



Tradition Meets Modernity: A Study on Classic Book (*Turats*) Learning at Sidogiri Pesantren

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ABSTRACT

This study investigated the design, implementation, and implications of classical book (*turats*) learning tools within the educational framework of Sidogiri Pesantren. Employing a qualitative case study approach, data were collected through interviews, focus group discussions, documentation, and observation, and analyzed using an interactive model. The findings reveal that the curriculum and teaching materials for *turats* learning were collaboratively developed by the Tarbiyah wa Ta'lim Madrasah board (Batartama) and the teaching staff. The instructional process followed a structured sequence—comprising opening, core, and closing activities—while allowing teachers pedagogical flexibility during the core phase. Evaluation focused on both learning outcomes and instructional processes, ensuring a comprehensive assessment of student progress. The implementation of this model fostered an engaging learning environment and enhanced students' competencies in reading classical texts, as evidenced by their achievements in various *turats* competitions. The study's novelty lies in its hybrid learning model, which integrates traditional *salaf* methodologies with modern pedagogical principles, emphasizing systematic instructional design. Academically, this research contributes a new framework for Islamic education, offering a balanced approach that preserves heritage while embracing innovation. Practically, it serves as a guide for other pesantren seeking to improve the effectiveness of their classical book curricula through structured planning, adaptive teaching strategies, and outcome-oriented evaluation systems.

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ABSTRAK

Penelitian ini mengkaji desain, implementasi, dan implikasi perangkat pembelajaran kitab klasik (*turats*) dalam kerangka pendidikan Pesantren Sidogiri. Dengan menggunakan pendekatan kualitatif studi kasus, data dikumpulkan melalui wawancara, diskusi kelompok terfokus (FGD), dokumentasi, dan observasi, kemudian dianalisis menggunakan model interaktif. Temuan penelitian menunjukkan bahwa kurikulum dan bahan ajar pembelajaran *turats* disusun secara kolaboratif oleh pengurus Madrasah Tarbiyah wa Ta'lim (Batartama) bersama para tenaga pengajar. Proses pembelajaran dilaksanakan melalui urutan yang terstruktur—mencakup kegiatan pembukaan, inti, dan penutup—namun tetap memberi

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ruang fleksibilitas pedagogis bagi guru pada tahap inti. Evaluasi difokuskan pada hasil belajar sekaligus proses pembelajaran, sehingga penilaian perkembangan santri menjadi lebih komprehensif. Implementasi model ini berhasil menciptakan lingkungan belajar yang interaktif serta meningkatkan kompetensi santri dalam membaca teks klasik, yang terlihat dari capaian mereka dalam berbagai lomba turats. Kebaruan penelitian ini terletak pada model pembelajaran hibrida yang memadukan metodologi salaf tradisional dengan prinsip pedagogi modern, dengan penekanan pada desain instruksional yang sistematis. Secara akademis, penelitian ini menawarkan kerangka baru bagi pendidikan Islam, yang menyeimbangkan antara pelestarian warisan dan penerimaan inovasi. Secara praktis, hasil studi ini dapat menjadi panduan bagi pesantren lain dalam meningkatkan efektivitas kurikulum kitab klasik melalui perencanaan yang terstruktur, strategi pengajaran adaptif, serta sistem evaluasi yang berorientasi pada hasil.

Introduction

Pesantren is one of the oldest Islamic educational institutions in Indonesia, playing a strategic role in shaping generations with Islamic character. Amid the rapid advancement of technology and information, pesantren, particularly the traditional *salaf* pesantren, faces significant challenges in remaining relevant while preserving its traditional values. One major challenge is the systematic utilization of learning tools, which are crucial in the modern learning process, including the study of classic book (*turast*) which forms the core of *salaf* pesantren education. As Martin Van Bruinessen asserts, classic book (*turast*) represents a grand Islamic tradition deeply rooted in pesantren (Bruinessen, 1995). Therefore, mastery of classic book (*turast*) serves as a benchmark for students' success in understanding Islamic sciences.

The mastery of classic book (*turast*) in pesantren is a complex process requiring foundational prerequisites, such as proficiency in Arabic grammar. As Mariyam highlights, the ability to understand Arabic grammar is pivotal for comprehending classic book (*turast*) (Mariyam, 2021). Additionally, students' success in studying classic book (*turast*) is influenced by the scholarly qualifications of *kyai* (teachers) and competent educators, is essential for producing skilled students (An-Nahidl, 2014). Thus, the pesantren environment, teacher competence, and teaching methods are the three pillars underpinning the success of classic book (*turast*) education in pesantren.

In response to changing times, pesantren in Indonesia have transformed into three main models: *salaf* (traditional), modern, and integrated. *Salaf* pesantren are characterized by a focus on classic book (*turast*) and non-formal education. Meanwhile, modern pesantren integrate formal education in line with government regulations and non-formal education rooted in pesantren values, adopting more systematic approaches through modern curricula. Integrated pesantren combine traditional and modern elements, blending the national curriculum with pesantren curricula, where classic book (*turast*) remains a core subject (Arif et al., 2024). This transformation reflects pesantren's response to modernity and the increasing need to adapt to technological disruption (Izazy et al., 2023), while maintaining their identity as Islamic educational institutions deeply rooted in religious values (Halimah et al., 2024).

