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## TRADITIONAL ISLAMIC TEXT INTEGRATION IN FIQH INSTRUCTION AND STUDENTS' ACADEMIC ACHIEVEMENT: A COMPARATIVE MULTISITE CASE STUDY

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### Abstract

This study examines how traditional Islamic texts are integrated into Fiqh instruction at two Islamic senior high schools. It aims to describe the forms of integration, analyze its implementation, and compare the associated learning outcomes. Prior studies on traditional Islamic texts integration have been largely descriptive; therefore, this study draws on theories of Islamic scientific integration, the role of traditional Islamic texts, the characteristics of Fiqh instruction, and learning achievement to build a comparative analytical framework. A qualitative multi-site case study (comparative) design was employed. Data were collected through interviews, participant observation, and documentation, analyzed using data reduction, data display, and conclusion drawing, and validated through triangulation. The findings indicate that the first Madrasah applied an intensive-comprehensive model combining six methods (*gandul*, rotating *sorogan*, *bahtsul masa'il*, peer teaching, case contextualization, and digital media), whereas the second Madrasah applied an adaptive-inclusive model through a group-leadership (*ngero'isin*) system. The first Madrasah had a higher average Fiqh score (87.2) than the second Madrasah (83.8), a 3.4-point difference. This difference was descriptive and may reflect the intensive model's methodological depth and the first madrasah's boarding-school environment, whereas the second Madrasah's approach appeared to offer broader accessibility for students unfamiliar with traditional Islamic texts. No single integration model fits all contexts; outcomes appear associated with student characteristics and institutional environment. These findings contribute to integrative curriculum management and madrasah evaluation, and are limited to the two cases studied.

**Keywords:** Curriculum Integration; Fathul Qorib; Fiqh Education; Pesantren-Based Madrasah; Traditional Islamic Texts.

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### INTRODUCTION

Islamic education serves not only to transmit knowledge but also to internalize values and preserve Islamic scholarly traditions amid globalization, which demands adaptive learning models without losing Islamic identity (Sari et al., 2025). A central challenge is managing the relationship between a formal education system focused on measurable academic competencies and the epistemology of traditional Islamic texts, which covers fiqh, ethics, exegesis, and methods of reasoning (Nugroho et al., 2025). Pesantren-based madrasahs increasingly serve as a bridge between the national curriculum and this intellectual

heritage, so that the two are viewed as complementary rather than conflicting (Irmayanti et al., 2024). The issue is also pressing because students now access religious information through digital media of uncertain authority, and study of classical texts gives them a methodological foundation for evaluating that information (Mutammam et al., 2024).

The normative basis for this effort lies in the Qur'an. Among the verses on knowledge, Qur'an 9:122 is the most directly relevant, because it addresses the organized pursuit of religious understanding:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

"...Why don't a few people from each group among them go forth to deepen their knowledge of religion and to warn their people when they return to them, so that they may guard themselves?" (Qur'an 9:122)

The verse does not require every believer to specialize in the religious sciences. Instead, it assigns a group from each community to deepen religious understanding (*tafaquh fiddin*) and then return to teach others. In the pesantren tradition, kitab kuning has been the main medium of this transmission (Munjahid, 2022), which explains why fiqh is taught through classical texts. The verse is used here as a normative rationale, not as an object of empirical testing.

What matters analytically is how kitab kuning study is organized. Munjahid, (2022) places it within the pesantren scholarly lineage. Classical and Indonesian thinkers emphasize gradual teaching matched to students' capacity (*tadarruj*) (Rahim dkk., 2023), a clear chain of transmission (*sanad*) under authoritative teachers, which links students to a lineage of scholars (Munjahid, 2022). The division of knowledge into individual and communal obligations, including basic fiqh (Samsir & Arifuddin, 2025), and the unity of religious and general knowledge (*wahdatul 'ulum*) (Zuhriansah et al., 2025). Together, these ideas frame integration as a question of curriculum design, teaching strategy, and institutional context, not merely adding a subject. Law No. 20 of 2003 allows curricula to reflect local characteristics and community needs (*UU No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, 2003.), and Law No. 18 of 2019 on Pesantren formally recognizes pesantren as an education provider, including the study of kitab kuning (*UU No. 18 Tahun 2019 tentang Pesantren - JDIH BPK*, 2019).

