

FIQH READING SKILLS OF SANTRI BASED OF COMMUNITY EDUCATION AT THE AL-FALAH ISLAMIC BOARDING SCHOOL, BANJARBARU, SOUTH KALIMANTAN

The topic is interesting and can be considered for publication after quite significant or major revisions

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Abstrak:

Tulisan ini akan mengungkap bahwa kemampuan membaca kitab kuning santri di Pondok Pesantren Al-Falah Banjarbaru menggunakan pendekatan yang berbeda dengan Teknik lainnya. Kemampuan membaca ini dilatih secara kontiniu dan berbasis pada konteks masyarakat menarik untuk diteliti sebagai ciri khas pondok pesantren. Meskipun banyak yang sudah membahas kemampuan membaca, tapi ciri khas membaca kitabkuning berbahasa tanpa baris/harakat menjadi penting dan layak untuk diteliti. Teori yang digunakan adalah teori behaviorisme sebagai dasar dalam mengungkap kemampuan yang didapat. Metode yang digunakan dalam penelitian ini adalah metode deskriptif analytic kualitatif berupa studi kasus di Pondok Pesantren Al-Falah di Banjarbaru, Kalimantan Selatan, Indonesia. Teknik pengumpulan data dalam penelitian ini adalah observasi partisipan terhadap system Pendidikan dan pembelajaran di kelas. Temuan dari penelitian ini adalah system pengulangan dalam pembelajaran kitab kuning menjadi bagian termudah dalam mempercepat pemahaman santri dalam membaca kitabkuning secara konseptual.

Kata kunci: *Konsep, literasi, kitab kuning, Pesantren*

Abstract:

The Al-Falah Islamic Boarding School in Banjarbaru employs a unique method for teaching its pupils how to read the *Kitab Kuning* (arabic book) that will be demonstrated in this essay. It's fascinating to research how Islamic boarding schools have this reading proficiency that is regularly practiced and dependent on the community environment. Though reading comprehension has been covered extensively, study should also focus on the peculiarities of reading *kitab kunings* in harakat, a language without lines. The theory used is the theory of behaviorism as the basis for revealing the abilities that students get in reading *Kitab*. The Al-Falah Islamic Boarding School in Banjarbaru, South Kalimantan, Indonesia served as the site for this qualitative descriptive analytic case study that served as the research methodology. The data collection technique in this study is participant observation of the education and learning system in the classroom. The repetition approach for learning the *kitab kuning* is the portion that makes it simplest for pupils to comprehend how to read it conceptually, according to the study's findings.

Key words: *Concept, literacy, kitab kuning, Islamic boarding school*

Introduction

The new Islamic boarding school system is helping students to move away from passive learning and toward more self-reliance and constructive approaches.¹ It also gives them more

¹ Hasriadi Masalam, "Participatory Action Research on Education for Self-Reliance For Rural Youth In Indonesia," In *Preparing Indonesian Youth* (Brill, 2020), 220–21.

possibilities for experiential learning and allows them to develop into more responsible and self-directed learners.²

The Indonesian government should prioritize literacy as one of the talents of the twenty-first century.³ Despite the fact that several studies have indicated that Indonesia has a comparatively low level of education when compared to other nations, according to a PIRLS research, Indonesians come in last with a score of 51.7. Additionally, Indonesian students scored 41.5 out of 100. Thailand came in at 52.6, Singapore at 74.0, and Hong Kong at 75.5.⁴

In another study of Indonesia's literacy abilities in 2003, performed by PISA, Indonesia was placed 39th out of a total of 40 nations. Indonesia was rated 48 out of the 56 nations surveyed in 2006, 57 out of the 65 countries surveyed in 2009, and 64 out of the 65 countries questioned in 2012. PIRLS data on 4th grade kids from 45 developed and developing nations, with Indonesia coming in at number 41, provides additional support for the findings of this study.

The different studies above provide a summary of Indonesia's literacy conditions that are still listed in the low group. The fact that literacy skills are still weak is reflective of the government's need for education. To tackle this problem of literacy requires cooperation and coordination from different parties, including state, universities, student parents, community, educators, and students, of course.

Moreover, many topics are important for the writers to recognize as important literacy education. First, that people become aware of knowledge through literacy learning, which will have an effect on improvements in human resource quality. Second, the education in literacy helps people to widely express the facts. Thirdly, it is very possible for someone with literacy education to affect those around him, including those who he doesn't know. That is because literacy is so similar to communication. Literacy is fundamental to education, with a range of criteria (realizing literacy education). *Firstly*, the presence of language teachers. *Secondly*, the book

² Imam Shofwan Et Al., "Non-Formal Learning Strategy Based on Tahfidz and Character In The Primary School," *International Journal Of Scientific & Technology Research* 8, No. 10 (2019): 1987-92.

