

The Pesantren Education System (A Case Study of the Curriculum and Learning Process of Pesantren Sulaimanyah Medan Syarif)

Azwar Amid Harahap¹, Hasan Bakti Nasution¹, Nurmawati¹

¹Universitas Islam Negeri Sumatera Utara Medan, North Sumatra, Indonesia

Corresponding author e-mail: azwaramid6@gmail.com

Article History: Received on 3 June 2024, Revised on 31 July 2024,
Published on 12 August 2024

Abstract: This research aims to describe the curriculum content, analyze the learning process, and identify the challenges and supporting factors in implementing the curriculum at Pesantren Sulaimaniyah Medan Syarief. The research was conducted using a qualitative field research approach. The research instruments included observation, interviews, and document analysis. The primary and secondary data sources for this research are obtained from Pesantren Sulaimaniyah Medan Syarief. The results showed that the analysis of curriculum materials at Pesantren Sulaimaniyah Medan Syarief is using the school curriculum (independent), the education system at Pesantren Sulaimaniyah Medan Syarief is muadalah by carrying out cooperation with the Ministry of Religion, the subjects at Pesantren Sulaimaniyah Medan Syarief are general subjects and pesantren subjects, the study group division system is divided into pre tahfidz, tahfidz, tardris, ibtida'i, ihdzari, tahta takamul, takamul, and there are daily, weekly and monthly programs. The learning process at Pesantren Sulaimaniyah Medan Syarief is the selection to enter the pesantren, class division system, learning methods, media, learning evaluation, and assessment system. Supporting factors at Pesantren Sulaimaniyah Medan Syarief are the learning environment, learning targets that must be achieved, good human resources (HR), parental and community support, and complete facilities and infrastructure.

Keywords: Curriculum, Education System, Learning Process

A. Introduction

According to Amirin Amirin (1996), the word "system" comes from the Greek term "system," which means a collection of components that are regularly interconnected and form a whole. Zahra Idris also explains that a system is an entity consisting of various parts or elements that are interrelated and function functionally, not just a group of people working together to achieve a certain goal. The term "component" can refer to three things: first, the physical parts of an aircraft such as wings, engines, and tail; second, administrative steps such as planning, organizing, directing, and controlling; and third, smaller and less important subsystems (Neliwati, 2019). These components or subsystems usually consist of many smaller subsystems. In addition,

a system can function as a subsystem of a larger system. There are at least four criteria that something can be said to be a system including:

- a. Can be divided into smaller parts.
- b. Each of these parts has its role.
- c. All the parts perform their respective duties.
- d. The joint function it performs has a specific purpose (Amirin, 1996).

The framework or structure that arranges the process of teaching and learning in a nation or area is known as the education system. This covers all aspects of education, including curriculum development, instructional strategies, administration, assessment, and policy regulation. In Indonesia, the term "education system" refers to the educational process within this system. Theoretically, the fundamental elements of the educational process comprise the components or pieces of an education system (Syakhrani et al., 2016). The education system aims to provide an environment that supports the holistic development of students, prepares them for real-world challenges, and helps them achieve their full potential in academic, social, and personal areas. As a system, Islamic boarding schools can be viewed as a unified whole with interrelated components. The function of Islamic boarding schools as a system is supported by the interconnectedness of these components to achieve goals. According to experts, Islamic boarding schools can be classified into several categories, first, Traditional Islamic Boarding Schools Islamic educational institutions that use non-classical methods such as *bandongan* and *sorogan*. In this system, a *kiai* teaches his students using books written in Arabic by great scholars since the Middle Ages. Modern Islamic Boarding Schools Second: A combination of the traditional boarding school and Islamic boarding school systems. These Islamic boarding schools provide Islamic religious education using the *bandongan*, *sorogan*, or *wetonan* methods and provide dormitories for students who come from far away. These Islamic boarding schools also accept *kalong* students, namely students who follow non-formal education. In addition, they provide formal education in the form of *madrasas* and even state schools with various levels and qualities.

According to observations made by researchers, all elements in *Pesantren Sulaimaniyah Medan Syarief*, be it staff, employees, *tahfiz* teachers, and general study midwife teachers, are all male. Teachers with married status reside outside the *pesantren* while teachers with unmarried status reside in the *pesantren* environment. All elements of the teaching staff, administration, and administration are alumni of *Sulaimaniyah Pesantren Medan Syarief* except for teachers who teach general studies who are graduates from outside the *pesantren*.

