

Implementation of the *Qira'atul Kutub* Flagship Program to Support the *Maharah Qira'ah* Skills of Students at the Darul Ulum Islamic Boarding School (IBS) MAN 1 Kota Pekalongan

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Abstract

This study aims to describe the implementation of the Qira'atul Kutub Excellence Program and its contribution to students' learning outcomes in supporting maharah qira'ah at the Darul Ulum Islamic Boarding School (IBS) MAN 1 Kota Pekalongan. This study employed a qualitative approach with a case study design. Data were collected through observations, interviews, and documentation, with the program coordinator, teachers, and students participating in the program serving as the data sources. Data validity was examined through source triangulation and technique triangulation, while data analysis referred to the Miles and Huberman interactive model, encompassing data reduction, data display, and conclusion drawing. The findings indicate that the implementation of the program was carried out systematically through the stages of planning, implementation, and evaluation. The implementation stage integrated the bandongan and sorogan methods, while the evaluation stage consisted of formative and summative assessments in the form of question-and-answer sessions, nadzom memorization, reading unvowelled Arabic texts (kitab gundul), and written tests. Further findings reveal that the program contributed positively to students' learning outcomes, as reflected in the improvement of reading fluency, comprehension of meaning, mastery of nahwu and sharaf rules, and understanding of Arabic texts. Thus, the Qira'atul Kutub Excellence Program is proven to play a significant role in sustainably enhancing students' maharah qira'ah and can serve as an effective model for pesantren-based Arabic language learning.

Introduction

Arabic is an international language that holds a significant position in various aspects of global life, particularly in the realm of Islamic education. In the process of learning Arabic, students are required to master four core skills: listening (*istima'*), speaking (*kalam*), reading (*qira'ah*), and writing (*kitabah*) (Hermawan, 2011). These skills are closely interrelated and form a harmonious whole in developing comprehensive language proficiency. Nevertheless, reading (*qira'ah*) holds the most strategic position because it serves as the primary gateway to understanding various Arabic-language texts, both classical and contemporary (Febrianingsih,

2021). This skill is not only related to the pronunciation of texts but also encompasses a deep understanding of meaning through mastery of vocabulary and language structure. Without a solid command of *maharah qira'ah*, students will struggle to access the vast treasure trove of Arabic-language literature and to understand the learning instructions provided in the curriculum (Rathomi, 2019).

The urgency of *maharah qira'ah* becomes even more significant when considering the pesantren's literacy tradition, which is rooted in the *kutub al-turats* or "yellow books." Mastery of *maharah qira'ah* is the key for students to fully grasp the ideas of past scholars and avoid superficial, literal interpretations (Husna, 2025). The ability to read Arabic texts without *vowel marks (harakat)* poses a unique challenge for students, as it requires a solid grasp of the rules of *nahwu* and *sharaf*. Success in reading instruction is also greatly influenced by the strategies employed and the level of active student engagement in the learning process (Rahmawati & Yuslam, 2024). On the other hand, learning based on classical texts can enhance analytical skills and comprehension of meaning when implemented systematically (Iis Susiawati, Dadan Mardani, 2022). Therefore, an effective learning program is needed to facilitate students in developing their reading skills in a focused and sustainable manner.

Darul Ulum Islamic Boarding School (IBS) is a pesantren-based program under the auspices of MAN 1 Kota Pekalongan, offering three flagship programs, one of which is *Qira'atul Kutub*. This program emerged from efforts to integrate the pesantren learning system with formal education, specifically to improve students' ability to read classical Islamic texts. This program is designed in a tiered structure with the aim of equipping students to read, understand, and analyze Arabic texts in depth. In practice, activities include reading classical Islamic texts, explaining their meanings, memorizing *poetic verses (nadzom)*, and discussing the content of the studied texts. Thus, this program is expected to serve as a solution to support the quality of *maharah qira'ah* development within the Islamic Boarding School environment.

