

Learning Models in Improving the Quality of Islamic Education at Modern Boarding Schools in Indonesia



Ahmad Ahmad¹, Zainal Abidin², Rustina Rustina³, Safrudin⁴, Zahratul Nissa⁵

^{1,2,3,4} Department of Islamic Education, Postgraduate Studies, Universitas Islam Negeri Datokarama Palu, Indonesia

⁵ Department of Education Management, Postgraduate Studies, Universitas Islam Negeri Datokarama Palu, Indonesia

ABSTRACT: This research describes the learning model for improving the quality of Islamic education at the Alkhairaat Islamic Boarding School Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School. The research aims to analyze and describe the learning models for improving the quality of Islamic education at boarding Schools. This research uses qualitative methods through a phenomenological approach. The data was gathered through direct observation, in-depth interviews, and written material analysis. At the same time, data analysis was conducted through data reduction, presentation, and verification. The results of the study show that learning models at the boarding schools include *qira'ah*, *halaqah*, make-a-match, and personal and social interaction learning models. Teachers prepare teaching materials, learning media, and places in halaqah. Qira'ah is based on the student's ability to use Arabic letters, words, and sentences. The activity of Make a Match covers the ability to understand questions and answers given in a group assignment. The Halaqoh model can create students to master the content of the Holly book. Qira'ah and help students to read and write Arabic sentences.

KEYWORDS: learning model, education quality, Islamic education, boarding schools

I. INTRODUCTION

Alkhairaat Palu Islamic Boarding School and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School are committed to educating the life of the nation, religion, and state. This is realized by creating a suitable learning model. The learning model at Alkhairaat Islamic Boarding School aims to improve the quality of Islamic education. The Alkhairaat Islamic Boarding School applies an appropriate learning model, namely the Alkhairaat Palu Islamic Boarding School and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School. The existence of Alkhairaat Palu Islamic Boarding School and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School has an essential role in encouraging the improvement of the quality of Islamic education. Improving the quality of Islamic education is carried out through a structured learning process.

Learning is a combination of human resources, infrastructure, tools, materials, and procedures that influence each other to achieve learning objectives (Alfes, Veld, & Fürstenberg, 2021). Learning means the effort made by the teacher to create a learning process carried out by students. Learning (instruction) means transferring knowledge aimed at individuals or groups with efforts and various models, methods, and approaches to achieve the planned goals (Arif, Nurdin, & Elya, 2023).

The learning model for improving the quality of Islamic education goes according to the National Education mandate. This is as mandated by Law no. 20/2003 concerning the National Education System Article 1 paragraph (1) explains that: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character and skills needed by himself, society, nation, and state. (Law No. 20 of 2003).

They are explicitly developing learning models to manage learning with the applicable systems and rules. The learning model applied comes from theory, curriculum, and its implementation. The basic fact in the learning model at Alkhairaat Palu Islamic Boarding School and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School is that there is Islamic-based learning. For example, Arabic, nahwu, mahfudzat, yellow book, namely the subjects of tahsin, ta'dib, adab, lugha and nahwu. The learning model at the Alkhairaat Islamic boarding school has advantages and disadvantages. Year 1 (one) for the reference book adab subject is tathbiqy, fiqh subjects the reference book is Tathbiqy, Mabadiy Fiqhiyah, and Safinah. Nahwu subjects, the reference book is Fawaid Nahwiyah. The subject of Imla/Alkhat is the reference book of Arbai'n hadith, and the subject of monotheism is the reference book, namely Sullam Tauhid and Aqidah Layman.

Learning Models in Improving the Quality of Islamic Education at Modern Boarding Schools in Indonesia

One of the things that encouraged researchers to conduct research at the Alkhairaat Islamic Boarding School in Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School was the learning model that was applied. The Alkhairaat Islamic Boarding School, under the auspices of the Alkhairaat Islamic education institution, is widely spread in Eastern Indonesia. However, researchers in this dissertation limit it to two Alkhairaat Islamic boarding schools in Central Sulawesi. Alkhairaat Islamic Boarding School Palu and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School.

