

Cendekia: Jurnal Kependidikan dan Kemasyarakatan  
Vol. 21 No. 1 (2023): 135-147  
Available online at <https://jurnal.iainponorogo.ac.id/index.php/cendekia>

## Manifestation of Integrated-Andragogic Islamic Education Based on *Kitab Kuning* in Indonesian Pesantren

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ARTICLE INFO	ABSTRACT
<p><b>Article History:</b> Received: June 27, 2022 Revised: January 17, 2023 Accepted: May 28, 2023</p> <p><b>Keywords:</b> andragogy; Islamic education; <i>kitab kuning</i>; ma'had aly</p>	<p>This article explores integrative-andragogic Islamic education based on the <i>kitab kuning</i> at Ma'had Aly Lirboyo Kediri. This study used a case study qualitative method. Data were collected through in-depth interviews, non-participant observation, and documentation. The data were then analyzed using a qualitative data analysis of the Miles-Huberman-Saldana interactive model, using Knowles' andragogy theory as an analytical tool. This article concludes that <i>kitab kuning</i>-based integrative Islamic education at Ma'had Aly Lirboyo Kediri is designed to develop students' competencies based on their potential and condition, using andragogic principles. A range of learning methods is utilized, such as expository, memorization, deliberation, and <i>uswatun hasanah</i>, to accommodate differences in age and understanding. The social environment is also used as a learning medium to optimize outcomes. Ma'had Aly Lirboyo implements an integrative <i>kitab kuning</i>-based Islamic education approach through classroom lectures, public lectures, and various extracurricular activities, including Ramadan <i>safari</i>, <i>khidmah</i>, LBM deliberations, <i>bandongan</i> book recitation, and community service. It confirms the successful implementation of andragogic principles in their learning methods.</p>
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### How to Cite:

Sufirmansyah. "Manifestation of Integrated-Andragogic Islamic Education Based on *Kitab Kuning* in Indonesian Pesantren." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 21, No. 1 (2023): 135-147.  
<https://doi.org/10.21154/cendekia.v21i1.4676>

## INTRODUCTION

In higher education, the principle of andragogy must be put forward, considering that the study subjects are adult learners. The concept of andragogy popularized by Knowles is an attempt to develop learning for adults. Knowles emphasizes that adult learners are independent and responsible for what they learn.<sup>1</sup> Suppose we trace the historical traces of Islamic education. In that case, a similar concept is also illustrated in the story of Prophet Khidir and Prophet Musa in Q.S. Al-Kahf: 60-82, the story of Prophet Ibrahim and Prophet Ismail in Q.S. Al-Shaffat: 102-107, as well as the story of Luqman in Q.S. Luqman: 12-19.<sup>2</sup>

Creating a lifelong learning atmosphere is necessary to spur the growth of maturity in learning. It includes the development of desires, interests, motivational needs, and other abilities.<sup>3</sup> The embodiment of lifelong learning in formal education is reflected in the existence of *salafiyah* pesantren. Furthermore, until now, many *salafiyah* pesantren have also participated in the organization of Ma'had Aly. This further shows that the *salafiyah* pesantren does not rule out the possibility of developing dynamically, adapting to the times' challenges and the community's needs.<sup>4</sup> Pondok Pesantren Lirboyo Kediri is also one of the *Salafiyah* Pesantren that has developed its education system up to a higher level.

Ma'had Aly Lirboyo Kediri is a formal higher education in the pesantren environment.<sup>5</sup> This institution has existed since 2017 by opening Fiqh and Ushul Fiqh (Fiqh wa Ushuluhu) study programs and presenting Nationality Fiqh as its distinction. Considering the successful journey of Marhalah Ula (undergraduate) level, in 2021, Ma'had Aly Lirboyo Kediri also opened Marhalah Tsaniyah (master) with the same concentration.<sup>6</sup>

As a higher education institution, students who study at Ma'had Aly Lirboyo Kediri are adult learners. However, because Ma'had Aly Lirboyo Kediri is based on a *salafiyah* pesantren full of classical traditions, sometimes people have a negative stigma towards the learning process.<sup>7</sup> The starting point prompted the author to state how the learning system is carried out at Ma'had Aly Lirboyo Kediri. To ensure the novelty of this article, the author explores several previous studies with a similar theme.

