

Turats Book Teacher's Strategy in Improving Students' Learning Achievement at Baitul Buku Campus III Bulu Lampang DDI Mangkoso Islamic Boarding School

Nuraeni^{1*}, St. Nurhayati², Marhani³

^{1,2,3}Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare

Article Info

Article history:

Received 20 July, 2024

Revised 17 Sept, 2024

Accepted 18 Jan, 2025

Keywords:

Teacher Strategy;
Turats Book;
Achievements;
Santri Baitul Buku

ABSTRACT

Baitul kitab is a non-formal institution that has long been implemented in Islamic boarding schools, starting in 2015. This research is qualitative research using case study research, the data type uses subject data and the data sources are Baitul kitab teachers and students. The next stages of data collection used were observation, in-depth interviews and documentation. Data analysis includes data reduction, data presentation and drawing conclusions and verification. And the data validity testing techniques used are the credibility test and dependability test. The results of the research show that: 1) The strategy of the turats teacher in the process of implementing learning in Baitul kitab includes: Using the Sorogan, Bendongan, Mudzakah, Question and answer, memorizing methods and the teacher prepares a learning plan according to the students' level of understanding, this is divided into three levels including level A (high), level B (medium) and level C (low). A teacher prepares several methods in order to understand the level of ability of the students, 2) the steps carried out by the teacher of the book of turats, the author has seen directly in the baitul kitab, he has carried out the study of the book of turats in accordance with established procedures in order to be able to improve the learning achievement of the students of the Baitul kitab. 3) factors that influence improving the learning achievement of students in Baitul kitab, time factors, students, teachers, environment and facilities and infrastructure in learning the turats book.

Corresponding Author:

Nuraeni
Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare
Email: tharynuraeni4@gmail.com

INTRODUCTION

In Indonesia, Islamic educational institutions develop with uniformity. Apart from madrasas, other nomenclature is also found. Pesantren, meunasah, dayah, frameng and surau are the nomenclature of Islamic education that is developing in Indonesia. Madrasas are positioned as a form of modernization of traditional Indonesian Islamic education. So that integration between educational institutions and madrasas represents modern Islamic education. Therefore, in several regions in Indonesia there are Islamic boarding schools where the students receive their formal education in madrasas.

In the history of Islamic education in Indonesia, it is recorded that Islamic boarding schools as typical Indonesian education can be categorized as the oldest form of educational institution in Indonesia which has also succeeded in developing and fostering religious life in Indonesia. Islamic boarding schools also play a role in reproducing ulama, maintaining Islamic traditions, transferring Islamic knowledge, transmitting Islam into people's lives, instilling a sense of nationality in the souls of the Indonesian people, and taking an active role in efforts to educate the nation's life.

Until now, Islamic boarding schools are still one of the institutions that are able to produce quality ulama figures, in the sense of having great morality and in-depth religious knowledge. Islamic boarding school which is

Religious teaching and education institutions generally use the classical model, where the students usually live in huts (dormitories) in the Islamic boarding school, and an ustadz teaches Islamic religious knowledge to the students based on books written by medieval scholars in Arabic. For traditional educational institutions or what are called Islamic boarding schools, there are five important elements that must be

present in them, namely the presence of Kiai/ustadz, santri, teaching classical Islamic books, Islamic boarding schools, and mosques.

The author chose the DDI Mangkoso Islamic Boarding School, because it is an Islamic-based institution with various scientific studies which are very important for guiding students towards maturity who will one day become a new generation, achievers and are able to maintain their image as students wherever they are.

Baitul kitab at Campus III Bulu Lampang DDI Mangkoso Islamic Boarding School is a place or forum where students hone their talents according to their interests by focusing on deepening their knowledge of reading the yellow book and being able to understand the studies contained in the book. This certainly trains students to improve their achievements, of course a lot of effort is made by turats book teachers in developing the knowledge they have. However, based on the researcher's observations, one of the strategies carried out at Baitul Kita is practice, where the students are always accustomed to practicing by giving macros, then the students translate, line up, memorize and read the book according to what the students find and the teacher observes, if errors occur, then the teacher will provide understanding.