The main issues that are the focus of research are Learning models in improving the quality of Islamic education (Studies at the Alkhairaat Boys Islamic Boarding School in Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School). The problem will be translated into the following problem formulation: To uncover, describe, and know the form, process of development, and results of learning models in improving the quality of Islamic education at the Alkhairaat Islamic Boarding School in Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School.

II. LITERATURE REVIEW

A. *Definition of Learning Model*

As adapted from Muzayyin Arifin, he argues that: Models are planning and representation, which are descriptive to explain objects, systems, or concepts which are often idealization in nature. (Muzayyin Arifin, 2003). This description explains that the model is a conceptual framework used as the basis for carrying out a learning process activity. Darmadi explained that: The learning model is a conceptual design that describes a detailed flow in creating learning experiences to achieve specific learning objectives, functioning as a guide for learning designers.

Muhammad Fathurrohman describes that The learning model is a framework that seeks to define and describe systematic procedures in managing learning experiences to achieve learning goals. (Muhammad Fathurrohman, 2015). In general, the learning model is closely related to the level of understanding of students' learning abilities and the teacher's learning model. Abdul Majid explained that: The teaching model leads to a learning approach chosen to achieve learning objectives, including syntax, environment, and management systems. The learning model has a broader meaning than approaches, strategies, methods, or procedures.

B. *Concepts and Types of Learning Models Applied*

a. *The make-a-match learning model*

The make-a-match learning model is commonly applied to the learning process (Bergsteiner, Avery, & Neumann, 2010). Teachers and students have known this learning model for a long time. More details can be seen in the following description: Rusman argues that: The make-a-match learning model is a type of cooperative learning model, a form of learning in which students learn and work in small groups collaboratively whose members consist of four to six people with a heterogeneous group structure (Baker & Clark, 2010). The make-a-match learning model guides learning for students to collaborate with study groups. Learning models that students can understand. An explanation precedes the application of the make-a-match learning model; students find friends in collaborating.

b. *Personal Learning Model*

Personal self-development is expected to be achieved from the type of learning model in question. The teacher is an important motivator to encourage students' self-development according to experience and interests (Herminingsih, Askar, Nurdin, & Saguni, 2022). The description from Jamaludin and Dindin in their article is as follows: Learning models are usually structured based on various principles or theories of knowledge. Experts develop learning models based on multiple principles or theories of knowledge. Experts develop learning models based on learning principles, psychological and sociological theories, system analysis, or other supporting theories. There are three personal learning objectives in principle to guide students to have motivation, confidence, and a social spirit. Transfer of knowledge according to the needs of students, involvement of students in making mind mapping. Qualitative thinking participates in encouraging students' abilities (Chan, 2017). Mental strength, self-confidence, emotion, student involvement, and thought development can give birth to student intelligence. This has a very positive impact.

c. *Social Interaction Model*

Muhammad Musfi El Iq Bali reinforced that As social beings, humans always need interaction with other people. (Haryanto, Nurdin, & Ubadah, 2022). As social beings, humans need other people. The communication is carried out with various interests. One of the interests in question is the learning process according to the education mandate. Educational institutions are learning facilities for managing the quality of human resources according to fields or disciplines. For example, Islamic educational institutions develop Islamic education sciences or related sciences.

Personal human relations have a meaning that can build social interaction. Each individual has interests with other individuals. The relationship between the individual and society cannot be separated (Latepo, Suharto, & Nurdin, 2021). The presence of individuals in the social environment is an essential part of the interaction. Social interaction is inseparable from the learning model. In general, the impact of the material can be felt through the exchange of students with the environment and social groups. Personal intelligence targets are directed at related learning models. Students succeed in learning because of a balanced learning model. Student learning

Learning Models in Improving the Quality of Islamic Education at Modern Boarding Schools in Indonesia

interest is essential, so an appropriate learning model is needed (Walther-Thomas, Bryant, & Land, 1996). Through this description, it can be understood that personal intelligence is obtained based on a well-organized learning model.