³ Ermawati Zulikhatin Nuroh Et Al., "Innovation in Elt: Multiliteracies Pedagogy for Enhancing Critical Thinking Skills In The 21st Century," *Tell: Teaching Of English Language And Literature Journal* 8, No. 2 (2020): 9.

⁴ Muhamad Sadli, "Pengembangan Budaya Literasi Dalam Meningkatkan Minat Membaca Siswa Di Sekolah Dasar Negeri Kauman 1 Kota Malang" (Phd Thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2018); Bambang Suwardi Joko, "Memperkuat Gerakan Literasi Sekolah Sebagai Upaya Menumbuhkan Minat Baca Siswa Sma Di Balikpapan," *Jurnal Penelitian Kebijakan Pendidikan* 12, No. 2 (2019): 132.

list and accessibility. *Thirdly*, the programme's execution is prepared and timely.⁵ Certainly these criteria are not simple, since not all teachers are skilled in language. Lio (2022), not to mention that not all Indonesian language teachers (who usually are Indonesian language teachers) really have good Indonesian language skills.⁶ Behind this condition there are several variables. Ulger (2022) also notes that the characteristics of literacy learning are 3R, namely response, revision, and reflection. The answer concerns the students' and the teacher's answers. The answers of the students concern the task and the text.⁷

Table 1. Aspects of 21st century skills in the domain Digital age literacy:

Skills	Aspects
Basic	<ol style="list-style-type: none"> 1. Speak (read, write, listen, speak) 2. Numerical (arithmetic computing, mathematical reasoning)
Scientific	<ol style="list-style-type: none"> 1. Understanding and being familiar with scientific principles and procedures 2. Experience informs the analysis of responses gleaned through curiosities. 3. The capacity to understand, characterize, and foresee natural occurrences 4. Read and comprehend scholarly works 5. Specify any problems with science 6. Assess the reliability of scientific data
Information	<ol style="list-style-type: none"> 1. Understanding and being familiar with scientific principles and procedures 2. Experience informs the analysis of responses gleaned through curiosities. 3. The capacity to understand, characterize, and foresee natural occurrences
Multicultural	<ol style="list-style-type: none"> 1. Recognizing and understanding the parallels and contrasts between values, beliefs, and cultures 2. Receptivity to data containing information on ethnicity, race, religion, etc. 3. Researching various civilizations

⁵ Sergio Bellantonio, "Fostering Physical Literacy at School. A Feasible Pedagogical Model in Physical Education," *Giornale Italiano Di Educazione Alla Salute, Sport E Didattica Inclusiva* 1, No. Supplemento (2022): 1-8; Min Liao and Kai Tian, "Critical Information Literacy Education Strategies for University Students in The Post-Pandemic Era," *Journal Of Contemporary Educational Research* 6, No. 6 (2022): 106.

⁶ Liao And Tian, "Critical Information Literacy Education Strategies for University Students in The Post-Pandemic Era," 106.

⁷ Tugce Kozakli Ulger, Isil Bozkurt, And Murat Altun, "Analyzing In-Service Teachers' Process of Mathematical Literacy Problem Posing," *International Electronic Journal of Mathematics Education* 17, No. 3 (2022): Em0687.

Global Awareness	<ol style="list-style-type: none"> 1. Being informed of international affairs 2. Being informed about world issues 3. Examining solutions to world issues
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Table 1 reveals that the literacy definition itself has several goals that essentially have the same thing: to grasp literacy without becoming bored.⁸ It is a question of continuing the growth of the definition of literacy with the context of the old version at this period. Wexler (2022) see books as social routines that have a minor role in the book itself. The book depends on the readers (a book is seen as a social routine in which the book is the focus of the routine). Readers re-enact that the contents of the tale are for each book; words may shift in restoring a story, but their importance must remain the same.⁹ Readers are reconstructive of printed texts required to reconstruct the plot, but it isn't always clear how to relate print decoding to read.¹⁰ Readers recreate text using many coded language reading techniques. There is an awareness that they need to interpret written language correctly using different language strategies and have to use better orthography at this time. To become a reader, a structure is needed to improve the knowledge of student.¹¹

Kitab kuning (lit: yellow book) refers in Indonesian Islamic education to the traditional collection of Muslim texts which are used in the Islamic Seminary education curriculum in Indonesia, in particular in the madrasah and *pesantren*.¹² *Kitab kuning* includes Islamic creed, Islamic ethics, Islamic mysticism, Arabic studies, Qurianic studies and social studies, and Islamic jurisprudence values. *Kuning* includes Muslim creeds, Islamic ethics, and Islamic mysticism.

