Modern Talaqqi Method: Innovation in Turats Learning in Islamic Boarding Schools

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ARTICLE INFO

ABSTRACT

The talaqqi method is a traditional approach typical of Islamic boarding schools in learning turats books that emphasizes direct relations between kiai and students. However, developments in the era, especially in the digital era, demand innovation so that this method remains relevant for the millennial generation of students. This study aims to identify innovations in the talaqqi method, assess its effectiveness in improving understanding of yellow books, and formulate a digital-humanistic learning model that maintains classical values but is technology-based. With a qualitative approach and multi-case studies in several Islamic boarding schools, data were obtained through observation, in-depth interviews, and documentation. The results of the study show that innovation through digital media, e-learning, and interactive approaches can improve the competence of students and expand the preservation of turats. This transformation does not eliminate the essence of talaqqi, but rather contextualizes its values in a more modern and inclusive form. Thus, Islamic boarding schools can play a strategic role as preservers of Islamic heritage as well as agents of change in contemporary education.

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1. INTRODUCTION

Pesantren is the oldest Islamic educational institution in Indonesia which until now still plays an important role in producing generations of Muslims who are knowledgeable and moral **(Susanto & Nuhaa, 2023).** One of the characteristics of education in Islamic boarding schools is the existence of yellow books (kutub al-turats) as the main reference in learning **(Susanto & Sugiyar, 2023).** The turats books are not only a source of classical Islamic knowledge, but also a representation of the deep and broad intellectual treasures of Islam, which are passed down from generation to generation. The talaqqi method, namely a direct

teaching system between teachers (kiai) and students (santri), has become the main method in the transfer of this knowledge **(Yahuda, Susanto, Widodo, Kolis, & Abdillah, 2023).** In this method, students sit and listen to readings and explanations from the teacher, often accompanied by regular note-taking and repetition.

However, in the current context, where the world of education has entered the digital era and is based on information technology, the turats learning system with the conventional talaqqi method faces serious challenges. The millennial and post-millennial generation of students who were born and grew up in the digital era have different characteristics: they are more interactive, visual, and accustomed to technology-based learning and fast access to information. On the other hand, understanding turats books requires perseverance, patience, and mastery of classical Arabic grammar. This imbalance can cause low interest and understanding of students towards turats material, which results in a decline in the quality of yellow book learning in various Islamic boarding schools **(Sanusi, 2012)**.

This condition gives rise to a fundamental problem, namely the gap between traditional teaching methods and the learning needs of today's students. If not immediately addressed, it is feared that there will be a degradation in the inheritance of classical Islamic sciences, as well as a loss of interest in turats literature among the younger generation. Several Islamic boarding schools have experienced a decline in the enthusiasm of students in attending turats halaqah. Even in some cases, classical books are only a formality of the curriculum, without a deep understanding and internalization of meaning **(Bruinessen, 2012)**. Therefore, innovation in learning methods is needed that is able to bridge the sacred tradition of talaqqi with a modern approach that is in accordance with current developments.

One of the solutions that has begun to be pioneered is innovation in the talaqqi method that maintains the spirit of traditional knowledge, but is presented in a modern format and approach. This innovation includes the use of digital media (such as interactive videos, learning applications, and e-learning platforms), the use of critical discussion methods, audio-visual integration, learning gamification, and strengthening aspects of contextual understanding of turats. This innovation is not a replacement for the talaqqi method, but a development of its essence to make it more relevant and easily accessible to the younger generation. With this approach, it is hoped that Islamic boarding schools can

become institutions that are able to harmoniously unite tradition and modernity **(Siswanto & Soeharno, 2024)**.

Several previous studies have highlighted the dynamics of learning yellow books in Islamic boarding schools. For example, research by Latif et al **(Latif, Hadi, Rahman, Ibrahim, & Zaman, 2017)** stated that the talaqqi method is effective in forming spiritual closeness between teachers and students, but has limitations in reaching the individual learning needs of students. Another study by Santria and Putra **(Satriani & Putra, 2021)** shows that the integration of digital media in learning fiqh and tafsir increases the active participation of students and understanding of the material. Meanwhile, Ritonga **(Ritonga, 2021)** noted that the use of Android-based yellow book reader applications helps students understand texts more independently. However, there has not been much research that specifically discusses innovation in the talaqqi method as the main approach in teaching turats in Islamic boarding schools.