d. Halaqoh learning model

The halaqah model, also known as the munazaharah system, is a class group of the band organ system. Halaqoh, which means language, is a circle of students or a group of students who study under the guidance of a teacher or study together in one place. (Latifah Harahap, 2013). This system is a discussion to understand the book's contents, not to question the possibility of right or wrong what is being taught, the intent being taught by the book. The halaqah learning approach and model can be broadly interpreted following the procedures directed by the supervisor. Santri coaches, as educators and motivators, have a role that determines their success. The learning environment influences student achievement. The material taught also affects the development of students' thinking. The halaqah learning model helps students understand lessons whose teaching materials come from books determined by the boarding school. The Halaqoh learning model is the basic framework for group learning.

e. Qira'ah learning model

The Qur'an learning model can be seen from the understanding put forward by Abdul Wahab Rosyidi as follows; In essence, reading is a process of communication between readers and writers through the texts they write, so directly in it, there is a cognitive relationship between spoken language and written language. So, reading includes two skills at once, namely recognizing written symbols in it and understanding their contents (Castles, Rastle, & Nation, 2018). Reading can be classified into two types, namely, 1) Reading aloud (*qira'ah jahriyah*). Reading aloud (*qira'ah jahriyah*) is reading by emphasizing the activities of the speech members, which include the mouth, lips, and throat, to make sounds. The primary purpose of reading aloud is for students to recite the reading correctly according to the sound system in Arabic. 2) Reading silently (*qira'ah shomitah*) is reading by looking at the letters and understanding the meaning of the reading without the activity of the speech organs. Silent reading is commonly known as reading comprehension. The purpose of silent reading is mastery of the content of the reading or obtaining information about the content of the reading in a short time.

B. The Quality of Islamic Education in the Learning Process

Education in Arabic is *tarbiyah* with the verb *rabba*. The verb *rabba*, which means to educate, was used at the time of the Prophet. In the noun form, the word *rabba* is also used for God because God educates, nurtures, and even creates. Other words that mean education are *addaba* and *allama*. Education comes from the word "educate," meaning nurturing and giving training. In nurturing and providing training, it is necessary to have teachings, guidance, and leadership regarding morals and intelligence (Hallinger, 2011). Al-Qur'an and al-hadith are sources of human knowledge that aim to develop education as a whole. Important messages from the Qur'an and hadith for humankind to always read and implement in life. One of the crucial messages is education and learning. The most important thing from the Qur'an and hadith is the source of Islamic teachings. The source of Islamic teachings is genuinely flexible and resilient, and responsive to the demands of increasingly advanced and modern human life in all areas of life (Abdelzaher, Kotb, & Helfaya, 2019).

The quality of Islamic education is measured based on three terms used by Islamic education experts in interpreting education: *Salim*, *tail*, and *tarbiyah*. Referring to the term al-Qur'an, the most appropriate word to articulate the meaning of education is the term *tarbiyah*. Islamic education's definition can be viewed narrowly and broadly. The narrow definition is the effort to transfer knowledge, values, and skills based on the Islamic religion from the educator to the educated to form a complete Muslim person.

C. Study of Islamic Boarding Schools and the Learning Process

According to its basic understanding, a boarding school is a place for students to study. Meanwhile, *Pondok* means a simple house or place made of bamboo. Besides that, the word "Pondok" also comes from the Arabic "*fundus*" which means "dormitory." From this understanding, it means that *Pondok* and *Pesantren* are two words that are identical (have the same meaning), namely the dormitory where students recite the Qur'an. Meanwhile, in terms of terminology, the definition of Islamic boarding schools can be put forward by the authors from the opinions of experts, namely: "Giving an understanding of Islamic boarding schools as an educational institution and broadcasting the Islamic religion, that is the identity of Islamic boarding schools at the beginning of their development":

III. METHODOLOGY

This study uses a qualitative method (Nurdin, Stockdale, & Scheepers, 2013) to investigate the values of Islamic education in Sintuwu Maroso culture in Poso Regency Indonesia (Achdiyaradzan, Nurdin, & Alhabsyi, 2022; Makmur, Nurdin, & Pettalongi, 2022; Santoso, Nurdin, & Pettalongi, 2022). Data were collected through direct observation in the case field and in-depth interviews with selected local citizens, local figures, and leaders (Jumahir, Nurdin, & Syahid, 2022; Mashuri, Pettalongi, Nurdin, Paozia, & Yusran, 2022). Written materials were also analyzed to understand the Islamic education values within Sintuwu Maroso culture context. Data analysis consists of several procedures, which include reduction and verification techniques with various data sources (Zaid, Pettalongi, & Nurdin, 2022). The reduced data is then analyzed, reflecting on the theoretical concepts used in this study. Finally, the results were presented based on thematic issues found in the data (Nurdin & Pettalongi, 2022; Nurdin, Scheepers, &