The quality of a nation's resources, particularly its human resources, determines that nation's progress (Setiawati, 2020). Teachers or educators are the main pillars of an educational institution, responsible for implementing the learning process and interacting directly with all students. Educational personnel are members of the community who have a commitment and are appointed to support the

implementation of education. Educators and educational personnel collaborate as one to achieve educational goals. According to (Satrio et al., 2021) Leading the charge in teaching the populace through a variety of forms, trajectories, and levels of education are educators. Since all teachers go through a learning phase, they must conduct themselves properly in their line of work. Teachers must be able to deliver services in compliance with current professional standards. In an educational institution, the role that teachers play is crucial to the achievement of professional development. Meanwhile, according to (Murtafiah, 2022) Because they are experts entrusted with organizing and carrying out the learning process, offering direction and instruction, performing research and community service, and other duties, teachers are the primary determinant of the quality of education.

The right curriculum and learning process from each educator in instilling Islamic educational values will greatly affect the attitudes, morals, and knowledge of students in Islamic education. Educators are an important element in implementing Islamic educational values to each student who is taught because educators are figures who interact directly with students during the teaching and learning process. Therefore, in the Islamic boarding school environment, educators have a great responsibility to produce graduates who integrate Islamic educational values into everyday life. Instructors are responsible for maximizing each student's unique potential to educate the country's citizens in all spheres of life. (Sanjani, 2020). Therefore, the role of teachers in the learning process is very important to achieve educational goals.

Students or learners are one of the important components in educational institutions, besides teachers. They not only act as objects but also as subjects in the teaching and learning process, which also determines the success of achieving the goals of educational institutions. Therefore, researchers also studied the condition of students at the Sulaimaniyah Medan Syarief Islamic Boarding School. Students have a big role in learning activities. They are not only recipients of information but also active participants in the learning process. By actively participating in learning, doing assignments, and participating in class discussions, students help create lively learning dynamics. These activities not only facilitate the achievement of curriculum goals but also improve the quality of learning itself. When students are actively involved, they tend to understand and internalize the subject matter, which in turn improves academic outcomes. Students are expected to accomplish both general and specialized learning objectives throughout learning activities. The standard of success of the teaching and learning process depends on the degree of knowledge, skills, and affection that students gain. This is because, by the new orientation of education, students become the focus of the teaching and learning process (student center) (Hanifah et al., 2020).

Student feedback is essential for teachers to develop and adjust teaching methods. Students who provide constructive feedback on what they are learning, how they are

learning, and what they need, help teachers identify areas for improvement. Diversity of learners is a reality in schools. Every student is unique in terms of their skills, backgrounds, passions, languages, cultures, and learning preferences (Sarnoto, 2024). This will encourage teachers to adapt their approach to better suit students' needs, making learning more effective and efficient.

Pesantren Sulimaniyah Medan Syarief was established in 2013 and has undergone many changes in terms of curriculum. In the beginning, the curriculum set was still simple, which only focused on tahfidz learning. However, as time goes by, Pesantren Sulaimaniyah is growing, therefore it is important to update the old curriculum. In addition, the pesantren does not provide diplomas that are recognized by the government, so when santri complete the education program at this pesantren it is difficult to continue their studies, for example, such as college. With various considerations, Sulaimaniyah pesantren began to transform to adjust the education program by the times. According to the results of observations and interviews of researchers with the head of Pesantren Sulaimaniyah Medan Syarief the pesantren is an equalization pesantren (*mu'is*), quoted from Yusuf *mu'is* means alignment, equality, or equality. In a broad sense, *mu'is* is a process of equalizing standards between educational institutions, both inside and outside the boarding school, using predetermined criteria and qualities fairly and transparently. The results of this process can be the basis for improving services and education delivery in Islamic boarding schools (Ahmad, 2022).

In simple terms, *mu'is* is a type of boarding school whose education program is recognized and equalized with formal education institutions by the government. This pesantren applies a curriculum that includes religious and general sciences, which is considered equivalent to the formal education curriculum such as in public schools. The result of this equalization allows graduates of *Mu'is* pesantren to continue their education to a higher level or enter the workforce with recognition equivalent to graduates from other formal education institutions. According to Tamlihah et al (2020) Because Islamic boarding schools were established before the Republic of Indonesia became a unitary state, they are regarded as an earlier kind of education.