This study aims to: first, identify forms of modern innovation in the talaqqi method applied in various Islamic boarding schools. Second, analyze the effectiveness of these innovations in improving students' understanding of the turats book. Third, describe how Islamic boarding schools maintain the authenticity of the talaqqi tradition in the context of modern learning. Fourth, compile a digital-humanistic talaqqi method innovation model that can be adopted by other Islamic boarding schools. The urgency of this study lies in the importance of maintaining the continuity of the transmission of classical Islamic sciences in the ever-changing social and technological landscape. If Islamic boarding schools fail to make methodological adaptations, then the sustainability of the teaching of the turats book—which is the heart of Islamic boarding schools—can be threatened. In addition, this study contributes to the development of contextual and applicable Islamic education methodologies, without abandoning the principles of traditional science. In the midst of the current of globalization and the crisis of Islamic identity that has hit some of the younger generation, this study is a concrete effort to preserve the intellectual heritage of Islam in a form that can be accepted by the digital generation.

This study uses a descriptive qualitative approach with a multi-case study in several Islamic boarding schools that have implemented innovations in the talaqqi method **(Huberman & Jhonny, 2014)**. Data collection techniques include participatory observation in halaqah turats activities, in-depth interviews with kiai and students, and documentation of the learning tools used **(Sugiyono, 2010)**. Data analysis was conducted thematically, with an emphasis on the aspects of

effectiveness, acceptability, and sustainability of the methods used. Data validity was maintained by triangulation of sources, time, and methods **(Creswell, 2022).**

The novelty in this study lies in the focus of the study which places the innovation of the talaqqi method as the main approach in the reformulation of learning turats books. Unlike previous studies which only discussed the use of technology in Islamic boarding school education in general, this study specifically touches on the methodological aspects of talaqqi and its transformation within the framework of modernity. This study also offers a digital-humanistic-based talaqqi learning model, namely a combination of strengthening the values of adab and talaqqi spirituality with interactive learning technology. In addition, this study presents a new perspective on how tradition does not have to be abandoned, but can be contextualized through innovation that still respects the historical roots and values of Islamic boarding schools.

2.   METHODS

This study uses a descriptive qualitative approach with a multi-case study type **(Huberman & Jhonny, 2014)**. This approach was chosen because it is able to describe in depth and comprehensively the innovation process of the talaqqi method in learning turats books in the pesantren environment. Qualitative research allows researchers to contextually understand the dynamics of interaction between teachers (kiai) and students in the application of the talaqqi method that has been modified or integrated with a modern approach. Multi-case studies are used so that researchers can compare various innovative models in several pesantren at once, so that a broader and more representative picture is obtained regarding the phenomenon being studied. The research location was determined purposively, that is, it was chosen intentionally based on certain criteria. Three Islamic boarding schools were chosen as research locations because they met the main criteria: they were still actively using the talaqqi method in learning turats books, had implemented innovations in terms of media, approach, or curriculum, and were open to being research partners. The research subjects consisted of kiai or ustadz who taught the yellow book halaqah, active students involved in the learning process, and curriculum managers or learning method development teams at the Islamic boarding schools. The three of them became the main sources of information in data collection to obtain a holistic view from various sides.

Data collection techniques are carried out using three main methods, namely participant observation, in-depth interviews, and documentation **(Sugiyono, 2015).** Participatory observation was conducted by researchers being directly present in the learning process in class or halaqah, observing the use of the talaqqi method, interactions between teachers and students, and the use of modern media or technology in the teaching process. In-depth interviews were

conducted with key informants to explore their experiences, views, and evaluations of the application of modern methods in turats learning. These interviews were semi-structured with flexible question guides. Meanwhile, documentation was conducted to collect various supporting documents such as syllabi, teaching modules, video recordings of learning, and media or technology devices used. The data that had been collected was analyzed thematically. The analysis was carried out in three stages: data reduction, data presentation, and drawing conclusions. At the data reduction stage, researchers filtered and grouped data based on certain themes such as forms of innovation, effectiveness, challenges, and responses of the pesantren community **(Afrizal, 2015).** The reduced data is then presented in the form of descriptive narratives and tables or matrices if necessary. Finally, conclusions are drawn interpretively to find the deep meaning of the talaqqi innovation practices found. In order to ensure data validity, this study uses source and technique triangulation techniques, namely comparing data from various informants and using more than one data collection technique. The researcher also conducted member checking to ensure the correctness of the data interpretation by asking for clarification from key informants. In addition, this study was carried out by upholding research ethics, such as maintaining the confidentiality of informant identities, asking for approval before interviews and observations, and ensuring that participation was carried out voluntarily without coercion.

