The *Kitab Kuning* Learning Model in the Development of Student Expertise in *Pesantren*-Based Higher Education

Muhamad Arif[1]✉, Ridlwan Nasir[2], Muhammad Anas Ma'arif[3]
Universitas KH Abdul Chalim Mojokerto, Indonesia[1,2,3]
Email: muhamadarif070593@gmail.com, anasmaarif@uac.ac.id,

Abstract

Kitab Kuning (Turats) is an Islamic intellectual tradition that must be preserved as an added value in *Pesantren* (Islamic Boarding Schools). Additionally, universities based on Islamic boarding schools have created an intriguing environment that must maintain the tradition of *turats* learning in academic settings while adhering to the general education trend. This research aimed to investigate 1) the implementation of *turats* learning at Kiai Abdullah Faqih University Gresik and 2) how the turats learning model contributes to developing student expertise at Kiai Abdullah Faqih University Gresik. The research employed a qualitative case study approach, employing data collection techniques such as documentation, archival recordings, interviews, and observations. These observations were analyzed using Yin theory, pattern matching, explanation, time series analysis, and repeated observations. The research results indicate that learning involves three stages: planning, implementation, and evaluation. In the interim, the turats learning model at Kiai Abdullah Faqih University Gresik is a contextual literacy learning (CLL) model that employs five learning syntaxes: determining material, text study, question and answer, task (contextual), and closing. This model is accompanied by learning approaches, methods, and techniques. Although this research has been restricted to a single research locus, it has yielded findings regarding the theoretical implications of the *turats* learning model in the development of student expertise at Islamic boarding school-based universities (Kiai Abdullah Faqih Gresik University) through the use of the contextual literacy learning (CLL) model.

Keywords: Learning Model, *Kitab Kuning* Turats, Expertise, Pesantren-Based Higher Education.

Abstrak

Keberadaan kitab kuning (Turats) di pesantren menjadi sebuah nilai tambah yang harus dilestarikan sebagai tradisi intelektual islam. Terlebih hadirnya perguruan tinggi berbasis pesantren menjadi satu ruang menarik yang harus mampu menjaga tradisi pembelajaran kitab kuning dalam ruang akademisi tanpa meninggalkan trand pendidikan umum. Sehingga pada penelitian ini mempunyai dua fokus masalah, yaitu: Pertama, bagaimana implementasi pembelajaran kitab kuning di Universitas Kiai Abdullah Faqih Gresik. Kedua, bagaimana model pembelajaran kitab kuning untuk menumbuhkan kepakaran mahasiswa di Universitas Kiai Abdullah Faqih Gresik. Metode penelitian menggunakan kualitatif dengan pendekatan studi kasus, teknik pengumpulan data menggunakan dokumentasi, rekaman arsip, wawancara dan observasi yang dianalisis menggunakan teori Yin, penjodohan pola, eksplanasi, analisis deret waktu dan observasi berulang. Hasil penelitian menunjukkan bahwa impelemntasi pembelajaran menggunakan tiga tahaoan yaitu; perencanaan, pelaksanaan dan evaluasi. Sedangkan model pembelajaran kitab kuning untuk menumbuhkan kepakaran mahasiswa di Universitas Kiai Abdullah Faqih Gresik, adalah contextual literacy learning (CLL) model dengan

menggunakan 5 sintaks pembelajaran, meliputi: penentuan materi, tela'ah teks, tanya jawab, tugas (kontekstual) dan penutup disertai dengan pendekatan, metode, dan teknik pembelajaran. riset ini mempunyai temuan pada implikasi teoritis tentang model pembelajaran kitab kuning untuk menumbuhkan kepakaran mahasiswa di perguruan tinggi berbasis pesantren (Universitas Kiai Abdullah Faqih Gresik) dengan menggunakan model pembelajaran contextual literacy learning (CLL) model, meskipun dari sudut pandang lainnya penelitian ini mempunyai keterbatasan hanya pada satu lokus penelitian.
Kata Kunci: *Model Pembelajaran, Kitab Kuning, Kepakaran, Perguruan Tinggi Berbasis Pesantren*

INTRODUCTION

Education is an essential component of life that each individual undergoes at different stages. Indonesia regulates the education of its citizens as a nation. Formal, non-formal, and informal education are among the numerous educational distinctions (Arif et al., 2024; Fathurrochman et al., 2019; Huda et al., 2024). The Islamic boarding school, a non-formal education institution with a historical background deeply rooted in Indonesia, occupies a similar position (Bruinessen, 1990). Meanwhile, formal education encompasses various educational institutions approved by the Indonesian government, including elementary schools and higher education. Nevertheless, there have been substantial advancements in education during the millennial era. This existence is evident in the position of Islamic boarding schools, which, despite their traditional background, are adapting to the advancements in the field of education (Aisyah et al., 2022; Ansori, 2020; Fathullah et al., 2023). Dhofier's typology of Islamic boarding schools encompasses *salaf, khalaf,* and modern schools (Dhofier, 2011).

Fanani posits that the emergence of higher education with an Islamic foundation has catalyzed change in Indonesia. He identifies four factors that contributed to this development, including the recognition by Muslims that their educational status is significantly inferior to that of non-Muslims. Secondly, education is more oriented toward the Western world despite its Islamic origins. Third, it is imperative to establish a system that facilitates the connection between Islamic education and the international community. Fourth, it is essential to foster an understanding of the distinctive aspects of Islamic higher education. (Azra, 1999) observed that the characteristics of higher education with an Islamic background before the 1970s were as follows: 1) normative-idealistic education, which was more concentrated on the study of the Shafi'i school of thought and Asy'ari kalam science; 2) middle Eastern scientific perspective. However, the presence of the reform movement Nurcholis Madjid, Harun Nasution et al prompted a change from several Middle Eastern studies to a western approach model.

