTRODUCTION

Education has a very important role in shaping the character and quality of human resources. In the context of Islamic education, Islamic boarding schools are institutions that play a major role in instilling Islamic values and equipping students with in-depth religious knowledge. One of the main aspects of Islamic boarding school education is the study of the yellow book, namely classical books which are the main references in various Islamic disciplines, including fiqh. The science of jurisprudence discusses various aspects of Islamic law in detail, especially in worship such as prayer, fasting, zakat and so on *thaharah* or purifying (Maulidiyah et al., 2019).

Taharah is the main requirement in the implementation of worship for a Muslim, especially in terms of prayer. Without understanding *thaharah* correctly, the worship carried out is at risk of being invalid. In the study of the Syafi'i school of jurisprudence, *thaharah* covers various aspects, starting from purification from small and large hadas,

the use of holy and purifying water, as well as alternative purification such as tayammum and istinja. Deep understanding of *thaharah* very important, considering that the practice of purification not only has an impact on whether worship is valid or not, but also reflects the inner and outer purity of a Muslim. (Rizal, 2021).

One of the fiqh books that are often taught in pesantren is the book *Al-Ghayah Wa At-Taqrīb*, by Imam Abu Syuja' al-Asfahani. This book is the main reference in the study of jurisprudence, especially the Syafi'i madhhab, especially in the discussion of worship such as *thaharah* (purification) and prayer. Given that *thaharah* is the main condition in worship, a correct understanding of this is essential so that a Muslim can carry out his worship legally and in accordance with Islamic law (Huda, 2021). But in practice, there are still many santri who experience difficulties in understanding the concept of *thaharah* in depth. When you see many of those who are still not perfect when washing the members of ablution, do not know the procedure of tayammum and many of them also do not know how to remove impurities like when removing bird droppings in the pesantren mosque hall. This is due to several factors, such as the still textual approach to learning, the lack of hands-on practice, and the limited use of more interactive learning methods. Traditional methods such as *bandongan* And *sorogance* It has indeed been used for centuries, but its effectiveness in ensuring deep understanding for students still needs to be studied further. Therefore, innovation is needed in learning methods that are more interactive and participatory to increase students' understanding of fiqh material, especially about *thaharah* (Zuhri, 2020).

Various previous studies have discussed learning the yellow book in improving understanding of fiqh in Islamic boarding schools. For example, research by Siti Faricha Maulidiyah which examined "Book Learning *Al-Ghayah Wa At-Taqrīb* "In Strengthening Santri's Understanding of *Thaharah* at the Thoriqotun Najah Pagentan Singosari Malang Islamic Boarding School", shows that this classical method is able to increase santri's understanding even though they still face obstacles in the aspect of active participation of santri. The similarity with this research is the focus on increasing understanding *thaharah* in fiqh through studying the yellow book. However, the difference lies in the innovative methods applied in research. Another research by Muhammad Abdussalam entitled "Implementation of Book Learning *Al-Ghayah Wa At-Taqrīb* "In Understanding Sunnah Prayer Worship Material for Top Grade 8 Students at Simanjaya Siman Sekaran Lamongan Middle School." The similarity with this research is in the yellow book learning used. However, the difference lies in the focus of the problem.

This research aims to explore the effectiveness of book learning *Al-Ghayah wa At-Taqrīb* in increasing students' understanding of *thaharah*. By understanding the learning methods used, the obstacles faced, and the potential for developing more effective strategies, it is hoped that this research can contribute to improving the quality of Islamic jurisprudence learning in Islamic boarding schools, especially in terms of *thaharah*. Based on this background, researchers are interested in analyzing more deeply and conducting research with the title "Implementation of Book Learning *Al-Ghayah Wa At-Taqrīb* In Improving Understanding of *Thaharah* in Class II of Madrasah Isti'dadiyah Darul Falah as White as Many, Central Lampung."