PMA No. 18/2014 grants *muadalah* status to Islamic boarding schools for two main reasons: their significant contribution to nation building and recognition of equality from international institutions, and the need for stronger rules for equivalence with formal education. Islamic boarding schools run independent education systems based on yellow classical books and *dirasat islamiyah*, allowing them to stand parallel and equal to other formal education (Ahmad, 2022). The curriculum implemented in Sulaimaniyah Pesantren Medan Syarief is not the same as the curriculum set by the Ministry of Religion, this is because Sulaimaniyah Pesantren Medan Syarief has its curriculum.

Pesantren Sulaimaniyah Medan Syarief's education program is conducted in Indonesia and Turkey. In Indonesia, students learn religious and general knowledge, including the Quran, Hadith, Fiqh, Aqidah, mathematics, Indonesian language, and science. After completing Indonesia, they continue their education in Turkey, focusing on Islamic sciences and Turkish culture. This program aims to produce graduates with the skills and knowledge needed to contribute to a global society, fostering broad-minded individuals.

Sulaimaniyah Medan Syarief Islamic Boarding School is divided into two categories: religious studies and general studies. This division aims to provide a holistic education, where santri not only get in-depth religious knowledge but are also equipped with general knowledge needed in everyday life. Religious lessons at Pesantren Sulaimaniyah Medan Syarief cover important aspects of Islam. Santri are taught about the Qur'an, starting from reading, and memorizing. They also study hadith, fiqh, aqidah, and Islamic history. In these lessons, santri not only understand religious teachings theoretically but are also taught how to apply them in daily life. Pesantren strongly emphasizes the importance of morals and morality, so that religious lessons are also focused on the formation of good character and Islamic teachings.

In addition to religious studies, Pesantren Sulaimaniyah Medan Syarief also pays great attention to general studies. Santri are taught subjects such as mathematics, Indonesian language, English, natural science, and social science. This general subject curriculum is designed to meet national education standards so that santri can take national exams and continue their education to a higher level without obstacles. By studying general subjects, santri are also expected to be able to compete in the outside world and have broad knowledge and skills that are relevant to the times. The combination of religious and general studies also provides significant benefits for the intellectual and spiritual development of santri. By understanding religious knowledge, santri can form a view of life based on Islamic values. Meanwhile, general knowledge helps them understand the world more broadly and develop critical thinking skills. The synergy between these two types of lessons creates graduates who are not only intellectually intelligent but also have strong moral and spiritual integrity. Pesantren Sulaimaniyah Medan Syarief continues to improve the quality of education by refining the curriculum and teaching methods. The teaching staff at this pesantren are experts in their fields, both in religious and general sciences.

Overall, the division of subjects into religious and general subjects at Pesantren Sulaimaniyah Medan Syarief is a very effective educational strategy. With this approach, the pesantren succeeds in creating a balanced and holistic learning environment, allowing santri to develop optimally both intellectually and spiritually. Through this comprehensive education, santri are expected to become individuals who are knowledgeable, noble, and ready to contribute positively to

society. The education program implemented at Pesantren Sulaimaniyah Medan Syarief is very comprehensive and includes various levels of learning designed to facilitate the development of the santri's religious knowledge and skills.

History of Sulaimaniyah Syarief Pesantren Medan

Pesantren Sulaimaniyah Syarief Medan is one of the branches of dozens of pesantren under the auspices of the Tahfidz Sulaimaniyah Foundation, therefore the history of the establishment of this pesantren cannot be separated from the influence of the establishment of the central pesantren located in Jakarta. The Sulaimaniyah Foundation was established in 2005 which initially only as a student dormitory then developed rapidly at this time almost reaching 100 pesantren spread across various provinces in Indonesia.

The Sulaimaniyah Tahfidz Foundation, established in 2005, focuses on providing educational support and facilities for students in Indonesia. With the support of volunteers from Turkey and Indonesia, the foundation has experienced rapid growth, with dozens of branches spread across various cities and districts. The foundation aims to educate the younger generation on the path of Ashabus Suffah, emphasizing quality education, discipline, and a superior tahfidz system. The Sulaimaniyah Tahfidz Center Medan Foundation focuses on Quran memorization education at the aliyah level, as well as teaching Islamic sciences such as Fiqh, Ushul Fiqh, Ilmu Aqidah, Ilmu Tafsir, hadith studies, and Balaghat science. The foundation cooperates with the Ministry of Religion to ensure the legality of diplomas equivalent to Aliyah, using its Turkish curriculum. Alumni can be recognized in universities and sent to Turkey for Islamic science studies.