Based on the results of an initial interview with the coordinating teacher of the *Qira'atul Kutub* Flagship Program, it was found that *the program* takes place after the end of formal school hours. In practice, the program still adopts the traditional pesantren learning model by combining the *sorogan* and *bandongan* methods, which have been adapted to meet modern learning needs, thereby serving as a key factor in boosting students' motivation to learn. The program's achievement indicators are determined through two forms of assessment: report card-based evaluation via written tests and oral tests. The results indicate that students perform more strongly on the oral tests which involve reading religious texts conducted twice per semester or approximately one week before the written tests. During these assessments, students are not provided with detailed test outlines but are given only material boundaries based on chapters (*fasal*) predetermined by the instructor. This requires students not only to understand a single chapter but also to master and comprehensively connect various other chapters.

The implementation of this structured and ongoing *qira'atul kutub* flagship program has proven to make a tangible contribution in helping students improve their ability to read and understand Arabic texts, particularly in the aspect of *maharah qira'ah (reading proficiency)*. The impact of this program is evident not only in improved academic performance but also in the students' confidence in applying their Arabic language skills. This is evidenced by the students' participation in various competitions, such as the *musabaqah qira'atul kutub*, Arabic language olympiads, Arabic speech contests, and other similar activities, which

simultaneously serve as platforms for skill development and the evaluation of learning outcomes. These conditions demonstrate that this program is not merely a supplementary initiative but a strategic framework for holistically shaping students' competencies and academic mindset.

Although studies on *qira'atul kutub* have been conducted, research specifically examining the implementation of flagship programs in formal educational institutions remains limited. One study of significant relevance to this topic is the research conducted by Arifatul Chusna and Ali Mohtarom in 2019. This study specifically examined the application of the *qira'atul kutub* method as an effort to improve students' fluency in reading classical Islamic texts within the madrasah diniyah setting. However, that study placed greater emphasis on improving general reading skills and did not thoroughly examine how the program was implemented as a structured flagship program, including aspects of implementation, the methods used, and its strengths and weaknesses in the context of Arabic language learning in formal institutions such as Islamic boarding schools (Chusna & Mohtarom, 2019). Therefore, this study aims to address these gaps by conducting a more comprehensive examination of the implementation of the *Qira'atul Kutub* Flagship Program in supporting the *maharah qira'ah* of students at the Darul Ulum Islamic Boarding School (IBS) MAN 1 Kota Pekalongan.

Based on the above description, this study was conducted with the aim of assessing the success of the *Qira'atul Kutub* Flagship Program in enhancing the *maharah qira'ah* of students at the Darul Ulum Islamic Boarding School (IBS) MAN 1 Kota Pekalongan. This study focuses on how the program is implemented, the methods used, the students' involvement in the learning process, and their learning outcomes in developing their *maharah qira'ah* which include reading fluency, comprehension, mastery of grammatical rules, and the students' ability to interpret Arabic texts. It is hoped that this study will make a tangible contribution to the design of innovative, effective, and genuinely appropriate learning models that align with the dynamic needs of students at Islamic Boarding Schools.

Method

This study employs a qualitative method with a descriptive approach and a case study model, aiming to present phenomena in depth and systematically based on empirical data collected directly from the field, without intervening in the research variables (Sugiyono, 2023). The focus of the study is specifically directed at the implementation of the *Qira'atul Kutub* Flagship Program in supporting the *qira'ah* proficiency of 11th-grade students at the Darul Ulum Islamic Boarding School (IBS) MAN 1 Kota Pekalongan, which includes aspects of reading fluency, comprehension of meaning, mastery of rules, and the ability to understand the content of the reading text. The selection of the 11th-grade class was based on the consideration that at this level, students have completed the initial stage of learning in the 10th grade and have sufficient experience participating in the *Qira'atul Kutub* Flagship Program; thus, the program's implementation and students' *maharah qira'ah* skills can be observed more representatively. Meanwhile, 10th-grade students are still in the early stages of adjusting to the program's learning environment and patterns, while 12th-grade students are more focused on final preparations for graduation.

The data used in this study consist of two types: primary data and secondary data. Primary data were obtained through in-depth interviews and direct observation of the learning process with the program's supervising teachers and 11th-grade students, while secondary data were collected from institutional archives, such as institutional profiles, curricula, activity schedules, and various relevant scholarly references, including books, journals,

previous research findings, and official documents related to the program.