However, modernization has also brought significant changes to Islamic studies traditions in pesantren, including the introduction of *kitab putih* as a modern version of classic book (*turast*). Printed on white paper and periodically updated, *kitab putih* aims to simplify the learning process and align it with contemporary needs (Khoiriyah & Riyadi, 2023). Nevertheless, this adaptation has not always been well received. In some

pesantren, modernizing classic book (*turast*) teaching methods has faced resistance from students, who even damaged the modern books introduced (Muhlis et al., 2024). This phenomenon illustrates the tension between traditionalism and modernity in pesantren education, highlighting the challenges of balancing innovation and the preservation of traditional values.

This conflict is also closely related to the growing academic discussion on Islamic pedagogy. Scholars and educators are seeking innovative learning models that maintain the spiritual and intellectual depth of the Salaf tradition while adopting the efficiency and methodology of modern education. Therefore, this research is highly significant because it attempts to bridge this gap, offering the new learning model namely blending tradition and modern learning designs. Thus, this research is not only important for the context of pesantren but also contributes to the global discourse on the future of Islamic education and religious studies.

Several studies have addressed these challenges. Akbarr and Ismail examined the *Amtsilati* method developed by KH Taufiqul Hakim from Pesantren Darul Falah Jepara, which condenses the *Nadzom Alfiyah Ibn Malik* into 183 verses, making it easier for students to understand (Akbar & Ismail, 2018). Yusuf explored the adoption of this method in Pesantren Ngalah Pasuruan, demonstrating its potential applicability in other pesantren (Yusuf, 2014). Studies by Hanum and Ariyanto further emphasize that while some pesantren have modernized their teaching methods, many continue to uphold traditional methods such as *wetonan*, *bandongan*, and *sorogan*, which are hallmarks of *salaf* pesantren. Pesantren such as Al-Falah Ploso and Lirboyo exemplify this commitment (Hanum, 2016; Ariyanto, 2022).

Additionally, Zaky Fajar Taufiqurrahman investigated the classic book (*turast*) teaching design in modern pesantren like Pesantren Tebuireng Jombang, which still predominantly adheres to traditional approaches (Zaky Fajar Taufiqurrahman, 2021). The learning process typically begins with the recitation of Surah Al-Fatihah, followed by attendance checks and gradual delivery of material. In terms of curriculum, (Saridudin, 2020) examined the curriculum model of Formal Diniyah Education (PDF) at Pesantren Zainul Hasan Genggong, highlighting the importance of curriculum development integrated with modern needs. A well-designed curriculum not only enhances educational quality but also provides clear direction for the future development of pesantren. Despite various innovations, many pesantren have yet to comprehensively address the design, implementation, and implications of classic book (*turast*) education, leaving a gap for further research.

This study seeks to address that gap by focusing on the design, implementation, and implications of classic book (*turast*) education at Pesantren Sidogiri. The choice of this research site is not without reason. Pesantren Sidogiri possesses unique characteristics compared to other *salaf* pesantren. While maintaining *salaf* teachings, this pesantren has adopted modern teaching methods. In classic book (*turast*) education, Pesantren Sidogiri combines traditional methods such as *wetonan*, *bandongan*, and *sorogan* with modern approaches, including syllabus preparation and varied teaching methods (Restu & Wahyuni, 2019).

The educational model at the Sidogiri Pesantren combines modern pedagogy, such as a systematic curriculum and measured evaluation, with traditional practices such as teacher freedom in teaching methods. This unique combination creates a new model that effectively maintains the depth of Islamic heritage while increasing learning efficiency. Thus, Sidogiri offers concrete evidence that tradition and innovation can synergize to create relevant and high-quality Islamic education in the modern era. The learning process is conducted systematically, from preparation and execution to evaluation

(Ubaidillah & Rif'an, 2019). This approach illustrates how pesantren can adopt modern educational technologies without abandoning their scholarly traditions.

Overall, this study aims to explore in greater depth the design, implementation, and implications of classic book (*turast*) education at Pesantren Sidogiri. Unlike previous studies that have primarily focused on teaching innovations, management modernization, or general curriculum development, this research contributes significantly to understanding how *salaf* pesantren can adapt to changing times without losing their identity. The findings are expected to serve as a reference for the future development of pesantren education.

Through this research, it is hoped that awareness will grow regarding the importance of innovations rooted in tradition. Pesantren are not only required to uphold their traditional values but also to respond to contemporary dynamics with relevant approaches. Pesantren Sidogiri, with its unique approach, exemplifies how traditionalism and modernity can coexist. Therefore, this study is not only relevant to the specific development of pesantren but also to efforts to enhance the quality of Islamic education in Indonesia more broadly.

Methods

This research employed a qualitative case study design to provide an in-depth understanding of the educational dynamics at Sidogiri Pesantren in Pasuruan, East Java. Sidogiri represents a unique blend of traditional *salaf* methods and modern pedagogical approaches, particularly in the teaching of Islamic classical texts (*turats*). While it remains rooted in the general framework of *salaf* pesantren, Sidogiri stands out for its innovative integration of contemporary teaching practices with centuries-old traditions, creating an educational model that contributes significantly to the field of Islamic education. The pesantren was selected as the research site because of this hybrid model, which combines the richness of Islamic scholarship with structured modern learning methods.