B. Methods

Research on the Education System in Pesantren (Case Study of Pesantren Sulaymaniyah Syarief Medan Curriculum) is a qualitative approach with the type of field research. Sugiyono (2019) defines quantitative data as information presented as numbers or as quantitative data with a score. This approach aims to reveal phenomena and understand the reasons behind them. In qualitative analysis, this method explores descriptive data consisting of written and spoken words from research subjects without changing forms, symbols, or numbers (Sani, 2022).

In this study, the authors collected data using the Observation procedure in research is a data collection technique in which the researcher directly observes the subject or phenomenon being studied in its natural environment or an arranged situation. This method allows researchers to obtain in-depth and detailed information about existing behaviors, interactions, and conditions. then Interviews in research are data collection methods that involve direct interaction between researchers and respondents to dig up in-depth information about the research subject those who will be interviewed are Interviews with the head of the Sulaimaniyah Syarief Medan

pesantren regarding the education system, curriculum, and teaching strategies then what are the obstacles in implementing the education system in the pesantren. Interview with the deputy head of the curriculum regarding the education curriculum at the pesantren.

Interviews with teachers at Pesantren Sulaimaniyah Syarief Medan regarding the teaching and learning process, learning strategies, and methods used at Pesantren. Interviews with 5 students regarding the implementation of the education system at Pesantren Sulaimaniyah Syarief Medan. In this situation, researchers applied technical triangulation and source triangulation. In technique triangulation, interrelated data were collected through observation, interviews, and documentation at Pesantren Sulaimaniyah Medan. On the other hand, observation is a complicated process that is made up of different biological and psychological processes, including memory and observation, according to (Sugiyono, 2011). Yusuf (2016) A face-to-face interview is a dialog between the interviewer and the information source in which the interviewer asks direct questions about a purposefully constructed and researched object. According to Sugiyono (2016), documentation can be in the form of oral, pictures, or monumental works from someone. While in source triangulation, the researcher collected data from several different sources using similar techniques. To present the data more clearly, data reduction involves summarizing information, emphasizing the most important aspects, and highlighting significant findings. Through these steps, the researcher can gain a deeper understanding of the data and prepare for the next steps in the collection process. In the context of this research, information regarding the internalization of Islamic education values related to physical and health education in madrasas was collected through interviews and observations at Pesantren Sulaimaniyah Syarief Medan, North Sumatra, then the data was reduced.

C. Results and Discussion

1. Curriculum materials at the Sulaymaniyah Syarief Islamic Boarding School in Medan

Pesantren Sulimaniyah Medan Syarief was established in 2013 and has undergone many changes in terms of curriculum. In the beginning, the curriculum set was still simple, which only focused on tahfidz learning. However, as time goes by, Pesantren Sulaimaniyah is growing, therefore it is important to update the old curriculum. In addition, the pesantren does not provide diplomas that are recognized by the government, so when santri complete the education program at this pesantren it is difficult to continue their studies, for example, such as college. With various considerations, Sulaimaniyah pesantren began to transform to adjust the education program by the times.

According to the results of observations and interviews of researchers with the head of Pesantren Sulaimaniyah Medan Syarief the pesantren is an equalization pesantren

(mu'is), quoted from Yusuf mu'is means alignment, equality, or equality. In a broad sense, mu'is is a process of equalizing standards between educational institutions, both inside and outside the boarding school, using predetermined criteria and qualities fairly and transparently. The results of this process can be the basis for improving services and education delivery in Islamic boarding schools (Ahmad, 2022). In simple terms, mua'is is a type of boarding school whose education program is recognized and equalized with formal education institutions by the government. This pesantren applies a curriculum that includes religious and general sciences, which is considered equivalent to the formal education curriculum such as in public schools. The result of this equalization allows graduates of Mu'is pesantren to continue their education to a higher level or enter the workforce with recognition equivalent to graduates from other formal education institutions.