Data collection in this study was conducted using three complementary techniques: observation, interviews, and documentation (Priatna et al., 2025). Direct observation was used to capture the situations, interactions, and dynamics that emerged during program implementation in an authentic and contextual manner; in-depth interviews were used to explore informants' experiences, views, and perceptions in detail; while documentation served to reinforce the findings through a review of relevant documents (A. S. Sari et al., 2025). Once collected, all data were then analyzed using the Miles and Huberman interactive model, which consists of three stages: data reduction, which involves selecting and grouping data according to the research focus; data presentation in the form of descriptive narratives so that patterns and relationships among themes can be systematically illustrated; and drawing conclusions and verification through the comparison of data sources and relevant theories, to ensure the validity and reliability of the research findings (Miles et al., 2014).

Result and Discussion

1. Implementation of the *Qira'atul Kutub* Flagship Program at the Darul Ulum Islamic Boarding School (IBS)

The *Qira'atul Kutub* Flagship Program is one of the flagship programs developed by the Darul Ulum Islamic Boarding School (IBS) at MAN 1 Kota Pekalongan as a means of strengthening students' ability to read classical Islamic texts. This program aims to equip students with the ability to read Arabic texts without vowel marks, understand the content of the readings, and master the rules of the Arabic language as a tool for accurately interpreting the meaning of the texts. The program is part of the institution's efforts to integrate the scholarly traditions of Islamic boarding schools with the modern education system through structured and sustained study of *classical Islamic* texts. Therefore, the implementation of the *Qira'atul Kutub* flagship program is a crucial aspect to examine in order to gain insight into how the program supports students' *maharah qira'ah* proficiency at IBS Darul Ulum MAN 1 Kota Pekalongan.

Based on the results of the research conducted, the implementation of the *Qira'atul Kutub* flagship program at the Darul Ulum Islamic Boarding School (IBS) can be analyzed through three main stages, namely:

a. Planning Stage

Based on interviews with the coordinator of the *Qira'atul Kutub* flagship program, the program's implementation begins with the planning stage, which serves as the foundation for carrying out learning activities. The planning stage is conducted to ensure that the entire series of activities proceeds in a focused manner and aligns with the program's objective: to support the students' *maharah qira'ah* skills. Planning includes setting program objectives, developing a learning schedule, selecting the texts to be studied, and appointing instructors competent in teaching classical Islamic texts. Additionally, IBS Darul Ulum defines the program's target audience as students enrolled in the IBS educational environment, ensuring that the learning process can proceed continuously.

The research findings indicate that the *Qira'atul Kutub* Flagship Program does not utilize formal instructional materials such as modules, Lesson Plans (RPP), or syllabi, as are used in regular instruction at formal schools. This difference stems from the characteristics and learning objectives of each program. Regular instruction in formal schools uses LIPs and syllabi as instructional planning tools developed in accordance

with school curriculum regulations and structures, whereas the *Qira'atul Kutub* Flagship Program is more focused on mastering the classical texts and ensuring mastery of the material in line with the students' proficiency levels. Therefore, this program uses predetermined classical texts (*turats*) appropriate to the students' proficiency levels as the primary guide for learning; these texts are studied thoroughly before proceeding to more advanced texts. The selection of these texts is based on considerations of the students' background, the level of difficulty of the material, and the competencies expected to be achieved by the students. Thus, the fact that lesson plans and syllabi are not used in the *Qira'atul Kutub* Flagship Program does not mean the program lacks instructional planning; rather, the planning approach is tailored to the program's characteristics, which emphasize the preparation of instructional materials in the form of classical texts, schedule management, and the establishment of mastery targets as the foundation for program implementation.

