

## Turath-Based Model for Islamic Education Policy Analysis: A Case Study of Madrasah Tsanawiyah

Dian Rusydianti<sup>1</sup>, Masrukhin<sup>2</sup>, Eko Sumadi<sup>3</sup>, Rofiq Faudya Akbar<sup>4</sup>

1 Universitas Islam Negeri Sunan Kudus, Indonesia, [dianrusydianti30@gmail.com](mailto:dianrusydianti30@gmail.com)

2 Universitas Islam Negeri Sunan Kudus, Indonesia, [masrukhin@iainkudus.ac.id](mailto:masrukhin@iainkudus.ac.id)

3 Universitas Islam Negeri Sunan Kudus, Indonesia, [ekosumadi@iainkudus.ac.id](mailto:ekosumadi@iainkudus.ac.id)

---

### Keywords:

Islamic education policy, Kitab Turats, values internalization, madrasah, and character education.

---

---

### Abstract

This study explores a turath-based model for Islamic education policy analysis through a case study at MTs Mazroatul Huda Karanganyar, Demak. The study is motivated by the growing concern over moral degradation among students in the digital era and the urgent need to strengthen value-based Islamic education. Although classical texts (turath) have historically played a central role in shaping students' moral and spiritual character, their integration into contemporary educational policy and learning practices remains underexplored. Therefore, this research aims to analyze the instructional strategies used in teaching turath texts, identify the challenges encountered in the learning process, and formulate practical solutions for strengthening the internalization of *aqidah* and *akhlak* values among students. The research employs a descriptive qualitative method with a case study approach. Data were collected through classroom observations, in-depth interviews with teachers, school leaders, and supporting documentation. The findings indicate that the integration of traditional learning methods, particularly *sorogan* and *bandongan*, with modern pedagogical approaches can effectively support the internalization of values among students. However, several challenges were identified, including limited Arabic language proficiency, students' learning motivation, and restricted instructional time. To address these issues, the institution implemented several strategies, including teacher professional development, interactive learning methods, and school collaboration with parents. This study highlights the importance of a holistic learning model supported by continuous evaluation in developing Islamic education that is relevant and responsive to contemporary challenges. The findings contribute to the development of a conceptual framework for integrating turath-based learning into Islamic education policy and practice.

---

---

### Keywords:

Islamic education policy, the Book of Turats, internalization of values, madrasah, character education.

---

### Article history:

Received: 20-11-2025

Revised: 13-02-2026

Accepted: 18-03-2026

---

### Abstrak

Penelitian ini mengeksplorasi model berbasis turath untuk analisis kebijakan pendidikan melalui studi kasus di MTs Mazroatul Huda Karanganyar, Demak. Penelitian ini didorong oleh kekhawatiran yang semakin meningkat terhadap degradasi moral di kalangan siswa digital dan kebutuhan mendesak untuk memperkuat pendidikan Islam berbasis nilai. Meskipun teks-teks Islam klasik (turath) secara historis memainkan peran sentral dalam membentuk karakter moral dan spiritual siswa, integrasinya ke dalam kebijakan pendidikan kontemporer dan praktik pembelajaran masih kurang dieksplorasi. Oleh karena itu, penelitian ini bertujuan menganalisis strategi pengajaran yang digunakan dalam mengajarkan teks-teks turath, mengidentifikasi tantangan yang dihadapi dalam proses pembelajaran, dan merumuskan strategi praktis untuk memperkuat internalisasi nilai-nilai *aqidah* dan *akhlak* di kalangan siswa. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi kasus. Data dikumpulkan melalui observasi kelas, wawancara mendalam dengan guru dan kepala sekolah, serta dokumen pendukung. Temuan menunjukkan bahwa integrasi metode pembelajaran tradisional, khususnya *sorogan* dan *bandongan*, dengan pendekatan pembelajaran modern dapat secara efektif mendukung internalisasi nilai-nilai Islam di kalangan siswa. Namun, beberapa tantangan teridentifikasi, termasuk keterbatasan kemampuan bahasa Arab siswa, motivasi belajar yang rendah, dan waktu pembelajaran yang terbatas. Untuk mengatasi masalah tersebut, lembaga tersebut menerapkan beberapa strategi, termasuk pengembangan profesionalisme guru, metode pembelajaran interaktif, dan kolaborasi yang lebih kuat dengan orang tua. Studi ini menyoroti pentingnya model pembelajaran holistik yang didukung oleh evaluasi berkelanjutan dalam mengembangkan pendidikan Islam yang relevan dan responsif terhadap tantangan kontemporer. Temuan ini berkontribusi pada pengembangan kerangka konseptual

---

## INTRODUCTION

The rapid development of the digital era has significantly transformed various aspects of human life, including technology, communication, economics, and education. These changes have reshaped the paradigm of learning, encouraging the adoption of more innovative and interactive approaches to enhance educational effectiveness in response to contemporary challenges (Sarkowi, 2024; Utomo, 2023). In the context of Islamic education, the acceleration of globalization and digital technology has also influenced the moral orientation and behavior of younger generations (Badawi, 2025; Syaifulloh, 2024). Various social phenomena indicate a growing concern regarding moral degradation among students, such as bullying, declining discipline, and weakening values of politeness. This condition highlights the urgency of strengthening moral education rooted in Islamic values as a foundation for character formation. However, the implementation of Islamic Religious Education (PAI) in many madrasahs still faces several challenges. Internally, limitations in educational facilities and the varying quality of educators who are not yet fully aligned with the demands of twenty-first-century learning remain significant obstacles. Externally, globalization, technological development, and competition with public schools further complicate the effectiveness of Islamic moral education (Ramadhan & Hartati, 2023). (Sa'datul Marwah, 2023). (Husni, 2011). Moreover, the teaching of classical Islamic texts (kitab turats) often remains dominated by a lecturer-centered approach, positioning teachers as the primary source of knowledge and limiting students' active participation and critical engagement in the learning process (Jihan, Ismaya, Kurdi, Sudarwati, & Kurdi, 2023). As a result, Islamic Religious Education is sometimes perceived merely as a complementary subject focused on normative religious knowledge rather than as a transformative process for character development.