The curriculum implemented at the Sulaimaniyah Medan Syarief Islamic boarding school is not the same as the curriculum set by the Ministry of Religion, this is because the Sulaimaniyah Medan Syarief Islamic boarding school has its curriculum. As in the researcher's interview with the Islamic boarding school manager, it was stated that :

"Pesantren Sulaimaniyah Medan Syarief uses its curriculum, the curriculum has been determined from the Sulaimaniyah central pesantren in Jakarta. As one of the branches of Pesantren Sulaimaniyah, we only follow the direction of the central pesantren, but even so, Pesantren Sulaimaniyah still implements some general learning as a form of cooperation between Pesantren Sulaimaniyah Syarief Medan and the Ministry of Religion. The general subjects held at Sulaimaniyah Pesantren Syarief Medan are the subjects that are tested during the school Final Examination such as Indonesian Language, Mathematics, Civics, English, Science, and Social Studies".

From the explanation above, it can be concluded that the Syarief Sulaimaniyah Medan Islamic Boarding School is a type of mu'adalah Islamic boarding school because the Islamic boarding school is mua'dalah, it has its curriculum determined by the Islamic center. Islamic boarding schools in Jakarta, but the Islamic boarding school also carries out general learning as a form of cooperation with the Ministry of Religion. The Miftahussalam Banyumas Islamic Boarding School supports this, as well. The school has an independent curriculum designed by teachers (Ustadz or Ustadzah), who make their syllabuses and design them in accordance with their respective books or teacher's handbooks so that the curriculum is in line with what the students need for the diniyah program. (Anjar & Sulaeman, 2022).

From the explanation above, it can be concluded that the Sulaimaniyah Medan Syarief Islamic Boarding School is a mu'adalah type of Islamic boarding school because the Islamic boarding school is mua'dalah, it has its curriculum which is determined by the central Islamic boarding school in Jakarta, however, the Islamic boarding school also carries out general learning as a form of cooperation with the Ministry of Religion.

The educational program at Pesantren Sulaimaniyah Medan Syarief is held in two main locations, namely Indonesia and Turkey. The first stage of education begins in Indonesia, where students follow various programs designed to provide a strong foundation in religious knowledge and general knowledge. These programs include learning the Quran, Hadith, Fiqh, Aqidah, as well as general subjects such as mathematics, Indonesian, and science. With a combination of education in Indonesia and Turkey, this program aims to produce graduates who not only excel in religious knowledge but also have the skills and knowledge needed to contribute to the global society.

The educational program implemented at Pesantren Sulaimaniyah Medan Syarief is very comprehensive and includes various levels of learning designed to facilitate the development of the santri's religious knowledge and skills. The programs offered include :

a. Pre Tahfidz Level

For a memorizer of the Qur'an, it is required to be able to read the Qur'an properly and correctly. Why is that? Because the Qur'an is the holy word of Allah and uses Arabic. Mistakes in reading can result in wrong meaning or meaning, as well as in memorizing the Qur'an. Memorizing the Qur'an is a habit of the tongue and mouth, if someone is accustomed to misreading and then memorizing it, the habit will be difficult to change. Therefore, Pesantren Sulaimaniyah Medan Syarief held a program called Pre Tahfidz. This program can be interpreted as the preparation of students before starting to memorize the Qur'an. During this program, the students will learn how to read the Qur'an properly and correctly such as the laws of tajweed, makharijul huruf, the properties of letters, waqaf signs, and others.

b. Tahfidz

One of the excellent programs at Sulaimaniyah Medan Syarief Islamic Boarding School is tahfidz or memorization. Memorizing the Qur'an is an effort to maintain, maintain, and preserve the authenticity of the Qur'an that was revealed to the Prophet Muhammad. This is done so that the Qur'an can be memorized outside the head so that there is no change or falsification of its contents by anyone, and to prevent humans from forgetting, either in whole or in part (Atmaja, 2017). After completing the pre-tahfidz program and passing the exam, the students who pass will continue to the tahfidz program, this program is usually carried out for two years. In memorizing the Qur'an the students use the Turkish Ustmani Tahfidz method, this method is also known as the back-and-forth method.

c. Education Level

One of the programs implemented at Pesantren Sulaimaniyah Medan Syarief is the Tadris program, this program is a continuation of tahfidz which aims to prepare students for the advanced program, namely departure to Turkey. Tadris is the last educational program implemented in Indonesia. In this program, students are more emphasis on mastering the language, namely Turkish. This

activity serves as a preparation for students before leaving so that when students have undergone the learning process in Turkey, these students are more adaptable to the Turkish language and do not feel difficulties with the lessons carried out because the majority of lessons use Turkish.