Wozniak examines the rise of andragogy in adult learning. According to his research, personalized learning can provide opportunities to learn effectively and efficiently based on skills, knowledge, and abilities. Learner-centered education can also offer broad-scale

<sup>1</sup> Malcolm S. Knowles, Elwood F. Holton III, and Richard A. Swanson, *The Adult Learner: The Definitive Classic in Adult Education and Human Resource Development*, 8th ed. (London: Routledge, 2015), 24.

<sup>2</sup> Moch Kalam Mollah, "Konsep Interaksi Edukatif dalam Pendidikan Islam dalam Perspektif Al-Qur'an," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 2 (November 23, 2015): 235–56.

<sup>3</sup> Michael J. Hatton, *Lifelong Learning: Policies, Practices, and Programs* (Toronto: School of Media Studies, Humber College, 1997), 38–40.

<sup>4</sup> Wahyu Iryana, "Tantangan Pesantren Salaf di Era Modern," *AL-MURABBI: Jurnal Studi Kependidikan dan Keislaman* 2, no. 1 (September 4, 2015): 64–87. See also: Ahmad Damanhuri, Endin Mujahidin, and Didin Hafidhuddin, "Inovasi Pengelolaan Pesantren Dalam Menghadapi Persaingan Di Era Globalisasi," *Ta'dibuna: Jurnal Pendidikan Islam* 2, no. 1 (August 29, 2013): 17–37.

<sup>5</sup> Currently, the number of Ma'had Aly in Indonesia reaches 74 units. For more, see: Sekretariat Ditjen Pendis Kementerian Agama, "Ma'had Aly," *Pendataan Ma'had Aly*, accessed June 1, 2022.

<sup>6</sup> M. Irfan Zidni, interview, Sejarah Kelembagaan Ma'had Aly Lirboyo Kediri, April 24, 2022.

<sup>7</sup> M. Kholil Baita Putra, "Eksistensi Sistem Pesantren Salafiyah Dalam Menghadapi Era Modern," *AL-Insyirob: Jurnal Studi Keislaman* 1, no. 1 (February 27, 2015): 87–104.

access to quality learning and teaching opportunities.<sup>8</sup>

The results of Santini-Hernandez's research suggest that higher education in the twenty-first century has evolved to serve a diverse population. This new reality encourages institutions to recognize the need for a dual approach, where pedagogy and andragogy coexist in the classroom. From basic knowledge to the subsequent acquisition of competencies and skills, the educational journey includes creativity and a variety of strategies to trigger a smooth progression of learning stages to the much-desired independent learning.<sup>9</sup>

It focuses on the teaching-learning process at Ma'had Aly. Fathur Rozi's research concluded that to produce Fiqh experts through the development of *kitab kuning* learning at Ma'had Aly Pesantren Salafiyah Syaf'iyah Sukorejo Situbondo used varied methods. It combined classical pesantren learning methods (such as *sorogan*, *bandongan*, *wetonan*, and so on) and learning models in modern universities (such as active learning, demonstrations, CTL, Problem-Based Instruction, and others).<sup>10</sup>

This research can also complement the findings of Baroroh's study with his team on pesantren higher education. Their research on existing literature shows a void in the concept of pesantren higher education, a new nomenclature in Higher Education under the Ministry of Religious Affairs.<sup>11</sup>

From several previous studies, there has been no study that focuses on andragogic learning at Ma'had Aly Lirboyo. Thus, this article proposes a novelty that focuses on the teaching-learning process in Ma'had Aly based on the *kitab kuning* from the perspective of andragogy theory. Another novelty presented in this article is the uniqueness of learning at Ma'had Aly Lirboyo, which applies the principle of andragogy in the classroom curriculum and activities outside the classroom in the form of community service.

## RESEARCH METHOD

This study used a qualitative method employing a case study.<sup>12</sup> The author used a purposive sampling technique in determining the informants involved in this study as data sources. The author took several people from the leadership of Ma'had Aly Lirboyo Kediri, lecturers, and some *mahasantri*. Data were collected through in-depth interviews, non-participant observation, and documentation. The instruments used to extract field data are interview guidelines, observation sheets, and related documents. The data were then

<sup>8</sup> Kathryn Wozniak, "Personalized Learning for Adults: An Emerging Andragogy," in *Emerging Technologies and Pedagogies in the Curriculum*, ed. Shengquan Yu, Mohamed Ally, and Avgoustos Tsinakos, Bridging Human and Machine: Future Education with Intelligence (Singapore: Springer, 2020), 185–98.