Several previous studies have examined the internalization of Islamic educational values in different educational contexts. (Mahdia & Aisyah, 2024) demonstrated that the internalization of Islamic values through teaching methods such as lectures, discussions, exemplary stories, and habituation contributes positively to the formation of students' religious character and integrity. Similarly, (Manshuruddin, Tumiran, & Yunan, 2021) found that character education in modern pesantren is implemented through the integration of curriculum, institutional culture, and extracurricular activities, supported by approaches such as discipline, guidance, and continuous habituation (Fajri, Ardianto, & Sholihah, 2025; Martanti, Nurkaenah, & Sholikhin, 2026). Another study (Achadah, Wahidmurni, & Yasin, 2022) analyzed the internalization of religious character values using Muhaimin's theoretical framework, which includes three stages: value transformation, value transaction, and transinternalization. Their findings indicated that these stages were effective in shaping students' religious character in the school environment.

Despite these contributions, most previous studies focus on general pedagogical methods or on educational settings such as modern pesantren and elementary schools. Consequently, limited attention has been given to the role of classical Islamic texts as the primary learning source within formal madrasah education. In fact, kitab turats represent a significant intellectual heritage of classical Islamic scholarship, encompassing disciplines such as tafsir, hadith, theology, jurisprudence, and Sufism,

which collectively form the ethical and spiritual foundation of Muslim character (Hadisi et al., 2025; Madkan, Mumtahana, & Ardianto, 2025; Mujahid & Fajrina, 2023). The long-standing tradition of studying kitab kuning in pesantren has demonstrated its effectiveness in shaping students' moral character and commitment to Islamic values. Furthermore, pesantren affiliated with Nahdlatul Ulama continue to preserve the teaching of classical texts as a foundation for transmitting authentic Islamic teachings while maintaining adaptability to contemporary social challenges (Pratama & Nurhakim, 2023). Nevertheless, scholarly discussions on how these classical texts can be integrated with modern pedagogical strategies within formal madrasah systems remain limited. This gap indicates the need for further research that explores innovative models capable of bridging classical Islamic intellectual traditions with contemporary educational approaches.

Based on this context, the present study aims to analyze the learning strategy of a turats-based educational model implemented at MTs Mazro'atu Huda Karanganyar Demak. Specifically, the research seeks to identify the pedagogical strategies used in teaching adab through classical Islamic texts, examine the challenges encountered during the implementation process, and explore the solutions adopted by the institution to overcome these challenges (Fahmi, 2021). MTs Mazro'atu Huda was selected as the research site because it represents a madrasah that actively integrates the teaching of classical Islamic texts with character education rooted in the principles of Ahlussunnah wal Jama'ah (Aswaja). The madrasah emphasizes the development of students who are religiously committed, morally upright, and academically competent through the integration of religious learning and academic activities (Maskanah, Rifa'i, Nuriyah, & Afwadzi, 2024). In addition, the institution implements various religious habituation programs that support the internalization of Islamic values in both academic and non-academic settings, making it a relevant case for examining the role of turats-based learning in contemporary Islamic education: Thorndike's theory (Thorndike, 1911) and Skinner's (Skinner, 1938) in learning psychology. The integration of the book's postulate as a foundation provides value legitimacy so that it becomes a part of the daily life of students. (Saiful, 2022). The role of educators is to guide the learning process so that students build their own understanding through appropriate guidance (Vygotsky, 1978).

This study seeks to demonstrate that turats-based learning remains relevant and can be effectively adapted within formal madrasah education when supported by contextual and student-centered pedagogical approaches. By applying Muhaimin's theory of value internalization, which consists of the stages of value transformation, value transaction, and transinternalization (Fahmi, 2021), this research proposes a hybrid educational model that integrates classical Islamic scholarship with modern learning strategies, including Problem-Based Learning. Such an approach is expected to facilitate a more comprehensive learning process that connects cognitive understanding with affective and behavioral dimensions, thereby enabling students to internalize and practice Islamic moral values in their daily lives (Maskanah et al., 2024). Theoretically, this study contributes to the development of scholarly discourse on the integration of classical Islamic intellectual heritage within formal educational systems, particularly in the context of madrasah education. Practically, the findings are expected to provide insights for educators, madrasah administrators, and Islamic education practitioners on how classical texts can be optimized as a pedagogical resource for cultivating morally grounded, moderate, and socially responsible Muslim students in the contemporary era (Joyce, B., Weil, M., & Calhoun, 2015).

## METHODS

This study employs a qualitative research approach as articulated by John W. Creswell, which aims to explore and understand social phenomena in their natural context. Qualitative research enables researchers to examine processes, experiences, and meanings that emerge from participants' perspectives. This research adopts a case study design focusing on the strategy for internalizing faith (aqidah) and moral values (akhlaq) through turath-based learning at MTs Mazro'atul Huda, Karanganyar, Demak. The research was conducted within a defined period and emphasizes the exploration of educational practices, learning processes, and value internalization occurring during the implementation of turath-based instruction in the school environment. Data were collected through several techniques, namely interviews, observations, and documentation. In-depth interviews were conducted directly with key informants, including teachers, school administrators, and selected students, to obtain comprehensive information regarding learning strategies, challenges, and institutional practices related to turath-based education. Observations were carried out to record classroom activities, teacher-student interactions, and the implementation of traditional learning methods such as sorogan and bandongan within the instructional process. Documentation was used as supporting data, including school archives, curriculum documents, teaching materials, and other relevant institutional records.