d. Level of Ibtidai

In the Ibtidai program, students will learn various aspects of religion comprehensively. Al-Qur'an learning includes tahsin and tahfidz, which is improving reading and memorizing holy verses. In addition, students are also taught Hadith to understand the words and actions of the Prophet Muhammad. Fiqh learning provides an understanding of Islamic laws that must be applied in everyday life, while Arabic learning aims to facilitate understanding of the sources of Islamic teachings.

e. Takammul Throne Level

Tahta Takammul is an advanced program from Ihdzari held at Sulaimaniyah Pesantren Medan Syarief. As a higher level of education, Tahta Takammul is designed to provide a deeper and more comprehensive understanding of religious sciences. The program focuses on improving the knowledge and skills of santri, preparing them for the more complex academic and life challenges ahead.

f. Level of Takammul

Takammul is the highest level and final program at Sulaimaniyah pesantren, marking the culmination of the academic and spiritual journey of the students at this Pesantren. The program is designed to provide a great depth of knowledge and skills in various Islamic disciplines, preparing the santri to become scholars and leaders of great insight and integrity. As a high-level program, Takammul offers a comprehensive and intensive curriculum. The materials taught include Qur'anic exegesis, Hadith science, Fiqh, as well as other Islamic sciences such as Islamic history, Sufism, and Kalam.

2. Supporting and inhibiting factors and solutions in implementing the education curriculum at Pesantren Sulaimaniyah Syarief Medan

Overall, learning materials and resources at Pesantren Sulaimaniyah Medan Syarief are important factors that support curriculum implementation. By providing relevant and quality materials and adequate learning resources, this pesantren can ensure that santri receives a comprehensive and quality education. The combination of well-designed materials, varied learning resources, and supportive facilities creates a learning environment conducive to the achievement of the expected educational goals.

Kyai and ustadz not only act as teachers but also as moral and spiritual role models for santri. Azra also highlighted the importance of professional development for teaching staff in pesantren, including ongoing training and access to modern educational resources, to ensure that they can teach a relevant and meaningful curriculum (Azra, 1999). Meanwhile, Abdul Munir Mulkhan emphasized that the

success of Islamic boarding schools in achieving educational goals is highly dependent on the competence and dedication of its human resources. He argued that ustadz and kai must have a deep understanding of not only religious knowledge but also general knowledge. Mulkhan also emphasized the importance of the welfare of teaching staff as a factor that influences the quality of education in Islamic boarding schools (Munir, 2000). According to research Mansir (2020), The issue of welfare and quality of educators is the first and main dimension in realizing complete national education.

Nurcholish Madjid, or Cak Nur, emphasized the importance of intellectuality and moral commitment in the character of human resources in pesantren. According to him, kyai and ustadz must have a broad understanding of Islam and the contemporary world and be able to think critically. Cak Nur also emphasized the importance of building an academic culture in pesantren supported by qualified human resources (Majid, 1995). Dan Ali in his book explores leadership in Islamic education, focusing on how HR development can support the achievement of educational goals in institutions such as pesantren.

The absence of lesson plans is a significant inhibiting factor in the cultivation of Islamic education values for children with special needs at the Sulaimaniyah Syarief Medan pesantren. The lesson plan serves as a structured and systematic guide for planning, implementing, and evaluating learning. Without lesson plans, the learning process becomes disorganized, less directed, and inconsistent. Teachers also lose an important tool to tailor learning to each student's specific needs, conduct systematic evaluations, and develop their competencies. Therefore, Pesantren Sulaimaniyah Medan Syarief needs to ensure that every teacher has and uses well-designed lesson plans to ensure the effective inculcation of Islamic education values for Santri.

3. Learning Process at the Sulaimaniyah Medan Syarief Islamic Boarding School

The learning process will take place effectively if the learning media is carefully selected and by the development of science, technology, and art. In the context of learning, media has a very significant role. Obstacles in delivering abstract, theoretical, and general material can be overcome with the use of learning media. Therefore, the selection of appropriate and good media is very important to maximize its function in the learning process.