As the existence of Islamic Boarding Schools as the oldest educational institutions in Indonesia has also experienced changes in response to shifts in following the development trends of Islamic education (Dhofier, 2011). For example, the Islamic boarding school institution oversees the establishment of formal primary to higher education (Madrasah et al. Education) (Alam, 2011). Meanwhile maintaining its Islamic identity and distinctiveness (Alam, 2011; Muhammad, 2019). The turats (*kitab kuning*) learning process is one of the frames that is quite ingrained in the world of Islamic boarding schools. It was also conveyed by (Bruinessen, 1990) in his research, who stated that the *turats* (*kitab kuning*) is an intellectual heritage and serves as a learning curriculum in the Indonesian Islamic boarding school. The book appears on yellow paper, contains the Arabic language, and contains a record of Islamic history (Bruinessen, 1990).

By his predecessor, Van Den Berg, who declared that the turats tradition is scientific literature that must be taught in the Islamic boarding school world (Islamic boarding school curriculum), students are introduced to the tradition of giving meaning (*ma'na*) through its study. The Arabic grammar is displayed beneath the Arabic text (beard) in Javanese, Madurese, and Sundanese, as appropriate for the region (Bruinessen, 1990).

The *turats* presence in Islamic boarding schools is a valuable addition that must be preserved as an Islamic intellectual tradition. (Rohmana, 2021) confirmed that the primary goal was maintaining Islamic boarding school traditions in the face of change. (Alwiyah et al., 2023) have provided data indicating that the Tri Bhakti Islamic boarding school in Lampung has integrated *turats* learning into the curriculum at all levels of education, beginning with tidal, *tsanawiyah, aliyah*, and mashed aly. (Bruinessen, 1994) assertion that Islamic boarding schools must preserve Islamic intellectual heritage as evidence of the history of civilization is fortified by this condition (Bruinessen, 1994). The *Turats* tradition is only partially implemented in non-formal Islamic boarding school education (Alwiyah et al., 2023; Muchibin & Ma`arif, 2022; Nursyamsiyah, 2021). As stated by (Pulungan & Sudiarti, 2022) in their research, the most influential capital for Islamic higher education is turats learning, as is the position of students in higher education. Islam requires Al-Ahwal al-Syakhsiyah study program students, who are expected to become Islamic religious judges, to thoroughly examine all literature (Pulungan & Sudiarti, 2022). (Mujizatullah, 2018) underscored that turats learning is valuable for students with a mubaligh (religious preacher) background, as the material presented does not cause societal mistakes (Mujizatullah, 2018).

Therefore, Islamic universities are strategic locations to study the turats in depth. Although in its implementation, an effective turats learning model has not been found. Based on these conditions, researchers still find empty spaces in learning the turats, so this study will complement previous studies by strengthening the importance of the turats learning model to develop expertise in case study students at Kiai Abdullah Faqih University, Gresik. The focus of the research includes, first, how the implementation of the turats learning process at Kiai Abdullah Faqih University, Gresik. Second, the research question of this article is how the turats learning model contributes to the development of student expertise at Kiai Abdullah Faqih University, Gresik.

METHOD

Field research findings are the foundation for the preparation of *turats*, which are used to enhance the expertise of Islamic boarding school-based universities. Consequently, the qualitative case study approach of (Yin, 2018a) was employed to ascertain the method. The preceding determination was predicated on the objective of this article, which was to conduct a comprehensive examination of *turats* learning to enhance student proficiency in Islamic boarding school-based tertiary institutions that have been operational since their inception. (Seawright, 2016) concurs with Yin's assertion that numerous case study models, including intrinsic instruments, collective, and single, can be implemented to satisfy the research objective. The researchers employed an intrinsic case study in this theme, which was based on the distinctiveness of an Islamic boarding school-based university that emphasizes *turats* learning to develop student skills.

To enhance student expertise in Islamic boarding school-based universities, the researchers employed (Yin, 2018a) presentation on data collection techniques for turats learning. This presentation encompassed four data collection techniques: documentation, archival recordings, interviews, and observations. The researchers selected a variety of data sources, including the Chancellor of Kiai Abdullah Faqih University (UNKAFA) Gresik, the Deputy Chancellor for Academic Affairs, the Deputy Chancellor for Student Affairs, course lecturers, the turats study learning team (*labbaik*), and students.

Yin, (2009) conveys the position of data analysis as a synthesis in case study research after studying the cases found. He stated that the presence of case study data analysis must be different from other data analysis. In this study, the analysis of case study data was more in-depth, as it looks for repetitions of the same case by taking appropriate synthesis (Hamzah, 2019, p. 245). Therefore, the case study data analysis techniques of this article were included in: First, Pattern matching is an empirical data-driven case study analysis. This logic is founded on empirical facts discovered through various data collection processes and predictions made by researchers (Hidayat, 2002). Internal validity will be enhanced by the discovery of unity (Matondang, 2014). Nevertheless, the subsequent phase is the development of an explanation if discrepancies in analytical techniques are identified. In this article, the researcher's initial hypothesis for the turats learning model at Islamic boarding school-based universities at Kiai Abdullah Faqih University was that the bandongan and classical models would be employed.

The second stage of case study data analysis involves the development of an explanation (explanation), as Yin has indicated that explanations are necessary to elucidate complex phenomena or field findings that are challenging to measure precisely (Yin, 2018b, p. 147). This process differs from pattern matching in certain respects. For instance, they make initial theoretical statements and discoveries, compare discoveries, refine statements, and repeat the process repeatedly (Yin & Heald, 1975). In this article, if facts were discovered contradicting predictions in pattern matching. Consequently, the facts discovered in the field necessitate a quantifiable explanation. As anticipated, the *bandongan* and classical systems were employed by the turats learning model at Kiai Abdullah Faqih Manyar Gresik University. Nevertheless, the research object contained facts demonstrating variations of other learning models (*bandongan*, *lalaran*, and memorizing). Consequently, researchers provided explanations for the discovery of these distinctions.