Learning Models in Improving the Quality of Islamic Education at Modern Boarding Schools in Indonesia

Stockdale, 2022), which show the study's insight relating to learning models in improving Islamic education quality at modern Islamic boarding schools in Indonesia.

IV. RESULTS AND DISCUSSION

A. Learning Models in Islamic Boarding Schools

Qira'ah Learning Model

Based on the results of interviews with key informants as santri coaches, qira'ah learning is the main legacy of the founder of Alkhairaat H.S. Idrus bin Salim Aljufri which was applied from generation to generation at the Alkhairaat Islamic Boarding School, so that it became the hallmark of the Palu Alkhairaat Islamic Boarding School which was applied to subjects. Qira'ah is learning combined with halaqah in teaching students at that time. Furthermore, Qur'an learning has been maintained until now in the Alkhairaat Islamic Boarding School Palu and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School.

Qira'ah learning is implemented at the Alkhairaat Islamic Boarding School Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School. Qira'ah learning covers all disciplines, mainly Islamic religious education. Qira'ah learning has the benefit of being able to connect book-based lessons. The subjects taught are sourced from the yellow book written by religious scholars in Islamic education.

Halaqoh Learning Model

In addition to Qur'an, the learning model applied at the Alkhairaat Islamic Boarding School in Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School is halaqah. The subjects followed the curriculum set by the Ministry of Religion, education, and Culture and the Alkhairaat curriculum. The learning process is divided according to the morning class based on the group but in the evening class. The lessons that night were divided into halaqah or takhasus. So there are also special classes and tahsin. The particular class is unique. Tahsin lessons train us to recite the Qur'an. The group learning model aims to deepen the reading of the study of the yellow book. If a santri wants to realize his dream, he must master this special knowledge. Usually, the book that is studied is the book of Safinantun Najah.

Presentation of learning materials with material the coach explains well increases the enthusiasm for students' learning. Arabic language learning, nahwu, tahini, tail, and routine book studies aim to motivate students as it is known that in the make-a-match learning model, the steps taken are to divide the groups according to the task to be managed later. The coach's professionalism when transferring knowledge of Islamic education through the Alkhairaat Islamic Boarding School Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School was encouraged by a high enthusiasm for learning.

Make a Match Learning Model

The make-a-match learning model guides learning for students of the Alkhairaat Palu Islamic Boarding School and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School to collaborate with study groups called halaqoh. The make-a-match, halaqah, and qira'ah learning models are quite understandable for students. An explanation precedes the application of the make-a-match, halaqah, and qira'ah learning models: students find friends in collaborating through the application of make-a-match and halaqah learning models which are implemented at the Alkhairaat Islamic Boarding School Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School.

1)

Personal Learning Model

The Alkhairaat Islamic Boarding School Palu students and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School are motivated to carry out personal self-development. This is expected to be achieved from the type of individual learning model after gaining knowledge through the qira'ah learning model. Coaches as teachers are essential in motivating students' self-development, according to experience. Development of a personal learning model carried out by students by visiting the teacher personally. When visiting the coach, students equip themselves with books. For example, the book *fathul carib*.

The results of these interviews provide information that the personal learning model developed at the Alkhairaat Islamic Boarding School in Palu uses an individual approach carried out by students to the recommended coaches. Santri, who follow the individual learning model, are usually students who strongly desire to study abroad, such as Yemen or Hadramaut. Learning focuses on nahwu because this is the main requirement of nahwu or Arabic. A personal learning model for students at the Alkhairaat Islamic Boarding School Palu by visiting the coach or Habib to study the book. The books studied are, for example, matters of *fiqh* or *nahwu*.