b. Implementation Phase

The implementation phase of the *Qira'atul Kutub* Flagship Program is carried out on a scheduled and ongoing basis after the end of formal school hours. Based on interviews with instructors in the program, learning activities are held daily from 2:00 p.m. until just before the Asr prayer. The program is supported by instructors who are competent in various fields of study, including fiqh through the book *Taqrib*, tawhid through *Jawahirul Kalamiyah*, hadith and akhlak through *Riyadhus Shalihin*, as well as *nahwu* and *sharaf* through *Jurumiyah*, *Imrithy*, and *Amtsilatut Tashrifyyah*. Before the learning activities begin, each instructor prepares the material to be taught, allocates class time, and determines the methods to be used so that the material can be delivered effectively in accordance with the characteristics of the text being studied. These preparations demonstrate that the program is not carried out spontaneously but has been designed to support the achievement of learning objectives. This statement is reinforced by the results of an interview with an instructor from the *Qira'atul Kutub* Flagship Program, as follows: "*Classes are held after school activities at the madrasah are finished, starting at 2:00 p.m. until just before Asr prayer. Every ustadz and ustadzah has prepared the material to be taught, including deciding what teaching method and how long each session will last.*" (Instructor of the *Qira'atul Kutub* Flagship Program, interview, June 30, 2026).

The learning process takes place in three stages: the introductory activity, the core activity, and the closing activity. During the introductory activity, the teacher begins the lesson by greeting the students, asking how they are doing, taking attendance, reviewing previously studied material (*appersception*), and outlining the learning objectives to be achieved during that session. Next, during the core activities, the teacher presents the material from the textbook being studied using either the *bandongan* or *sorogan* methods, accompanied by active interaction between the teacher and the students throughout the learning process. At this stage, the teacher also conducts formative assessment through question-and-answer sessions or by asking direct questions to gauge the students' level of understanding of the material covered. As for the closing activity, the teacher and students summarize the learning material, followed by reciting Surah Al-'Ashr and the *kafaratul majelis* prayer, then conclude the lesson with a greeting and the tradition of *salim* to the teacher as a form of respect for the educator.

The use of the *bandongan* and *sorogan* methods in the *Qira'atul Kutub* Flagship Program demonstrates the integration of pesantren pedagogical practices into the formal educational environment. This integration is not achieved by replacing Arabic language

instruction in formal schools but rather by providing a pesantren-style learning space that takes place after formal learning activities have concluded. In this context, *bandongan* and *sorogan* serve complementary functions. *Bandongan* provides students with the opportunity to observe reading demonstrations, receive explanations of meaning, and gain insights into text structure from the instructor, while *sorogan* offers a space for students to practice their reading skills individually and receive immediate feedback (Kamal, 2020). This pattern indicates that traditional learning practices are not merely preserved as pesantren traditions but are utilized as learning strategies that provide hands-on experience in reading Arabic texts without vowel marks. This aligns with studies on the pedagogy of “kitab kuning” (classical Islamic texts), which show that *sorogan* and *bandongan* are interconnected with the processes of reading, interpretation, grammatical analysis, and text comprehension, even though each involves distinct interactive characteristics (Fitriyah et al., 2019). Thus, the implementation of these two methods in the *Qira'atul Kutub* Flagship Program can be understood as a form of adaptation of pesantren learning practices to support the development of students' Arabic language skills within the formal education setting.

This integration is also evident in the timing of the *Qira'atul Kutub* Flagship Program, which is conducted after formal learning activities at MAN 1 Kota Pekalongan. This arrangement indicates that the formal education system and the pesantren system are not positioned as two mutually exclusive systems but rather operate side by side, each serving distinct educational functions. Formal education provides learning experiences based on the school's curriculum structure, while the *Qira'atul Kutub* Flagship Program reinforces learning through the study of classical Islamic texts (*kitab turats*), mastery of *Arabic grammar (nahwu)* and *morphology (sharaf)*, and the practice of reading Arabic texts without vowel marks (*harakat*) (Zuhri & Syamsi, 2023). This pattern reflects the characteristics of an integrative curriculum, which preserves the distinctiveness of each learning system while connecting them within a single educational environment. From the perspective of integrated curriculum management, the existence of these two forms of learning can be understood as an effort to reconcile the goals of formal education with the learning needs of pesantren education without eliminating the characteristics of each (Musfah et al., 2021). This study demonstrates that integration does not necessarily have to be achieved by merging all learning tools and methods but can be accomplished by organizing the program, schedule, content, and learning objectives so that the two systems complement one another. Thus, the existence of the *Qira'atul Kutub* Flagship Program at IBS Darul Ulum exemplifies a complementary form of integration, in which the pesantren learning tradition is used to strengthen competencies that are not fully acquired through formal education.