- a. Learning Methods Learning methods are strategies or methods used by educators to deliver learning materials to students effectively. Choosing the right method is very important to achieve learning objectives. M. Sobry Sutikno also said that a method is a way used to achieve predetermined goals. In the learning process, teachers need methods with various uses that are by the goals to be achieved (Sutikno, 2019). Then according to Khairunnisa & Jiwandono (2020), The process of learning involves the use of learning strategies. The purpose of learning strategies is to assist educators in meeting the established learning goals. To support learning at the Sulaimaniyah Medan Syarief Islamic Boarding School,

the Islamic boarding school uses several methods such as the sorogan method. In this method, each student individually reads or recites a text in front of a kyai or ustadz. The kyai or ustadz then provides corrections and explanations related to the text.

One of the learning methods used at the Sulaimaniyah Medan Syarief Islamic Boarding School is the exemplary method. In this method, the abi or ustadz do not only teach through oral explanations and theories, but also through examples of daily behavior that can be imitated by the students. Abi acts as a role model in carrying out worship, implementing noble moral values, and demonstrating attitudes that are by Islamic teachings. Thus, students can learn and internalize these values directly through observation and interaction with their teachers. This exemplary method aims to shape the character and personality of students who are noble, honest, disciplined, and responsible. The Prophet Muhammad SAW is the embodiment of exemplary behavior, which is a notion in Islamic education that serves as a mirror and model for shaping a Muslim's personality (Aly et al., 2019). According to additional studies, Islamic education's exemplary technique is the most successful in shaping a child's personality. Teachers' status as positive role models for their students will be emulated in a variety of remarks and actions (Azhari et al., 2020). Pesantren Sulaimaniyah has one method of memorizing the Qur'an, namely the Turkish Ustmani tahfidz method, this method is also known as the back-and-forth method or the random method. Although this method is quite rare, in practice the students at the Sulamaniyah Medan Syarief pesantren can memorize the Qur'an quickly according to the predetermined target.

- b. Evaluations conducted at the Sulaimaniyah Medan Syarief Islamic Boarding School include two main forms, namely written and oral exams. Written exams are designed to measure students' understanding of the subject matter that has been taught, covering various aspects ranging from religious knowledge, and Arabic, to general subjects. Meanwhile, oral exams aim to assess students' ability to communicate and apply their knowledge verbally, including memorizing the Quran, and dialogue in Arabic or Turkish. The combination of these two evaluation methods allows the Islamic boarding school to obtain a comprehensive picture of the academic progress and practical skills of the students, thus ensuring that they not only understand the theory but are also able to implement it in everyday life. According to (Magdalena et al., 2020) The practice of evaluating a student's progress during the teaching and learning process is called evaluation. Every kid has a range of talents, including medium, slow, and rapid. According to other studies, evaluation is crucial because it can motivate students to consistently study more actively, as well as teachers to enhance the quality of the teaching-learning process and schools to make improvements to their infrastructure and the standard of instruction provided to students. Through assessment, students can learn how far they have come in their educational pursuits.

D. Conclusion

It is important to revise and update the curriculum regularly to keep it in line with scientific developments and the needs of society. Involve teachers and education experts in this process to gain a comprehensive perspective. Invest in the construction and improvement of facilities and infrastructure, including libraries, laboratories, and access to information technology, to support a more effective teaching and learning process. Consider balancing academic and non-academic activities. Reduce overcrowded activity schedules to allow students and teachers to rest and optimize their performance. The availability of adequate learning facilities, such as libraries, laboratories, and teaching aids, will support a more effective and interesting teaching and learning process. It also enables the application of various innovative teaching methods. Investment in the construction and repair of educational facilities and infrastructure, as well as the procurement of technological devices that support learning

E. Acknowledgment

We thank the supervisor at UIN Sumatera Utara for their invaluable guidance and support throughout the research process.