Understanding of teachers at Baitul Kita, DDI Mangkoso Islamic boarding school using systems and methods that are considered appropriate to the students' abilities. Santri are divided into three levels, A is high, B is medium, and C is low, according to the type of book they read using methods such as deposits, book study, evaluation and others. Until now, this has been used to improve the learning achievements of students to achieve the quality of Baitul Kitab students.

One of the factors that is also behind the author's research on Baitul this book is that some of the students who entered the takhassus book of turats have won book reading competitions at international, provincial and district levels organized by the Ministry of Religion in various regions. The success of learning like this is the main basis for conducting research regarding the strategies used by teachers in improving learning achievement in reading the yellow book at Baitul Buku Campus III Bulu Lampang DDI Mangkoso Islamic Boarding School.

METHODOLOGY

This research is qualitative research using case study research, the data type uses subject data and the data sources are Baitul Kitab teachers and students. The next stages of data collection used were observation, in-depth interviews and documentation. Data analysis includes data reduction, data presentation and drawing conclusions and verification. And the data validity testing techniques used are the credibility test and dependability test.

RESULTS AND DISCUSSION

Strategy for Teachers of the Book of Laws Implementation Process at Baitul Buku Campus III Putri Bulu Lampang DDI Mangkoso Islamic Boarding School

The learning planning prepared by the turats book teacher is not in the form of a RPP (Learning Implementation Plan) as in general, but only refers to the methods he uses by looking at the conditions and situations of the students based on their level of ability. And the planning prepared by the teacher has been implemented well, this can be seen from the active, effective and efficient learning process.

The process of learning the Turats in Baitul Kitab begins with dhikr, sholawatan, al-fatih and tasrifan which are read before the teacher/ustadz starts learning, then doing tawassul, delivering the material, then evaluation.

This evaluation can help female students to refresh the lessons that have been given by giving maqro' then the students give harakat, translated and in I'rob. After that the teacher/ustadz observes, if there is a part that is read incorrectly then the teacher/ustadz will ask the reason and basis of the verses in the book.

Steps for Implementing the Learning of the Turats at Baitul Kita

The first step in studying the Turats book carried out by teachers at Baitul Kitab is to divide the female students into three levels, the first level is called level A (High), the second level is called level B (Medium) and the last is level C (Low). Each level certainly has a different book, after mastering Nahwu Sharaf, Safinatun An-Najah and Hilyatus Shabab, the next book is the Fathul Qorib book and the last is the Fathul Mu'in book.

Santriwati who have a high level of understanding in the sense of old santri are encouraged to guide lower level santri, this is done so that the knowledge they have gained can be passed on to others and this can also train them in terms of teaching. This learning activity is carried out every day except Friday, and will only be held 2 meetings a day.

The learning system that is carried out is through two stages, the first, the general stage, namely: 1) al-hibbuh/memorization, at this stage all female students must memorize all the methods given, even though they do not yet understand and understand what they memorize, they must complete the memorization after that they will be given an understanding of what they have memorized, 2) at-tabdi'/application, at this stage

the female students will be given several examples so that they are trained in the practice and application that will be given, of course this can help the students to faster in understanding the material provided. The second, special stage is learning qawa'id by giving mufrodats or giving some vocabulary that is commonly used and then practicing it.

Factors that influence during the study of the Book of Turats are

Time, limited time available. Due to the busy schedule of boarding school activities that all students must participate in. The student factor, in general, Baitul Kitab students who take part in studying the Turats are very enthusiastic, this can be seen from their presence and activeness in each lesson. Teaching factors. The teachers who teach have met the criteria for a teacher, this can be seen from their mastery of the material presented and the method used to deliver the material. Environmental factors, the learning environment for the Turats book is supportive, this can be seen by uniting those who study the Turats book in each dormitory. Facilities and infrastructure are still lacking. Because there are only two dormitories provided, there are very many people interested.