Informants were selected using a purposive sampling technique, in which participants were chosen based on their relevance, knowledge, and direct involvement in the learning process. The collected data were analyzed using the interactive analysis model proposed by Matthew B. Miles and A. Michael Huberman, which includes data reduction, data display, and conclusion drawing. This analytical process was conducted systematically to identify patterns, categorize findings, and interpret the implementation of turath-based learning strategies in strengthening students' faith and moral values.

## RESULTS AND DISCUSSION

The results of the study show that the learning of Akidah Akhlak at MTs Mazroatul Huda Karanganyar, Demak, contains elements of transformative learning. The transformative learning theory put forward by Jack Mezirow emphasizes that the learning process should not only transfer knowledge, but also encourage critical reflection on individual values, beliefs, and experiences so as to result in changes in perspectives and behaviors. In the context of Islamic religious education, this approach allows students to not only understand religious concepts cognitively but also reflect on spiritual and ethical values in daily life. Findings in the field show that the use of classical books in learning Akidah Akhlak has a significant impact on the development of students' affective aspects. Through a learning process that encourages reflection on moral values in the book of turats, students not only learn the concepts of faith and morals theoretically, but also begin to internalize them in their social behavior. Previous research has also shown that transformative learning in religious education can strengthen students' ethical and spiritual awareness so as to influence their attitudes and behaviors more profoundly. Thus, the integration of the book of Scripture with a reflective approach has been proven to be able to encourage the process of value transformation in students.

The implementation of kitab-based learning at MTs Mazroatul Huda is also supported by a participatory education policy model based on local religious values. Based on research data, education policies in madrasahs are developed through a bottom-up approach that involves madrasah heads, teachers, and the education

community in the decision-making process. The policy model is not only oriented towards fulfilling national education standards, but also emphasizes the formation of the religious and noble character of students. The integration of the learning of the book of Turats in the madrasah curriculum is one of the strategies to maintain the identity of Islamic education while responding to the challenges of modern education. This shows that education policies in madrasahs are not solely administrative, but also function as an instrument of shaping students' character to be able to contribute positively to the social life of the community.

One of the important findings in this study is the integration between traditional learning methods of pesantren with modern pedagogical approaches. The main method used in learning the book of turats is the sorogan method. This method is an individual learning process in which students read and translate the book directly in front of the teacher, so that misunderstandings can be corrected immediately. According to the theory of pesantren education explained by Zamakhsyari Dhofier, the sorogan method requires patience, precision, and discipline from teachers and students. In addition, this method also encourages independent learning because students must prepare the material independently before interacting with the teacher. Intensive interaction between teachers and students in this method allows for a deeper understanding of the content of the book while strengthening the internalization of the values of faith and morals. As a complement to the sorogan method, madrasahs also apply the bandongan method in classical learning. In this method, the teacher reads and explains the contents of the book to the students together. Although it is more teacher-centered, the bandongan method is still effective in delivering complex material to a large group of students. Educational communication theory explains that a teaching model like this allows for the delivery of material efficiently while providing a space for discussion for students. The combination of the sorogan and bandongan methods reflects the integration of individual and collective learning that has long been a hallmark of the pesantren education system.

The results of the study also show that teachers try to contextualize the values contained in the turats book with the students' daily life experiences. For example, the value of honesty contained in the book *Ta'lim al-Muta'allim* is associated with real situations such as honesty during exams or transactions in the school environment. This approach is in line with the theory of contextual learning and experiential learning developed by Paulo Freire and David A. Kolb. Both theories emphasize the importance of connecting knowledge with real experience so that the learning process becomes more meaningful. By relating the material of the book of turats to daily life situations, students can understand the relevance of the moral values learned and more easily internalize them in their behavior. The internalization of the values of faith and morals at MTs Mazroatul Huda is not only carried out through classroom learning, but also through various religious habituation programs that are part of the madrasah culture. The program includes prayer recitation and Asmaul Husna, congregational Dhuha prayer, congregational Dhuhr prayer, reading the Qur'an before lessons, and muraja'ah nadzam Alfiah activities before learning begins.

These activities reflect the application of the concept of holistic education that emphasizes the development of students as a whole, both in cognitive, affective, and psychomotor aspects. Through regular habituation, students not only understand religious values theoretically, but also practice them directly in daily life. This

habituation strategy is in line with the principles of Islamic education, which emphasize the integration between science and moral formation.

In addition to traditional methods, teachers also apply various interactive learning approaches to increase student participation. The lecture method is used as an introduction to explain the basic concepts of faith, such as monotheism, the attributes of Allah, and the concept of *ihsan*. This method is effective for imparting basic knowledge to students, especially in the early stages of learning. To increase student involvement, the question-and-answer method is also actively applied in the learning process. This approach is in line with constructivist theory, which views that knowledge is built through interaction and reflection. In this context, the dialogue between teachers and students helps students understand the content of the book text more critically. This process is also in line with the concept of *the Zone of Proximal Development*, proposed by Lev Vygotsky, explaining that interaction with teachers can help students achieve a higher level of understanding. The group discussion or deliberation method is also applied, especially to the superior class. In this activity, students are divided into several groups to discuss moral cases and look for references from the books studied. This approach reflects the social learning theory developed by Albert Bandura (Bandura, 1986), which emphasizes the importance of social interaction in the learning process. In addition, cooperative learning theory also explains that group discussions can improve students' critical thinking skills, social skills, and problem-solving skills.