Prior work on integration is largely supportive but mostly descriptive. The integration undertaken by some institutions is limited to supplementary activities, lacks clear assessment standards, or is not designed as part of the formal curriculum (Ibrahim et al., 2025). Studies argue that kitab kuning should be a structured component of the madrasah curriculum, not a marginal tradition (Afandi et al., 2023); (Ibrahim & Mukhsin, 2025), and that pesantren-based schools can combine general subjects with classical religious study (Hanani et al., 2024); (Arifin et al., 2025). Formal schools have also adopted sorogan and bandongan



with structured schedules (Fahmie et al., 2025); (Syukran, 2025). However, this evidence mainly describes single programs or advocates for integration.

This leaves a research gap. It remains unclear how different institutional contexts implement integration, and how the resulting learning outcomes in Fiqh relate to students' prior familiarity with traditional Islamic text, the institutional environment, and the teaching strategies used. Existing studies seldom compare more than one context, and rarely examine these elements together. Without such comparison, claims about what works cannot be properly interpreted.

The two pesantren-based madrasahs examined here provide a suitable setting because both combine Islamic boarding school traditions with formal education. This study offers novelty in four respects: (1) a comparative multisite design; (2) a comparison of two distinct institutional contexts; (3) the identification of two integration models; and (4) an interpretation of how students' prior knowledge, the institutional ecosystem, teaching strategy, and learning outcomes are associated. Accordingly, the study aims to describe the forms, analyze the implementation, and compare the learning outcomes associated with traditional Islamic text integration in Fiqh instruction at the two madrasahs.

## METHOD

This study employed a qualitative approach with a multisite case study design (Jenkins et al., 2018) to gain an in-depth understanding of how traditional Islamic texts are integrated into Fiqh instruction at two madrasahs and to compare the two cases. Each madrasah was treated as a separate case, followed by a cross-case comparison. The sites were MA Raudlatul Ulum Putra Malang and MA Mansya'ul Ulum Malang. Both were selected because both include the study of *Kitab Fathul Qorib* in the Fiqh curriculum, yet differ in institutional characteristics and student composition. MA Raudlatul Ulum Putra is predominantly composed of resident students and uses intensive methods such as rotating *sorogan* and *bahtsul masa'il*. MA Mansya'ul Ulum has a more heterogeneous student body (resident, commuter, and non-pesantren students) and uses a small-group strategy based on the *rois* system. These differences make the two sites suitable for comparison. Participants were selected based on their direct involvement in traditional Islamic texts-based Fiqh instruction. The researcher obtained primary data from the principals, vice principals for curriculum, Fiqh teachers, and students at both madrasahs. Secondary data consisted of madrasah profiles, curricula, syllabi, lesson plans, and student grade reports.

The researcher served as the key instrument and as a participant observer, and the madrasah administrations openly acknowledged the researcher's presence. The researcher collected data using three complementary techniques: direct observation of traditional Islamic texts-based Fiqh lessons, semi-structured in-depth interviews with all informants, and documentation. The interview guides

focused on the study's three objectives: the forms of integration, its implementation, and the associated learning outcomes.

Data were analyzed using an interactive model (Kholifah et al., 2025) consisting of data condensation, data display, and conclusion drawing and verification. In line with the multisite design, analysis proceeded in two stages. First, we conducted a within-case analysis for MA Raudlatul Ulum Putra and MA Mansya'ul Ulum separately: interview, observation, and document data were condensed into categories, displayed, and interpreted for each madrasah. Second, a cross-site analysis compared the findings from the two cases to identify similarities and differences. This comparison yielded two integration models, based on patterns in teaching strategy, student characteristics, and institutional environment at each site. The study examined the validity of the findings through triangulation of sources, techniques, and time, extended observation, persistent observation, and member checking, to ensure the data were valid, consistent, and scientifically accountable.

## RESULTS AND DISCUSSION

### RESULTS

The findings draw on semi-structured interviews with Fiqh teachers (one at MA Raudlatul Ulum Putra and two at MA Mansya'ul Ulum), observations of grade XI Fiqh lessons at both sites, and documentation including madrasah profiles and Fiqh report-card summaries for the 2025/2026 academic year. Fieldwork took place in June 2026, and the authors analyzed the data within each site and then across sites. The authors originally collected interview excerpts in Indonesian, translated them, and italicized pesantren terms. The authors identify informants only by role: the teacher at MA Raudlatul Ulum Putra, and Teacher 1 and Teacher 2 at MA Mansya'ul Ulum.