METHOD

This research uses a qualitative approach with descriptive methods because the data collected is in the form of words or sentences obtained from observations during the implementation of the research (Creswell & Creswell, 2013). The type of research used is field research (*field research*) which was carried out directly at the research location

(Kristina et al., 2021). The research was conducted at Madrasah Isti'dadiyah Darul Falah from January 2025 to February 2025. This research used the technique *purposive sampling*, namely the deliberate selection of research subjects based on certain criteria that are relevant to the research objectives (Sugiyono, 2019). The subjects chosen were class II students of Madrasah Isti'dadiyah Darul Falah. Primary data sources were obtained from interviews with Madrasah Isti'dadiyah Darul Falah, including the Head of the Madrasah, fiqh subject teachers and class II students at Madrasah Isti'dadiyah Darul Falah, while the secondary data sources here were photographs in documentation whose contents were related to the research. Data collection in this research was carried out holistically through a combination of in-depth interviews, direct observation, and documentation (Djam'an et al., 2017). In this research, semi-structured interviews were conducted with the parties concerned, using active participant observation and documentation in the form of photos and teaching materials in the form of books *Al-Ghayah wa At-Taqrīb*. Data analysis was carried out using a qualitative approach using the Miles and Huberman model, which involves the process of data reduction, data presentation, and drawing conclusions (Kalpokaite & Radivojevic, 2019). To ensure the validity of the data, triangulation of sources and methods was used, by comparing the results of observations, interviews and documentation.

RESULTS AND DISCUSSION

Implementation of book learning *Al-Ghayah wa At-Taqrīb* in Improving Understanding *Taharah*

Implementation is the process of carrying out or applying a plan, policy or method in real practice to achieve the stated goals. In the educational context, implementation refers to the application of methods, strategies or curriculum in the learning process so that it can run according to the expected goals. Implementation of book learning *Al-Ghayah wa At-Taqrīb* in class II Madrasah Isti'dadiyah Darul Falah is carried out using a combinative approach that integrates methods *bandongan*, *sorogance*, lectures, questions and answers, and practical demonstrations. This approach aims to overcome obstacles to understanding Arabic in the Yellow Book while ensuring that students not only understand the theory but are also able to apply it in everyday life. With this strategy, learning becomes more effective and interactive, so that students' understanding of *thaharah* experienced a significant increase.

Based on the information and analysis that has been carried out, researchers found several errors, Mistakes that occur are generally caused by a lack of depth in the material and thoroughness in applying theory to practice. The researcher also received information from the fiqh subject teacher, namely Mrs. Roisatul Hakimah, she said that:

"In general, their understanding is good but perhaps not in depth because learning time is limited and there are still some students who are not perfect in their practice, for example in ablution, there are students who are still not careful in washing their body parts, especially between the fingers and elbows. There are also those who do not understand that the intention must be done at the same time as washing the face" (Interview, 3 January 2025).



Figure 1.1
Interview with fiqh subject teacher

In learning, the teacher first delivers the material using an interactive lecture method, where students not only hear explanations but are also given the opportunity to ask questions and discuss. After that, students follow the method *bandongan*, namely listening to the reading and explanation of the book by the teacher, while noting the meaning or significance of the text presented (Ahmad Helwani Syafi'i, 2020). This method helps students understand the structure of Arabic in books without pronouns. To increase practical understanding, a demonstration method is applied, where students are invited directly to practice the procedures *thaharah*, such as obligatory ablution and bathing, according to the guidance in the book. Additionally, in the method *sorogance*, students individually read and explain the contents of the book in front of the teacher to ensure their understanding of the text (Yulianti et al., 2024). Group discussions are also implemented as an innovation so that students are more active in understanding problems *thaharah* in everyday life. They are given case studies, such as how to purify themselves in conditions of limited water or procedures *thaharah* for sick people. The results of the discussion are presented in front of the class and corrected together by the teacher. As a form of evaluation, oral and written exams are held to test conceptual understanding, as well as direct observations in purification practices to assess the application of the material in daily life. Apart from that, discussion and question and answer sessions are also used to evaluate the extent to which students can explain the material they have learned.