Based on further interviews, the *Qira'atul Kutub* Flagship Program is not conducted every day. Learning activities are scheduled to be suspended on Fridays and Sundays. Fridays are used by students to participate in Scouting activities or extracurricular activities organized by the school, while Sundays are set aside for visits (*sambangan*) by students' guardians. This scheduling arrangement demonstrates that the implementation of the *Qira'atul Kutub* Flagship Program not only focuses on the intensity of religious text study but also considers a balance between academic activities, character development through extracurricular activities, and the fulfillment of students' social needs through interaction with their families. Thus, the program's implementation proceeds in a structured, systematic manner, and is aligned with the overall educational activities carried out within the IBS Darul Ulum environment. A

program instructor also explained as follows: “*We have Fridays off because of Scouting or extracurricular activities organized by the madrasah, while Sundays are set aside for parent visits. So, the book study continues, but it does not interfere with other activities that are already part of the boarding school and madrasah’s schedule.*” (Instructor of the *Qira’atul Kutub* Flagship Program, interview, June 30, 2026).

c. Evaluation Phase

The evaluation phase is a crucial component in the implementation of the *Qira’atul Kutub* Flagship Program, as it serves to determine the extent to which learning objectives have been achieved while also measuring the students’ progress throughout the program. Based on the interview with the *Qira’atul Kutub* Flagship Program instructor, learning evaluation is conducted in two forms: formative assessment and summative assessment. Formative assessment is carried out continuously throughout the learning process. After each lesson, the teacher assesses the students through question-and-answer sessions, quizzes, or by directly asking students questions about the material they have just learned. This evaluation aims to gauge the students’ level of understanding of the newly presented material so that the teacher can immediately provide reinforcement or further explanation if there is any material that has not been fully understood.

In addition to formative assessment, this program also implements summative assessment, which is conducted at the end of the semester through *imtihan*. Summative assessment aims to measure the students’ overall learning outcomes after participating in the learning process for one semester. The forms of assessment used include memorization of *nadzom*, practice reading texts without vowel marks (*kitab gundul*), and written tests in the form of essay and multiple-choice questions. The implementation of these various forms of assessment demonstrates that evaluation in the *Qira’atul Kutub* Flagship Program is not only oriented toward mastery of cognitive aspects but also accommodates practical skills in reading religious texts and mastery of the material studied. Thus, the evaluation process implemented provides a more comprehensive picture of the development of the students’ *maharah qira’ah* skills while also serving as a basis for teachers to determine follow-up learning activities for the next semester.

2. Student’s Learning Outcomes After Participating in the *Qira’atul Kutub* Flagship Program

Students’ success in mastering specific competencies is reflected in the learning outcomes achieved after the learning process takes place. Learning outcomes represent the level of competency mastery achieved by students as a result of a learning process designed to achieve specific learning objectives (Eppendi et al., 2024). Learning outcomes not only reflect mastery of knowledge but also demonstrate the development of students’ skills, attitudes, and abilities as a result of their learning experiences. Therefore, learning outcomes serve as a key indicator in evaluating the effectiveness of a learning program in achieving its established goals (Rofiqoh et al., 2025).

The *Qira’atul Kutub* Flagship Program is not only designed as a supplementary learning activity but is also aimed at producing learning outcomes that support students’ *maharah qira’ah* proficiency. These learning outcomes serve as indicators to determine the extent to which the program’s implementation contributes to improving students’ ability to read and understand Arabic texts. Based on the research findings, the students’ learning outcomes after participating in the *Qira’atul Kutub* flagship program can be observed through several aspects of *their qira’ah* proficiency, including:

a. Reading Fluency

Reading fluency is a key indicator for assessing students' *maharah qira'ah* proficiency after participating in the *Qira'atul Kutub* flagship program. Based on observations during the learning process, students are encouraged to take turns reading Arabic texts without vowel marks in front of their teachers and peers. This activity provides students with the opportunity to practice accurate pronunciation, reading fluency, and the confidence to read religious texts. If errors are detected during reading, the teacher immediately provides corrections and explanations so that students can improve their reading on the spot or during the next session. The practice of reading through the *bandongan* and *sorogan* methods, conducted routinely, is one of the factors supporting the gradual development of students' reading skills.