#### Traditional Islamic Texts Integration Model at MA Raudlatul Ulum Putra

The Fiqh teacher set three objectives for teaching *Fathul Qorib*: mastering the foundations of Islamic law in the Shafi'i school, improving kitab kuning literacy, and internalizing character values. Literacy meant "training students to read, parse (*i'rab*), and translate unvocalized Arabic text without *harakat*," while the character objective aimed at students.

"Devout in worship, of good character, and have a moderate religious understanding, or *tawasuth*" (Teacher, MA Raudlatul Ulum Putra).

The teacher combined pesantren methods with newer strategies. To explain the text, the teacher used *gandul* (*utruffman*), case contextualization, and schematization (mind mapping); to engage students, the teacher used rotating *sorogan*, peer teaching, and *bahtsul masa'il*. Contextualization tied fiqh to students' daily experience.



"When discussing the chapter on *Buyu'* or sales, I link it to the law of online shopping, which is relevant to students" (Teacher, MA Raudlatul Ulum Putra).

Observation of a grade XI class confirmed this combination. The lesson ran in three sessions. In the first, the teacher read the text using *gandul*, writing meanings and syntactic codes (*i'rab*) on the whiteboard while students noted them in their own kitab. In the second, rotating *sorogan*, each student read one or two lines at the front of the class while classmates listened and corrected errors. In the third, *bahtsul masa'il*, the teacher posed a contemporary legal case, and students looked for its legal basis directly in the kitab. The atmosphere was active and conducive. The researcher also noted that the students had studied the same kitab with the kiai the previous evening, so the class session largely focused on deepening and contextualizing as described in Figure 1.



Figure 1. A Fiqh lesson at MA Raudlatul Ulum Putra

Assessment had four components: an oral test (reading unvocalized text and *i'rab*), a written test, worship practice, and memorization (*tahfidz*) of *matan*. Formative assessment took place at every meeting through rotating *sorogan* and *bahtsul masa'il*, and summative assessment through the midterm and final examinations. The teacher identified three supporting factors: teacher qualifications in linguistic tools and fiqh, an intake of mostly Islamic Junior High School graduates or concurrent Islamic boarding school students, and a strong religious culture, including congregational *dhuha* and *dhuhr* prayers, which supports direct application of fiqh theory. Constraints included the heterogeneity of students' abilities, especially among general junior high graduates, and limited lesson hours. The madrasah responded with an out-of-class preparatory course in *nahwu* and *sharaf* for beginners and with vocalized companion modules, so that class time was not spent copying diacritics.

According to the teacher, students who were initially unfamiliar with unvocalized text.

"Gradually become able to identify the final vowel of a word based on the rules of nahwu," begin to understand the *illat* behind rulings, and become "more independent and correct in performing daily worship" (Teacher, MA Raudlatul Ulum Putra).

### **The Kitab Kuning Integration Model at MA Mansyaul Ulum**

Two teachers handle fiqh teaching at MA Mansyaul Ulum, each with their own approach. Teacher 1 described the objective as enabling students to "read the Kitab Kuning correctly, understand the content of basic fiqh rulings, and be able to practice fiqh teachings in daily life," and to equip them for further study and life in society. Media were simple: the kitab itself, a *pegon* guidebook, and a Javanese dictionary.

The two teachers used different methods. Teacher 1 followed a *bandongan* sequence: reading the Arabic text aloud, translating it word by word, and explaining it with daily-life examples. Students then read in turns, asked questions, reviewed earlier material, and held group debates. More able students helped their peers:

"For students with better ability, I also ask them to help their friends understand the reading" (Teacher 1, MA Mansyaul Ulum).

Teacher 2 used a small-group system called *ngero'isin*, with groups of five to six students, each led by a *rois*. Because the students are mixed (some live in the Islamic boarding school, some are *kalongan*, and some are not in an Islamic boarding school at all), often the *rois* is an Islamic boarding school student, and the *santri* become the backbone of their group. Group work was combined with reference-search tasks:

"It is not me who directly explains the answers; the students have to search for them themselves" (Teacher 2, MA Mansyaul Ulum).