Data collection relied on multiple sources to ensure credibility and richness of findings. Interviews were conducted with key informants, including the Kyai, who serves as the highest authority in decision-making related to education; the Head of Madrasah, who is responsible for curriculum design and learning tools; several Ustadz, who applied these tools in classroom practice; and the santri, whose experiences provided crucial insights into the impact of these methods. To complement the interviews, Focus Group Discussions (FGDs) with the Kyai and Ustadz created a collaborative platform for more in-depth exploration. In addition, direct classroom observations were carried out to capture the practical application of learning tools in real time. Documentation such as curriculum materials, syllabi, and student performance reports was also collected, enabling triangulation and enhancing the validity of the findings.

For data analysis, this research applied the interactive model of Miles, Huberman, and Saldaña, which consists of four stages: data collection, condensation, presentation, and verification. Repeated site visits were undertaken to achieve data saturation, ensuring completeness and depth. Interview transcripts, observation notes, and documentary evidence were systematically reviewed, condensed, and organized into thematic categories. The findings were then presented descriptively, supported by direct quotations to highlight key themes. Verification was carried out by cross-checking across multiple sources, ensuring robust interpretation and credible conclusions.

Although this case study focused specifically on Sidogiri Pesantren, the findings have broader implications. The *turats* learning model developed at Sidogiri demonstrates the potential to be adapted by other *salaf* pesantren that are open to innovation and

modernization. By bridging classical Islamic scholarship with structured pedagogical approaches, Sidogiri provides an example of how Islamic education can remain faithful to tradition while responding to the demands of the modern era.

Results and Discussion

The Model of *Turats* Learning at *Sidogiri Pesantren*

Learning classic book at Sidogiri Pesantren divided into two major parts: *ma'hadiyah* and *madrasiyah*. Studying the classic book on these two majors referred to the place of implementation. *Ma'hadiyah* classic book learning is carried out in activities designed by the *pesantren*. While *madrasiyah* classic book learning is carried out and implemented for classical learning in the Madrasah in stages. *Ma'hadiyah* classic book learning has functioned to support the learning of *madrasiyah* classic book (Siswati et al., 2022; Mustofa et al., 2024).

In general, the learning plan is designed long before the learning process begin (Sulaiman, 2017). In the education field, this planning is known as learning design (Ghofur et al., 2021; Fitriyah et al., 2024). Therefore, Sidogiri Pesantren did same thing by preparing the learning design before the learning process begin. In *Sya'ban*, it is the momentum month for Sidogiri Pesantren's teachers to prepare and design the study of classic book which will be held in the end of *Shawwal*, and this is applied to not only junior teacher but also senior teachers (*ustadz/ustadzah*). As an effort in planning the design, all teachers are gathered by the management of *pesantren* to receive the directions. Of course, Sidogiri Pesantren also gave teaching schedule based on their abilities (Wafa, 2022).

As stated by Ja'far Shodiq, he is *I'dadiyah* headmaster that: "The formulation of classic book learning design is managerially under the coordination of the *Tarbiyah wa Ta'lim Madrasy (Batartama)* while *Batartama* is under the control of first leader in the Sidogiri Pesantren managerial. *Batartama* arranges the syllabus. In particular, the first leader commanded *Batartama* and this first leader is a part of education. (Shodiq, 2022)."

In the process of planning the classic book learning, teachers ensure the target set by *Batartama*. For example, the target of *fiqih* by using *Fathul Qarib* started from *Thaharah* chapter to the last chapter, *fiqih*. The teacher can design the learning and meet the target in the specific time that was determined by *Batartama*. Within two months starting from *Sya'ban* and *Ramadhan*, the teacher is allowed to design the lesson that will be carried out in the target class based in the schedule (Observation, 2022).

This is in accordance with the results of an interview with Ustadz Qushairi, who said that:

"The design results that have been planned by the teachers are not directly implemented by them. The learning design is consulted by teachers to the school principal and then it is validated by *Batartama*. When the learning is already validated by *Batartama*, then the teachers can carry out the learning design. Meanwhile, if it is rejected by *Batartama*, the teachers have to revise the learning design. The teachers only do the plan on the aspect that is decided by *Batartama*" (Qusyairi, 2022).

In the functional aspect, *Batartama* not only has a function for designing the study of classic book, but also has a function as a controlling institution for the course of classic book learning process. All the classic book learning modules are also the work of the team appointed by *Batartama*. The example of this module is *Amtilah Al-Tasrifiyah (Shorof* classic book) that is compiled by *Syaikh* Muhammad Ma'shuf ibn Ali and developed by *Batartama*. They were providing detailed explanation (*syarah*) in the module. This attempt to provide these explanations are done by referring to other *Shorof* classic book

which has a more extensive discussion (Wafa, 2022). Therefore, students who are facilitated by the module understand the Islamic classic books quickly. The students who learn by using modules using certain approaches will more quickly adopt changes in the learning paradigm (Dewi & Primayana, 2019; Randi et al., 2022).

As it is known that *Amtilah Al-Tasrifiyah* is a classic book that contains the origin of Arabic words starting from verbs, nouns to words that indicate time and place. This classic book has global explanations on *Fi'il Tsulatsi Mazid* chapter: *Ruba'i*, *Khumasi* and *Sudasi*. Meanwhile, in the *Fi'il Tsulasi Mujarod* chapter, there is no explanation in the classic book (Nurcholis & Fathoni, 2022). For this case, Sidogiri Pesantren through *Batartama* provides detailed explanations for each chapter in the classic book (Team, 2021).