These findings are reinforced by interview results with program instructors, who stated that the majority of students experienced improved reading fluency after consistently participating in the *Qira'atul Kutub* Flagship Program. According to them, repeated reading practice makes students more accustomed to reading Arabic texts without vowel marks and boosts their confidence when asked to read in front of teachers or classmates. Interviews with the students also revealed a similar trend. Most students reported improvements in their reading skills after participating in the program, although the degree of improvement varied. Some students noted that they initially struggled to read texts without vowel marks, but through consistent practice and intensive guidance from teachers, their reading skills improved. On the other hand, there were also students who already possessed reading skills before joining the program, so the changes they experienced were not particularly significant. The students' initial abilities also influenced their achievements; however, in general, the *Qira'atul Kutub* Flagship Program made a positive contribution to supporting the fluency of reading Arabic texts without vowel marks.

The fluency in reading demonstrated by the students can be understood as the result of a practice process carried out repeatedly and accompanied by immediate feedback during the learning process. Through the *sorogan* method, students have the opportunity to read Arabic texts without vowel marks individually in front of the teacher, so that errors in pronunciation or reading can be immediately identified and corrected (W. A. S. Sari & Fikriyah, 2022). These corrections do not stop at simply indicating whether the reading is correct or incorrect but serve as a foundation for students to improve and repeat the reading on subsequent occasions. The continuous cycle of reading, receiving corrections, correcting errors, and rereading enables students to become increasingly accustomed to the characteristics of Arabic texts without vowel marks (Maulana Reksa & Rachmah, 2022). Thus, reading fluency in this study is not only related to an increase in reading frequency but also to the presence of a feedback process that helps students identify and correct errors immediately.

b. Comprehension of Meaning

Comprehension of meaning refers to the students' ability to understand the meaning of words, phrases, and sentences found in Arabic texts after reading them. Based on observations, during lessons in the *Qira'atul Kutub* Flagship Program, teachers not only guide students in reading Arabic texts but also explain the meaning of each word, phrase, and sentence in accordance with the context of the book being discussed. Meaning-building activities are conducted gradually through the teacher's explanations and the repetition of vocabulary that frequently appears in various learning materials. This process aims to ensure that students are not only able to read Arabic

texts but also understand the meanings contained within them, thereby making the study of the book more meaningful.

Based on the interview results, the teacher explained that the ability to understand meaning develops gradually as vocabulary mastery increases and the intensity of scripture reading practice grows. Interview results with the students showed a similar trend. Most students stated that this program helps them understand the meaning of words and sentences in Arabic texts, particularly through the teacher's explanations, the repetition of frequently used vocabulary, and an understanding of the reading context. Nevertheless, some students acknowledged that their ability to understand meaning still requires an ongoing process and continuous practice because there are still vocabulary words they have not yet mastered. This indicates that the *Qira'atul Kutub* Flagship Program has made a positive contribution to improving comprehension, although the level of mastery among students varies according to their individual abilities and learning experiences.

Meaning comprehension in *Qira'atul Kutub* learning does not occur directly through the teacher providing definitions, but is formed through a gradual process as students interact with the Arabic text. This process begins when students read words in the text, then recognize vocabulary they have learned and connect it to other words within a sentence. Understanding sentence structure further helps students determine the relationships between words, so that the meaning they derive is not merely the isolated meanings of individual words but develops into a comprehensive understanding of the sentence as a whole (Laili & Ainin, 2022). The repetition of vocabulary that frequently appears in various texts also allows students to recognize words based on the context in which they are used. Thus, the assignment of meaning, repeated reading, and contextual explanations by the teacher are interrelated in shaping understanding of the text (Hamidah & Saputro, 2026). However, this process has not yet occurred uniformly among all students. Limited vocabulary mastery causes some students to still struggle when encountering unfamiliar words, so they require the teacher's explanation and additional practice to understand the text's meaning. Improved comprehension is determined not only by the ability to read the text, but also by vocabulary mastery and the ability to connect linguistic elements within the context of a sentence. Therefore, the *Qira'atul Kutub* Flagship Program contributes to meaning comprehension through a learning process that progressively integrates reading activities, vocabulary mastery, structural understanding, and the context of the text.