3. FINDINGS AND DISCUSSION

Transformation of the Talaqqi Method in the Context of Contemporary Islamic Boarding School Education

The talaqqi method is one of the typical pedagogical heritages of the Islamic boarding school world that has been proven to play a major role in shaping the scientific and spiritual character of Muslims in the Islamic world, especially in the archipelago. Terminologically, talaqqi means receiving directly, where a student (santri) listens to the reading and explanation of his teacher (kiai), then imitates, re-listens, and takes notes **(Yahuda et al., 2023)**. This model is not only oriented towards the transfer of knowledge, but also the transmission of manners, the blessings of knowledge, and the continuity of the chain of knowledge. For centuries, the talaqqi method has been the axis in the learning of turats books, namely classical Arabic books that contain various fields of Islamic knowledge such as fiqh, tafsir, tasawuf, and ushuluddin. In its implementation, talaqqi not only transfers content, but also presents a deep meaning of the relationship between teacher and student, between knowledge and morals, between text and context.

However, along with the entry of the era of modernization and digital revolution, Islamic boarding schools as traditional Islamic educational institutions are faced with various new challenges that encourage the need for changes in learning approaches and methods, including in the application of

talaqqi. The phenomenon of globalization of science, the existence of digital technology, and the emergence of a generation of millennial santri who have different characteristics from the previous generation—more visual, fast, and technology-based—demand a transformation in learning methods **(Antoro, Nurhidayah, & Ali, 2025).** Islamic boarding schools can no longer rely solely on classical methods without considering changes in the global education ecosystem. Transformation of the talaqqi method is a necessity in order to remain relevant and adaptive in developing the ability of students to understand the treasures of turats amidst the dynamics of the times. The transformation of the talaqqi method in the context of contemporary Islamic boarding school education does not mean replacing its fundamental values, but rather adjusting the form, media, and learning strategies. This transformation process begins with the awareness of Islamic boarding school caretakers of the importance of maintaining the essence of tradition but also not being anti-development of technology and modern pedagogy **(Ekawati, 2025).** Many Islamic boarding schools today are starting to combine the talaqqi system with an active learning approach, the use of digital technology such as LCD projectors, e-books, and interactive videos, and even integration with the national curriculum which requires a scientific approach to learning.

In practice, several Islamic boarding schools have begun to package talaqqi halaqah in a more interactive way. If previously students only listened and took notes, now they are also invited to discuss, comment on texts, and even present the results of their understanding of a chapter in the turats book. This is a form of alignment between the talaqqi tradition and the student-centered learning approach that is trending in the world of modern education. However, the values of manners are still maintained, such as the obligation to sit politely in front of the teacher, the use of Arabic in scientific conversations, and respect for the text as a source of scientific authority **(Herdiyanti, Janah, & Susanto, 2025).** Furthermore, the transformation of the talaqqi method is also evident in the organization of the pesantren curriculum. Many pesantren now divide talaqqi halaqah into levels based on the level of ability of the students. They also prepare schedules and targets for material achievement, and begin to implement a learning evaluation system. This is a response to the demands of modern educational accountability that prioritizes measurable aspects, although it still does not abandon the principle of blessing and the learning process as a spiritual practice. In several modern pesantren, talaqqi has even been combined with online learning, where the kiai delivers book studies via Zoom or live streaming, which allows students outside the pesantren to still be able to follow the study. This opens up opportunities for the birth of a cross-geographical talaqqi community that was previously difficult to realize with the traditional system.

This transformation is not without its challenges. One of the main criticisms is the concern that the spirit of talaqqi will be lost as a process of inner transmission between teacher and student if it is too simplified into a digital

process or structured like a public school. Some worry that the value of adab will be replaced by efficiency **(M Choirul Muzaini, Prastowo, & Salamah, 2024).** However, Islamic boarding schools that have successfully transformed have proven that essence and form can go hand in hand. The key is the critical awareness and innovative courage of the kiai as the main educators in the Islamic boarding school to maintain the spirit of tradition while adapting to the times. In practice in the field, the transformation of the talaqqi method has produced very rich variations. In several salaf Islamic boarding schools, talaqqi halaqahs continue to take place traditionally, but are supported by visual media such as digital whiteboards, digital translations of yellow books, or audio-based material repetition systems. Meanwhile, in modern or integrated Islamic boarding schools, talaqqi is combined with formal classical, assignments, and the use of online media for material enrichment. In several tahfiz and tahassus Islamic boarding schools, talaqqi is also used in the context of memorizing and repeating turats texts with community-based musyafahah and mudarasah methods.