2)

Social Interaction Learning Model

Santri Alkhairaat Islamic Boarding School Palu and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School are part of the social environment, requiring interaction with others. This communication is carried out to increase the knowledge of students. Students need to apply knowledge in society to improve the quality of Islamic education. In principle, the social interaction learning model promotes and guides students' involvement in the learning process carried out at the Alkhairaat Palu Islamic Boarding School and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School.

Learning Models in Improving the Quality of Islamic Education at Modern Boarding Schools in Indonesia

In other aspects, students who do not interact with their study groups and find problems in communication relations require motivation from the coach or ustad, who carries out the learning process. The coach chooses, uses, and adjusts the media used in teaching and learning a skill. Coaches need mastery of knowledge about educational press to enhance the quality and effectiveness of social interaction.

B. The Process of Developing Islamic Education Quality at Islamic Boarding Schools

The Qur'an learning model is developed based on the stages according to the level—for example, recognition of letters, words, sentences, punctuation marks, etc. The coach guides students who are not proficient in recognizing hijaiyah letters. This has been done since the Ula (basic) level. The material taught is still basic. Adjust to the ability of students. The ability in question is the student's comprehension of the material being taught. The coach guides the student's skills in reading. The most important thing is the ability of students to read hijaiyah letters and understand their meaning—the ability of students to read and understand the reading text.

Students can say the word with the correct speech. This is necessary because this technique must support Qur'an. Proper speech and words make students confident in their knowledge. Student's difficulties in the qira'ah learning model are due to their need for adequate mastery of the hijaiyah letters. However, if you understand it, it will be easier to recognize letters, words, sentences, and punctuation marks in the writing you are studying—the ability of students to pronounce letters according to their makhraj and distinguish their sounds. In hijaiyah letters, there are several letters whose pronunciation is almost the same but has different meanings. If the students are not careful, the students will read the same alphabet.

Alkhairaat Palu Islamic Boarding School and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School are guided by the curriculum and materials taught in developing the halaqah learning model. Halaqoh, under the guidance of the pesantren supervisor, is held in the afternoon and evening. The students who took part in the halaqah were divided based on the number of students. The number of students adjusts to the distribution of the lesson's topic. The list of subjects presented at the ula level, such as *Mufradat, Qiraah al-pole. Al-Yaqutun Nafis Fî Madzhab Ibni Idrîs. Matan Ajrumiyyah. Al-Yaqutun Nafis Fî Madzhab Ibni Idrîs. Muhawarah/Muhadasa, Mahfudzat, Matan Ajrumiyyah. Imla Qiraah, Muhadharah. Hifz al-Quran, Tahsin al-Quran, Hifz al-Quran.*

Based on the observations of researchers, the development of the make-a-match learning model aims to increase students' knowledge of the subject. As is well known, the background of Make a Match is group-based learning. However, this is different from Halaqoh. Make-a-match relies on assignments and questions provided on paper media. In contrast to Halaqoh, the primary basis is the book. Through make-a-match, students are taught to master tasks and questions in one activity.

Based on the results of research in the field, the development of the application of personal learning models, halaqah, and qira'ah at the Alkhairaat Islamic Boarding School in Palu and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School is caused by several factors, including still not thorough. The reason is the need for better mastery of learning material. In the personal approach, more tasks are done alone, not in groups. Group assignments can be done easily because you can help each other with group mates. However, personal tasks are done based on their abilities. This is usually the bottleneck.

C. Results of the Learning Model at Islamic Boarding Schools

The time allocation for the make-a-match, halaqah, and qira'ah learning models at the Alkhairaat Palu Islamic Boarding School and Madinatul Ilmi Dolo Islamic Boarding School was well managed. Students do the make-a-match learning model in the difficulty level of the questions, which takes a long time. By groups that have been unable to master the questions that must be done. Difficulty answering questions, the factor of the group's inability to understand the intent and purpose of the questions. Likewise, the subjects taught are mufradat, qira'ah al-pole at Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School. The students who are very good at the subject will undoubtedly be elementary to answer the questions they are working on.