Time series analysis is the third stage in the case study approach analysis. Yin explains that time series analysis is more straightforward than pattern-matching (Yin, 2018b, p. 149). However, time series analysis has more complex times than the two previous stages. The time series analysis used in this research is chronological analysis, a stage of analysis by comparing it with theory with particular circumstances and times. In this article, the *turats* learning process mechanisms in two universities had distinct histories and operate at distinct periods. Additionally, the researchers analyzed the chronology of the existence (*keistiqomahan*) of turats learning in developing expertise in Islamic boarding school-based universities.

The fourth, Repeated observation analysis is less dominant (Yin, 2018b, p. 149).. As Yin explains, in the case study approach, repeated observation analysis complements time series analysis. As the focus of the problem in this research is the existence of *turats* learning in

universities, repeated observations are needed regarding the learning process established by universities and students' contribution to each turats learning process.

RESULTS AND DISCUSSION
Implementation of Turats Learning Method at Kiai Abdullah Faqih University Gresik

The implementation of turats learning at Kiai Abdullah Faqih Gresik University is fundamentally comparable to other forms of education. Implementation encompasses the planning, execution, and assessment of learning. Nevertheless, the implementation of learning is distinct for each lecturer who instructs turats courses.

The aforementioned is substantiated by the findings of interviews, observations, and documentation excavations conducted by researchers from primary and secondary data sources. In direct interview transcripts, researchers recount the outcomes of interviews conducted with data sources in the field. Mr. GD disclosed that the learning planning process in the Islamic jurisprudence course (*fiqh* in practice in lectures using a turats is as follows, as indicated by the results of an interview with the lecturer.

> "...in comparative jurisprudence courses 1 and 2, we, the course administrators, have a handbook in the form of *turosh* that students are required to study, as determined by the uniqueness of our university." Interestingly, the book we employ is a comparative jurisprudence work titled "*rahmatul ummah*," which is both engaging and succinct. The plan we will conduct at the commencement of the lecture is to develop a semester program plan (RPS) as a reference for each learning process, as indicated in the handbook. However, it still needs to be possible to implement the RPS 100% fully. During the planning process, we prioritized critical chapters aligned with the societal requirements, including comparative *fiqh* 1 (from the *thoharoh* chapter to the hajj chapter) and comparative *fiqh* 2 (*muamalah* chapter and marriage chapter). Additionally, we engage in the *muthola'ah* (learning) process during each lesson.

The primary responsibility of a lecturer at the commencement of each lesson is to implement the exercise above. During the learning implementation stage, GD, a course lecturer, disclosed that the following occurred in each implementation of turats learning:

> "...we identify the chapter that we will be addressing in our class by examining the original text in the turats (as students are obligated to bring the Rahmatul Ummah book during the learning process)." In this process, our primary objective is to ensure that students comprehend the material. However, we do not exclude the possibility of incorporating examples of societal events associated with various schools of thought during the learning process. For instance, in the "takbiratul ihram" prayer, one of the ulama mandates the use of the phrase "Allahuakbar," while others merely say "Allah". Nevertheless, we consistently advise students to consider the societal context of any problem. Consequently, we and the students exchange feedback, particularly in the context of jurisprudence.

In the interim, lecturers who instruct GD courses employ a variety of evaluation models to assess the success of each turats learning during the final phase of its implementation. GD's explanation is as follows in practice:

> "....the learning evaluation for our comparative madzab course emphasizes comprehension rather than memorizing turats texts." Therefore, we assign students

assignments at each lecture meeting to rewrite their comprehension of the material that we have elucidated through our research, including many examples. It will demonstrate that students comprehend the material and that it is separate from our comparative jurisprudence material. This assessment will determine whether students' comprehension remains suboptimal or our instructional methodology should be improved.

The implementation above is a sequence of stages that differ from the implementation of courses other than turats. AS, a lecturer in Islamic boarding school courses, confirms this perspective. These courses are a compilation of turats courses consolidated into a single entity known as an Islamic boarding school. According to AS, the following were implemented during the planning stages of turats learning:

> "....A Semester Program Plan (RPS) is a requirement in all courses that utilize the Turats main book during the Turats learning planning process at UNKAFA." The creation process commences with the division of the chapters in the reference book. As an illustration, we participated in a moral learning course that required using the Ta'lim Muta'alim turats, authored by KH. Hasyim Asy'ari. Consequently, the initial step was to divide the chapters and incorporate them into the RPS as student discussion material for an entire semester. In addition, we allow students to elaborate on references that are not the primary ones. We aspire to enable students to engage with the learning process fully."

An educator's endeavor to optimize the learning process is known as maximal planning. The following stages were implemented by AS as a turats lecturer in terms of learning implementation, as revealed by AS:

> "....We prioritize the RPS we have established in implementing our learning, beginning with using media, learning methods, and models." We endeavor to optimize each learning process on a personal level. The initial phase of our learning process involves the identification of chapters. We provide students with the opportunity to study the book in specific chapters, which are accompanied by enlightening reference sources. Subsequently, we engage in a question-and-answer session and discussions with the students. Additionally, due to Turats learning, students must comprehend each text in conjunction with contextual examples. Subsequently, we, the lecturers who instruct, offer conclusions regarding each lesson to facilitate students' comprehension."

AS emphasized that to achieve the best possible outcomes in turats learning, it is imperative to conduct evaluations in stages in addition to planning and implementing learning. Specifically, he stated:

> "...In essence, the assessment of Turats learning cannot be compared to non-turats courses." In our courses, the evaluation process involves verbal evaluation, such as assigning questions to students, who must respond according to the context of the lecturer's inquiry (see the Turats text for further information). Additionally, students are required to summarize each meeting or theme and the middle exam or final exam. Turats learning necessitates students to comprehend and master each theme (chapter) through reading and rewriting by their comprehension. Consequently, students are not assigned a paper-writing assignment, as in non-Turats learning subjects."