<sup>9</sup> Glorimar Santini-Hernández, "Pedagogy and Andragogy, a Shared Approach to Education in Entrepreneurship for Students in Higher Education," in *Theorising Undergraduate Entrepreneurship Education: Reflections on the Development of the Entrepreneurial Mindset*, ed. Guillermo J. Larios-Hernandez, Andreas Walmsley, and Itzel Lopez-Castro (Cham: Springer International Publishing, 2022), 233–51.

<sup>10</sup> Fathur Rozi, "Variations in Learning Methods; Upaya dalam Mencetak Pakar Fiqh melalui Pengembangan Pembelajaran Kitab Kuning di Ma'had Aly," *Tafâqub: Jurnal Penelitian Dan Kajian Keislaman* 9, no. 1 (June 1, 2021): 96.

<sup>11</sup> Umdatul Baroroh, Nur Khoiriyah, and Muhammad Afiq, "Social Fiqh As The Spirit of Pesantren College," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 1 (June 18, 2022): 106–18.

<sup>12</sup> Robert K. Yin, *Case Study Research and Applications: Design and Methods*, 6th ed. (London: SAGE Publications, 2018), 31.

analyzed using the Miles-Huberman-Saldana interactive model, including data collection, condensation, display, and conclusion drawing.<sup>13</sup>

The writer also uses Knowles' andragogy theory as an analytical tool in this article. According to the andragogy perspective, six assumptions should underlie learning in higher education. First, the assumption is that adults should know why they must learn something before deciding. Second is the assumption that adults have a self-concept to be responsible for their own decisions and lives. Third, the belief that adults have different life experiences from children will form more heterogeneous learning groups. Fourth, the assumption is that the concepts of development must direct the readiness of adults to learn. Fifth, students will be more motivated to learn when given concrete learning activities. And sixth, students are intrinsically motivated to learn.<sup>14</sup>

## RESULT AND DISCUSSION

### The Journey of Ma'had Aly Lirboyo Kediri

The student's intellectual character is slowly being formed along with the journey of the education system at the Lirboyo Pesantren. Many of them later found their preoccupation in studying various scientific fields. In the last two decades, it is slowly becoming apparent that fiqh fans have gained a prominent place in the attention and concentration of students' learning. Given this fact, the caregivers want the students to get an exceptional education where they can concentrate more on studying jurisprudence comprehensively.

So on April 12, 2017, a special team was formed to manifest the seriousness of the caregivers and *dzuriyah* to make Ma'had Aly. They were tasked with formulating the right formula to develop Ma'had Aly to be more focused, organized, and well-managed. Then Ma'had Aly Lirboyo was chosen as the name for Ma'had Aly's level at the Lirboyo Pesantren Kediri with the Fiqh and Ushul Fiqh study programs (Fiqh wa Ushuluhu) and specialization in National Jurisprudence.

The fundamental reason why Ma'had Aly Lirboyo chose Fiqh and Ushul Fikih (Fiqh wa Ushuluhu) fans is more to the intellectual experience of the Lirboyo students who have been in this field for so long. Meanwhile, the selection of National Jurisprudence as a study concentration was based on the orientation so that the students could master the *kitab kuning* and understand national insight. It is done so that they can apply religious knowledge appropriately amid the plurality of Indonesian society. On December 22, 2017, the Director General of Islamic Education issued a decree number 7111 of 2017 concerning the establishment permit of Ma'had Aly Lirboyo Marhalah Ula (M.1).<sup>15</sup>

After Ma'had Aly Lirboyo Marhalah Ula (M.1) went well, the community began to think about Mahasantri, who had graduated from Marhalah Ula (M.1). So, after a long and *istikbarah* discussion, the community agreed to start pioneering Ma'had Aly Lirboyo Marhalah Tsaniyah (M.2). With the existence of Ma'had Aly Lirboyo Marhalah Tsaniyah

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<sup>13</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (London: SAGE Publications, 2014), 94.

<sup>14</sup> Knowles, III, and Swanson, *The Adult Learner: The Definitive Classic in Adult Education and Human Resource Development*, 64–67.