This transformation shows that talaqqi is not a static method that cannot be touched by time, but rather a flexible learning model that is able to develop according to the needs of the times, as long as its values are maintained **(Susanto, Yahuda, Basuki, & Kadir, 2023)**. In this case, Islamic boarding school education has proven that they are not just institutions that preserve the past, but also laboratories for innovation in Islamic education that are able to answer the challenges of the future. In fact, several higher Islamic institutions have now adopted the principle of talaqqi in their tutorial or academic mentoring systems, indicating that this method is beginning to be recognized not only in the traditional realm, but also in the formal academic context. Thus, the transformation of the talaqqi method in contemporary Islamic boarding school education is an inevitability that arises from the creative interaction between tradition and modernity. This transformation not only has an impact on the way students learn, but also opens up new space for the development of more contextual, relevant, and interesting yellow book learning methods for the younger generation of Muslims. If carried out wisely, this transformation will actually strengthen the position of Islamic boarding schools as centers of authentic and dynamic Islamic learning. Islamic boarding schools do not lose their identity, but instead expand their meaning and contribution in the realm of global education through the maintenance and development of the talaqqi method inherited from great scholars throughout the history of Islamic civilization.

Media and Technology Innovation in the Application of Modern Talaqqi

Media and technology innovation in the application of modern talaqqi methods is one of the strategic answers to the challenges of the times faced by Islamic boarding school educational institutions. The talaqqi method, which has

so far been identical to the oral approach, direct face-to-face, and intensive interaction between teachers (kiai) and students, is now experiencing a renewed form by utilizing technology as a supporting tool, without eliminating its essence and basic values. This transformation is not merely a technical change, but is also an effort to ensure that the values of turats (classical books) can still be learned effectively by the generation of digital students who grow up amidst the rapid flow of information technology **(Susanto, Widodo, & Kolis, 2023).** Today's Islamic boarding schools have begun to adapt to various technology platforms in order to optimize the talaqqi process. Several Islamic boarding schools have implemented the use of LCD projectors in book studies, so that the text of the book can be displayed in large sizes, allowing students to listen and take notes more easily **(Lukens-Bull, n.d.)**. The projection of the turats book equipped with digital annotations from the kiai is a new approach that makes it easier for students to understand sentence structure, vocabulary meaning, and the context of the problems discussed. On the other hand, the emergence of digital applications such as Maktabah Syamilah, Al-Maktabah al-Waqfiyah, or Qamus al-Ma'any also accelerates the process of searching for word meanings and searching for cross-references between books. Students can now access dozens or even hundreds of yellow books in one electronic device.

Online communication platforms such as Zoom, Google Meet, and YouTube Live are also used as a means of long-distance talaqqi. This condition has become increasingly common since the COVID-19 pandemic hit the world, forcing teaching and learning activities to be carried out online. Several Islamic boarding schools held online halaqah of turats books, allowing students at home to still be able to listen to the explanations of the kiai directly. Several Islamic boarding schools even used social media to disseminate talaqqi studies more widely to the general public. This innovation provides new space for the expansion of da'wah and the spread of turats knowledge without being limited by space and time. In addition, Islamic boarding schools have begun to develop Islamic boarding school-based e-learning platforms that allow for the storage of talaqqi videos, archiving of lesson notes, and online-based exam systems **(Susanto & Syahrudin, 2024).** Through this model, talaqqi is not only a passive listening space, but also an active learning space supported by digital materials and online discussion forums. In this context, students can re-access the study whenever they need, enriching the process of internalizing the material and strengthening understanding. Several Islamic boarding schools have also begun to create digital-based talaqqi modules, with annotations, word interpretations, and book understanding schemes that are adjusted to the level of students' abilities.

However, the use of media and technology in modern talaqqi is not without challenges. One of the main concerns is the decline in the values of talaqqi adab, namely politeness, respect for teachers, and sincerity in seeking knowledge, which could be eroded by the distance learning model or digital

flexibility. Another challenge is the dependence on technological devices and internet connections that are not evenly distributed in all Islamic boarding schools, especially in rural areas. In addition, not all kiai and ustadz are accustomed to using digital technology, so training and assistance are needed so that this transformation does not make it difficult for teachers **(Khamdan & Mahadun, 2022).** However, if used wisely, technology can be a medium to multiply the effectiveness and reach of the talaqqi method. Technology is able to bridge the gap between the older and younger generations in understanding turats, and open up new spaces for the preservation of Islamic scientific heritage in a more modern and inclusive format. In this context, Islamic boarding schools become important actors in integrating traditional values with modern innovations.