Observation in grade XI showed both patterns. In Teacher 2's class, groups led by a *rois* from among the resident *santri* discussed a Fiqh question, searched for answers in *Fathul Qorib*, and presented their summaries to the class, with occasional small debates. In Teacher 1's class, the teacher read and glossed the text word by word, students noted the meanings, and each student then reread the explained text, with real-life examples for each ruling as described in Figure 2.





Figure 2. A Fiqh lesson at MA Mansyaul Ulum

Assessment had three components (oral, written, and practice). Formative assessment consisted of question-and-answer, turn-taking reading, and assessment of *nghero'isin* group work, and the midterm was a written test with kitab reference-based questions. Supporting factors were Islamic boarding school students who served as examples for their peers, the madrasah's support for kitab learning, and about a month or more of coaching outside lesson hours for students entering kitab reading competitions. The main constraint was the difference in ability backgrounds (Islamic Junior High School and junior high graduates, Islamic boarding school and non- Islamic boarding school students), which meant that learning had to proceed at different speeds. Teacher 1 responded with step-by-step explanation, frequent repetition, and extra guidance, and reported improvement in reading and understanding the kitab from an initially weak starting point, although

"The level of development differs from student to student according to educational background" (Teacher 1, MA Mansyaul Ulum).

### **Similarities and Differences Between the Two Models (Cross-Site Analysis)**

The cross-site analysis of MA Raudlatul Ulum Putra and MA Mansyaul Ulum reveals both similarities and differences in their implementation of kitab kuning learning, particularly in terms of learning objectives, instructional media, teaching methods, assessment practices, strategies for addressing differences in students' abilities, and student backgrounds. Both institutions emphasize the development of students' Islamic knowledge and practical religious understanding; however, MA Raudlatul Ulum Putra places greater emphasis on Shafi'i legal foundations, kitab kuning literacy, character formation, and a diverse sequence of instructional methods, while MA Mansyaul Ulum focuses more on accurate reading, basic fiqh understanding, and the application of religious knowledge in daily life through collaborative learning and structured guidance. The two institutions also differ in their use of learning resources, assessment components, and approaches to

supporting students with varying levels of competence, reflecting their respective educational contexts and student characteristics. These similarities and differences illustrate how each institution adapts its pedagogical practices to achieve its learning objectives, as explained in Table 1.

Table 1. Cross-site summary

| Aspect                               | MA Raudlatul Ulum Putra                                                                                                                                         | MA Mansyaul Ulum                                                                                                                                                            |
|--------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Learning objectives                  | Shafi'i legal foundations, traditional Islamic text literacy, character values                                                                                  | Correct reading, basic fiqh rulings, daily practice, provision for further study                                                                                            |
| Media                                | Print, digital <i>maktabah</i> , vocalized PDFs, whiteboard                                                                                                     | Kitab, <i>pegon</i> guidebook, Javanese dictionary                                                                                                                          |
| Methods                              | One teacher, six methods in one sequence: <i>gandul</i> , case contextualization, mind mapping, rotating <i>sorogan</i> , peer teaching, <i>bahtsul masa'il</i> | Two teachers: <i>bandongan</i> with turn-taking reading and peer help; <i>ngero'isin</i> groups led by a <i>rois</i>                                                        |
| Assessment                           | Four components: oral, written, practice, <i>matan</i> memorization                                                                                             | Three components: oral, written, practice                                                                                                                                   |
| Support and response to ability gaps | Same kitab studied with the kiai the previous evening; religious culture. Responses to ability gaps: <i>nahwu-sharaf</i> course, vocalized modules              | Islamic boarding school students as <i>rois</i> and examples; reading-competition coaching. Responses to ability gaps: step-by-step explanation, repetition, extra guidance |
| Student background                   | Mostly Islamic Junior High School graduates or santri                                                                                                           | Mixed: resident, <i>kalongan</i> , non-Islamic boarding school                                                                                                              |

Both sites use the same text, set learning objectives around reading, understanding, and practicing fiqh, combine elements of the Islamic boarding school tradition (*gandul* or *bandongan*, *sorogan* or turn-taking reading, discussion to find legal bases in the kitab), assess through oral, written, and practice tests, draw on students with Islamic boarding school backgrounds, and face varied prior ability. They differ in media (digital media only at MA Raudlatul Ulum Putra), the combination of methods, the number of assessment components, the form of Islamic boarding school support, and the way they respond to gaps in prior ability.