Lecturers who instruct other courses are also involved in the process, which encompasses the planning, implementation, and evaluation of learning. According to NS, a lecturer in Fiqh 1 and 2 courses, the learning planning was conducted in the following manner:

> "...we, as lecturers of Islamic boarding school-style courses (a collection of Turats courses that are mandatory for all study programs under the auspices of UNKAFA). The tarbiyah faculty of the Islamic religious education study program, including ourselves, has been assigned to instruct a one-chapter fiqh course on ubudiyah and two chapters on muamalah. The primary text utilized is the Yaqutu Nafis book with its syarah. Therefore, as course lecturers, we utilize the semester program plan (RPS) as a learning reference during the planning process. Similarly, students benefit from the RPS as a source of information regarding chapter divisions, which is the case for each meeting."

In addition, they endeavor to optimize the implementation of the planning above in the learning process for students, particularly in the material of fiqh courses 1 and 2. Therefore, our approach is as follows:

> "...the implementation of learning in Islamic boarding school-style courses is more concerned with comprehending the texts contained in the book." Therefore, students must possess and bring the item to each meeting. The original text of the book (yaqutu nafis) and the meaning of Islamic boarding school, as determined by the chapter, are essential for students to comprehend during the implementation phase, particularly in semesters 1 and 2. Subsequently, we allow students to engage in discussions and ask questions regarding the chapters they have comprehended, particularly by connecting them to common societal scenarios. Afterward, we require students to rewrite their comprehension of the text they comprehend. We concluded the lesson by reviewing the material from the inception to the lecture's conclusion.

As a lecturer in Turats learning courses (fiqh 1 and 2), NS does not conclude at the stages above. Nevertheless, NS, the course lecturer, is cognizant of the necessity of assessing the entire Turats learning process. NS also conveyed that the Turats learning evaluation used was as follows:

> "...The learning evaluation for fiqh 1 and 2 courses is primarily concerned with comprehension, with an initial focus on how students engage with and comprehend the text from the original book (yaqutun nafis)." Therefore, the objective is to rewrite comprehension by exploring societal facts. This evaluation is based on UNKAFA's mandate to all lecturers in Islamic boarding school (turats) style courses to prioritize comprehension over memorization.

It encompasses three interrelated processes: planning, implementing, and evaluating learning for students, as explained by numerous lecturers who instruct Turats learning courses. Researchers were intrigued by the prospect of triangulating research data from students participating in Turats learning at Kiai Abdullah Faqih University, Gresik. At this juncture, the researcher interviewed with AF, a fifth-semester student at Kiai Abdullah Faqih University in Gresik.

AF, a fifth-semester student, adhered to the Turats learning process and provided an explanation of the initial meeting of each lecturer, specifically:

> "...In general, lecturers who utilize the Turats as a reference (required book) present a preliminary study plan for a single semester at the commencement of each lecture. Typically, it contains the information that will be discussed during each meeting. It is common for lecturers to disclose the learning objectives for the upcoming semester."

Apart from the initial meeting, the implementation and evaluation of Turats learning were elucidated by AF in the following manner:

> "...In learning, lecturers typically read according to the chapters established at each meeting. For instance, in the jurisprudence course, there is a provision that one chapter of jurisprudence is thoharoh to hajj." For the lecturer to provide a comprehensive explanation of the discussion's subject matter of the discussion, the process of conducting lectures using the Turats differs from the process of reading the Turats at an Islamic boarding school, which employs the Javanese meaning (utwi, iki, iku). Nevertheless, the emphasis on students' comprehension of the book's contents is a common characteristic of the learning process. After the procedure, read the accompanying explanation. During lecture assignments, such as fiqh courses, students are responsible for composing notes or summarizing the entire lesson after the lecturer concludes each lecture. It allows for a continuous exchange of questions and an engaging learning experience. In addition, lecturers typically assign assignments that can be completed at Islamic boarding schools.

Turats Learning Model to grow Students' Expertise at Kiai Abdullah Faqih University Gresik

In essence, learning planning, implementation, and evaluation have been executed optimally. The implementation of Turats learning commences with the selection of models, approaches, methods, and learning techniques appropriate for the class's specific needs. GD communicated the following when selecting the Turats learning model to enhance expertise at Kiai Abdullah Faqih Gresik University:

> "... To date, we have initiated the comparative jurisprudence learning process by identifying the chapters by their sequence. As previously discussed in the Toharoh chapter, the Hajj chapter continues this discussion. The students must listen to and simultaneously study the original text in each book (Kitab Rahmatul Umah) after we, the course lecturers, have determined that they should read the predetermined fashal. In the subsequent phase, we allow students to pose inquiries regarding the chapters (themes) we have elucidated. During this phase, students may randomly pose casuistic inquiries, particularly those that have the potential to occur in society (e.g., the legal buying and selling process in comparative jurisprudence trading madhhab). After the question-and-answer session, we assign students an assignment that involves rephrasing the explanation in our language, incorporating factual examples from society. This exercise will demonstrate whether or not students comprehend the lecture's chapter (theme). In the final phase, AS course lecturers, we present the meeting's conclusions and an overview (fashal/theme) at the subsequent meeting. At the same time, the method we employ in the learning process for comparative jurisprudence courses is a teacher-centered approach,

perhaps only a few times. We use a student-centered approach, but a teacher-centered approach is more effective in this learning despite the numerous shortcomings. Next, we employ a combination of traditional methods (bandongan, sorogan) when selecting the learning method. We can ask questions (bandongan method) in response to explanations students need help comprehending. After that, students must revise their comprehension of articulating ideas and thoughts (development). We aspire to ensure that students can comprehend the text in its entirety, not only textually but also contextually, by enhancing their literacy skills. Finally, when determining learning techniques, we happen to use several techniques, starting from lecture techniques, asking questions and answering problems that students do not understand, and assignments either directly (writing) or assignments that are taken to the Islamic boarding school dormitory to be collected at the next meeting."