c. Mastery of Arabic Grammar

Mastery of the rules of *nahwu* and *sharaf* is a crucial aspect in supporting *reading* proficiency, as these two branches of Arabic grammar serve as the foundation for understanding sentence structure and ensuring accurate reading of Arabic texts. Based on observations, the learning process in the *Qira'atul Kutub* Flagship Program not only emphasizes the ability to read texts but also integrates the study of *nahwu* and *sharaf* through explanations of word functions, word inflection (*tasrif*), and the determination of *i'rab* according to sentence context. Teachers guide students to understand the relationship between linguistic theory and the practice of reading texts so that students are not merely able to recite texts but also understand the linguistic rationale behind each reading. Through this practice, students are trained to directly apply the rules of *nahwu* and *sharaf* when reading Arabic texts.

Interviews with students indicate that the *Qira'atul Kutub* Flagship Program contributes to improved understanding of the rules of *nahwu* and *sharaf*. One 11th-grade student stated: "*The Qira'atul Kutub Program has really helped me understand*

and apply the rules of *nahwu* and *sharaf* when reading classical texts. It's become easier for me to determine the position of words in a sentence, recognize changes in word forms, and understand the meaning of the text more accurately. With regular practice, I've also become more meticulous when reading Arabic texts" (11th-grade student, interview, June 30, 2026). This statement aligns with interview findings showing that most students find it easier to identify the position of words in a sentence, recognize changes in word forms, and determine *i'rab* when reading texts after participating in the program. Studying foundational texts, such as *Jurumiyah*, *Imrithy*, and *Amtsilatut Tashrifyyah*, as well as memorizing *wazan*, also helped students gradually grasp the basic concepts of *nahwu* and *sharaf*. Nevertheless, some students noted that mastering Arabic grammar rules still requires independent practice and repetition so that the material they have learned can be mastered more effectively. These findings indicate that the *Qira'atul Kutub* Flagship Program not only supports students' ability to read classical texts but also strengthens their mastery of Arabic grammar as a foundation for accurately understanding texts.

The rules of *nahwu* and *sharaf* are not treated merely as linguistic knowledge to be mastered theoretically, but serve as tools that students use when reading and understanding Arabic texts without vowel marks (Mariyam, 2021). Mastery of *nahwu* helps students identify the position and function of each word within a sentence structure, thereby providing a basis for determining the accuracy of their reading and understanding the relationships between words. When students are able to identify a word's function and determine its *i'rab*, the reading process no longer relies solely on memorizing the text but is supported by an understanding of the sentence structure being read (Anam & Jasminto, 2025). Meanwhile, mastery of *morphology* helps students recognize changes in word forms through patterns or *wazan*, enabling them to identify word forms and associate them with their corresponding meanings. In the practice of reading texts and these skills are interrelated because changes in word forms can provide clues to meaning, while an understanding of sentence structure helps determine the semantic relationships between words (Husna, 2025). Thus, the study of *nahwu* and *sharaf* in this program forms a sequence of skills that are not isolated but progress from mastery of grammatical rules to reading proficiency and, subsequently, support the comprehension of textual meaning. This pattern demonstrates that *nahwu* and *sharaf* exercises through the *Jurumiyah*, *Imrithy*, and *Amtsilatut Tashrifyyah* have a practical function in *Qira'atul Kutub* learning, as the knowledge acquired by the students is directly applied when encountering Arabic texts without vowel marks. Nevertheless, the students' need to practice and review independently indicates that the application of grammatical rules in reading texts is a skill that develops gradually.