Thus, media and technology innovation in the application of modern talaqqi is not only a form of technical adaptation, but is a transformative pedagogical strategy. This shows that Islamic boarding schools are able to become adaptive institutions without losing their identity. This innovation is not a betrayal of tradition, but rather proof that tradition has vitality and the ability to transform as long as it adheres to the noble values that underlie it.

Implications of Talaqqi Innovation on the Competence of Santri and Preservation of Heritage

Innovation in the talaqqi method has a significant impact on the development of the competence of students and the preservation of turats books as a legacy of Islamic boarding school knowledge **(Sampurna & Jannah, 2025).** Changes in approach and integration of technology in the learning process not only improve the quality of students' understanding of religious material, but also expand access and the appeal of classical books so that they are able to answer the challenges of the modern era without neglecting the traditional values that are the foundation of Islamic boarding school education **(Herdiyanti et al., 2025).** First, in terms of competence, talaqqi innovation presents a more dynamic and interactive learning environment. With the support of digital media such as video, audio, and special yellow book applications, students can repeat the study as many times as needed according to their respective learning speeds. This strengthens the absorption and accuracy in understanding the turats text which is often complex and full of special terms. In addition, the use of online platforms and online discussion forums allows students to interact not only with their teachers, but also with fellow students from various locations, thus enriching their insights and critical thinking. Students' competence is not limited to mastering theory alone, but also communication, technology, and collaboration skills that are very relevant in the context of the modern world.

Second, this innovation also influences the preservation of turats in two main aspects, namely the availability of materials and the sustainability of scientific traditions. The digitization of yellow books and integration with

supporting applications make turats books easier to access and learn by the younger generation who are accustomed to technology **(Susanto, 2024).** With the existence of digital talaqqi modules, archiving of religious study videos, and e-learning platforms, turats books are no longer confined to printed forms that are vulnerable to damage and have limited distribution. This is a strategic step in maintaining the sustainability of traditional knowledge while introducing it to a wider audience, including non-pesantren circles. From the perspective of scientific tradition, the innovation of the talaqqi method strengthens the relationship between teachers and students through a learning approach that is more relevant to the development of the times, so that the sustainability of the scientific sanad and the spirit of the pesantren are maintained. However, this implication also raises new challenges. The availability of technology and digital media that is evenly distributed is a major obstacle, especially in pesantren located in remote areas with limited internet access and devices. In addition, the need for intensive training for kiai and teachers to be able to operate technology and compile digital teaching materials effectively is an important concern. Without this readiness, existing innovations have the potential to be suboptimal or even obscure the essence of the talaqqi method which has so far been the advantage of pesantren.

However, if talaqqi innovation is implemented in a planned and sustainable manner, the implications are very positive for strengthening the competence of students and preserving turats. Students become more competent in understanding, interpreting, and practicing Islamic knowledge, while being able to use technology as a tool for preaching and education. On the other hand, turats books can be preserved in a more flexible and adaptive form, so that they remain relevant and in demand by the next generation. Thus, innovation in the talaqqi method is not just a renewal of learning techniques, but a strategic step to bridge tradition and modernity in Islamic boarding school education. The positive implications make Islamic boarding schools institutions that are able to maintain the heritage of Islamic knowledge while equipping students with the competencies needed in the digital and globalization era. This is proof that Islamic boarding schools are not only preservers of the past, but also agents of change that are able to adapt and develop sustainably.

4.   CONCLUSION

Innovation in the talaqqi method is an urgent need amidst the changing times and characters of students in the digital era. This study shows that the transformation of the talaqqi method can be done without sacrificing the essence of spirituality and knowledge of Islamic boarding schools. Through the integration of digital media, interactive learning, and strengthening of adab values, Islamic boarding schools are able to bridge tradition with modernity harmoniously. This innovation has a positive impact on increasing students'

understanding of the turats books and strengthening the sustainability of Islamic scientific traditions. In addition, the use of technology allows for the expansion of access to knowledge to a wider audience, making Islamic boarding schools more open, dynamic, and adaptive in facing global challenges. Suggestions for further authors are to develop a digital-humanistic-based talaqqi model in a more structured manner and test its application in various Islamic boarding school typologies to enrich references for contemporary Islamic education methodology.

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