### Academic Achievement as Supporting Documentary Data

Score data were taken from the Fiqh report-card summaries for the odd and even semesters of the 2025/2026 academic year. They are presented descriptively as supporting documents, were not statistically analyzed, and are not intended to test cause and effect, as explained in Table 2.



Table 2. Average Fiqh scores, odd and even semesters, 2025/2026 academic year

| Grade   | Raudlatul<br>Ulum Putra,<br>odd | Raudlatul<br>Ulum Putra,<br>even | Mansyaul<br>Ulum, odd | Mansyaul<br>Ulum, even | Difference,<br>even semester |
|---------|---------------------------------|----------------------------------|-----------------------|------------------------|------------------------------|
| X       | 83.4                            | 85.2                             | 79.8                  | 81.5                   | 3.7                          |
| XI      | 85.7                            | 87.1                             | 81.6                  | 83.9                   | 3.2                          |
| XII     | 87.3                            | 89.4                             | 84.2                  | 86.1                   | 3.3                          |
| Average | 85.5                            | 87.2                             | 81.9                  | 83.8                   | 3.4                          |

Source: Fiqh report-card records of both madrasahs, 2025/2026 academic year.

All averages at both madrasahs are above the Minimum Mastery Criterion (KKM) of 75. Even-semester averages are higher than odd-semester averages in every grade, by 1.4 to 2.1 points at MA Raudlatul Ulum Putra and 1.7 to 2.3 points at MA Mansyaul Ulum. In the even semester, averages at MA Raudlatul Ulum Putra are higher than at MA Mansyaul Ulum in all three grades, by 3.2 to 3.7 points (3.4 on average).

These data should be read with caution. The scores come from each madrasah's internal assessment, whose components differ (four at MA Raudlatul Ulum Putra, three at MA Mansyaul Ulum), so they are not fully equivalent. Grades X, XI, and XII consist of different groups of students, not one cohort followed over time. Informants also described outcomes beyond scores: students' independence in worship, grasp of the *illat* of rulings, and ability to serve as simple religious references in the family at MA Raudlatul Ulum Putra, and improvement in reading and understanding the kitab from a weak starting point at MA Mansyaul Ulum.

#### Contextual Factors Behind Differences Between Sites

Interviews and observations point to several contextual factors that differ between the sites. Some were named directly by informants, and others emerged from observation and cross-site comparison. They are described here, not tested as causes.

First, students' prior ability differed. The teacher at MA Raudlatul Ulum Putra named an intake of mostly MTs graduates or santri as a supporting factor, while noting that general junior high graduates who cannot yet read unvocalized text remain a constraint. At MA Mansyaul Ulum, Teacher 2 described the students as "mixed," and Teacher 1 named differences in ability backgrounds as the main constraint. Second, pesantren support took different forms. At MA Raudlatul Ulum Putra, students had studied the same kitab with the kiai the previous evening and the madrasah's religious culture reinforced the lessons. At MA Mansyaul Ulum, support appeared mainly through Islamic boarding school students who served as *rois* and examples for their peers. Third, both madrasahs offered study time outside lesson hours, but in different forms: a *nahwu-sharaf* preparatory course at

MA Raudlatul Ulum Putra and reading-competition coaching at MA Mansyaul Ulum. The teacher at MA Raudlatul Ulum Putra also named limited lesson hours as a constraint.

Fourth, learning strategies and facilities differed. MA Raudlatul Ulum Putra combined six methods in one sequence and used a digital *maktabah* and vocalized PDFs, while MA Mansyaul Ulum used two approaches by two teachers, which the teachers linked to the diversity of students' abilities, and relied on media that Teacher 1 described as still simple. Finally, teaching staff and assessment structures differed. The teacher at MA Raudlatul Ulum Putra cited qualifications in linguistic tools and fiqh, and the assessment included *matan* memorization and *i'rab*. At MA Mansyaul Ulum, two teachers applied different approaches within a three-component assessment.