d. Comprehension of Text Content

Comprehension of text content refers to the students' ability to grasp the main points, intent, and information contained in Arabic texts or books after the reading process. Based on the results of observations, learning in the *Qira'atul Kutub* Flagship Program focuses not only on reading fluency and mastery of Arabic grammar rules but is also directed toward enabling students to fully comprehend the text's content. During the learning process, teachers explain the content of the texts, clarify the relationships between sentences, and provide context for the discussion so that students can more easily grasp the author's intended message. Through this process, students not only read the text verbatim but are also guided to understand the messages and meanings contained within it.

Results from interviews with students indicate that the majority of respondents felt an improvement in their understanding of the book's content or main topics after participating in the *Qira'atul Kutub* Flagship Program. They reported that they found it easier to understand the text because they had built up their vocabulary, understood sentence structure, and were able to apply the rules of *nahwu* and *sharaf* while reading. However, some students noted that the ability to comprehend the text still requires a continuous learning process, given that each student has different abilities in grasping the material. There were also students who stated that understanding the content of the book became easier if the teacher first provided an explanation of the material to be studied. These findings indicate that the *Qira'atul Kutub* Flagship Program not only contributes to improving reading skills but also helps students understand the content and main topics of Arabic texts more comprehensively.

Comprehension of the text's content in the *Qira'atul Kutub* Flagship Program does not emerge as a standalone skill but rather as an advanced stage of reading ability and understanding of the linguistic elements present in the text. Reading fluency serves as the foundational basis because students must be able to accurately recognize and pronounce the text so that their attention can be directed toward the meaning of the reading. This ability is then supported by an understanding of vocabulary and the relationships between words within a sentence, enabling students not only to know the meaning of individual words but also to grasp the overall meaning of the sentence (Sindi Febria Fitri & Musdzilal, 2024) . In the next stage, mastery of *nahwu* and *sharaf* helps students understand the structure and inflectional changes of words that affect meaning, thereby making their comprehension of the text more precise. The interconnection between reading fluency, comprehension of meaning, mastery of *nahwu* and *sharaf*, and understanding of the text's content forms a series of mutually reinforcing skills within *maharah qira'ah*. The better students' ability to read texts without vowel marks, recognize vocabulary, understand sentence structure, and apply the rules of *nahwu* and *sharaf*, the easier it is for them to grasp the main points and the intended message conveyed in the book (Anwar Sidik & Rina Ristiyani, 2025) . This relationship indicates that the achievement of *maharah qira'ah* in the *Qira'atul Kutub* Flagship Program can be assessed not only by the students' ability to recite texts but also by the gradual process leading to an understanding of the reading material. Thus, the four indicators identified in this study can be understood as a series of interconnected *maharah qira'ah* skills, rather than as separate achievements.

Conclusion

The implementation of the *Qira'atul Kutub* Flagship Program at the Darul Ulum Islamic Boarding School (IBS) MAN 1 Kota Pekalongan has been carried out systematically through the interconnected stages of planning, implementation, and evaluation. The planning stage involved setting learning objectives, developing materials based on the level of the texts, determining teaching methods, and preparing instructors. The implementation stage was carried out routinely after formal learning activities by integrating the *bandongan* and *sorogan* methods, while the evaluation stage was conducted through formative assessments during the learning process and summative assessments at the end of the semester in the form of *imtihan*. The implementation of this program has made a positive contribution to the students' learning outcomes in enhancing *their qira'ah* skills, as evidenced by improved fluency in reading Arabic texts without vowel marks, a better understanding of word and sentence meanings, mastery of the rules of *nahwu* and *sharaf*, and the ability to comprehend the content or main points of Arabic texts. Although the level of achievement varies among

students depending on their initial abilities and the intensity of their study, in general, the *Qira'atul Kutub* Flagship Program has proven to be an effective program in supporting the structured and sustained study of classical Islamic texts. Therefore, this program can serve as a model for strengthening pesantren-based Arabic language learning that integrates Islamic scholarly traditions with the formal education system to enhance students' *qira'ah* skills.

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