<sup>15</sup> Ahmad Usdaddin, interview, Rasionalisasi Distingsi Ma'had Aly Lirboyo Kediri, April 25, 2022.

(M.2), it is hoped that students can explore and develop the National Jurisprudence that they have received at Marhalah Ula (M.1).<sup>16</sup>

Graduates of Ma'had Aly Lirboyo Marhalah Tsaniyah (M.2) are also expected to reflect the ideal alignment of Islamic and national ideas, as are the attitudes of NU kiai and pesantren—permission to administer the Master's Program (*Marhalah Tsaniyah*) at Ma'had Aly Lirboyo. Ma'had Aly Lirboyo Marhalah Tsaniyah (M.2) was inaugurated by the Minister of Religion of the Republic of Indonesia, H. Yaqut Cholil Qoumas, on June 25, 2021, and began operating that year.<sup>17</sup>

### Constellation of Curriculum and Teaching Materials at Ma'had Aly Lirboyo Kediri

Ma'had Aly Lirboyo's vision is “The creation of competent National Jurisprudence experts, who can harmoniously dialogue between the principles of the *kitab kuning* treasure and the reality of Indonesia, and are committed to maintaining and guarding the integrity of the Unitary State of the Republic of Indonesia (NKRI).” This vision then became the basis for the preparation of the curriculum and the preparation of teaching materials used for the Fiqh and Ushul Fiqh study programs (*Fiqh wa Ushuluhu*) as well as the National Fiqh specialization.<sup>18</sup>

The curriculum structure of Ma'had Aly Lirboyo Marhalah Ula (M.1) can be seen in the following table:

**Table 1.** Ma'had Aly Lirboyo's Curriculum *Marhalah Ula*<sup>19</sup>

No	Subject	Teaching Materials
1.	<i>Tafsir</i>	<i>Muhtashor Tafsir Ayatil Ahkam</i>
2.	<i>Ilmu Tafsir</i>	<i>At-Tabbir</i>
3.	<i>Hadits</i>	<i>Tahdzibut Targhib Wat Tarbib</i>
4.	<i>Ilmu Hadits</i>	<i>Alfiah Suyuthi</i>
5.	<i>Hadits Ahkam</i>	<i>'Umdatul Ahkam</i>
6.	<i>Ilmu Taubid</i>	<i>Mafabim YA.</i>
7.	<i>Ilmu Fiqh</i>	<i>Al-Maballi</i>
8.	<i>Ushul Fiqh</i>	<i>Syarhu Jam'il Jawami'</i>
9.	<i>Qoidah Ushuliyah wa Fiqhiyah</i>	<i>Muhtashor min Qowa'idul 'Alla'i wa Kalaamil Asnawi</i>
10.	<i>Ilmu Akhlaq</i>	a. <i>Mauidhotul Mu'minin</i> b. <i>Salalimul Fudlola'</i>
11.	<i>Aswaja</i>	a. <i>Risalah Aswaja</i> b. <i>Kawakibul Lama'ab</i>
12.	<i>Ilmu Balaghah</i>	<i>'Uqudul Juman</i>
13.	<i>Ilmu Falak</i>	<i>Tashilul Amsilab</i>
14.	<i>Fiqh Muwathonah</i>	<i>Fikih Kebangsaan</i>
15.	<i>Muhafadbob</i>	a. <i>Al-Qur'an</i> b. <i>Jami'ul 'Ulum wal Hikam</i>

<sup>16</sup> Zidni, interview, Sejarah Kelembagaan Ma'had Aly Lirboyo Kediri, April 24, 2022.

<sup>17</sup> Samsul Hadi, interview, Peresmian Marhalah Tsaniyah di Ma'had Aly Lirboyo Kediri, April 25, 2022.

<sup>18</sup> Tim Penyusun HSPK, *HSPK: Hasil Sidang Panitia Kecil* (Kediri: Ma'had Aly Lirboyo, 2017), 14.

<sup>19</sup> Ma'had Aly Lirboyo, “Kurikulum Ma'had Aly Lirboyo Marhalah Ula” (Kediri: Ma'had Aly Lirboyo, 2017), 18.