Batartama applies the same action for other classic books. They developed the classic book teaching material. An example is *Sullam Munawaq* (Team, 2021). This classic book is about logic that is developed by the tradition of *salaf ulama* (Menchinger, 2017). The classic book that was compiled by Syaikh Abu Zaid Abdur Rahman is about *Syarah* classic book from *Nadhom* that contains about logic. Many *Santri* met difficulties while they were learning this classic book. There was almost no *Santri* who master and use the theory of logic in everyday life based on this classic book. Therefore, usually, *Pesantren* makes this classic book a complement to the *Pesantren* curriculum. This is caused by the explanation during the learning process cannot be understood by the *Santri* (Wafa, 2022).

As an effort of Sidogiri Pesantren through *Batartama* to develop a learning module for the *Sullam Munawaq* classic book, they reviewed, provided the foot notes and compiled the concept maps at the end of each chapter (*fashl*). At first, *Batartama* identified the logic learning problem (*mantiq*) in the class through students' learning outcomes. After completing the identification of problem, the main problem can be found (Muzakki, 2022).

According to Qusyairi Ismail (a *Batartama* official) said that:

"The main problem lies in the explanations of the classic book that is written in the *nadhom* and narrative forms. And then, all problems above were looked for the right solution. Through a long discussion with the *Batartama* team, a solution was founded: first, adding footnotes to explain terminology that was considered difficult for students to understand. Second, the explanation of the theory of logic in *nadhom* and Narrative form is explained in more detail at the end of the article (*fashl*) by compiling a detailed concept map. Therefore, by applying these solutions, it will help *Santri* to understand logic easily. For example, in the certain materials such as *Fiqih* in the *Zakat* chapter, sometimes, *santri* is confused about differentiating kinds of goats which are in Arabic called by *Ghanam* and *Shat*. To make it easier for *Santri* to distinguish between them, a visual *Fiqh* was compiled. Not only the essential material presented in the *Fiqh* visual module but also it had relevant pictures that had attractive color combination (Qusyairi, 2022)."

According to James, when referring to the learning plan and the design in general, learning design components include learning objectives, subject matter, method, time allocation, and learning reference (Hoadley & Campos, 2022). While the learning design that is carried out by the teachers in this *pesantren* is not like in the general. As stated above, Sidogiri Pesantren's teachers only plan the specific material and use the relevant method to the material that will be delivered to the *santri*. It is because of the time allocation that is decided by *madrrasah* (Muzakki, 2022). Thus, the Islamic classic book learning design in *Sidogiri Pesantren* is not fully complete.

Then related to the time allocation in planning *turats* learning in *Sidogiri Pesantren*, each time allocation varies based on the target material and subject. Between *Fiqh* and *Nahwu* material, for example, the time allocation provided is different, because the target expected by *Batartama* is more emphasized on understanding *Nahwu*. So that the time

allocation provided is more Nahwu than Fiqh. For learning objectives, teachers and *Batartama* also do not need to rearrange. Because each learning module already contains the purpose of learning a particular discipline. For example, learning the discipline of *Shorf*, this discipline already has the purpose of learning it, namely to find out the changes in one word to another word from one derivation. This kind of goal is already contained in each book that will be studied by students (Observation, 2022).

The learning objectives as part of learning design compiled in the Islamic classic book learning module at the Sidogiri Pesantren still seem to parse the knowledge dimension only. In fact, according to Debnath Chatterjee, learning objectives should be able to describe what learners should be able to do after completing an educational activity. Well-written learning objectives outline the knowledge, skills and/or attitudes that learners will gain from educational activities and do so in a measurable way (Chatterjee & Corral, 2017).

Table 1. The Design of Classic Book (Turats) Learning at Sidogiri Pesantren

No	Aspect	Scope	Description
1	Learning	Ma'hadiyah: Conducted through activities designed by the pesantren. Supports madrasah classical learning	Learning based on pesantren activities, not formal madrasah
		Madrasiyah: Conducted progressively within the madrasah system for classical learning	Focused on the formal madrasah curriculum structure.
2	Learning Division	Designed before the teaching and learning process begins.	Planning is prioritized by teachers with guidance from <i>Batartama</i> .
		Planning momentum: In Sya'ban, all teachers gather to receive guidance and teaching schedules according to their abilities	Involves all teachers (junior and senior) to prepare the planning process
3	Managerial Learning	Coordinated by Tarbiyah wa Ta'lim Madrasah (<i>Batartama</i>) under the supervision of the pesantren leadership	Organizational structure responsible for curriculum and learning
		<i>Batartama</i> is responsible for developing the syllabus, validating lesson designs, and providing feedback to teachers.	<i>Batartama</i> acts as the primary supervisor in the learning process
4	Learning Design	Teachers prepare lesson plans according to the material targets (e.g., Fiqh using the <i>Fathul Qarib</i> book).	Teachers have flexibility to devise relevant teaching methods that align with learning objectives.
		Plans must be validated by <i>Batartama</i> before implementation. If rejected, teachers revise the lesson plans	Validation ensures that the design aligns with pesantren standards.
5	Function of <i>Batartama</i>	Oversees the classical book learning process	Primary function as a supervisor and developer of learning processes.