Figure 1: The courtesy of students towards the course lecturer

The lecturer instructing the Islamic boarding school turats course also expressed a comparable perspective. AS integrates various methods and approaches to accommodate the classroom's requirements. The data indicates that students' interest in learning can be diminished due to a passive (suboptimal) learning process. The following is the process by which AS revealed the selection of the Turats learning model to enhance expertise at Kiai Abdullah Faqih Gresik University:

"...In essence, as we previously discussed, the Turats learning process differs significantly from learning with any other method. Consequently, we occasionally need to pay more attention to the syntax of the learning model, frequently employed by educational professionals, during the implementation process. Nevertheless, we initiated our Turats learning by establishing the chapters as learning guidelines. Afterward, we allow students to take the time to review the text in the book. If students cannot comprehend the text, they may ask questions, or we may establish a discussion room to assist them. Afterward, we evaluated by assigning students assignments to rewrite based on their respective comprehension of the theme of

their study. In the interim, we will present conclusions and closures at each meeting during the final stage, followed by a reminder for the theme/chapter at the subsequent meeting. The learning process for the ta'lim muta'alim course is more student-centered. Nevertheless, we occasionally allocate a significant amount of time to elucidate for those unable to comprehend during other meetings. At the same time, the band organ and mudzakarah methods are employed in Turats learning, particularly ta'lim muta 'alim, taught at Islamic boarding schools. Given that our institution is an Islamic boarding school, how can students comprehend and read each Turats text? In particular, the chapters identified in the semester program plan (RPS). Additionally, lecturers who instruct courses, particularly those that use turats, need help employing a single learning technique. Therefore, we implement numerous methodologies during the learning process. For instance, we employ numerous lecture techniques in the Turats learning process to provide a more comprehensive explanation. Subsequently, we employ question-and-answer techniques that are accompanied by discussions. Consequently, we emphasize employing various learning techniques in a meeting to optimize learning."

Figure 2: Delivery of Turats material by lecturers

As a lecturer in Fiqh 1 and 2 courses, NS emphasized the importance of maintaining a conducive classroom environment. NS disclosed that a variety of alternatives are implemented to ensure that students are comfortable during the learning process. Here are a few of the things we have accomplished:

"...We explain more to the students in the learning process because the fiqh one course is for semester one students. So, our lecture process remains according to the beginning, namely determining the chapters at the beginning and each meeting. After that, we give students space to learn to read and understand the original text (at this stage, we, the course lecturers, are more active). After that, we provided space for students to hold discussions and ask questions directly led by the course lecturer, whereas, in semester two, the lecturer only provided triggers and perfected the forum. After we have carried out this process, we, as course lecturers, give students the obligation to rewrite their understanding of which facts in society/surroundings can accompany them. Only after that we closed the lesson. In the learning approach, especially in the first semester, everything centers more on

the lecturer because new students tend to be embarrassed to ask questions and express their arguments. Meanwhile, the process was already underway in the second semester, so student dominance was more effective—lecturers as triggers for the learning process. The learning method we use is focused on strengthening student literacy. Namely, how students understand texts, starting with how students read Turats texts. From here, we will be able to measure the learning. So, the method is more about understanding and strengthening student literacy. However, it is not uncommon for us to combine Islamic boarding school and contemporary book reading methods. Meanwhile, we use almost all learning techniques. Starting from lectures for semester 1, discussions, and questions and answers at every meeting, as well as assignments in the form of writing based on understanding accompanied by contextualization for the community."

Some of the data related to the results of interviews with the lecturers who taught the Turats courses above, was also confirmed by a student with the initials AF, who took part in the learning process in the classroom.

"The stages of the learning process are based on what we explained at the beginning. If asked this question, ask for more details about each learning process. So, you can start from courses using the turats, which has its characteristics compared to other general courses. Some differences include: At the beginning of the lecture, each lecturer determines the chapter of the book that will be studied for one semester so that we students already understand that during one semester, students must understand the contents of that one book, in other words, students must be able to read the text (book). Because the lecturer will read every text at every meeting (teacher center) at Islamic boarding schools, this is called the slogan/band organ method. After that, the lecturer gives space for students to ask questions related to the chapter that has been explained (the question-and-answer process usually tends to be more about events that often occur in the field). The next stage is the obligation to rewrite each explanation accompanied by examples. Questions like this are almost always asked at meetings. At the same time, UTS and UAS have the same tendency to give assignments. After that, the lecturer generally summarizes the material given to students."

Discussion

Implementation of Turats Learning at Kiai Abdullah Faqih University Gresik

The implementation of Turats learning at Kiai Abdullah Faqih Gresik University is carried out through three core stages: planning, implementing, and evaluating learning. Aktas et al. provide a view on the learning process in higher education that prioritizes sustainable learning, which requires appropriate planning, maximum implementation (Aktas et al., 2015), and practical evaluation (Whitley et al., 2015). As with the planning process in learning, it is the first stage for an educator to prepare the selection of strategies, models (Evendi & Verawati, 2021), methods, approaches, media, and learning evaluations (Ilmi et al., 2021) that are appropriate to the material at the meeting. Fauzi and Pratama also conveyed that the minimum limit for the learning implementation process is three stages (Fauzi & Pratama, 2021), including planning, implementation, and evaluation.