Figure 1.2

Learning the Book of Al-Ghayah Wa At-Taqrib in Class II Madrasah Darul Falah

The effectiveness of book learning *Al-Ghayah wa At-Taqrib* in class 2 of Madrasah Isti'dadiyah Darul Falah, it can be seen from the increase in students' understanding of concepts *thaharah* both in theory and practice (Kamali & Sugiyanto, 2024). The use of traditional Islamic boarding school methods, such as *sorogance* And *bandongan*, combined with interactive lecture methods, practical demonstrations, case studies and group discussions have been proven to be able to strengthen students' absorption of the material (Ardhiansyah, 2022). Observation results show that before taking this lesson, many students still had difficulty understanding the law *thaharah*, such as the correct procedure for purification, how to remove impurity and the application of fiqh laws in certain situations. However, after learning took place, they showed a significant increase in understanding. This can be seen from the students' ability to explain concepts *thaharah* better, identify mistakes in the practice of purification, and apply procedures *thaharah* in accordance with the laws of fiqh.

Method *bandongan* also effective in providing basic understanding because students can hear directly the teacher's explanation in detail, while the method *sorogance* train their courage and accuracy in reading and understanding the text of the book. Practical demonstrations further clarify students' understanding by providing direct experience in implementing them *thaharah*, while case studies and group discussions help them understand the application of the law in more complex situations. Evaluation through questions and answers and oral exams shows that students who actively ask questions and discuss tend to have better understanding compared to those who only listen to lectures. Apart from that, students more often follow the method *sorogance* also more fluent in reading and understanding the contents of the book. Researchers also obtained information from the Head of Madrasah Isti'dadiyah Darul Falah, namely Mrs. Ainina Farihah, she said that:

"Book learning *Al-Ghayah wa At-Taqrib* in this madrasah is very effective in increasing students' understanding of *thaharah*. The method used, such as *bandongan*, *sorogance*, as well as direct practice, really help students understand the concepts more deeply. Apart from that, with discussion sessions and case studies, students become more active in asking questions and discussing, so that they not only memorize but also understand the laws of purification well. We also see that students who previously did not understand the procedures for purification, such as ablution and obligatory bathing, are now more confident in

practicing them every day. "So, we consider the study of this book to be very useful and effective to be applied in the Islamic boarding school environment."



Figure 1.3

Interview with the Head of Madrasah Isti'dadiyah Darul Falah

In book learning *Al-Ghayah wa At-Taqrīb*, there are two main obstacles faced, namely that there are students who tend to be passive in learning, either due to lack of self-confidence, difficulty understanding the text of the book, or lack of discussion habits. To overcome this, more interactive learning methods are applied. In group discussions, students are given roles, such as being a discussion leader or recording the results of the discussion, so that they are more encouraged to participate. Apart from that, the teacher actively appoints students who are less active to answer questions, so that they are more involved in understanding the material. On session *sorogance*, students who still lack confidence are given more intensive assistance so that they are more comfortable in reading and understanding the text of the book. Apart from that, motivation and appreciation are also given to students who show an increase in participation, either through praise or small awards. Then the second obstacle is limited time due to the busy activities of the Islamic boarding school. To optimize learning in limited time, the teaching method is divided into two meetings with a structured approach. At the first meeting, the method used *bandongan* And *sorogance*. Then at the second meeting, learning focused more on lecture, question and answer and demonstration methods.

Attachments

Appendix 1

The following is an analysis table that describes the effectiveness of implementing book learning *Al-Ghayah wa At-Taqrīb* in increasing understanding *thaharah* at Madrasah Isti'dadiyah Darul Falah:

Aspect	Before Implementation of the Book	After Implementation of the Book
Learning methods	Only use lectures and memorization	Using lectures, discussions, direct practice, and case studies

Aspect	Before Implementation of the Book	After Implementation of the Book
Santri Understanding	Many students still have difficulty distinguishing between uncleanness and how to purify themselves	Understanding increases, students are able to explain and practice <i>thaharah</i> correctly
Santri Involvement	Passive, rarely ask questions or discuss	Be more active in discussions and questions and answers
Learning Evaluation	There is no hands-on practice, just a written exam	Written exams, oral exams, and practical observations <i>thaharah</i>
Learning Obstacles	It is difficult to understand the text of the yellow book without direct guidance	Can understand better with methods <i>sorogance</i> and demonstrations
Effectiveness	Less effective in forming applicable understanding	More effective because there is direct application in everyday life

Table 1.1 Analysis of Learning Outcomes

This table shows that the implementation of the book *Al-Ghayah wa At-Taqrīb* with more varied learning methods has a positive impact on students' understanding *thaharah*.