		Provides learning modules with additional explanations (<i>syarah</i>), such as the <i>Amtilah Al-Tasrifiyah</i> module.	Modules help students understand classical books more quickly
		Develops concept maps and footnotes for difficult classical books, such as <i>Sullam Munawraq</i> .	Assists in resolving comprehension challenges with complex classical texts
6	Challenges in Learning	The language and terminology in classical books are difficult to comprehend (e.g., mantiq terms)	The primary challenge is the unfamiliar terminology and format of classical books
		Students struggle to understand books written in <i>nadhom</i> and narrative forms	The <i>nadhom</i> format requires specific teaching methods to facilitate understanding.
7	Learning Design Components	Learning objectives: To master the material in the books as targeted by Batartama.	Objectives are predetermined in the learning modules, so teachers do not need to redefine them.
		Teaching methods: Teachers choose methods suitable for the material being taught.	Teachers have flexibility in choosing methods but must align with the learning objectives.
		Learning references: Teachers primarily rely on the main module unless there are specific questions outside its scope	Teachers rarely use additional references as the modules are considered sufficient.

From the table 1 was inform that the learning design of the classic book (*turats*) learning in Pesantren Sidogiri, the teacher does not compile other references that are relevant to the material to be delivered. This is because the learning target is to understand and explore the material in the learning module. Other relevant references are only needed if there are questions that are certainly not found in the module used by the teacher.

Implementation of Classic Book (*Turats*) Learning at the *Sidogiri Pesantren*

The plan has been carried out by the Sidogiri Pesantren's teacher for two months and on their turn, it was implemented by them in the class based on the schedule. The plan that is mentioned above means deciding the boundary of the material at each meeting. At the learning implementation stage, there are several steps taken by the teachers. The first step is opening by saying *salam*, reciting surah *Al-Fatihah* that is presented for teachers and the writer of classic book and then the teacher guided the *santri* to read prayer (Observation, 2022).

According to Nasikh Muzakki (one of teacher at Pesantren Sidogiri) said that: "Before the teacher says *Salam* and guides the steps on the above, the *santri* are ready to take a part in classical learning and the sign is marked by reading a certain *nadhom* based on the grade and the level of education. In a certain grade, some read *nadhom Al-Miftah, Imrithi, Alfiyah ibn Malik* and so on. After finishing the first activity above, the teacher continued it to the main activity. In this section, the teacher asked the students to open the classic book that had been brought by the *santri* (Muzakki, 2022)."

The way to open Islamic classic book learning in *Sidogiri pesantren* is almost the same as the way to open Islamic classic book learning in general in various *pesantren*, especially *salaf pesantren*. Theoretically, in terms of opening learning, Khin SoeMyint Aung does not limit it in a certain way. In his study, every teacher who opens learning in the classroom is quite diverse. The most common way used by teachers in opening learning is by saying greetings, checking attendance and conducting a pre-review of learning before starting the main learning (Soe et al., 2017). This shows that there is no standardized opening in a lesson.

When finished reading the prayer above, the teacher then begins to enter the core of learning. Sidogiri Pesantren teachers are required to carry out several activities in this session. In general, in this main activity the teacher explained about learning materials, gave a chance to ask students about the difficulties of the material, and made a small group to support the learning atmosphere. In this small group activity, *santri* is required to discuss the material presented by the teacher. From here, various actual problems faced by the *santri* in their daily life are found. Of course, the problem that had been discussed together are related to the material. For example, in the *Fiqh* subject about *wudlu'* material, the issue that occur in the community or *pesantren* environment will be presented as a material for discussion (Observation, 2022).

The teacher's efforts to conduct learning by means of discussion above are in accordance with the advantages of the discussion method as stated by Robert A. Ellis. According to Ellis, the discussion method has advantages in learning, namely that it can produce quality experiences with each other with certain achievements. discussions that are consistent with an in-depth approach and tend to show in-depth knowledge results (Sudarsih, 2022). Thus, the use of discussion methods in learning Islamic classic books is the right method.

In the context of learning classic book, Sidogiri Pesantren is not much different from other *pesantren* in general. Although, there are still any differences in another aspect. In the study method, the writers noted that at least there were several methods of classic book learning: *sorogan*, *bandongan*, *wetonan*, *musyawarah*, and *tabyin* (presentation).

Muhammad Nasih Muzakki (a teacher in Sidogiri Pesantren) explained that: "*sorogan*, *bandongan*, and *wetonan* cannot be removed from Pesantren tradition. According to him, *sorogan*, *bandongan*, and *wetonan* are the main characteristic of learning classic books in the *pesantren*. Sometimes, the method of learning classic books in Sidogiri Pesantren used Game Based Learning. Furthermore, there are quite a lot of Game Based Learning variations developed by teachers such as guessing the types of sentences, tapping the shoulders by continuing the number of *l'rob*, making interesting song which are sung by *santri* by using the presented lyric and so on (Muzakki, 2022)."

According to Muhamad Arif, although the learning of the Islamic classic book uses classical methods, it does not mean that these methods are standardized methods, because in its development, the Islamic classic learning method has undergone modern developments (Muhamad Arif et al., 2023), (Halid et al., 2024). In Sidogiri pesantren are given the freedom to develop the Islamic classic book learning method according to the character of the material presented to the students. More than that, the variations of *Game Based Learning* developed by teachers are quite a lot, such as guessing the type of sentence, clapping shoulders by continuing the number of *l'roba*, making interesting songs which are then sung by students with the lyrics of the material being presented and so on (Observation, 2022). Functionally, the use of *Game Based Learning* in a learning serves to eliminate learner boredom by changing the classroom atmosphere (Al Banna et al., 2023); (Sharma et al., 2025).