Turats learning planning

During the initial phase of implementing Islamic boarding school-based learning in higher education, known as learning planning, lecturers share a common approach to learning planning. They prepare Semester Program Plans (RPS) that align with the objectives of Islamic boarding school-based universities (García-Martínez & Borrajo, 2000). In jurisprudence, the objectives above are embodied in the vision of higher education and are revealed in the curriculum (Sutcliffe, 1992). They are planned in every lesson in the class in another term: semester program plan (Arora et al., 2018; Azhari et al., 2024). Kiai Abdullah Faqih Gresik University emphasizes expertise.

The following are examples of turats that are employed in the learning process at Islamic boarding schools-based universities: Kiai Abdullah Faqih Gresik University employs the book al-Yaqut al-Nafis in its fiqh courses, *Mabadi' waadilatu al-alfadz* and *Taaarudh al-ijma' wa al Qiyas* in the *Ushul Fiqh* course, *Husnul Bayan* in the *Qowaidul Fiqhiyyah* course, Ibanatul Ahkam in the Hadith ahkam course, *Rawa'i al-Bayan* in the *Tafsir Ahkam* course, and *fathul qarib mujib ala tadzib targhib wa tarhib* in the Hadith course. One of the benefits of Islamic higher education, which is based on Islamic boarding schools, is its ability to preserve scientific traditions. Amin Abdullah observed that Islamic higher education in Indonesia can still uphold traditions by offering alternative systems and innovative methods (Abdullah, 2017).

Implementation of Turats Learning

Educators are treated as subjects in the learning process during the learning implementation stage at Kiai Abdullah Faqih Gresik University (Abdel-Monem, 2020). (Gornitzka et al., 2005; Priatna et al., 2020) have demonstrated that the learning implementation process (implementation) requires a learning culture in higher education, which the most stringent policy determination should accompany. Additionally, educators must prioritize the classroom environment during the implementation phase, beginning with the student's condition, engagement, and activeness, as well as using enabling technology to ensure the smooth operation of the learning process (As'ad, 2022; Djazilan & Hariani, 2022; Haidar et al., 2022).

Kiai Abdullah Faqih Gresik University employs five learning syntaxes in implementing turats learning: determining material, text study, questions and answers, assignments (contextual), and closing. (Buhungo et al., 2023) have proposed that contextualized learning can enhance students' comprehension and depth of material, which is one of the reinforcements in the learning process to develop expertise. Sa'dijah also expressed a similar sentiment, stating that contextualization of learning can encourage students to engage in critical and creative thinking (Sa'dijah et al., 2019). It is particularly true in higher education, where students must conduct in-depth and critical analyses.

The syntax/cycle/steps in the turats learning process at Kiai Abdullah Faqih University Gresik are another existence that is essential in the classroom sequence to achieve learning objectives (Setiawan, 2019, p. 77). Therefore, deviations at each stage are unavoidable and indicative of variations in the learning model (Jiang et al., 2023; Waruwu, 2023, p. 54). Kiai Abdullah Faqih Gresik University also employs the turats manual to implement learning programs that utilize the turats learning media. The perspective of Martin and Betrus is that in

the 21st century, learning can be optimized by collaborating with learning media to encourage students to be more creative and active, thereby preventing boredom ((Martin & Betrus, 2019). Therefore, the mastery of learning media is contingent upon developing an educator's digital literacy, which involves integrating technology into all aspects of the learning process (Buckingham, 2007).

Turats Learning Evaluation

During the third stage of implementing turats learning at Kiai Abdullah Faqih Gresik University, lecturers conduct learning evaluations to ascertain the success of learning objectives and identify the strengths and weaknesses of the entire learning series (Hassanien, 2007; Nadif et al., 2023; Sadler, 1983). Some evaluation models, such as formative assessment, are effective in higher education institutions (Betoret & Tomás, 2003), summary (portfolio) (Meeus & Petegem, 2006; Owen, 2016), student performance (active/passive) during the learning process (Darling-Hammond & Falk, 2013), and written assessment in the form of UTS/UAS, despite Huxham's assertion that written assessments are practical in assessing students' cognitive abilities. Nevertheless, oral assessment is significantly more inclusive in developing students' professional identity (Huxham et al., 2012). Additionally, contextualization is a result of the knowledge that has been acquired. Capersen et al. demonstrated that contextualization outcomes are the most effective method for evaluating knowledge despite the possibility of multiple interpretations (Allan, 1996; Caspersen et al., 2017).

Turats learning model to grow student expertise at Kiai Abdullah Faqih University Gresik

The discussion regarding the Turats learning model to enhance student expertise at Kiai Abdullah Faqih Gresik University is inextricably linked to various components, including learning cycles/syntax/stages, approaches, learning methods, and techniques. Even though the cycle/syntax of higher education based on Islamic boarding schools differs from that of general higher education, the five cycles/syntax of learning at Kiai Abdullah Faqih Gresik University. (Abidin, 2014, p. 198) asserted that the cycle/syntax is fundamentally general and is still highly susceptible to modification in response to field conditions. Additionally, Hannafin et al. argue that the series of pedagogical foundations in learning encompasses a variety of elements, such as methods, syntax, approaches, and learning techniques, necessitating collaboration to achieve effective learning (Hannafin et al., 1999, p. 98). (Bruce et al., 2008, p. 64) also emphasize that the learning model's fundamental objective is to facilitate learning that is both enjoyable and effective.

Turats Syntax/Learning Cycle

The lecturer provides students with an explanation of the chapter to be studied during one semester (16 meetings), as is the case with the stages in the Turats learning model at Kiai Abdullah Faqih Gresik University. This process is performed through several cycles, stages, and syntax. (Subaedah et al., 2023) argue that identifying themes necessitates the collaboration of educators and students, as engaging learning themes can stimulate students' interest in learning (Lai et al., 2013).

