

Research Article

Integrated Learning System Between Reading the Yellow Book and Memorizing the Qur'an in Islamic Boarding Schools

(Case Study at the Baitul Abidin Darussalam Wonosobo Tahfidzul Qur'an Islamic Boarding School)

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Abstract : Islamic boarding schools (Islamic boarding schools) are required to integrate classical scholarly traditions and modern education, one way of doing this is through the integration of the study of yellow books (tahfidzul Qur'an) and Qur'an memorization (tahfidzul Qur'an). The Baitul Abidin Darussalam Wonosobo Tahfidzul Qur'an Islamic Boarding School implements an integrative learning system to balance Qur'an memorization and understanding of Islamic law (shari'a). However, it still faces obstacles such as a tight schedule, different methods, and weak coordination and evaluation. This study examines the implementation patterns, challenges, and impacts of this system, with the hope of serving as a reference for developing a balanced and sustainable model of Islamic boarding school education. This research uses a qualitative approach with a case study design to understand in-depth the implementation of the integrative learning system between Qur'an memorization and the study of yellow books (tahfidzul Qur'an) at the Baitul Abidin Darussalam Wonosobo Islamic Boarding School (PPTQ). Subjects were selected purposively, including the boarding school administrator, tahfidz teachers, yellow book teachers, and students. Data were collected through in-depth interviews, participant observation, and documentation studies. Data analysis was conducted interactively using the Miles and Huberman model, which encompasses data reduction, data presentation, and conclusion drawing and verification to obtain a holistic and contextual understanding. The discussion shows that the integrative learning system in Islamic boarding schools is implemented through a balanced daily schedule between Quran memorization and yellow book study, allowing memorization, understanding, and moral development to occur simultaneously within the students' daily routines. Integration is achieved structurally through scheduling, methodologically by linking verse memorization with book study, and culturally through the instillation of values, etiquette, and pesantren traditions. The success of integration is supported by the exemplary behavior of the kiai (Islamic teachers) and ustadz (Islamic teachers), the religious environment, and the motivation and discipline of the students, despite challenges such as busy schedules, physical exhaustion, differences in student abilities, and limited facilities. The impact of implementing this system is seen in the improved quality of contextual memorization, a more critical understanding of the scriptures, the formation of disciplined and moral character, and the holistic spiritual development of students.

Keywords: Integrative Learning; Islamic Education; Quranic Memorization; Tahfidzul Qur'an; Yellow Book.

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1. Introduction

As Islamic educational institutions, Islamic boarding schools (*pesantren*) play a strategic role in maintaining the continuity of classical scholarly traditions while addressing the challenges of modern education. In this context, *pesantren* serve not only as centers for the transmission of religious knowledge but also as spaces for the character and spiritual development of students through unique learning systems. The dynamics of educational development require *pesantren* to integrate various learning models to ensure a balanced memorization, understanding, and practice of Islamic values.

Learning practices in Islamic boarding schools (*pesantren*) have often been positioned dichotomously between Quran memorization and the study of yellow books. In fact, these two traditions have complementary goals: developing students who not only memorize the text but also understand its meaning and are able to practice Islamic teachings in their daily lives. Learning integration is a relevant approach to connecting the cognitive, affective, and psychomotor dimensions in Islamic boarding school education.

The concept of integrative learning from an Islamic educational perspective emphasizes the integration of knowledge, practice, and morals. The Quran and other religious texts are viewed as primary sources that should be studied in an integrated manner, so that the educational process does not stop at mere memorization or theoretical understanding. This integration allows students to connect memorized verses and hadith with an understanding of the law, ethics, and moral values taught in the yellow books.

The Baitul Abidin Darussalam Wonosobo Tahfidzul Qur'an Islamic Boarding School is one of the Islamic boarding schools that implements an integrative learning system between Al-Qur'an memorization and yellow book recitation. This system developed naturally through the traditions of the Islamic boarding school, the exemplary behavior of *kiai* and *ustadz*, and the habituation of religious activities in students' daily lives. These integrative practices are not structured in a rigid written curriculum, but are implemented consistently and sustainably as part of the Islamic boarding school's educational culture. The implementation of this integrative learning system in this Islamic boarding school is interesting to study because it is oriented towards a balance between memorization,

understanding, and character formation of students. The integration of *tahfidz* (memorization of the Qur'an) and the study of yellow books not only strengthens memorization and scientific understanding, but also contributes to the development of morals, discipline, and maturity in students. This demonstrates that an integrative learning system has the potential to become a holistic and contextual model of Islamic boarding school education.