Santri was allowed to discuss material and various alternative answers. In the end, the teacher has absolute authority to straighten out the result of the correct answer according to the problem discussed by *santri* in the small group. This absolute authority was given to the teacher because it functioned as a reinforcement for answer that are sometimes not directed to the questions discussed in the group. Of course, the teacher's ability and knowledge became teachers' reputation in their teaching (Observation, 2022). The absolute authority of the teacher above, according to Hasanatul Jannah and Guzmán, must be seen as a sociological phenomenon (Jannah, 2019), (Guzmán & Larrain, 2024). Because in the *pesantren* tradition, they believe in the truth that comes from authority. This means that the above facts illustrate a form of social construction in *Sidogiri Pesantren*.

After completing the formulation of the answer above, the *santri* return to their seat, and continue their activity; reading classic book by the teacher with *bandongan* method. The teacher will read the classic book with the meaning of Javanese version for the next meeting material. Reading a classic book by using *bandongan* method functioned as an effort for *santri* to prepare themselves for studying early the next meeting material. The boundary for reading the book by the teacher is following the boundary that have been designed long before the implementation of this lesson (Observation, 2022). Although the *bandongan* method is seen as a classical method, this method is according to Saefudin Zuhri has several advantages, among others; the *bandongan* method is seen as a faster and more practical method for teaching a large number of students, the material taught is often repeated, making it easier for students to understand it, and is considered efficient and accurate in teaching sentences that are difficult to learn (Zuhri & Farisi, 2022), (Ammar et al., 2022); (Nuha et al., 2024).

The next step, the teacher closed the learning activity. Before that, Sidogiri Pesantren's teachers reviewed and concluded the material that had been presented with the main points of the material. Especially, in brief, they reviewed in the form of concept map as contained in the classic book that was being studied (Observation, 2022). Katagall in his study said that concept maps in a lesson can function as a tool that can be used to illustrate students' understanding of the material that has been learned. The use of concept maps, according to Ian M. Kinchin, can start from simple concept maps to encourage students to be burdened by material that is quite complicated to understand (Katagall et al., 2015); (Anastasiou et al., 2024).

The teachers also didn't forget to always motivate their *santri* to improve their learning by asking *santri* to always take the time to read the classic book even it is only 3 to 5 lines. The next activity is closing activity. The teacher closed the class by praying together, which is the *do'a* already determined by the *pesantren*. The last, the activity ended with the teacher saying *Salam* to the *santri* (Observation, 2022).

The lesson carried out by the Sidogiri Pesantren through the class teacher will be evaluated. There are two forms of evaluation in the implementation of learning evaluation at the Sidogiri Pesantren: evaluation of student learning outcomes and evaluation of teacher activity. This evaluation was handled by two independent institutions: *Laboratorium Soal Madrasah (Labsoma)* and *Tarbiyah wa Ta'lim Madrasah (Batartama)*. These two independent institutions are given full authority to evaluate the implementation of learning with their respective duties and functions. *Labsoma* was given authority to evaluate *Santri's* learning outcomes. *Labsoma's* authority lies in compiling exam questions, correcting exam result and marking the exam's result. The classic book reading test also within *Labsoma's* authority. All grades and levels are *Labsoma's* authority to evaluate learning outcomes (Observation, 2022).

Other *Labsoma's* authorities are documenting the test score, recapitulating the test score, arranging graphs of test result, and analyzing and comparing the results of each exam and each exam for each year. The test result data and test score data are documented by *Labsoma* since 1433/1434 H to the present, 1444/1445. There are four question types of examination made by *Labsoma*: multiple choice, speaking, essay and applied. For applied examination is used for *Nahwu* subject and *Fiqh* rules (Observation, 2022).

In contrast to *Labsoma*, although *Batartama* is also given authority to carry out evaluations, the evaluations carried out by *Batartama* were limited to activities organized by *Madrasah*, including the learning activities. Looking from authority, *Batartama* through *Bidang Pembinaan dan Pengawasan Madrasah (Binwasma)* conducted guidance and supervision of *Madrasah* activities, evaluated the implementation of *Madrasah* education, as well as collected the valid data, corrected and gave warnings to the teachers and the headmaster if it was necessary (Observation, 2022). According to Esther Duflo Teachers who are rarely present in the learning process can have a negative impact on students' abilities, especially on their learning outcomes (Aslam et al., 2023); (Su et al., 2024); (Liao et al., 2023); (Wang et al., 2025).

Although Sidogiri Pesantren is classified as a *salaf pesantren*, the learning matters are well organized, including administrative matters. In the implementation of learning, *Batartama* is given the authority to monitor teachers who are carrying out learning in the classroom. The learning target for a whole year must be achieved based on the mandate from *Batartama*. Sometimes, the skill of substitute teacher is not suitable with the previous teacher, so the target of learning that is set on before cannot be achieved. Furthermore, when there is a constantly absent teacher and he cannot teach. The learning in one academic year also cannot be fulfilled. Therefore, *Batartama* took firm action by canceling the cooperation between the teacher and the *pesantren*, so the teacher no longer teaching in Sidogiri Pesantren (Observation, 2022).