⁸ Nuroh Et Al., "Innovation in Elt."

⁹ Jade Wexler Et Al., "Reading Comprehension and Co-Teaching Practices in Middle School English Language Arts Classrooms," *Exceptional Children* 84, No. 4 (2018): 384.

¹⁰ Steve Graham Et Al., "Reading for Writing: A Meta-Analysis of The Impact of Reading Interventions on Writing," *Review of Educational Research* 88, No. 2 (2018): 243–45.

¹¹ Kyle C. Levesque, Michael J. Kieffer, And S. Hélène Deacon, "Inferring Meaning from Meaningful Parts: The Contributions of Morphological Skills To The Development Of Children's Reading Comprehension," *Reading Research Quarterly* 54, No. 1 (2019): 63.

¹² Lailatul Fitriyah, Marlina Marlina, And Suryani Suryani, "Pendidikan Literasi Pada Pembelajaran Kitab Kuning Di Pondok Pesantren Nurul Huda Sukaraja," *Titian Ilmu: Jurnal Ilmiah Multi Sciences* 11, No. 1 (2019): 20; Mochammad Mu'izzuddin, Juhji Juhji, And Hasbullah Hasbullah, "Implementasi Metode Sorogan Dan Bandungan Dalam Meningkatkan Kemampuan Membaca Kitab Kuning," *Geneologi Pai: Jurnal Pendidikan Agama Islam* 6, No. 1 (2019): 43.

Kitab gundul also is known (lit: Arabic letters without vowels) because it does not use vowel marks, unlike the Qu'ran, because of its Arabic material.¹³

In view of the fact that the established reading and writing community, typical of Islamic boarding schools, is still very interested to be discussed, including for Islamic boarding schools. Progress in technology and information is one cause of this decline¹⁴. Advances in technology and knowledge have a positive effect for Islamic boarding schools, as it is easy for Islamic boarding schools to access the internet conveniently and cheaply by seeking learning materials or Islamic literature. Advances in technology and knowledge also have a negative impact on literacy sustainability, especially in the quiet reading of Islamic boarding schools.

It can be said that Islamic boarding schools are the oldest Islamic educational institutions to act as one of the most oriented education systems for Muslims, the Da'wah center and the growth of Muslim communities in Indonesia. The reason is that the Islamic boarding schools which promote the ummah cannot be separated from the fundamental aims of students and *kiyai* (lit: grand teacher). Most scholars have found that teaching systems are conventional and semi-modern.¹⁵

According to the period in 2021, the Islamic boarding schools in South Kalimantan appear to be based on observations and are not shut off by the reforms of methods to enforce the harsh education itself. However, not everybody from *pesantren* (Islamic boarding school) is able to open up current learning methods to improvements and innovations.¹⁶ For example, South Kalimantan Islamic Boarding School, which still retains its own characteristics. The Islamic boarding school in its initial state was known as the non-classical education and teaching system. The implementation of education and teaching varies in that there is no single structure of education and teaching in an Islamic boarding school. In general, Islamic boarding schools

¹³ Mahyudin Ritonga, "The Existence of Yellow Books (Kitab Kuning) As The Sources Of Islamic Studies At Islamic Boarding Schools Within The Industrial Revolution Dialectics," *Available At Ssrn* 3752816, 2020; Diyan Yusri, "Pesantren Dan Kitab Kuning," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 6, No. 2 (2019): 647.

¹⁴ Liao And Tian, "Critical Information Literacy Education Strategies for University Students In The Post-Pandemic Era," 107.

¹⁵ Yusri, "Pesantren Dan Kitab Kuning," 648-49.

¹⁶ Muhammad Nazib, "Persepsi Santri Pondok Pesantren di Kalimantan Selatan Tentang Konsep Jihad" (Phd Thesis, Pascasarjana, 2019); Ria Susanti Et Al., "Agency Perempuan Pada Pondok Pesantren Di Kalimantan Selatan," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 20, No. 1 (2021). DOI: 10.18592/al-banjari.v20i1.4816 <http://jurnal.iain-antasari.ac.id/index.php/al-banjari>

refer to learning methods in two ways, traditional methods (*salaf*) and modern methods of learning (*tajdid*).¹⁷

However, according to our findings, there has been a non-classical framework where the literacy of Arabic texts delivered in class has changed. As in the Islamic boarding school of al-Falah, has integrated substantial expertise in studying the *kitab kuning*. The question arises as to how students develop their literacy capacities by introducing a modern approach to the reading of the *Kitab kuning*. The findings of this evaluation definitely describe the essence of Islamic boarding schools in Indonesia as a whole. *Kitab gundul* soon became *kitab kuning*, meaning a yellow book, since the books were often written with a *kitab kuning*. Yellow paper has been considered to be easier to read in a poor state. When illumination was in the past limited, particularly in the villages, the *santris* (*pesantren* students) had to adjust to their night studies with minimal light, and yellow Paper books had reduced stress. Even if access to lighting is now standard, some books are still manufactured on yellow paper. Today, *kitab kunings* are mainly transformed into book files like chm and pdf and distributed through computer software.