References

- Ahmad, Z. D. (2022). Mu'is Ula Education Curriculum at Darunnur Almustafa Islamic Boarding School Palembang. *Cendekia: Journal of Social Science, Language, and Education*, 2(4).
- Aly, A., Aziz, S., & Mubarok, A. (2019). *The Exemplary Method in Islamic Education for Children in Islamic Boarding Schools Islamic education is an effort to foster and develop human potential so that the purpose of his presence in this world as a servant of Allah and at the same time*. 12(2), 306–321.
- Amirin, M. T. (1996). *Principles of System*. Rajawali Pres.
- Anjar, E. S., & Sulaeman, A. (2022). *Implementation of Islamic Boarding School Learning Methods during the Pandemic at the Miftahussalam Banyumas Islamic Boarding School*. <https://doi.org/10.30595/pssh.v4i.292>
- Azhari, A., Mujahidin, E., & Hafidhuddin, D. (2020). Exemplary Method of Islamic Education from the Perspective of the Qur'an and Hadith. *Aicet*, 1(1), 145–156. <https://pkm.uika-bogor.ac.id/index.php/aciet/article/view/670/584>
- Azra, A. (1999). *Essays on Muslim Intellectuals and Islamic Education*. PT Logos wacana Ilmu.
- Hanifah, H., Susanti, S., & Adji, A. (2020). Student Behavior and Characteristics Based on Learning Objectives. *Manazhim*, 2(1). <https://doi.org/10.36088/manazhim.v2i1.638>
- Khairunnisa, K., & Jiwandono, I. S. (2020). Analysis of Communicative Learning Methods for PPKn Elementary School Level. *ELSE: Elementary School Education*

- Journal*, 4(1). <https://doi.org/10.30651/else.v4i1.3970>
- Magdalena, I., Fauzi, H. N., & Putri, R. (2020). The Importance of Evaluation in Learning and the Consequences of Manipulating It. *Jurnal Pendidikan Dan Sains*, 2(2). <https://ejournal.stitpn.ac.id/index.php/bintang/article/view/986>
- Majid, N. (1995). *Islam, Modernity, and Indonesianness*. Mizan.
- Mansir, F. (2020). Teacher Welfare And Quality As The Spearhead Of National Education In The Digital Era. *Jurnal IKA; Ikatan Alumni PGSD*, 8(2). <https://doi.org/10.36841/pgsdunars.v8i2.829>
- Munir, A. M. (2000). *Pesantren and Renewal*.
- Murtafiah, N. H. (2022). Educator Performance Control Management in Improving Learning Quality in Islamic Educational Institutions. *Journal Pendidikan Dan Konseling (JPDK)*, 4(6). <https://doi.org/10.31004/jpdk.v4i6.9004>
- Neliwati. (2019). *Modern Islamic Boarding School: Education System, Management and Leadership*. Rajawali Press.
- Sani. (2022). *Education Research Methodology*. Kencana.
- Sanjani, M. A. (2020). Tasks and Role of the Teacher in the Process of Improving Teaching and Learning. *Serunai: Jurnal Ilmiah Dan Ilmu Pendidikan*, 6(1). <https://doi.org/10.37755/sjip.v6i1.287>
- Sarnoto, A. Z. (2024). Differentiated Learning in the Independent Curriculum. *Journal on Education*, 1(3), 15928–15939. <https://jonedu.org/index.php/joe/article/view/5470>
- Satrio, S., Hasibuan, L., Us, K. A., & Rizki, A. F. (2021). Strategic Management to Improve the Quality of Education. *Indonesian Journal of Islamic Education Management*, 4(2). <https://dx.doi.org/10.24014/ijiem.v4i2.13057>
- Setiawati, F. (2020). Strategic Management to Improve the Quality of Education. *Jurnal At-Tadbir (JAT): Media Hukum Dan Pendidikan*, 30(1). <https://doi.org/10.52030/attadbir.v30i01.31>
- Sugiyono. (2011). *Quantitative Research Methods and R and D*. Alfabeta.
- Sugiyono. (2016). *Qualitative Quantitative Research Methods*. Alfabeta.
- Sugiyono, S. (2019). Quantitative, Qualitative, and R&D Research Methods. In *Bandung* (2nd ed., Vol. 10, Issue 3). Alfabeta.
- Sutikno, M. S. (2019). *Learning methods and models*. Holistica.
- Syakhriani, A. W., Maulani, A., Saubari, A., Yusuf, M., & Ilham, M. (2016). Education System In The United States. *Adiba: Journal of Education*, 2(3), 311–317. <https://adisampublisher.org/index.php/adiba/article/view/146/145>
- Tamlihah, T., Mukhid, A., & Mubah, H. Q. (2020). Implementation Of Boarding School Curriculum Management In Forming The Independent Character Of Students At The Nurus Sibyan Ambat Tlanakan Boarding School, Pamekasan. *Research Journal of Islamic Education Management*, 3(1). <https://doi.org/10.19105/re-jiem.v3i1.2957>
- Yusuf, M. (2016). *Quantitative, Qualitative & Combined Research Methods*. Prenada Media Group.