The implementation of the study of the classic book at the Sidogiri Pesantren is inseparable from the values and teachings that are firmly held by the *pesantren*. so that the motivation and enthusiasm that underlies learning in this *pesantren* cannot be separated from the vision and mission of the *pesantren* and also the values that develop in the Sidogiri Pesantren environment. This is in accordance with previous research which was conveyed by Aisyah et.al that implementing the values, objectives, vision and mission of *pesantren*, leadership always motivates all mentors, foundation chairs, general chair persons, and boarding school administrators to create a supportive environment (Aisyah et al., 2022); (Kusumaputri et al., 2023); (Swanzy-Impraim et al., 2023).

Table 2. The Implementation of Classic Book (*Turats*) Learning at the *Sidogiri Pesantren*"

No	Aspect	Scope	Description
1	Planning Stage	Teachers determine the scope of the material for each session	Planning ensures a structured learning process.
2	Opening Stage	Opening with greetings, reciting Surah Al-Fatihah for teachers and the authors of the	Instills spiritual values before starting the lesson.

		classic books, and reciting <i>nadhom</i>	
3	Core Activities	Reading classic books, explaining the material, small group discussions, and addressing real-world problems related to the material	Students actively engage in discussions and problem-solving independently.
		Employing methods such as <i>sorogan</i> , <i>bandongan</i> , <i>wetonan</i> , <i>musyawarah</i> , <i>tabyin</i> , and Game-Based Learning.	Methods are adapted to suit the material and learning needs.
4	Closing Stage	Reviewing material using concept maps, providing motivation, and ending with a closing prayer.	Concept maps assist students in understanding the core material visually.
5	Student Evaluation	Conducted by Labsoma, including:	Centralized evaluations ensure well-documented learning outcomes.
		Designing exams (multiple-choice, essays, practical).	Questions are tailored to students' needs and abilities.
		Documenting and analyzing test results.	Exam data is used to improve the curriculum.
6	Teacher Evaluation	Conducted by Batartama, including:	Evaluations ensure the quality of teaching remains consistent.
		Supervision and guidance of madrasah activities, evaluating education implementation, and corrective measures.	Teachers receive feedback and sanctions if necessary.
7	Teaching Methods	Sorogan: Individual learning with a teacher.	Suitable for students requiring personalized guidance.
		Bandongan: Teachers read classic books with students following.	Effective for teaching material to large groups
		Wetonan: Teachers explain specific material in groups.	Emphasizes key points in the material.
		Musyawaharah: Group discussions on issues related to the material	Develops critical thinking and collaboration skills.
		Game-Based Learning: Makes learning more engaging and enjoyable.	Helps create an interactive and enjoyable learning atmosphere.
8	Unique Features of Sidogiri Pesantren	Dedicated institutions (Labsoma and Batartama) manage teaching and evaluations	Strong organizational structure supports smooth learning processes.
9	Supporting Facilities	Outdoor learning in gardens to reduce monotony.	Provides alternative learning environments to enhance comfort.
10	Challenges and Solutions	Frequent teacher absences may affect learning targets.	Substitute teachers are appointed, although not always ideal.

		Substitute teachers ensure learning targets are met.	The leave application system ensures continuity in teaching.
11	Pesantren Values	Upholding the vision, mission, and pesantren values to create a supportive learning environment.	Embeds spiritual, traditional, and disciplinary values in students.

From the table 2, description above, it can be understood that although Sidogiri pesantren is classified as a *salaf pesantren*, but in the matter of implementing learning, it is wellorganized, including administrative matters. This is because there is a special body, namely *Batartama* and *Labsoma*, which takes care of the Islamic classic book learning in the Sidogiri Pesantren. And this can certainly be a novelty in the learning process in *salaf pesantren* that can be used as a reference by other *salaf pesantren*.

The traditional learning model at Sidogiri Pesantren, with its blend of traditional and modern methods, expands the theoretical framework of hybrid learning in religious education. Contextually, hybrid learning combines face-to-face and online learning, but at Sidogiri, this concept expands to include a blend of ancient and contemporary learning methods within the same physical environment. This model demonstrates that hybrid learning is not solely about technology. It can also be realized by integrating traditional pedagogies (such as *sorogan* and *bandongan*, which emphasize direct interaction and the chain of knowledge) with modern pedagogies (such as a structured curriculum, systematic evaluation, and organized teaching materials). This creates a unique and effective model. Thus, Sidogiri demonstrates that hybrid learning can be a solution for preserving the depth of tradition while increasing the effectiveness of religious education in the modern era, providing a new direction for Islamic education reform.

The Implication of Classic Book (*Turats*) Learning in the Sidogiri Pesantren

There are several implications of Islamic classic book learning at Sidogiri Pesantren. The first, *santri* who was studying the classic book in the *pesantren* got a new and pleasant atmosphere learning. According to Ja'far Shodiq, said that:

"It was because the learning activity is not monotonous and stiff during teaching and learning process. The method used while teaching and learning process are varied and this influenced *santri* to have high motivation in learning. The learning activity carried out by the teacher is quite interactive, so the student also felt involved in the learning process (Shodiq, 2022)."

Second, the ability to read classic book across various disciplines has improved compared to the era before the development of learning tools. This is evident from Labsoma data, which shows a decline in the number of students failing to advance to the next grade level. For instance, in 2021, there were 4,000 students enrolled at Madrasah Miftahul Ulum Sidogiri, with 9% of them failing to progress to the next grade. In 2022, this percentage decreased to 4% (Tim Labsoma, 2022). Additionally, students no longer limit themselves to studying classic book that is considered easy to learn but have mastered almost all the contents of classic book across various disciplines. This was demonstrated during the "public test" conducted by Sidogiri Pesantren, attended by several prominent figures from the Nahdlatul Ulama (NU) community. According to Saidah, public tests make students confident (Saidah, 2024).