Practical learning is also an important part of the process of internalizing the values of faith and morals. Teachers often use demonstration methods to teach worship practices, such as ablution procedures according to the book of *fiqh* or the manners of eating and drinking. This approach reflects the principles of experiential learning that emphasize the importance of learning through hands-on practice. In addition, teacher role models have a very important role in character education. Observational learning theory shows that students tend to imitate the behavior of figures they respect. Therefore, teachers not only play the role of conveying material, but also act as role models in practicing the moral values taught. This example strengthens the process of internalizing religious values so that learning does not only stop at the cognitive aspect, but is also reflected in students' daily behavior.

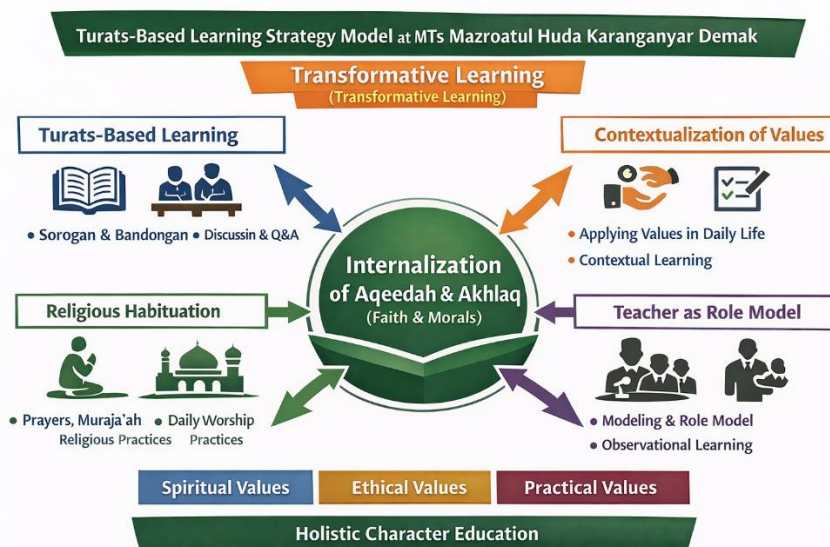


Figure 1. Turats-based Learning strategy model.

### Discussion

The development of the digital era that brings changes in the behavior patterns and value orientation of the younger generation has posed serious challenges in moral education (jummiana, 2013). Phenomena such as the increase in cases of bullying, the decline in discipline, and the weakening of the value of politeness show that religious education is no longer enough if it is only oriented towards the transfer of normative knowledge (Tuasikal, Hartoto, Prakoso, Kartiko, & Hariyanto, 2021). The background of this research confirms that Islamic Religious Education learning in madrasahs is still often dominated by a teacher-centered approach that does not provide space for critical reflection and meaningful learning experiences for students (Moh.Zaenudin Anwari, 2025). The results of this study show that the book-based learning approach at MTs Mazroatul Huda Karanganyar Demak is able to answer these challenges through the integration of traditional Islamic boarding school learning methods with a more reflective and contextual pedagogical approach (Arif, Nasir, & Ma'arif, 2025; Hasbunallah, Muhith, & Usriyah, 2023). The findings of the study show that the application of learning based on the book of turats not only functions as a medium for religious knowledge transfer, but also as a means of value transformation. This is in line with the transformative learning theory put forward by Jack Mezirow, which emphasizes the importance of critical reflection in the learning process so that there is a change in students' perspectives and behaviors (Bruinessen, 1995; Zamakhsyari Dhofier, 2011). In practice, the learning of Akidah Akhlak at MTs Mazroatul Huda not only emphasizes the understanding of classical texts, but also invites students to reflect on the moral values contained in them in the context of daily life. Thus, learning the book of turats functions as a medium that bridges the cognitive, affective, and behavioral dimensions of students in the process of internalizing the values of faith and morals (Ulil Albab, 2022).

The results of this study also show that the success of internalizing values is inseparable from the integration of traditional learning methods, such as sorogan and bandongan, with a more interactive modern learning approach. The Socratic method allows for intensive interaction between teachers and students so that the understanding

of the text of the book can be built in depth. Meanwhile, the bandongan method provides an opportunity for students to gain a general understanding of the material collectively. The integration of these two methods shows that the pedagogical tradition of pesantren is still relevant in the context of modern education, especially when combined with discussion, question and answer, and collaborative learning methods (Saiful, 2022). These findings reinforce the view that the treasures of classical Islamic education have great potential to be developed as a character learning model that is adaptive to the challenges of the times (Johnson, D.W., & Johnson, 1999). In addition, this study shows that the process of internalizing values in learning the book of Turats is strengthened through the strategy of contextualizing values in students' daily lives (Halimatus Sabila, 2024). Teachers actively relate the moral teachings in the book to the students' concrete experiences, such as honesty in exams or ethics in social interactions in the school environment (Dr. Abdul Tolib, 2015).

This approach is in line with the principles of contextual and experiential learning, which emphasize the importance of the relationship between knowledge and real experience (Yoseph Salmon Yusuf dan Nur Ali, 2025). By connecting the material of the book with the reality of students' lives, the moral values learned become more relevant and easily internalized in daily behavior (Masitah, Alsa, Partino, & Madjid, 2024; Salamah, Mujiono, & Muslihun, 2025). Another finding that strengthens the process of internalizing values is the existence of a culture of religious habituation that is integrated into madrasah life. Activities such as prayer, reading, congregational prayers, reading the Qur'an before lessons, and muraja'ah nadzam Alfiyah are forms of character education practices that are carried out consistently. This habituation strategy reflects a holistic educational approach that emphasizes a balance between students' cognitive, affective, and psychomotor development (Darsyah, 2023). Through religious practices that are carried out in a repetitive and structured manner, the values of faith and morals are not only understood conceptually but also become part of students' life habits (Kolb, 1984).