As a continuation, the curriculum of Ma'had Aly Lirboyo Marhalah Tsaniyah (M.2) includes:

**Table 2.** Ma'had Aly Lirboyo Curriculum *Marhalah Tsaniyah*<sup>20</sup>

No	Subject	Teaching Materials
1.	<i>Tafsir</i>	<i>Rowa'iu'l Bayan</i>
2.	<i>Ilmu Tafsir</i>	<i>Al-Itqon Fi Ulum Al-Qur'an</i>
3.	<i>Hadits</i>	<i>Syarah Umdatul Abkam</i>
4.	<i>Ilmu Hadits</i>	<i>Muqoddimah ibn Sholah</i>
5.	<i>Ushul Fiqh</i>	<i>Al-Kaukab As-Satbi'</i>
6.	<i>Ilmu Akhlaq</i>	<i>Ihya' Ulumuddin</i>
7.	<i>Qoidab Ushuliyah wa Fiqhiyah</i>	<i>Qowaidul Abkam</i>
8.	<i>History</i>	<i>History of Islamic Civilization</i>
9.	<i>Sociology</i>	<i>Sociology</i>
10.	<i>Psychology</i>	<i>Islamic Psychology</i>
11.	<i>Philosophy</i>	<i>Introduction to Islamic Philosophy</i>
12.	<i>Research Methods</i>	<i>Research methods</i>
13.	<i>Fiqh Muwathabah</i>	a. FM <i>Nasjul Wi'am Wata'shilil Wabdah al ijtima'iyah</i> b. FM <i>Nasyru Rahmatil Islam</i> c. FM <i>Al Jihad wa Watboniyatu Ghoiril Muslim</i>

With the courses and teaching materials in the two tables above, it is clear that the Ma'had Aly Lirboyo curriculum is designed based on teaching materials for the *kitab kuning* (Turats) by salaf and modern scholars. The order has also been adjusted to the needs of students' knowledge, considering the breadth and depth of the contents of the books used as teaching materials. It follows Knowles' andragogy theory that adult learners must accommodate their needs in the learning process.<sup>21</sup>

Ma'had Aly was allowed to develop a group of Islamic religious knowledge based on the *kitab kuning* by deepening specific fields of Islamic science through concentration studies. It is under the academic tradition or the peculiarities of the pesantren concerned. However, the Ma'had Aly curriculum is required to include the contents of Pancasila, Citizenship, and the Indonesian Language.<sup>22</sup> Ma'had Aly Lirboyo also had these materials in an integrated manner in the learning process carried out.

However, the Pesantren curriculum is the primary basis for character building that supports the gait of the *santri*, whose goal is always to maintain the Islamic tradition of the archipelago. With this, the graduates are expected to be able to maintain and develop the scientific and *amaliyah* practices of the scholars of *Ablussunnah wal Jamaah an-Nabdliyah*. The graduates of Ma'had Aly Lirboyo emphasized that *aswaja* teachings are considered religious teachings, traditions, and culture. It is in line with the expectations of the Indonesian government for implementing Ma'had Aly. Ma'had Aly's orientation is to produce scholars

<sup>20</sup> Ma'had Aly Lirboyo, "Kurikulum Ma'had Aly Lirboyo Marhalah Tsaniyah" (Kediri: Ma'had Aly Lirboyo, 2021), 31.

<sup>21</sup> Malcolm S. Knowles, *Self-Directed Learning: A Guide for Learners and Teachers* (New Jersey: Englewood Cliffs Cambridge, 1975), 18.

<sup>22</sup> This information can be found in the Regulation of the Minister of Religion (*Peraturan Menteri Agama*) Number 31 of 2020 concerning Pesantren Education, Article 56.

with the depth of Islamic religious knowledge (*tafaqquh fiddin*) based on the *kitab kuning*, have a noble character, global insight, and have a national commitment.<sup>23</sup>

This explanation strengthens the findings of Chotimah, Tanzeh, and Siddiq's research on building an academic-religious culture based on religious moderation. In principle, academic culture is a norm of thought, attitude, and behavior that must be a reference for every Muslim student. Some values that should always be promoted include maintaining the pillars of character building, moderation, emphasizing aspects of tolerance, local wisdom, non-violence, and commitment to the nation, not the other way around, exclusive Islam that even tends to be extreme.<sup>24</sup>