Appendix 2

Here is a copy of the book *Al-Ghayah wa At-Taqrīb* chapter *thaharah*:

Thaharah Chapter

Water as a Medium of Thaharah

Water that can be used for *bertharahah* is rainwater, sea, wells, rivers, snow, dew, water that has been mixed with something holy but the shape, taste and color of the water has not changed. Water that can be holy means water that remains in the form from which it was created, namely anything that comes down from the sky and originates from the earth, as does sea water. If the water is mixed with something that is also holy, and then changes some of its properties, such as being mixed with tea or coffee, then it is still holy but cannot be used for purification. Meanwhile, unclean water is mixed with something unclean and affects one of its properties such as smell, color and taste. There are 4 types of water, namely, pure water that purifies, which is also called absolute water or water that has not changed from its basic form, *musyamma*s water, which means water that is hot due to direct exposure to sunlight, *musta'mal* water or water that has been used for purification or has been mixed with solid objects which can change the nature of the water, and water that has been exposed to impurities such as dirt so that the water changes its smell or color so the water cannot be used for purification. *Taharah* There are 6 types, including:

1. Siwak

Bersiwak is brushing the teeth using sticks or branches of the *arak* tree (*Salvador persica*) which can be found in Arab countries. *Siwak* is also recommended to be done before ablution. *Siwak* is also a *sunnah* rule in all circumstances, except for a Muslim who is performing obligatory or *sunnah*

fasting, then it is makruh to make Siwak, but after the sun has set (the time for breaking the fast has arrived) then it is permissible.

2. Ablution

Wudhu is removing small hadats so that it is permissible to carry out prayers and other acts of worship. Wudhu is a form of worship that is used to purify oneself from small hadats using water by washing several parts of the body while saying the intention in the heart. Apart from that, the term ablution *wadhu* has the meaning of water used for ablution. There are 6 obligatory acts of ablution, including washing the face, washing both hands up to the elbows, wiping part of the head, washing both feet up to the ankles and the last one is in order. While there are 4 things that invalidate ablution, as follows:

- a. Anything that comes out of small water channels and large water channels.
- b. Loss of consciousness due to sleep, drunkenness or insanity.
- c. Skin-to-skin contact between women and men without barriers.
- d. Touching the genitals with the inside of the palm.

3. Big Bath

The meaning of bathing in Arabic is *al-ghusl*. Meanwhile, the definition of bathing according to the term is channeling holy water to all members of the body in certain ways with conditions and harmony. Taking a big bath can also be interpreted as obligatory bathing. Bathing is a natural way *is responsible for* or a worship that has the aim of eliminating major hadas. Matters that require a large bath include sexual intercourse, semen discharge, death, menstruation, childbirth and childbirth.

4. Rubbing Two Khufs

Wiping two khuf means wiping socks made of leather as a substitute when washing your feet during ablution. Wiping two khuf is a form of relief from Allah SWT for Muslims. This usually happens when there is cold air surrounding you but there is an obligation to perform ablution using water, then this makes it difficult for a person to remove his socks, therefore it is permissible in this condition to do so without having to remove the socks he is wearing. To wash your feet, simply rub your hands moistened with holy water through the top of your shoes and then rub them back and forth over the top. The conditions for validly wiping the khuf are:

- a. Before wearing the khuf one must perform ablution first.
- b. The khuf or socks should cover the feet up to the ankles.
- c. The khuf should be made of holy material.
- d. It is done in the time that has been recommended by Islam, that is for residents it is 1 day and 1 night and for travelers it is for 3 days and 3 nights.
- e. It is permissible to wipe the khuf only to eliminate the presence of small hadats, not large hadats.