Students are allotted time to read and analyze the text (turats) by the theme/study provided by the course lecturer. It is the second syntax. The literacy learning model (Maitaouthong et al., 2011; Zammit, 2010) contains syntax with reinforcement in reading and listening. (Ortlieb, 2014, p. 245) has revealed that "reading" is the most critical stage of learning, as it allows students to combine reading speed and depth of reading analysis.

The question and answer process is a component of the third syntax/cycle of Kiai Abdullah Faqih Gresik University. During this process, the lecturer allows students to ask questions about the material they are struggling to comprehend. In the multiliteracy learning model, (Ganske et al., 2010, pp. 175–176) assert that asking questions is a critical inquiry-building activity that can benefit participants. Therefore, this process can expedite the comprehension and communication of the material that students have studied.

The fourth syntax/cycle at Kiai Abdullah Faqih University Gresik is an assignment that involves rewriting the dissertation lecturer's explanation of contextual examples (based on empirical facts). During this stage, students are responsible for comprehending the material by rewriting and providing contextual examples (by societal facts, particularly to enhance students' proficiency in fiqh material). (Johnson, 2002, p. 67) observed that the learning process will be more meaningful when it combines theory and contextualization, as students will investigate problems with solutions (Beswick, 2011). Additionally, (Pilkington & Walker, 2003) revealed that the discussion and question-and-answer process is a process that increases awareness, enabling students to play an active and influential role in the learning process. This approach aims to increase coherence (Biwer et al., 2020), focus, and depth of student knowledge. In the 21st century, learning with contextual tasks is a necessity for education, a process of integration and actualization in everyday life and the future, as noted by Hartig et al. (Härtig et al., 2020, p. 198; Specht, 2008, p. 122).

Table 1. *Turats* learning model in developing *Turats* expertise at Kiai Abdullah Faqih University Gresik

No	Marocco (2008) Multiliteracy Model Learning	Ogle et al (2007) Multiliteracy Model Social Science Learning	Kiai Abdullah Faqih University Gresik (2024) contextual literacy learning (CLL) model
1	Engaging	Skimming the text	Determining chapter(s)
2	Responding	Activating prior knowledge	Studying the text
3	Elaboration	Determining the main idea	Questioning and answering
4	Revisiting	Organizing information	Tasking (Contextual)
5	Presenting	Summarizing core concepts	Closing/conclusion

The syntax/cycle implemented at Kiai Abdullah Faqih Gresik University is a cycle in the literacy learning model because students are provided with reinforcement for reading, listening, writing, analysis, and contextualization without the use of digitalization, as electronic

devices are prohibited from being brought into the Islamic boarding school. This circumstance leads to the identification of discrepancies with the multiliteracy learning model developed by (Morocco et al., 2008, p. 156) in that it emphasizes the capability of reading, listening, writing, analyzing, and utilizing digital media. In the meantime, the multiliteracy learning model from (Morocco et al., 2008, p. 156) begins with the following steps: involving students, responding, elaborating, reviewing, and presenting. Additionally, Olge et al. provide a comparable perspective, asserting that the syntax/cycle of the multiliteracy model in social science learning commences with the following steps: a brief review of the test, the activation of initial knowledge, the identification of the primary concept of the material, the organization of information, and the summarization of core and pertinent concepts (Ogle & Klemp, 2007, p. 98).

Turats learning approach

In addition to the learning process that adheres to the syntax above/cycle, Turats learning at Kiai Abdullah Faqih Gresik University is facilitated by learning techniques and methods. It approaches that are tailored to the specific needs of the students. The student-centered approach employed in Turats learning is a novel paradigm that can potentially enhance classroom learning activities (Attard et al., 2010, p. 56). Additionally, students who adopt the student-centered approach can enhance the authenticity and significance of their learning (Villarroel et al., 2020). A teacher-centered approach is another method employed in Turats learning at Kiai Abdullah Faqih Gresik University. Stephan posits that teacher-centered learning emphasizes the teacher as a learning instructor (Stephan, 2020).

Turats learning method

Traditional methods (sorogan, bandongan, mudzakarah) are employed in the Turats learning method at Kiai Abdullah Faqih University Gresik (Arif et al., 2022). Some of the methods above are identical to those used in the Turats learning process at Islamic boarding schools (Azra, 1999, p. 99; Tohir, 2020, p. 8). Patriadi et al. also maintains that the band organ method is an effective learning process because students actively contribute meaning (Sarah) through the information provided by the educator (teacher/lecturer) (Patriadi et al., 2015). Nevertheless, Dhofier et al. demonstrated that the Sorogan method is a method that can be replicated and implemented in the present era with regard to its efficacy in the classical learning process (Dhofier, 2011, p. 55; Pahrudin & Amiruddin, 2010; Untung, 2018, p. 119). Assert that the slogan method is the most challenging method available in Islamic boarding schools (Muthoharoh & Miftahuddin, 2021), even though learning is not as complex as it appears in practice. This method necessitates a profound understanding, discipline, tenacity, and patience from students and lecturers.

Turats learning techniques

The lecturers at Kiai Abdullah Faqih Gresik University employ various learning techniques, including lectures, which are popular among educators due to their simplicity. Nevertheless, (Behr, 1988; Gulo, 2008, p. 142). argue that the efficacy of lecture techniques is limited to the initial 15 minutes of learning, necessitating alternative methods. Aqib and Murtadlo also expressed a similar perspective (Aqib & Murtadlo, 2022, p. 31) that lecture techniques are historically tedious, and therefore, educators must possess engaging skills to maintain students' interest in learning.

The subsequent technique is discussion, which is more effective in a long learning process. In this method, students are allowed to communicate their ideas to one another, enabling teachers/lecturers to lead the educational objectives by involving students in comprehending the effective learning content (Gall & Gillett, 1980; Larson, 2000; Welty, 1989). (Arif et al., 2024; Azmi et al., 2022; Hariadi et al., 2024; Mahram et al., 2009; Rozaq et al., 2022) also hold the same perspective, asserting that discussion is an effective learning method due to the involvement of all students.