### Andragogic Learning at Ma'had Aly Lirboyo Kediri

In general, the learning process at Ma'had Aly Lirboyo is carried out with a humanistic approach that is more student-oriented. The function of education is not only to impart cognitive knowledge to students but also to introduce humanistic values and principles to them.<sup>25</sup> Humanization in Islamic education means students are directed to develop good character and personality.<sup>26</sup>

Mahasanti of Ma'had Aly Lirboyo Kediri is taught to be able to feel or behave towards something, as the content of various high-level books in the pesantren education tradition. Some of the books are the Book of *Al-Maballi (Fiqh)*, the Book of *Jam'ul Jawami (Ushul Fiqh)*, the Book of *Mukhtasor Tafsir Ayatil Ahkam (Tafsir)*, *At-Tabbir (Science of Tafsir)*, *Al-Jami'us Shagbir (Hadith)*, *Alfiyah Suyuti (Science of Hadith)*, and *Mau'idhotul Mu'minin (Tasawwuf)*.<sup>27</sup>

Adult learning principles developed through analyzing and synthesizing adult education, andragogy, teaching, and learning in higher education. The characteristics of adult learners and the principles of adult learning in higher education are focused on through the lens of andragogy. Thus, Andragogy as an adult-preferred learning style, dialectic andragogy versus pedagogy, and cognitive learning develop relational significance for adult learners in higher education—consequently, the implications of linking learning styles and reflection andragogy as learning styles are considered.<sup>28</sup>

Student learning at Ma'had Aly Lirboyo is carried out through the lecture process in the classroom, public lectures (together), and various other supporting activities outside the classroom. The whole series of processes aims to hone skills in the cognitive, affective, and psychomotor domains. It is in line with the research results of Salim and his team on

<sup>23</sup> This is in accordance with the Regulation of the Minister of Religion (*Peraturan Menteri Agama*) Number 32 of 2020 concerning Ma'had Aly, Article 2 paragraph 1.

<sup>24</sup> Chusnul Chotimah, Ahmad Tanzeh, and Syahril Siddiq, "Building Academic-Religious Culture Based on Religious Moderation," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 2 (December 1, 2022): 212–24.

<sup>25</sup> Siti Asiah.T and Herson Anwar, "College Students' Perception about the Implementation of Democratic and Humanist Learning Model in State Islamic Institute (IAIN) Sultan Amai Gorontalo," *Nadwa: Jurnal Pendidikan Islam* 12, no. 2 (January 7, 2019): 273–92.

<sup>26</sup> Naufal Ahmad Rijalul Alam, "Application of Humanistic Values in Islamic Education; The Challenges Of Human Potentials in Modern Era," *Ta'allum: Jurnal Pendidikan Islam* 4, no. 1 (June 1, 2016): 173–92.

<sup>27</sup> Tim Penyusun HSPK, *HSPK: Hasil Sidang Panitia Kecil*, 20.

<sup>28</sup> Abeni El-Amin, "Andragogy: A Theory in Practice in Higher Education," *Journal of Research in Higher Education* 4, no. 2 (2020).

integrative Islamic education that a holistic approach provides solutions to academic problems in terms of the dichotomy of essential components in education, which includes the curriculum, students, and educators.<sup>29</sup> Awang-Hasim and his team's research confirmed that reflective and integrative learning as a cumulative process of students' experiences inside and outside the classroom could facilitate the development of desirable attributes among students. Some of these attributes include improved academic and soft skills.<sup>30</sup>

Furthermore, the lecture process uses a variety of methods. The following will describe some of the methods implemented. The first is the expository method. This method is carried out through the delivery of the material. The material presented is the ready-made subject matter. Usually, *mustabiq* or *munawib* directly lead the process of interpreting this *kitab kuning* (such as Kitab Al-Mahalli, Jam'ul Jawami, and so on).<sup>31</sup> This result is in line with the research of Chandra and his team that applying a combination of guided inquiry and expository learning methods will affect the achievement of students' analytical skills.<sup>32</sup>

The second is the memorization method. Ma'had Aly Lirboyo emphasized that all students memorize the lessons of Nadhom Uqudul Juman, the Qur'an (especially the predetermined Ahkam Verse), and the Ahkam Hadith. Emphasis on memorization of curriculum materials that have been determined is based on an appeal from the founder of the Pesantren based on experiences that have occurred in the field, which are accommodated through *mustabiq* (lecturers). Memorizing is the best way to memorize material.