Based on this background, this study aims to analyze the implementation of an integrative learning system between yellow book recitation and Quran memorization at the Baitul Abidin Darussalam Wonosobo Tahfidzul Qur'an Islamic Boarding School. The study focuses on the form of learning integration, supporting and inhibiting factors, and the impact of the system's implementation on the character development and religious understanding of students. This study is expected to provide theoretical and practical contributions to the development of a sustainable Islamic boarding school education model.

2. Research Methods

This study is placed within a qualitative research framework because it aims to understand the processes, meanings, and dynamics of integrative learning that occur in Islamic boarding schools. Qualitative research is deemed relevant for uncovering educational practices that develop naturally through interactions between caregivers, *ustadz*, and students in the daily life of Islamic boarding schools. This approach allows researchers to capture the reality of learning contextually without manipulating the field situation.

The choice of case study is based on the specific and contextual characteristics of the research object, namely the integrative learning system between the study of yellow books and Al-Qur'an memorization at the Baitul Abidin Darussalam Wonosobo Tahfidzul Qur'an Islamic Boarding School. Robert K. Yin explains that case studies are used when researchers want to explore contemporary phenomena in depth in a real-life context. Thus, this research is not directed at generalizing the findings, but rather at a comprehensive understanding of the learning practices studied.

The Baitul Abidin Darussalam Wonosobo Tahfidzul Qur'an Islamic Boarding School was chosen as the research location because it implements integrated memorization and recitation of the yellow books into the students' daily activities. The research subjects included the boarding school's caretaker, the *ustadz* (teachers) who teach memorization and the yellow books, and the students directly involved in the learning system. Subjects were selected

purposely, considering their level of involvement and understanding of the integrated learning process.

The research data was obtained from complementary primary and secondary sources. Primary data were collected through in-depth interviews and observations of the learning process and educational interactions between ustadz (teacher) and students (students). Secondary data were obtained from documentation in the form of lesson schedules, archives of Islamic boarding school activities, and other relevant institutional documents. This combination of data sources was used to strengthen the validity of the research findings.

Interviews, observation, and documentation were used as the primary data collection techniques. Semi-structured interviews were conducted to gather information regarding the concept and implementation of integrative learning, while observation was used to directly observe the students' learning practices and habits. Documentation served as a supporting data source to help verify the interview and observation results. Data processing was carried out through qualitative analysis using an interactive analysis model that included the stages of data reduction, data presentation, and conclusion drawing. The analysis process was continuous from the data collection stage to the final interpretation, ensuring that the meaning and patterns found remained tied to the research context. Miles and Huberman emphasized that interactive analysis enables researchers to understand qualitative data systematically and in-depth.

Data validity was maintained by applying source and technical triangulation techniques. Comparison of data from various informants and the use of various data collection techniques were conducted to ensure the credibility and reliability of the research findings. This approach aligns with qualitative research principles, which emphasize the importance of trusting data as a scientifically reliable representation of social reality.

3. Research Result

a) Implementation of Al-Qur'an Memorization Learning

The implementation of Al-Qur'an memorization learning at the Baitul Abidin Darussalam Wonosobo Tahfidzul Qur'an Islamic Boarding School is carried out in a structured manner through memorization activities, muroja'ah, and the habituation of daily worship for students. Tahfidz activities are part of the Islamic boarding school routine that regulates the rhythm of student learning consistently. Placing tahfidz as a core activity forms students' disciplined habits in managing time, maintaining memorization targets, and training sincerity in the learning process.