The role of teachers as role models is also an important factor in the success of the value internalization process. The findings of the study show that teachers not only play the role of delivering material, but also as role models in practicing the moral values taught. This is in line with the social learning theory developed by Albert Bandura (Bandura, 1986), which emphasizes that individuals learn through the process of observation and imitation of the behavior of figures who are considered to have authority or exemplary status (Andi Maggalatung Huseng, 2025). In this context, the consistency of teacher behavior in showing religious, discipline, and social ethics is an important factor that strengthens the effectiveness of learning the book of Turats in shaping students' character. Overall, the results of this study show that learning based on the turats book at MTs Mazroatul Huda Karanganyar Demak not only functions as an effort to preserve the intellectual tradition of classical Islam but also as a pedagogical model that can respond to the challenges of moral education in the modern era (Mi'raj, 2024). The integration of traditional pesantren methods, contextual learning approaches, and religious culture of madrasahs results in a holistic character learning model (Mi'raj, 2024). This model is able to bridge the legacy of classical Islamic scholarship with the needs of contemporary education in shaping a generation of Muslims who not only have a strong understanding of religion but are also able to actualize these values in broader social life (Sari, 2025).

The biggest obstacle in the learning process of the yellow book in madrasahs/pesantren is related to the limited Arabic language skills of students, especially in reading bare book texts without harakat. This makes understanding hampered and the learning process slow because teachers have to translate and explain in detail. The theory of learning Arabic in Islamic boarding schools shows that Arabic language skills, which include reading, writing, and understanding meaning, are the main foundations in learning the yellow book (Sanah, 2022). An effective learning model needs to combine a communicative approach and direct methods to improve students' fluency and understanding of the original text, so that language barriers can be minimized. (M. Nurman Ardiansyah, 2025).

The low motivation and interest of some students in classical books is also a significant challenge. Students see the turats book as old-fashioned, irrelevant, and difficult to compare with modern textbooks. Motivation theory in education states that the relevance of the material and an attractive approach greatly affect the increase of students' interest in learning (Slavin, 2018). Contextual education that connects classical books with the experiences and needs of today's students can increase internal motivation to be more enthusiastic in studying the book of Turats (M. Nurman Ardiansyah, 2025). The limited learning time is an obstacle because the material of faith and morals is very deep and broad, while the learning time is limited. This is in accordance with the theory of learning management, which emphasizes the importance of priority and focus of the material so that learning is effective and does not overlap (Joyce, B., Weil, M., & Calhoun). Teachers need to design efficient learning strategies so that the main values of moral beliefs can be internalized within the existing time duration (M. Nurman Ardiansyah, 2025).

The influence of the external environment that is contrary to the moral values taught is another obstacle factor. Exposure to social media, popular culture, and promiscuity often shakes the values of Islamic boarding schools. Bronfenbrenner's ecological theory highlights that student development is influenced by micro and macro environments that interact with each other. Hence, the value of pesantren needs to be strengthened with positive internal and external environmental support (Bronfenbrenner, 1979). The lack of habituation support at home is also an obstacle because not all parents understand the importance of educational consistency between madrasah and home. Social learning theory states that consistency and reinforcement of values in various environments are important for effective character formation (Bandura, 1977). Collaboration between pesantren and families in habituating values is an important solution to overcome this obstacle (Arifin, Sutama, Aryani, Prayitno, & Waston, 2023; Hamdanah, Baharun, Najiburrohman, Thohir, & Sanjani, 2025; Ma`arif et al., 2025; Riyan Nuryadin, 2024).

Finally, the limitation of learning resources, such as adequate references for book translations, hinders the learning process. The availability of complete, accurate, and easy-to-understand learning resources is the main need so that students can explore the material well. Innovation in the provision of digital-based learning media and good translation is needed as a support for effective yellow book learning (Ardiansyah, 2025). In addition, another obstacle to learning the turats book at Mts Mazro'atul Huda Karanganyar Demak is the ability to read Arabic books, which varies between students. Some students are fluent, but there are also those who still have difficulty even reading Arabic letters. This is in line with the findings in the yellow book learning system in Islamic boarding schools, which show that the background of different Arabic language skills has an uneven impact on the learning process.

Traditional methods such as sorogan and bandongan require a sufficient basic reading ability to understand nahwu and shorof, so students who are still weak in Arabic need special assistance so that they can follow the lessons well (Z. Dhofier, 2011). The strategies applied to overcome obstacles in learning the book of turats, such as the Book of Ta'limul Muta'alim at Mts Mazro'atul Huda Karanganyar, reflect a comprehensive and sustainable approach. First, the division of students based on reading ability and the provision of additional programs to learn to write pegon, nahwu, and shorof in accordance with the theory of learning differentiation, which emphasizes the importance of adjusting methods and materials to the abilities of each student (Tomlinson, 2014). This approach is effective in providing a strong foundation of Arabic for students who are still weak, so that they can follow the learning of the book better by writing pegon, nahwu shorof (Ibrahim, 2025).