The most obvious distinction between our research and other research is that the school leaders' board, particularly those in South Kalimantan, Indonesia, provided a meaningful literacy system. The difference in the translation in Arabic linguistic texts is the communication of regional languages to enhance the absorption among students. So it is not surprising, therefore, that education is more rapidly absorbed in this *pesantren* because it is not only a theory but a direct example, with local characteristics. It is necessary to see how learning models are built to promote literacy in a fun way. A guided learning method and peer learning method with characteristics of the place as a translation of the Malay Banjar language is the learning development pattern referred to. This is the point of study, why in different Islamic books that speak Arabic use the locality language of the translation method of *kitab kuning*.

The direct *talaqqi* system was used at the beginning of the boarding school. The Islamic internship school system seeks to renew the current method of designing new approaches in further innovations. Are there improvements to their methods of learning in order to enhance reading for their students?

¹⁷ Yusliani Noor And Rabini Sayyidati, "Peranan Tuan Guru Haji Muhammad Kasyful Anwar Dan Tuan Haji Setta Dalam Mendirikan Pesantren Darussalam Martapura, Kabupaten Banjar, Kalimantan Selatan, 1924," *Juspi (Jurnal Sejarah Peradaban Islam)* 2, No. 2 (2018): 210-24; Muhammad Rahmatullah, "Program Pembelajaran Tahsin, Tahfidz, Dan Tafsir Alquran Pada Pondok Pesantren Al Istiqamah, Darul 'Ilmi, Dan Al Falah Kalimantan Selatan" (Phd Thesis, Pasca Sarjana, 2021); Abdul Adib, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren," *Jurnal Mubtadiin* 7, No. 01 (2021): 232-46.

But they are still primarily traditional for access to scientific transformation through reading the Arabic textbooks as the identity of *pesantren* between teachers and students. This is inseparable from the standard transcription of the method and its presentation according to current circumstances in a different regional language. What about the Islamic boarding school Al-Falah? Whether it still uses its traditional translation process or if there have been any recent adjustments.

In order to improve the *fiqh* reading system and its application in textual meaning in a way that is simple to understand and put into practice, we attempted to explore the relationship between Al-Falah Islamic Boarding School and it. This pedagogical culture is aimed at helping students evaluate literacy and deep learning, and at gaining insight in reading different books meaningfully.

Research methods

This research uses qualitative methods with literature sources and observations in Al-Falah boarding schools in South Kalimantan Province. The sample used was the students at the Islamic boarding school in Al-Falah, Banjarbaru. The data collection technique in this study is participant observation of the education and learning system in the classroom. However, observing and seeing the method and direct practice in the mosque or the *Ta'lim Fiqh* Assembly can still be seen in the entire learning period.¹⁸

The focus of this descriptive analysis is to produce an exact image of an activity in which teachers and students learn from the various samples that have been studied to find the subject of research, namely the ability to develop their skills in literacy in learning. This is important because we see that the method of *pesantren* education, namely *talaqqi* (directly) reading and translating, has never changed. Interestingly, this study proves the abilities of students in reading *Kitabul Fiqh* in local languages. Also, we found that in *Banjar* language translation the language written is Malay-jawi. Another reason is that these three Islamic boarding schools are including those that have been around for a long time and continue to exist today with almost thousands of students.

¹⁸ Edward Purssell And Niall McCrae, *How To Perform A Systematic Literature Review: A Guide For Healthcare Researchers, Practitioners And Students* (Springer Nature, 2020); Mieke Heyvaert, Karin Hannes, And Patrick Onghena, *Using Mixed Methods Research Synthesis For Literature Reviews: The Mixed Methods Research Synthesis Approach* (Sage Publications, 2016).

Our research was also carried out through a detailed examination of the events and changes over a period of time in the boarding school. We do so by learning the books at home or in the dormitory and seeing the growth of the literacy community. Data collection techniques are carried out by observing the behavior of individuals and their surroundings. That's why we tried to develop participatory observation techniques for a number of activities and the education system for these three *pesantren*. We also do this so that we can listen and participate in all their activities, so that we can find the results of the literacy skills model in reading this Arabic book.