Third, the involvement of *santri* in the classic book reading competition-starting from the local to the national level increased and they always win. According to Nasikh Muzakki said that:

“Sidogiri students have achieved many achievements regarding the *turats* reading competition. including winning the championship in *turats* reading at the East Java and national levels. Then the students also received many awards such as book scholarships to study at various university in Indonesia and in other countries (Muzakki, 2022).”

Fourth, in the various activities of *santri*, including the gathering and in the informal discussion, mostly they always talk about the content of a classic book. For example, they are talking about Islamic teaching that is recognized by *Ahlussunah wa Aljama'ah* by quoting various literature from the classic book. The last, the ability of *santri* to read the classic book is always outlined in the form of concept map. Because *santri* is getting used to read the module provided by *Batartama* (Observation, 2022).

The implication of learning classic book in Sidogiri Pesantren can make classic book learning more fun and it can increase the *santri's* skill in reading classic books and this skill is not only for one discipline of knowledge but also for other disciplines. Not only that, it can make *santri* make mind mapping based on the target material. The last, *santri* can get achievement in the classic book competition started from local to national level. From the various implications of learning the classic book, it can be concluded that the implications of learning the classic book are the concern of the Sidogiri Pesantren. The expectation of Sidogiri Pesantren is the outcome produced by this *pesantren* seems to show a strong commitment. This commitment is showed by Sidogiri Pesantren in the form of planned and systematic learning to achieve the desired target.

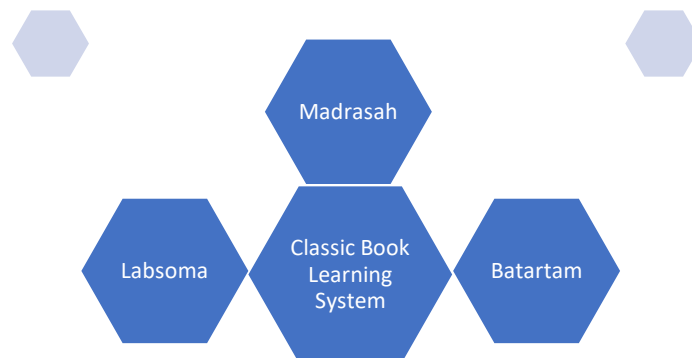


Figure 1. Classic Book Learning System at Sidogiri Pesantren

This study explicitly links the integration of traditional and modern learning methods with measurable student learning outcomes, directly addressing the research question of the implications of the traditional book learning model at Sidogiri Pesantren. By combining a systematic curriculum and focused evaluation, this model successfully improves the students' abilities. This finding is supported by evidence that students are able to achieve success in various classical book reading competitions, indicating improved mastery of the material and their cognitive abilities. Therefore, this study demonstrates that the integration of pedagogical innovation not only enriches the teaching and learning process but also produces concrete and measurable outcomes.

Academically, this research contributes to the offering of a new learning model, namely a blending of the *salaf* and modern learning models. In practice, the results of this study can be a practical guide for other pesantren that want to design and implement a more effective classical book learning curriculum. The Sidogiri Pesantren of classic book

learning model offers a revolutionary new direction for Islamic education because it effectively bridges the gap between tradition and modernity. Rather than choosing one over the other, this model combines the depth of learning with the structure and efficiency of modern pedagogy, such as a systematic curriculum and measurable evaluation. This finding holds significant implications for educational reform in other Islamic institutions. It demonstrates that pesantren do not have to abandon their traditional identity or values for the sake of modern relevance. Instead, they can adopt innovative principles to strengthen existing traditions, producing graduates who not only possess a deep understanding of religious knowledge but also possess organizational and adaptive skills. The Sidogiri's classic book learning model serves as a blueprint that can guide these institutions to strategically innovate, ensuring the desirability and excellence of Islamic education in the future.

Conclusion

This study concludes that the learning of classical Islamic texts (*kitab kuning*) at Sidogiri Pesantren is implemented through a structured, collaborative, and innovative approach that engages multiple stakeholders. Batartama plays a central role in designing the overarching curriculum and developing teaching modules, while teachers focus on achieving specific learning outcomes aligned with these plans. The instructional process follows a clear pedagogical flow, from opening to core activities and closing, where dynamic methods such as Game-Based Learning are used to enhance student engagement. Motivational strategies are also integrated to sustain learners' enthusiasm, and the entire process is evaluated through both outcome-based and procedural assessments conducted by independent institutions, Labsoma and Batartama.

The learning model has produced notable results, including improved student proficiency in reading classical texts across disciplines, enhanced mind-mapping skills, and success in local and national *kitab kuning* competitions. These outcomes reflect the effectiveness of Sidogiri's hybrid educational approach, which balances tradition with innovation. As such, this model offers valuable insights for Islamic boarding school leaders, educators, and policymakers seeking to modernize pesantren education without compromising its foundational values. By fostering innovation teams, adopting structured curricula, and empowering teachers to blend classical and contemporary methods, this model contributes meaningfully to the development of Islamic education in Indonesia and provides a strategic framework for policy advancement.

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