The second obstacle is the limitation of teachers who are able to teach the yellow book interactively and interestingly. Many ustadz still use the conventional lecture method, where students only listen and take notes, which is not in accordance with the character of today's students, who need more interactive learning. This is relevant to modern learning theories that encourage the use of active and participatory methods so that students better understand and are interested in learning (Z. Dhofier, 2011). This obstacle is addressed with a teacher training strategy to adopt more modern and attractive teaching methods, which is very important in the context of pesantren education today.

This is in accordance with the theory of professional change and teacher competency development, which emphasizes that improving teachers' pedagogical abilities through training can improve the quality of learning (Darling-Hammond, 2009). With interactive learning methods, teachers are able to arouse students' interest and involvement optimally, such as innovating discussion methods, questions and answers, and the use of learning media to make the learning process more effective and enjoyable (ADIB, 2021). The third obstacle is the limited learning time, only 2-3 hours a week, while the material of the book of turats is very broad and complex. This becomes a challenge in internalizing values and understanding the text thoroughly. Learning management theory suggests the need for material prioritization and learning integration to be efficient and effective in a limited time (Joyce, B., Weil, M., & Calhoun, 2015). The development of a curriculum that integrates learning faith and morals in various subjects and extracurricular activities can be an effective solution to overcome these time limitations. (Hazlina Agustina, 2019)

The solution to these problems can be done by integrating the learning of the book of turats with other activities such as tahfidz Alfiyyah, muhadhoroh lughotil arabiyyah, and strengthening exposure to Arabic and Islamic values holistically. This strategy is supported by integrated learning theory that combines various aspects to create a meaningful and contextual learning experience (Beane, 1997). The solution to these obstacles so that it runs smoothly can be done by active communication with parents through WhatsApp groups, home visits, and parenting sessions, which is an implementation of Bronfenbrenner's ecological theory, which highlights the importance of harmonious interaction between the school environment, family, and society in shaping students' character (Beane, 1997). This approach helps maintain the continuity of learning and the habituation of values between the madrasah and the home. (Ibrahim, 2025) In addition, conducting routine evaluations of the learning process and planning improvements according to the principles of effective learning management that

prioritize reflection and continuous adjustment to achieve optimal educational goals (Ibrahim, 2025).

## CONCLUSION

This study emphasizes the importance of the Islamic education policy analysis model based on the Book of Turats as an approach that integrates classical religious values with modern educational challenges, especially at MTs Mazroatul Huda Karanganyar Demak. A learning strategy of the book of turats that combines traditional methods such as sorogan and bandongan with modern learning approaches such as Problem-Based Learning can increase the internalization of the values of faith and morals effectively. This study finds that turats book-based learning combined with traditional methods (sorogan, bandongan) and modern approaches (Problem-Based Learning, discussion, and contextual learning) has a greater impact on the internalization of students' faith and moral values than previously expected. This challenges the assumption that turats books merely function as a medium for knowledge transmission and opens new discussions about their role as a transformative learning medium.

This study reinforces previous findings on the importance of habituation, role modeling, and social practice in character education, while also introducing an integrative turats-based learning model that combines pesantren methods with modern pedagogical approaches. This model enriches the field of Islamic education by bridging classical traditions with contemporary educational needs.

This study is limited to a single research site, making it difficult to generalize the findings. Additionally, the qualitative approach used has not comprehensively measured long-term behavioral changes in students. Further research with a broader sample and mixed methods is needed to gain a more comprehensive understanding.

## REFERENCES

- Achadah, A., Wahidmurni, W., & Yasin, A. F. (2022). Internalization of character education values in shaping elementary school students' religious behavior. *Al-Ishlah: Jurnal Pendidikan*, 14(4), 4723–4734.
- ADIB, A. (2021). Metode Pembelajaran Kitab Kuning Di Pondok Pesantren. *Jurnal Mubtadiin*, 7(1).
- Andi Maggalatung Huseng, dkk. (2025). Evaluasi Pengajian Kitab Kuning Menggunakan Model Cipp di Pondok Pesantren Alfakhriyah Multidimensi Makassar. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 3(1). <https://doi.org/10.5281/zenodo.15861773>
- Ardiansyah, M. N. (2025). Metode Pengajaran Bahasa Arab pada Santri Pondok Pesantren Tingkat SMP. *Jurnal Pendidikan Dasar*, 4(1).
- Arif, M., Nasir, R., & Ma'arif, M. A. (2025). The Kitab Kuning Learning Model in the Development of Student Expertise in Pesantren-Based Higher Education. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 52–74. <https://doi.org/10.31538/nzh.v8i1.8>
- Arifin, S., Sutama, S., Aryani, S. A., Prayitno, H. J., & Waston, W. (2023). Improving The Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 386–402. <https://doi.org/10.31538/nzh.v6i3.4037>
- Badawi, H. (2025). Linguistic Equity in Digital Age Education: A Critical Examination of Language Hierarchies, Technological Bias, and Multilingual Pedagogies. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 21(2), 134–142. <https://doi.org/10.54069/attaqwa.v21i2.973>
- Bandura, A. (1977). *Social Learning Theory*. Prentice Hall.
- Bandura, A. (1986). *Social Foundations of Thought and Action: A Social Cognitive Theory*. Prentice: Hall.