Results of Learning the Book of Turats in Improving the Learning Achievement of Santri Baitul Kita

Santri can answer questions in every lesson at the Madrasah or recitation where the learning comes from the turats/kuning book. It is easier for students to understand the content of the turats/kuning books they are studying. In reciting the Qur'an, students are more careful and quick in answering it. Most of the female students who had studied the Turats were selected to become cadres in the Musabaqah Qira'atul Polar (MQK) as representatives of the DDI Mangkoso Islamic Boarding School. This is proven by several Baitul Kita female students winning MQK competitions at National, Provincial and Madrasah levels.

CONCLUSION

Baitul kitab is a non-formal institution that has been implemented in Islamic boarding schools for a long time, starting in 2015. This institution is a form of effort by teachers/ustadz in guiding female students to read and understand the holy book quickly and easily.

As for implementation, this learning takes place after the Asr prayer and after the Isha prayer. Apart from that, students are required to memorize certain books and then transfer their memorization to the old students/teachers.

From several theories that explain the steps in learning the book of turats, the author has seen directly in Baitul the book that he has carried out the study of the book of turats in accordance with established procedures.

The benefits of this turats book are many, one of which is for Islamic boarding schools, of course it is no longer difficult to find cadres who understand and can read the yellow book, while the female students make it very easy to understand learning in Madrasahs and recitations in Mushollah/Mosques.

SUGGESTIONS

Students are expected to always actively ask questions if there is material that they have not mastered or do not understand. After studying the Turats, you are expected to continue practicing and studying other sciences. This can be a foundation or basic in learning Arabic grammar, so it is necessary to continue learning as a form of self-development.

Teachers, teachers are expected to use various methods in delivery, in order to create a pleasant learning atmosphere and teachers must also have good communication patterns between teachers and female students.

The Islamic boarding school is expected to provide more support regarding Baitul Tipb facilities and infrastructure, and require all its female students to take part in more in-depth study of the Turats book.

REFERENCES

- Arikunto, Suharsimi. *Prosedur Penelitian: Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta, 2010.
- Azumardi, Azra. *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenial baru*. Jakarta: Logos Waca Ilmu, 2002.
- Bahrudin. *Implementasi Pembelajaran Kitab Kuning Sebagai Upaya Pembentukan Karakter Religius Santri*, Volume 4, No. 1, 1 Januari 2021.
- Brata, Sumadi Surya. *Metodologi Penelitian*. Jakarta: Raja Grafindo Persada, 2014.
- Brata, W. Lawrence. *Metodologi Penelitian*. Jakarta: Raja Grafindo Persada, 2014.
- Daulay, Haidar Putar. *Sejarah Perkembangan dan Pertumbuhan Pendidikan Islam di Indonesia*. Jakarta: Kencana, 2007.
- Daulay, Haidar Putar.. *Sejarah Perkembangan dan Pertumbuhan Pendidikan Islam di Indonesia*. Jakarta: Kencana, 2007.
- Djaali. *Psikologi Pendidikan*. Jakarta: Bumi Aksara, 2014.