Although some academics often scapegoat the memorization method, this memorization method is very suitable for mastering knowledge. Mayer confirmed that the memorization method is one of the substantial factors in shaping one's understanding, where meaningful learning is the emphasis.<sup>33</sup> Moreover, in this case, students must memorize several books for promotion in specific semesters.

Third, the method of deliberation. This method is similar to the discussion method, where the emphasis of the deliberation method on Ma'had Aly Lirboyo is realized by providing special hours of deliberation for courses. The time given by Ma'had Aly Lirboyo is two and a half hours every day. This method can solve understanding and the impossibility of understanding a material (problem-based learning). Implementing the Ma'had Aly deliberations used the concept of meaningful learning by linking new information to known things to students based on the Salaf book (*kitab kuning*).

The technical method of deliberation begins with the division of groups of 6 to 7

<sup>29</sup> Agus Salim, Evita Yuliatul Wahidah, and Muhammadong, "Integrative Islamic Education: Critical Analysis Study in Islamic Education Institution," *Al-Misbab (Jurnal Islamic Studies)* 9, no. 2 (October 10, 2021): 152–62.

<sup>30</sup> Rosna Awang-Hashim et al., "Reflective and Integrative Learning and the Role of Instructors and Institutions—Evidence from Malaysia," *Higher Education* 83, no. 3 (March 1, 2022): 635–54.

<sup>31</sup> Nailul Huda, interview, Pemaknaan Kitab Kuning sebagai Bentuk Pembelajaran Ekspositori, April 25, 2022.

<sup>32</sup> Kiky Chandra et al., "Effect of Guided Inquiry Learning Model and Social Skills to the Improving of Students' Analysis Skills in Social Studies Learning," *Journal for the Education of Gifted Young Scientists* 8, no. 1 (March 15, 2020): 603–22.

<sup>33</sup> Richard E. Mayer, "Rote Versus Meaningful Learning," *Theory Into Practice* 41, no. 4 (November 1, 2002): 226–32.

students, in which each group is chaired by one Rois, who is in charge of explaining all discussions. Before starting the discussion, a Rois equates the meaning (*muroti*) and illustrates the lesson according to the schedule. After Rois finished, a group discussion forum was opened to equate the meaning (*murot*) and equalize understanding of the material being studied. After obtaining common knowledge, a session was opened to deepen the material, in which questions about the material were extended to be discussed and discussed. At the end of the group discussion, Rois Class came to the front of the class and began to discuss the questions discussed in the group.<sup>34</sup> It is a way of joint deliberation to seek agreement or a middle ground on the understanding obtained in the previous group deliberation. This finding is in line with the research results of Irsyad and Makhromi, that the deliberation method is often the primary method in the lecture process at Ma'had Aly Lirboyo Kediri, especially in fiqh studies.<sup>35</sup>

Fourth, the *uswatun hasanah* or exemplary method. The method used by Ma'had Aly Lirboyo is not only in class or lectures but also outside lecture hours. It is done so that students are accustomed to having good morals. The *mustabiq* and *munawib* become *uswatun hasanah* every day in terms of morals, *ubudiyah*, and dress.<sup>36</sup> This finding is linear with Feldt's research, that exemplary can be developed into a model for a deliberative curriculum.<sup>37</sup> The results of the study by Nurpitasari and his team concluded that using the exemplary method was very effective in improving the religious behavior of students.<sup>38</sup> Furthermore, the exemplary way is also effective in shaping the students' morality.<sup>39</sup>

### Reflection on Turats-Based Andragogic Learning at Ma'had Aly Lirboyo

The implementation of learning at Ma'had Aly Lirboyo is proven to be based on the potential, development, and condition of students to master competencies that are useful for themselves. In this case, students get adequate educational services and the opportunity to express themselves realistically about the mastery of the subjects they get in lectures.

Learning at Ma'had Aly Lirboyo is carried out in an atmosphere of the relationship between students and educators (*mustabiq* and *munawib*). Mutual respect is demonstrated through open and warm communication, and even educators provide guidance and motivation. Ma'had Aly Lirboyo emphasized using a multi-strategy approach, comprehensively considering students' diverse conditions. The conditions considered include differences in age and understanding of the *kitab kuning* as a learning resource. The process also utilises the social environment as a learning medium to optimize the results.