5. Tayammum

Linguistically, Tayammum is *al-qashdu*, which means intend. Then, according to the sharia, tayammum means going to the land or using the land to purify small and large hadas so that it is permissible to carry out worship such as prayer. The method is to pat the palms of both hands upwards with earth and then rub it on the face and also the hands with the intention of purifying it from hadas. The function of Tayammum is as a substitute for taking a large bath, this

only occurs when there is no water for purification or when you are sick and it is possible not to touch the water. A person is permitted to perform tayammum when there is no water after trying to find it or when he has excused himself due to traveling long distances or being sick.

6. Istinja'

The word istinja' means breaking off an object, while mustanji' is a person who cuts off something that hurts him as a result of holding in dirt that must be expelled immediately, it is obligatory for him to purify himself. The procedure for performing istinja' can be done using water or stones and solid but holy hard objects that can remove impurity, not honorable objects such as food. The correct way to do istinja' is first by using a stone and then continuing with water. Meanwhile, it is obligatory to wipe three times, even if only with a stone with three corners. The etiquette for someone who defecates should not be done in stagnant water. As for water that flows little or slowly, it is makruh, while water that flows quickly is permissible. Etiquette for people who fulfill their needs is not to defecate under plants that are bearing fruit, whether in the fruiting season or not. And also for people who defecate so that they don't do it on streets that are usually passed by people and where the atmosphere is busy (Imam A., 2016).

The findings of this research provide a significant contribution to the development of fiqh learning methods, especially in understanding concepts *thaharah* through the book *Al-Ghayah wa At-Taqrīb*. By applying more varied learning methods, such as lectures, discussions, direct practice, and case studies, this research proves that students' understanding of *thaharah* can increase significantly. This research provides alternative strategies that are more effective in teaching fiqh by adapting learning methods to the students' level of understanding. Apart from that, this research also provides benefits for teachers and Islamic education institutions in improving the quality of learning the yellow book. These findings confirm that using a combination of more interactive learning methods can help students understand the material better and be more applicable in everyday life. For madrasas, the results of this research can be a basis for evaluating and developing the fiqh learning curriculum to better suit the needs of students. Not only that, this research can also be a reference for Islamic boarding schools or other Islamic educational institutions who want to optimize the yellow book learning method, especially in the field of jurisprudence.

This research is useful for the development of practice-based teaching methods that emphasize understanding and application. With innovation in book learning *Al-Ghayah wa At-Taqrīb*, students not only gain theoretical understanding, but can also directly practice it with more intensive guidance from the teacher. This is expected to improve the quality of madrasa graduates in understanding and practicing fiqh in everyday life. The findings of this research also open up opportunities for further research regarding the effectiveness of other methods in learning the yellow book, so that it can continue to be developed in accordance with the dynamic needs of Islamic education.

CONCLUSION

Based on research results, book learning *Al-Ghayah wa At-Taqrīb* at Madrasah Isti'dadiyah Darul Falah has proven effective in increasing students' understanding of concepts *thaharah* in the Shafi'i school of jurisprudence. The learning method applied is a combination *bandongan*, *sorogance*, lectures, discussions, and direct practice, have a positive impact on students' absorption capacity. Even though several obstacles were

found, such as limited learning time and the existence of students who were less active, the strategy implemented was able to overcome these problems. The division of teaching methods into two meetings and the application of an interactive approach has proven to help students better understand theory and practice it directly. Apart from that, providing roles in discussions, motivation, and personal approaches to less active students also increases their involvement in the learning process. Thus, this research confirms that book learning *Al-Ghayah wa At-Taqrib* can be an effective strategy in increasing understanding of fiqh, especially in aspects *thaharah*. Implementing appropriate methods and using a more interactive approach can be a solution to optimize the learning of the yellow book in Islamic boarding schools.

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