The number of questions offered in make-a-match learning also adjusts to the teaching material passed. For example, the tail subject at Alkhairaat Islamic Boarding School Palu is devoted to students who have yet to recite the large Qur'an—minimizing the opportunity to play for students who are not serious about receiving learning. Based on observations at the research location at the Alkhairaat Islamic Boarding School in Palu and the Alkhairaat Madinatul Ilmi Islamic Boarding School, students take the learning process seriously.

Learning motivation is essential for students, especially at the Alkhairaat Islamic Boarding School Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School. Santri has good learning motivation and readily accepts learning material. Santri quickly receives learning material that can improve the quality of Islamic education.

Table 1. Students' Learning Motivation against Learning Models

No	Learning model			Ket
1	Personal	<i>Qira'ah</i>	<i>Halaqoh</i>	
2	Focus on receiving learning materials	students repeat lessons about tahsin (<i>al-lisan, al-halq, al-jauf, al-khoisyun, as-Sabatini</i>).	Students do assignments from the book <i>Tathbiqy, Mabady Fiqhiyah, Safinah.</i>	

Learning Models in Improving the Quality of Islamic Education at Modern Boarding Schools in Indonesia

3	Make the best use of time	students do this task regarding the nature of the <i>hijaiyah</i> letters (<i>hams, yadda</i>).	Students do assignments from the book <i>Ar-Risalah al-Jami'ah, Sirah Nabawi</i>	
4	Repeating the material that has been given by the coach/ustad	students do the tahsin task in terms of the nature of the <i>hijaiyah</i> letters	students do assignments from the book <i>At Tadzhib fi Adillatil matnil Ghoyyah wat Taqrib, Al Amsilah At-Tasrifiyah</i>	
5	Consultation with the boarding school supervisor in accordance with the book being studied.	Students deepen the lessons given, for example, about <i>Fawaid Nahwiyah, Arbai'n Hadith, Sullam Tauhid, Aqidah Layman</i>	students try to understand the books being studied, for example, the books of <i>Matn Bina wal Asas, Amsilah Tasrifiyah, Safina, Fathul Qarib, Mufradhat, Muhawarah/Muhadasa, Mahfuzhat.</i>	

Data Source: Alkhairaat Islamic Boarding School Palu and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School

Through the table above, personally, the students focus on receiving learning, take advantage of time, repeat the material that has been given, and consult with the supervisor. Students repeat tahsin lessons (al-lisan, al-halq, al-jauf, al-khoisyun, as-syafatani). Students do assignments from the book *Tathbiqy, Mabady Fiqhiyah, and Safinah*. Students do tasks from the book *At Tadzhib fi Adillatil matnil Ghoyyah wat Taqrib, Al Amsilah At-Tasrifiyah*. Students deepen the lessons, for example, about *Fawaid Nahwiyah, Arbai'n Hadith, Sullam Tauhid, and Aqidah Layman*. Students try to understand the books being studied, for example, the books of *Matn Bina wal Asas, Amsilah Tasrifiyah, Safina, Fathul Qarib, Mufradhat, Muhawarah/Muhadasa, Mahfuzhat*. The problem with personal learning models that cannot be denied is that students need to be better at using time properly. The learning process requires seriousness and perseverance. Students' life cannot be separated from time; moreover, traveling with time as a companion. However, students often ignore time itself. The students' tasks, which should have been appropriately completed, should have been addressed by the inability to allocate time. If students can use their time well, they can complete several activities with only one move until the remaining time can be used for other activities.