- Ghazali, Bahri. Pendidikan Pesantren Berwawasan Lingkungan. Jakarta: Pedoman Ilmu Jaya, 2001.
- Ghazali, Bahri. Pendidikan Pesantren Berwawasan Lingkungan. Jakarta: Pedoman Ilmu Jaya, 2001.
- Hasanah, Nafilatul. Implementasi Pembelajaran Kitab Kuning Melalui Model Pembelajaran Flipped Classroom. *jurnal Ilmu Pendidikan*, vol.03 No.01, 2019.
- Herdiansyah, Haris. Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial. Jakarta: Salemba Humanika. 2010.
- Hidayaturrehman, Ahmad. Implementasi Sistem Pembelajaran Kitab Kuning di Pondok Pesantren Miftahul Huda Malang. Malang: Universitas Islam Malang, 2010.
- Huda, Miftahul. Model-model Pengajaran dan Pembelajaran. Yogyakarta: Pustaka Pelajar, 2013.
- Ibrahim dan Nana Syaodih. Perencanaan Pengajaran. Jakarta: PT Asdi Mahasatya. 2003.
- Idrus, Muh. Implementasi Sistem Pendidikan Ma'had Aly Darud Dakwah Wal Irsyad Dalam Upaya Kaderisasi Ulama di Pondok Pesantren DDI Mangkoso. ParePare: STAIN Parepare, 2016.
- Indah, Putri Dewi. Implementasi Pembelajaran Kitab Kuning Sebagai Upaya Peningkatan Religiusitas Peserta Didik di Pindok Pesantren Tarbiyatul Muftadiin Bekasi Timur. Yogyakarta: Universitas Islam Indonesia, 2018.
- Khansa, Hasna Qonita. Strategi Pembelajaran Bahasa Arab. Jskrts: Prosiding Konferensi Nasional Bahasa Arab II. 2016.
- Kodir, Koko Abdul. Metodologi Studi Islam. Bandung: Pustaka Setia. 2014.
- lam dari Masa ke Masa: Tinjauan Kebijakan Publik terhadap Pendidikan Islam di Indonesia. Bogor: Yayasan Ngali Aksara dan al-Manar. 2011.
- Lim, Wasliman. Problematika Pendidikan Dasar. Bandung: Modul Pembelajaran Mahasiswa Pasca Sarjana Universitas Pendidikan Indonesia, 2007.
- Made, Wena. Strategi Pembelajaran Inovatif Kontemporer. Jakarta: Bumi Aksara, 2014.
- Mahfudh, MA.Sahal. Nuansa Fiqih Sosial. Yogyakarta: LkiS. 1994.
- Mahmud, Ali Abdul Halim. Rukun Jihad Kajian tentang Konsep Mempertahankan Eksisten Umat. Jakarta: Al-I'tishom Cahaya Umat, 2001.
- Mahmud, Metode Penelitian Pendidikan. Bandung: Pustaka Setia. 2011.
- Mahmud. Metode Penelitian Pendidikan. Bandung: Pustaka Setia, 2011.
- Majid, Abdul Belajar dan Pembelajaran. Bandung: PT. Remajarsdakarya, 2012.
- Majid, Abdul. Implementasi Kurikulum 2013 Kajian Teoritis dan Praktis. Bandung: Interes Media, 2014.
- Majid, Abdul. Strategi Pembelajaran. Bandung: PT. Remaja Rosdakarya Offset, 2017.
- Majid, Abdul. Strategi Pembelajaran. Bandung: Remaja Rosdakarya. 2013.
- Makruf, Imam. Strategi Pembelajaran Bahasa Arab Aktif. Semarang: Need's Press. 2009.
- Margono, S. Metode Penelitian Pendidikan. Jakarta: Rineka Cipta. 2000.
- Margono. Metodologi Penelitian Pendidikan. Jakarta: Rineka Cipta, 2007.
- Maulana restu, siti wahyuni Implementasi Metode Al Miftah Lil Ulum Dalam Membaca Kitab Fathul Qorib Bagi Pemula Di Pondok Sidogiri Salafi Kabupaten Pasuruan. *jurnal Intelektual: Jurnal Pendidikan dan Studi KeIslaman*, vol.09 No.03, 2019.
- Maunah, Binti. Tradisi Intelektual Santri. Yogyakarta: Teras. 2009.
- Mochtar, Afandi. Kitab Kuning dan Tradisi Pesantren. Bekasi: Pustaka Isfahan. 2008.
- Moelong, Lexy J. Metodologi Penelitian Kualitatif. Bandung: Remaja Rosdakarya. 2000.
- Moleong, Lexy J. Metode Peneltian Kualitatif. Bandung: Remaja Rosdakarya, 2016.
- Muhaimin, dan kawan-kawan. Strategi Belajar Mengajar. Surabaya: Citra Media. 1996. Muhaimin. Kemampuan Memecahkan Masalah, Motivasi Belajar dan Daya Ingat Siswa. Jakarta: Bumi Aksara. 1998.
- Muhajir, Noeng. Metodologi Penelitian Kualitatif. Yokyakarta: Rakesarasin, 2000.
- Muhdi, Ali. Pembelajaran Kitab Kuning di Pesantren(Studi komperatif API Pondok Pesantren Salaf Tegalrejo Magelang dan Pondok Pesantren An-Nawawi Berjan Purworejo), Disertasi. Yogyakarta, 2020.
- Mujib, Abdul. Ilmu Pendidikan Islam. Jakarta: Kencana. 2006.
- Mukadir, Zainal. Makalah Kajian Teori Daya Serap Siswa Terhadap Pelajaran Aqidah Akhlak. Jakarta: UIN Syarif Hidayatullah. 2011.
- Mundzier, Suparta. Perubahan Orientasi Pondok Pesantren Salafiyah Terhadap Perilaku Keagamaan Masyarakat. Jakarta: Asta Buana Sejahtera syah, 2009.
- Mustajab. Masa Depan Pesantren Telaah Atas Model Kepemimpinan dan Manajemen Pesantren Salaf. Yogyakarta: LP3ES, 2015.
- Nasuha, A. Chozin. Epistimologi kitab kuning dalam pesantren. Jakarta: Media Nuansa. 1989.
- Nata, Abudin. Kapita Selektta Pendidikan Islam. Jakarta: PT. Raja Grafindo Persada, 2012.
- Nata. Sejarah Pertumbuhan dan Perkembangan Lembaga-lembaga Pendidikan Islam di Indonesia. Yogyakarta: Gr-asindo. 2001.
- Neuman, W. Lawrence. Metodologi Penelitian Sosial : Pendekatan Kualitatif dan Kuantitatif Edisi Ketujuh