## DISCUSSION

The purpose set at both madrasahs shows that *Fathul Qorib* is not treated merely as material for memorization. At MA Raudlatul Ulum Putra, the teacher framed mastery of law, kitab literacy, and character internalization. At MA Mansyaul Ulum, the teacher framed the abilities to read, understand, and practice fiqh. Mapped onto competency domains, both formulations reach the cognitive-linguistic domain (reading text without harakat), the cognitive domain (understanding legal principles), and the affective-psychomotor domain (applying values in daily life) (Bahri & Masruroh, 2025); (Makrufah, 2026). This pattern is consistent with Irsyad et al., (2025) concept of integrative Islamic education, which holds that knowledge, action, and character should be developed together.

The findings also support Murtado et al., (2020) view that integrating the Kitab Kuning should ideally move from a textual-normative to a contextual-applied approach. Signs of this include linking the chapter on sales to the law of online shopping at MA Raudlatul Ulum Putra, and Teacher 1's everyday examples of applying fiqh rulings at MA Mansyaul Ulum. Both madrasahs draw on the same elements of the pesantren tradition but package them differently. MA Raudlatul Ulum Putra combines them with mind mapping, peer teaching, and case contextualization, while MA Mansyaul Ulum developed the *ngero'isin* group system and reference-search assignments. This variation shows that integrating the Kitab Kuning need not follow one uniform pattern. The effectiveness of *bahtsul masa'il* in learning *Fathul Qorib* is also reported by Hudri et al., (2023), who found improved ability to read and understand texts and student enthusiasm at MA Raudlatul Ulum Putra. Our observation notes on an active class, and students' ability to respond to the teacher's questions, are consistent with that report, although this study did not measure improvement in ability directly.

The *ngero'isin* system can be understood as an adaptation of the student-led learning tradition of pesantren halaqahs into formal classroom groups. Teacher 2 at MA Mansyaul Ulum described the santri as the backbone of the group, which is



consistent with Rahmawati et al., (2025) finding that collaborative learning environments in which more proficient students act as mentors can raise students' confidence and their ability to tackle complex material. The quality of Kitab Kuning learning thus appears to depend more on interactive designs that foster participation and dialectical engagement than on linear transmission of text. This interpretation is tentative because it rests on teachers' accounts and limited observation.

MA Raudlatul Ulum Putra used a digital *maktabah* and vocalized PDFs, while MA Mansyaul Ulum used media that its teacher called still simple Utomo et al., (2025) emphasize that the success of digitizing classical texts is determined not by technological sophistication alone but by the teacher's role as the center of learning, with technology as a supporting element. The present findings extend this principle: learning that does not depend on technology, such as *ngero'isin* and *bandongan* at MA Mansyaul Ulum, also ran with students actively opening their kitab, discussing, and reading in turns. At MA Raudlatul Ulum Putra, the Fiqh class serves as a space for deepening understanding because students studied the same kitab with the kiai the previous evening. This aligns with Aspiyah, (2024), which finds that an integrated pesantren-madrasah curriculum design largely shapes the development of student competencies. This finding aligns with recent evidence that kitab kuning learning in pesantren is relational and embedded in community life, where teacher guidance, mentoring by senior santri, and shared routines shape how knowledge is transmitted (Zuhri et al., 2026).

Students from general junior high schools who had never read unvocalized text were a constraint at both madrasahs. MA Mansyaul Ulum's response to this diversity can be understood as differentiated instruction that takes account of readiness, interests, and learning profiles (Fitriyah et al., 2023). The role of the *rois* is consistent with Al Yahyaei et al., (2024) review of peer tutoring, which shows that achievement can improve among both tutees and tutors. Extra coaching of about a month or more outside lesson hours can be read through the principle of mastery learning, consistent with Vlădescu, (2023) finding that additional study time contributes to mastery of the material.

The *nahwu-sharaf* preparatory course and vocalized modules at MA Raudlatul Ulum Putra, and the step-by-step explanation and extra guidance at MA Mansyaul Ulum, can be understood as scaffolding that bridges gaps in prior knowledge before students study the kitab at a more complex level. This is in line with Alhabib et al., (2025) on the Amtsilati method, which shows that a systematic learning program can give students with limited prior knowledge more equitable access. The score data in the Academic Achievement subsection of the Results cannot be read as evidence that one model is more effective than the other, and this study draws no causal conclusion about the effect of Kitab Kuning integration on academic achievement. There are three reasons. First, the study is qualitative,

with no comparison or control group. Second, the assessment components differ between the two madrasahs. Third, the rise from the odd to the even semester and the differences across grades involve different groups of students and different material, so they cannot be read as a cumulative effect of instruction.