- Beane, J. A. (1997). *Curriculum Integration: Designing the Core of Democratic Education*. Teachers College Press.
- Bronfenbrenner, U. (1979). *The Ecology of Human Development*. Harvard University Press.
- Bruinessen, M. van. (1995). *Kitab kuning, pesantren, dan tarekat: Tradisi-tradisi Islam di Indonesia*. Mizan.
- Darling-Hammond, L. (2009). *Professional Learning in the Learning Profession*. National Staff Development Council.
- Dhofier, Z. (2011). Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia. In *LP3ES*.
- Dhofier, Zamakhsyari. (2011). *Tradisi pesantren: Studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. LP3ES.
- Dr. Abdul Tolib. (2015). PENDIDIKAN DI PONDOK PESANTREN MODERN. *Risalah :Jurnal Pendidikan Dan Studi Islam.*, 1(1).
- Fahmi, I. N. (2021). *Internalisasi Nilai-nilai Moderasi Islam dalam Pembelajaran PAI dan Implikasinya Terhadap Sikap Sosial Siswa di SMA MA'ARIF NU 1 Kemranjen Kabupaten Banyumas*. Institut Agama Islam Negeri Purwokerto (Indonesia).
- Fajri, N., Ardianto, A., & Sholihah, M. (2025). Menumbuhkan Budaya Religius: Pendekatan Guru PAI dalam Pendidikan Karakter. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 21(2), 109-120. <https://doi.org/10.54069/attaqwa.v21i2.972>
- Hadisi, L., Fua, J. L., Dirman, D., Assingkiy, M. S., Harson, H., & Harisatyma, N. K. A. (2025). The Role of Spiritual Leadership in Internalizing Environmental Values in Islamic Eco-Madrasah. *Nazhruna: Jurnal Pendidikan Islam*, 8(3), 732-748. <https://doi.org/10.31538/nzh.v8i3.141>
- Halimatus Sabila, dkk. (2024). PENERAPAN METODE PEMBELAJARAN PESANTREN TRADISIONAL DAN MODERN. *Anwarul : Jurnal Pendidikan Dan Dakwah*, 4(1).
- Hamdanah, H., Baharun, H., Najiburrohan, N., Thohir, P. F. D. M., & Sanjani, M. A. F. (2025). The Role of Kiai Leadership and Service Quality in Shaping the Reputation of Pesantren. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(4), 695-709. <https://doi.org/10.31538/munaddhomah.v6i4.1785>
- Hasbunallah, H., Muhith, A., & Usriyah, L. (2023). Studying the Kitab of Nashoihul Ibad in Improving the Practice of Prayer in Islamic Boarding Schools. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(4), 964-972. <https://doi.org/10.31538/munaddhomah.v4i4.563>
- Hazlina Agustina, dkk. (2019). Sistem Pembelajaran Kitab Kuning Di Pondokpesantren Darul Hikmah Medan. *Edu Riligia*, 3(2).
- Husni, A. (2011). *Pendidikan Islam: Membentuk Manusia Berkarakter Dan Beradab*. bogor: Komunitas Nuun Dan Pasca Sarjana Universitas Ibn Khaldun.
- Ibrahim, M. Malik. dan M. (2025). Integrasi Metode Tradisional dan Modern Dalam Pembelajaran Kitab Kuning di Pesantren Fatihul Ulum Al Mahfudz Manggis Tanggul. *Iqro' : Jurnal of Islamic Education*, 8(2). <https://doi.org/10.24256/iqro.v8i2.7434>
- Jihan, Ismaya, B., Kurdi, M. S., Sudarwati, N., & Kurdi, M. S. (2023). Permasalahan dan Tantangan Pendidikan Islam Modern di Tengah Era Digitalisasi. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(3), 2131-2140. <https://doi.org/10.30868/ei.v12i03.4472>
- Johnson, D.W., & Johnson, R. T. (1999). *Learning Together and Alone: Cooperative, Competitive, and Individualistic Learning*. Allyn & Bacon.
- Joyce, B., Weil, M., & Calhoun, E. (2015). *Models of Teaching*. Pearson.
- jummiana. (2013). REKONSTRUKSI PENDIDIKAN AGAMA ISLAM MELALUI PEMBELAJARAN TRANSFORMATIF MEZIROW. 49-68.
- Kolb, D. A. (1984). *Experiential Learning: Experience as the Source of Learning and Development*. Prentice-Hall.
- M. Nurman Ardiansyah. (2025). METODE PENGAJARAN BAHASA ARAB PADA SANTRI PONDOK PESANTREN TINGKAT SMP. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10(3).
- Ma`arif, M. A., Rokhman, M., Fatikh, M. A., Kartiko, A., Ahmadi, A., & Hasan, M. S. (2025). Kiai's Leadership Strategies in Strengthening Religious Moderation in Islamic Boarding