Turats learning at Kiai Abdullah Faqih Gresik University incorporates assignments, question-and-answer techniques, and the methods above. According to (Manel et al., 2005), the assignment technique is a method that can assess the level of achievement of each learning process without being constrained by space or time (Sulastri, 2023) because students can complete assignments at school and outside of school by their learning interactions. The identification of lectures, discussions, questions and answers, and assignments as learning techniques is consistent with the perspectives of (Abidin, 2014, p. 116; Becker et al., 2006, p. 24), who assert that a single learning process employs multiple techniques with a single method. For instance, the lecturer administers lectures, questions and answers, and student assignments using the *Turats sorogan* learning method.
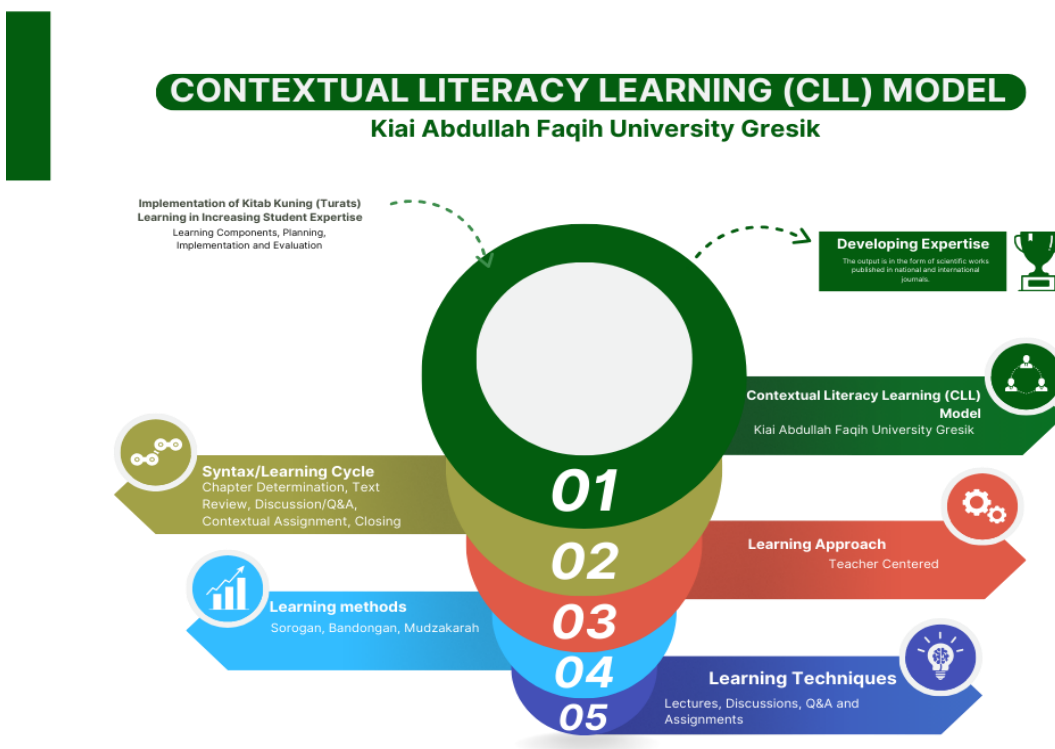

Figure 3. Turats Contextual Literacy Learning Model to Grow Student Expertise

Strengthening the contextual literacy learning (CLL) model, the syntax/learning cycle in developing *Turats* expertise in Islamic boarding school-based universities is supported by data from field findings at Kiai Abdullah Faqih Gresik University. In the Turats learning process,

researchers from Kiai Abdullah Faqih Gresik University have identified a distinct method for developing expertise in jurisprudence. This method involves the application of the following syntax/cycle: determining chapters, studying the text, questions and answers, assignments, and closing/conclusions. During the assignment cycle, each Turats course lecturer requires students to provide contextual-based examples, particularly in jurisprudence. The results of this study are illustrated in Table 1. In the interim, the learning approach employed is both student-centered and teacher-centered. Among the learning methods are mudzakarah, bandongan, and sorogan. In addition, lectures, discussions, assignments, and questions and answers are employed as instructional methods. By (Abidin, 2014) assertion that the learning model must include a syntax/cycle, as well as learning techniques, methods, and approaches.

CONCLUSION

In summary, implementing Turats learning at Kiai Abdullah Faqih Gresik University is a three-step process that includes planning, implementation, and evaluation. The lecturer initiates the planning process by developing a semester program plan (RPS) customized to the college's objectives (vision). The objectives above are embodied in the university's vision, derived from the curriculum, the RPS, and implemented in the learning process at Kiai Abdullah Faqih Gresik University, which is dedicated to specialization in jurisprudence. Turats learning is implemented in the second stage at Kiai Abdullah Faqih University Gresik, employing five learning syntaxes. Third, the assessment of learning through formative assessments, summaries (portfolios), student performance (active/passive) during the learning process, and written assessments in the form of the middle exam or the final exam. In the interim, the Turats learning model at Kiai Abdullah Faqih University Gresik is a contextual literacy learning (CLL) model that employs five learning syntaxes: determining material, text study, question and answer, task (contextual), and closing. This model is accompanied by learning approaches, methods, and techniques.

Based on the conclusions above, this research has discovered the theoretical implications of the turats learning model in developing student expertise in Islamic boarding school-based university at the Kiai Abdullah Faqih University, Gresik through the contextual literacy learning (CLL) learning model. This model is highly effective in fostering critical and deep thinking among students. Nevertheless, this research is restricted to one research locus from another perspective. Therefore, the level of success of the contextual literacy learning (CLL) model in enhancing student expertise can be assessed, and suggestions for additional research can be implemented at two universities.

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