Table 2. The Effectiveness of the Learning Model

No	Learning model			Ket
1	Personal	<i>Qira'ah</i>	<i>Halaqoh</i>	
2	Students manage their study time well by studying the book <i>Hifz al-Quran, Bidayah al-Hidayah</i> .	Students deepen the lessons that come from the book. For example, the book <i>Ar-Risalah al-Jami'ah, Manzhumah al-Baiquniyyah, Hifz al-Quran</i> .	Students write the topic/title of the book study. For example, the book <i>Hifz al-Quran, Qiraah al-Kutub</i> ,	
3	Students repeat the lessons received from the book <i>Manzhumah al-Baiquniyyah, Ta'lim al-Muta'allim Thariq at-Ta'allum</i> .	Students reviewed the lessons from the book <i>al-Azkar al-Muntakhabah min Kalaam Sayyid al-Abraar, Ta'lim al-Muta'allim Thariq at-Ta'allum</i> .	Students conduct discussions through the book <i>Kitab al-Azkar al-Muntakhabah min Kalaam Sayyid al-Abraar</i> .	
4	Students write and read lessons well by studying the book <i>At Tadzhib fi Adillatil matnil Ghoyyah wat Taqrib</i> .	The students review the lessons well, for example, the lessons of <i>Adab, Imla/Alkhat, Lughwa, Sharaf</i> .	Students review the book <i>al-Azkar al-Muntakhabah min Kalaam Sayyid al-Abraar</i> .	
5	Students evaluate their assignments/study outcomes such as <i>Tahsin, Ta'dib, Imla/Alkhat</i> .	Students and his friends study the study of the book <i>Muhawarah 1,2, Muhawarah/Muhadasah, Matan Ajrumiyyah</i>	Students study the book <i>Hifz al-Quran, Bidayah al-Hidayah</i> .	

Data Source: Alkhairaat Islamic Boarding School Palu and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School

Based on the table, it is known that; students manage their study time well by studying the book *Hifz al-Quran, Bidayah al-Hidayah*. Santri reviewed the lessons from the book *al-Azkar al-Muntakhabah min Kalaam Sayyid al-Abraar, Ta'lim al-Muta'allim Thariq at-Ta'allum*. Students repeat the lessons from the book *Manzhumah al-Baiquniyyah, Ta'lim al-Muta'allim Thariq at-Ta'allum*. Students reviewed the studies from the book *al-Azkar al-Muntakhabah min Kalaam Sayyid al-Abraar, Ta'lim al-Muta'allim Thariq at-Ta'allum*. Students examine the book *al-Azkar al-Muntakhabah min Kalaam Sayyid al-Abraar*.

V. CONCLUSIONS

The learning model at the Alkhairaat Islamic Boarding School in Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School has an essential role in improving the quality of Islamic education in the people of Central Sulawesi. The birth of the Alkhairaat Islamic Boarding School in Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School aims to increase knowledge of Islamic education for Muslims in Central Sulawesi. The Alkhairaat Islamic Boarding School in Palu and the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School are clear evidence of increasing Islamic education.

Alkhairaat Palu Islamic Boarding School and Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School have participated in the education success in Indonesia, especially in Islamic education. The form of the learning model implemented includes Halaqoh; The coach prepares materials, teaching materials, learning media, and places. Then conduct coaching for students according to the material presented. Qira'ah; is carried out based on the student's ability to use letters, words, and sentences in Arabic. The final stage is to evaluate the ability of students to read Arabic writing. Make a match is adjusted to the subjects given to students. The ability of students to understand the questions and answers given in group assignments. Personal; based on the problems faced by students. For example, students with difficulty reading Arabic writing, dialogue using Arabic, and Arabic lectures. Social interaction is adjusted to the communication pattern between students and students, mentors, and their environment. Guiding students to be able to communicate well.