Even so, the score differences can be read alongside each site's characteristics. MA Raudlatul Ulum Putra uses assessment and methods that demand higher cognitive processing (*i'rab*, *matan* memorization, *bahtsul masa'il*) and is supported by evening study that extends students' time with the kitab. MA Mansyaul Ulum emphasizes breadth of access for students previously unfamiliar with classical texts. This depth-breadth distinction is consistent with Meyer et al., (2024) systematic review linking achievement gaps to unequal access to learning opportunities. (2026) also show that combining cooperative and adaptive methods can improve learning outcomes without relying fully on the pesantren's communal structure, so madrasahs without direct Islamic boarding school support can still develop alternative strategies through pedagogical innovations such as *ngero'isin* and intensive mentoring.

Learning outcomes are also better seen as change from a starting point to a higher level of ability, as teachers at both madrasahs described. This aligns with Putra et al., (2024), who argue that learning outcomes span changes in the cognitive, affective, and psychomotor domains, and with Lilawati & Mahmuddah, (2023) and Apriyanto et al., (2026) on cooperative-adaptive learning based on the Kitab Kuning.

The cross-site analysis shows that the intensive and comprehensive model at MA Raudlatul Ulum Putra and the adaptive and inclusive model at MA Mansyaul Ulum respond to different contexts. This is consistent with Lilawati & Mahmuddah, (2023), who show that Kitab Kuning-based Fiqh learning is influenced by student readiness, teacher competence, and madrasah environmental support, and with (Khaq, 2023) assertion that the success of Fiqh instruction based on classical texts is determined by systematic planning, institutional support, and adaptation of methods, not merely by using classical texts. Therefore, effective integration of the Kitab Kuning need not follow a fixed pattern. It brings classical scholarly sources together with strategies that are relevant, adaptive, and suited to students' needs.

## CONCLUSION AND SUGGESTION

This study shows that kitab kuning integration in Fiqh instruction takes two forms: one organized as an intensive, comprehensive model that combines several pesantren and contemporary methods, and the other as an adaptive, inclusive model built on group leadership to accommodate students' varied prior ability. In both cases, implementation rests on the same text and on pesantren practices adjusted to each institution's student composition and pesantren support, which indicates that integration is shaped by context rather than by a single pattern. As



for learning outcomes, the score differences found in the documentary data are descriptive and cannot be read as an effect of either model, so the question of which model works better remains open. Several limitations warrant attention: the interview data come from only three teachers, the score data are not equivalent across sites and were not statistically analyzed, and the study covers two madrasahs in one academic year. Future researchers should include the voices of students, principals, and pesantren caretakers; include more sites; and use a common achievement instrument within a quantitative or mixed-methods design if the aim is to test the relationship between kitab kuning integration and academic achievement. For madrasahs and teachers, these findings suggest choosing an integration model that fits students' prior ability and institutional support rather than copying one model uniformly.

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All authors collaborated on the research and writing of this article. Each author contributed to the research and manuscript preparation stages according to their respective areas of responsibility. The details of each author's contributions are as follows: MF: research conceptualization, methodology development, data collection at MA Raudlatul Ulum Putra and MA Mansyaul Ulum, data analysis, and drafting the initial manuscript. AI: literature review and theoretical study on integrating classical Islamic texts into fiqh instruction; development and validation of research instruments; analysis of research results; and writing the results and discussion sections. YN: research supervision; comparative analysis of the kitab kuning integration models at both madrasahs; editing and revising the manuscript; and final review to ensure the article complies with scientific writing guidelines.

### **CONFLICT OF INTEREST**

The authors declare that there are no conflicts of interest.

### **DECLARATION OF AI**

The authors used Claude to assist with the writing, language editing, grammar checking, or paraphrasing of specific sections of the manuscript. The

authors used AI only for the abstract and English language editing, not for data analysis or drawing research conclusions. The authors remain fully responsible for the entire content of the manuscript, including the accuracy and integrity of the resulting content.

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