- ter. Edina T. Sofia. Jakarta: PT Indeks, 2017.
- Ngalimun. Strategi Pembelajaran dan Model Pembelajaran. Yogyakarta: Aswaja Pressindo, 2016.
- Nizar, Samsul. Sejarah Sosial & Dinamika Intelektual Pendidikan Islam di Nusantara. Jakarta: Kencana Prenada Media group. 2013.
- Qomar, Mujamil. Pesantren dari Transformasi Metodologi Menuju Demokratisasi Institusi. Jakarta: Erlangga, 2014.
- Qomar, Mujamil. Pesantren dari Transformasi Metodologi Menuju Demokratisasi Institusi. Jakarta: Bumi Aksara, 2016.
- Qomar, Mujamil. Pesantren. Jakarta: Erlangga. 2005.
- Raharjo, Dawam. Pesantren dan Pembaharuan. Jakarta: LP3S. 1985.
- Rahim, Husni. Madrasah dalam Politik Pendidikan di Indonesia. Ciputat: PT Logos WacanaIlmu. 2005.
- Rama, Bahaking. Jejak Pembaharuan: Pendidikan Pesantren: Kajian Pesantren As'adiyah Sengkang Sulawesi Selatan. Jakarta: Parodatama. 2003.
- Rasyad, Aminuddin. Teori Belajar dan Pembelajaran. Jakarta: Uhamka Press. 2003.
- Rauf, Abdul. Kitab Kuning Khazanah Intelektualisme Pesantren di Indonesia. Jakarta: Darul Ilmi. 2007.
- Redaksi, TimEnsiklopedi Islam. Jakarta: PT Van Hoeve. . 2000.
- Ridwan. Dasar-Dasar Statistiks. Bandung: Alfabeta. 2013.
- Saebani, Boedi Abdullah dan Beni Ahmad. Metode Penelitian Ekonomi Islam. Bandung: CV Pustaka Setia, 2014.
- Sahal Mahfudh, MA. Nuansa Fiqih Sosial. Yogyakarta: Lkis. 1994.
- Saksono, Pengantar Psikologi al-quran dimensi keilmuan dibalik mashaf utsman. Bandung: Grafika. 1992.
- Sanjaya, Wina. Strategi Pembelajaran Berorientasi Standar Proses Pendidikan, Jakarta: Prenada Media. 2006.
- Saputro, Supriyadi dan kawan-kawan. Strategi Pembelajaran, Bahan Sajian Program Pendidikan Akta Mengajar. Malang: Universitas Negeri Malang. 2002.
- Saridjo, Marwan. Pendidikan IsAli. Studi Komparatif Struktur Keilmuan Kitab-kitab Kuning dan Implementasinya di Pondok Pesantren Tebuireng