REFERENCES

- 1) Abdelzaher, D. M., Kotb, A., & Helfaya, A. (2019). Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How. *Journal of Business Ethics*, 155(3), 623-643. doi:10.1007/s10551-017-3518-2
- 2) Achdiyaradzan, M., Nurdin, N., & Alhabsyi, F. (2022). *Application of Extracurricular Activities in Shaping the Character of Students in Gontor Poso Modern Islamic Boarding School*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.
- 3) Alfes, K., Veld, M., & Fürstenberg, N. (2021). The relationship between perceived high-performance work systems, combinations of human resource well-being and human resource performance attributions and engagement. *Human Resource Management Journal*, 31(3), 729-752. doi:https://doi.org/10.1111/1748-8583.12310
- 4) Arif, A. M., Nurdin, N., & Elya, E. (2023). Character Education Management at Islamic Grassroot Education: The Integration of Local Social and Wisdom Values. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(2), 435-450.
- 5) Baker, T., & Clark, J. (2010). Cooperative learning – a double-edged sword: a cooperative learning model for use with diverse student groups. *Intercultural Education*, 21(3), 257-268. doi:10.1080/14675981003760440
- 6) Bergsteiner, H., Avery, G. C., & Neumann, R. (2010). Kolb's experiential learning model: critique from a modeling perspective. *Studies in Continuing Education*, 32(1), 29-46. doi:10.1080/01580370903534355
- 7) Castles, A., Rastle, K., & Nation, K. (2018). Ending the Reading Wars: Reading Acquisition From Novice to Expert. *Psychological Science in the Public Interest*, 19(1), 5-51. doi:10.1177/1529100618772271
- 8) Chan, Z. C. Y. (2017). A qualitative study on using concept maps in problem-based learning. *Nurse Education in Practice*, 24, 70-76. doi:https://doi.org/10.1016/j.nepr.2017.04.008
- 9) Hallinger, P. (2011). Leadership for learning: lessons from 40 years of empirical research. *Journal of Educational Administration*, 49(2), 125-142. doi:10.1108/09578231111116699
- 10) Haryanto, D., Nurdin, N., & Ubadah, U. (2022). *Internalisasi Nilai-Nilai Pendidikan Multikultural di TPQ Nurul Falah Desa Trimulya Kec. Poso Pesisir utara, Kab. Poso* Paper presented at the Kajian Islam dan Integrasi Ilmu di Era Society (KIIIES) 5.0, Palu.
- 11) Herminingsih, H., Askar, A., Nurdin, N., & Saguni, F. (2022). *Peran Teori Belajar Deskriptif Dan Preskriptif Dalam Pendidikan*. Paper presented at the Kajian Islam dan Intergrasi Ilmu di Era Society (KIIIES) 5.0, Palu.
- 12) Jumahir, J., Nurdin, N., & Syahid, A. (2022). *The Role Of The Principal In The Development Of Religious Culture In Man 1 Banggai*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.
- 13) Latepo, I., Suharto, S., & Nurdin, N. (2021). Understanding Muslim Preaching Students' Use of Social Media. *International Journal of International Relations, Media and Mass Communication Studies*, 7(1), 52-66.
- 14) Makmur, M., Nurdin, N., & Pettalongi, A. (2022). *Islamic Education Values In Sintuwu Maroso Culture*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.
- 15) Mashuri, S., Pettalongi, S. S., Nurdin, N., Paozia, P., & Yusran, Y. (2022). Schools Strategies in Countering Religious Radicalism in Post-Conflict Community in Poso Regency Central Sulawesi, Indonesia. *Journal of Humanities and Social Sciences Studies*, 4(1), 09-20.
- 16) Nurdin, N., & Pettalongi, S. S. (2022). Interpretive case study to understand online communication in an e-tendering project implementation. *Jurnal Manajemen Komunikasi*, 7(1), 39-54.

Learning Models in Improving the Quality of Islamic Education at Modern Boarding Schools in Indonesia

- 17) Nurdin, N., Scheepers, H., & Stockdale, R. (2022). A social system for sustainable local e-government. *Journal of Systems and Information Technology*, 24(1), 1-31. doi:10.1108/JSIT-10-2019-0214
- 18) Nurdin, N., Stockdale, R., & Scheepers, H. (2013). *The Use of Social Media to Gather Qualitative Data: A Case of Government E-Procurement Implementation and Use*. Paper presented at the 24th Australasian Conference on Information Systems (ACIS)
- 19) Santoso, F. N. C., Nurdin, N., & Pettalongi, A. (2022). *Implications of the Implementation of Multicultural-Based Islamic Education in SMA Negeri 4 and SMKN 1 Poso*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.
- 20) Walther-Thomas, C., Bryant, M., & Land, S. (1996). Planning for Effective Co-Teaching The Key to Successful Inclusion: The Key to Successful Inclusion. *Remedial and Special Education*, 17(4), 255-264. doi:10.1177/074193259601700408
- 21) Zaid, Z., Pettalongi, S. S., & Nurdin, N. (2022). Implementation of School-Based Management in Improving the Quality of State Islamic Junior High School. *International Journal of Social Science and Human Research*, 5(8), 3448-3455.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.