- Schools. *Jurnal Ilmiah Peuradeun*, 13(1), 23–48. <https://doi.org/10.26811/peuradeun.v13i1.1168>
- Madkan, M., Mumtahana, L., & Ardianto, A. (2025). Implementation of Democratic Values in Islamic Education Learning: Perspectives and Approaches to Improve the Quality of Education. *Adiluhung: Journal of Islamic Values and Civilization*, 1(1), 1–15. <https://doi.org/10.59373/adiluhung.v2i1.107>
- Mahdia, S., & Aisyah, N. (2024). Internalization Of Islamic Religious Education Values In Forming Student Character. *Proceeding Of International Conference On Education, Society And Humanity*, 2(1), 835–844.
- Manshuruddin, M., Tumiran, T., & Yunan, M. (2021). Application Values of Character Education in the Modern Pesantren System and Culture (Study at Pondok Pesantren Modern Ar-Raudlatul Hasanah Medan). *International Journal of Multicultural and Multireligious Understanding*, 8(12), 295–307.
- Martanti, F., Nurkaenah, N., & Sholikhin, S. (2026). Strengthening the character of cooperation through ethnomathematical understanding in the traditional game Rangka Alu. *Journal of Education and Learning Innovation*, 3(1), 31–43. <https://doi.org/10.59373/jelin.v3i1.275>
- Masitah, W., Alsa, A., Partino, P., & Madjid, A. (2024). Exploring Religiosity as Mediator of The Association Between Democratic Parenting, Peer Support, and Self-Concept Among Adolescent Moral Literacy. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 436–457. <https://doi.org/10.31538/nzh.v7i2.5060>
- Maskanah, U., Rifa'i, A. S., Nuriyah, A. S., & Afwadzi, B. (2024). Internalization of Religious Moderation Values Through Madrasah Culture. *Proceeding of International Conference on Islamic Education (ICIED)*, 9(1), 145–155.
- Mi'raj. (2024). Implementasi Metode Dan Evaluasi Pembelajaran Di Pondok Pesantren Jareqje Pampusuang Kabupaten Polewali Mandar. *Al-Rivayah*, 16(2).
- Moh.Zaenudin Anwari. (2025). Wawancara. *Model kKebijakan Yang Berlaku Di Mts Mazdaka*.
- Mujahid, M., & Fajrina, K. N. (2023). Integrating Traditional and Modern Educational Methods: An Analysis of Islamic Values in 'Aqīdatu Al-'Awām and the Application of Problem-Based Learning. *Jurnal Pendidikan Agama Islam*, 20(1), 98–118.
- Pratama, D. A., & Nurhakim, A. (2023). Turath Studies Development Within Today's Indonesian Pesantren: Possibilities and Challenges. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 6(4), 655–670.
- Ramadhan, S. A., & Hartati, Z. (2023). Analisis Kebijakan Pendidikan Islam dan Implikasinya bagi Madrasah Dulu-Sekarang (SKB 3 Menteri Tahun 1975, UUSPN No. 2 Tahun 1989 dan UU. No. 16 Tahun 2001). *Jurnal Ilmu Pendidikan Dan Kearifan Lokal (JIPKL)*, 3(4), 194–205.
- Riyan Nuryadin, dkk. (2024). Systematic Literature Review: Strategi Pembelajaran Bahasa Arab Ilmu Sharaf Berdasarkan Teori Pembelajaran Terpadu. *Jurnal Pendidikan Dan Pembelajaran Indonesia*, 4(1).
- Sa'datul Marwah, R. (2023). Problematika Pendidikan Agama Islam dan Upaya Merespon Perkembangan Abad 21. *Islamic Journal of Education*, 2(2), 64–76. <https://doi.org/10.54801/ijed.v2i2.195>
- Saiful, S. (2022). Metode Pembelajaran Di Pesantren Tradisional. *Pedagogik: Jurnal Ilmiah Pendidikan Dan Pembelajaran Fakultas Tarbiyah Universitas Muhammadiyah Aceh*, 9(1).
- Salamah, N., Mujiono, & Muslihun. (2025). Curriculum Management to Shape Students' Competence in Knowledge, Religious Values, and Morals. *Journal of Education and Learning Innovation*, 2(1), 1–15. <https://doi.org/10.59373/jelin.v2i1.90>
- Sanah, S. (2022). Model Pengembangan Keterampilan Berbahasa Arab di Pondok Pesantren. *Jurnal Pendidikan Bahasa Arab*, 3(2).
- Sari, M. (2025). Strategi Ustadz dalam Meningkatkan Motivasi Belajar Kitab Kuning Santri di Dayah Raudhatussalihin Aceh Tenggara. *Jurnal Hipotesis*, 1(1).
- Sarkowi, S. (2024). Islamic Education with Ulul Albab Integration Paradigm. *Halaqa: Islamic Education Journal*, 8, 97–104. <https://doi.org/10.21070/halaqa.v8i1.1682>
- Skinner, B. F. (1938). *The Behavior of Organisms: An Experimental Analysis*. Appleton Century.
- Slavin, R. E. (2018). *Educational Psychology: Theory and Practice*. Pearson.

- Syaifulloh, R. (2024). The Role Of Interpersonal Communication Of Parents In Building Religious Character In The Technological Era. *Communicator: Journal of Communication*, 1(2), 12–21. <https://doi.org/10.59373/comm.v1i2.65>
- Thorndike, E. L. (1911). *Animal Intelligence: Experimental Studies*. Macmillan.
- Tomlinson, C. A. (2014). *The Differentiated Classroom: Responding to the Needs of All Learners*. ASCD.
- Tuasikal, A. R. S., Hartoto, S., Prakoso, B. B., Kartiko, D. C., & Hariyanto, A. (2021). The Analysis on Teaching Skills and Learning Effectiveness of Internship Students. *Cakrawala Pendidikan*, 40(3), 650–658. <https://doi.org/10.21831/cp.v40i3.40466>
- Ulil Albab, D. (2022). Implementasi Metode Pembelajaran Sorogan dan Bandongan dalam Pengajaran Mata Pelajaran Pendidikan Agama Islam di SD NU Banat Banin Lamongan. *Akademika: Jurnal Keagamaan Dan Pendidikan*, 16(2). <https://journalfai.unisla.ac.id/index.php/akademika/article/download/1134/637/2746>
- Utomo, F. T. S. (2023). Inovasi Media Pembelajaran Interaktif Untuk Meningkatkan Efektivitas Pembelajaran Era Digital Di Sekolah Dasar. *At-Tawassuth: Jurnal Ekonomi Islam*, VIII(1), 1–19.
- Vygotsky, L. S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Harvard University Press.
- Yoseph Salmon Yusuf dan Nur Ali. (2025). Strategi Pembelajaran Integratif di Pesantren Dengan Menggabungkan Tradisi dan Modernitas. *JIES (Journal of Islamic Education Studies)*, 3(2).