Tahfidz (Quran memorization) learning is not only focused on memorizing the Quran, but also emphasizes the quality of recitation and the students' etiquette regarding the Quran. The tahfidz teacher plays an active role in guiding the students in recitation, correcting errors in tajweed, and providing spiritual encouragement. This mentoring process creates an intense educational relationship, allowing tahfidz to serve as an exercise in patience, perseverance, and discipline for students in Islamic boarding school life.

b) Implementation of Learning to Recite the Yellow Book

Learning to recite the yellow book at this Islamic boarding school is conducted using unique methods such as bandongan, sorogan, and musyawarah, tailored to the students' abilities. The focus of learning the yellow book is directed at understanding the contents, mastering the meaning, and practicing Islamic teachings in daily life. This method trains students to be diligent, patient, and disciplined in following the gradual and continuous learning process.

Studying the yellow books is not positioned as a standalone activity, but rather as a means of deepening Islamic values derived from the Quran. The books studied serve as references for understanding Islamic law, morals, and ethics, enabling students to understand not only the text but also the context in which it is applied. This learning model strengthens students' ability to connect the knowledge they learn with the practicalities of life at the Islamic boarding school.

c) Continuity of Learning to Memorize the Al-Quran and Study the Yellow Book

The continuity between Quran memorization and studying the yellow books is evident in the integration of objectives, materials, and the inculcation of values applied in the students' lives. Quran memorization forms the basis for understanding the contents of the yellow books, while studying the yellow books helps students interpret and apply the memorized verses. This pattern creates a reciprocal relationship between memorization and understanding that reinforces each other.

The integration of these two forms of learning is not formulated in a formal written curriculum, but develops naturally through Islamic boarding school traditions and the

exemplary behavior of the kiai (religious teachers) and ustadz (Islamic teachers). The students' daily lives become the primary platform for implementing this integration, where the values of the Quran and the teachings of the yellow books are reflected in discipline, politeness toward teachers, and sincerity in performing religious duties. This pattern demonstrates that the continuity of memorization (tahfidz) and studying the yellow books forms a holistic Islamic boarding school education system oriented toward the moral development of the students.

Discussion

The integrated learning system between the recitation of the yellow book and the memorization of the Qur'an at the Baitul Abidin Darussalam Wonosobo Tahfidzul Qur'an Islamic Boarding School represents a pattern of Islamic boarding school education that emphasizes the integration of memorization, understanding, and practice of Islamic values. From an Islamic education perspective, learning integration is understood as an effort to unite the dimensions of knowledge, practice, and morals in a continuous educational process. This integrative practice develops through Islamic boarding school traditions and the daily habits of students, so that Islamic values are naturally internalized in Islamic boarding school life.

The continuity between memorizing the Quran and studying the yellow books is evident in the reciprocal relationship between text memorization and understanding the meaning of Islamic teachings. Memorizing the Quran forms the basis for understanding the contents of the yellow books, while studying the yellow books helps students connect memorized verses to the context of Islamic law, morality, and ethics. This learning pattern creates a seamless learning process and encourages students to integrate textual knowledge with everyday life practices.

The role of Islamic boarding school administrators and religious teachers (ustadz) in an integrative learning system demonstrates that the success of integrated learning is largely determined by the educators' exemplary behavior and mentoring. The ustadz's exemplary practice of the values of the Quran and the teachings of the yellow books serves as the primary means of internalizing these values for students. In the context of character education, educators serve not only as transmitters of material but also as behavioral models that shape students' attitudes and morals.

4. Conclusion

System learning integrative between reciting the Koran book yellow and memorizing the Qur'an in the environment Islamic boarding school shows an Islamic education model that emphasizes integration between memorization, understanding, and formation morals students. Integration evolving learning through tradition And habituation daily life allows the values of the Qur'an and teachings book yellow internalized in a way consistent in attitude And behavior santri . Findings This strengthen view that education Islamic boarding school own potential big in form personality students in a way holistic.

Continuity between memorization and reciting the Koran book yellow contribute on strengthening understanding religious students who are applicable and oriented on practice Islamic values. Memorizing the Qur'an accompanied by deepening book yellow form students who do not only strong in a way cognitive, but also mature spiritually and morally. Learning model integrative This can made into references in development system education sustainable Islamic boarding school and contextual (Thomas Lickona, 1991).

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