<sup>34</sup> M. Busro, interview, Metode Musyawarah menjadi Andalan dalam Pembelajaran Fiqih, April 26, 2022.

<sup>35</sup> M. Ali Irsyad and Makhromi, "Metode Musyawarah Dalam Pembelajaran Ilmu Fiqih Di Ma'had Aly Lirboyo Kediri," *Indonesian Journal of Humanities and Social Sciences* 2, no. 3 (November 30, 2021): 295–303.

<sup>36</sup> Kholishuddin Ahmad, interview, Uswah Hasanah dalam Pembelajaran di Ma'had Aly, April 27, 2022.

<sup>37</sup> Jakob Egholm Feldt, "Exemplarity as Deliberative Curriculum: Finding out What to Study, Why, and How," *Studies in Higher Education* 48, no. 3 (March 4, 2023): 399–412.

<sup>38</sup> Erna Nurpitasari, Muhammad Heriyudanta, and Marjanji Marjanji, "Upaya Guru dalam Meningkatkan Perilaku Keagamaan Santri melalui Metode Keteladanan," *TALIM: Jurnal Studi Pendidikan Islam* 4, no. 2 (August 2, 2021): 189–201.

<sup>39</sup> Muslimin, "Metode Pembentukan Akhlakul Karimah Pada Santri Di Pondok Pesantren Manbaul Ulum," *Edukais: Jurnal Pemikiran Keislaman* 4, no. 2 (December 28, 2020): 126–39.

The teachers utilize various learning methodologies that allow students to express themselves in understanding social and cultural conditions and regional wealth for the success of education with optimal content of all study materials. Not only that, students are also required to participate in several supporting activities that are practical in the field. First, Ramadan safari activities. Second, obligatory *kehidmah* activities. Third, the LBM (*bahtsul masail* institution) deliberation. Fourth, study the *bandongan* book. Fifth, community service activities (*ro'an*).

The series of activities was in line with the concept of meaningful learning. According to Ausubel, meaningful learning occurs when new information is intentionally linked to students' existing knowledge.<sup>40</sup> Furthermore, this theory was later developed by Novak into a theory of human constructivism. The learning process must make humans build knowledge. In contrast, education should consist of learning experiences that strengthen a person to manage his daily life.<sup>41</sup>

These supporting activities are oriented towards increasing students' experience directly when interacting with the community, both within the scope of Pesantrens and society in general. By seeing the actual conditions of society, the problems they face, or the various levels of understanding, students can apply the knowledge they have previously learned at Ma'had Aly.

## CONCLUSION

Integrative-andragogic Islamic education based on the *kitab kuning* at Ma'had Aly Lirboyo Kediri manifests in various learning methods such as expository, memorization, deliberation, and *uswatun hasanah*. The learning process involves the full participation of students. It considers students' diverse conditions, such as differences in age and understanding of it. It is in line with the concept of andragogy, where learning is based on the potential, development, and condition of adult learners to master competencies that are useful for themselves. The student's social environment is also optimized as a learning medium. Islamic education based on the *kitab kuning* at Ma'had Aly Lirboyo is carried out integratively through the lecture process in the classroom, public lectures (together), and various other supporting activities outside the school. These activities include Ramadan safari activities, obligatory *kehidmah* activities, LBM (*Lajnah Bahtsul Masail*) deliberations, recitation of the *bandongan* book, and community service activities. The successful application of andragogic principles is evident in the learning processes used to implement integrative Islamic education based on the *kitab kuning* at Ma'had Aly Lirboyo Kediri.

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<sup>40</sup> For elaboration, read David Paul Ausubel, Joseph Donald Novak, and Helen Hanesian, *Educational Psychology: A Cognitive View*, vol. 6 (New York: Holt, Rinehart and Winston, 1968), 115.

<sup>41</sup> Stacey Lowery Bretz, "Novak's Theory of Education: Human Constructivism and Meaningful Learning," *Journal of Chemical Education* 78, no. 8 (August 1, 2001): 1107. See the original explanation at Joseph D. Novak and D. Bob Gowin, *Learning How to Learn* (Cambridge: Cambridge University Press, 1984).

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