Results and Discussion

Al-Falah: Student Reading Skills from The Teacher

The term "literacy" generally refers to reading and writing skills, which means that a literate is someone who has mastered reading and writing skills in a language that is acquired through learning and continuing to develop what it receives. In general, however, a person's ability to read is better than his ability to write because it is easier to read and understand than to write. In subsequent developments, literacy skills are not only limited to reading skills, but are also limited to writing skills. In fact, it has reached the level of digital literacy, and this has been answered at the Al Falah Islamic Boarding School.

Essentially, reading is an ability that can be built in line with your strengths and wishes. Because reading is a complex activity involving many things, not only writing recitation, but also visual, thinking, psycholinguistic, and metacognitive activities. The literature that is contained in students is the most important aspect of the learning system acquired directly from the *Kyai* (teacher in learning role models) and reads what was taught in the *kitab kuning* so that it is understood more closely. Literacy Theory in *Pesantren* incorporates, of course, in general, the abilities to interpret, listen and rewrite the sense of the *Kyai*.

Pesantren are known in general for their modern, traditional and semi-traditional systems. The key focus of this study will be semi-traditional *pesantren*, as it incorporates religious and public educational institutions. In Al-Falah Islamic boarding schools, educational literacy is more used to reading, listening, writing and translating different books in Arabian and will be repeated by night. This practice is paired with an environmental framework that encourages the everyday system of moral and religious education.

The tradition of literacy of *pesantren* Al-Falah has been a longstanding responsibility to study the *kitab kuning* from the past up to now. For *pesantren* circles, the word *kitab kuning* is no other term but rather the identity it differentiates from other educational institutions, even if it is not studied in *kitab kuning* is, whether in Malay-Jawi or Arabic, an educational institution cannot be called a *pesantren*. So, Literacy is the ability to see and examine, from multiple points of view, the intersection between religion and legal, political and cultural existence.

The education system at Al Falah Islamic boarding school, based on the results of field research and observations, still combines religious studies conducted in the morning and general studies in the afternoon. This Islamic boarding school coincided 6 Rajab 1395 H on July 26, 1975 AD. Kiyai Muhammad Sani (died September 1986) who pioneered the emergence and commencement of education at Al-Falah. He is a scholar and preacher who is not unknown to the Muslim Kalimantan community, in particular South Kalimantan. In this system, the students had to do it repeatedly and could only receive additional lessons if they had studied or mastered the previous lessons. education in this *pesantren* started from 1983 until now. Similarly, the *pesantren* building is still very basic, only for religious teaching by *halaqah*, where students sit down and listen to the religious material offered.

There seem to be two common characteristics of *Pesantren*:

1. The curriculum applies to the *kitab kuning* and the classical method is used for colleges.
2. *Pesantren* have a very close relationship with the mosque, which also serves as a location for social and religious events in the community.

In the *pesantren* the education system is decentralized. This can be seen from the teaching of *Sorogan*. Teaching *Sorogan* here means that one student teaches Kyai from student to student. When it was his turn, he repeated the exact word the kyai or teacher had spoken to him, and interpreted the *santri*. This method is designed to allow both the meaning and purpose of words to be clearly interpreted and understood in a number of sentences.

The *Santri* Depends on Obedience to The *Kyai*

Based on the results of the study, it was found that there were similarities in the *pesantren* education literacy system when observing participation. The literacy in question is the inclusion in classroom education or in mosques of learning structures and methods.

There is an odd thing about the method that students need to do repeatedly before they're memorized and learned before they begin to learn and understand it. Starting from the simplest content to the hardest and additional lessons whether the students have taken the previous lessons or have mastered them.

In South Kalimantan, literacy as an all-embodiment method can be seen from how *Kiyai* teaches a gradual learning of a book of yellow and the text of a book is translated by students. Here teaching means that a *kyai*, transform from one student to another, teaches its students. The students repeated and interpreted the exact words the Kyai or instructor had spoken to him when he was turned. This method has been developed to allow them to understand the meaning and purpose of the words and to understand them easily in a number of sentences in Arabic.

The *pesantren* literacy system seems to require students to behave carefully, patiently and in compliance with the *Kyai* instructions, as professors who must obey their lessons. Our next method for this study was to allow the students of many heavy goods studying in South Kalimantan, either in the mosque, at home or on the terrace, to study anywhere in the direction of the *Kyai*. And traduce from *kitab kuning's* what the *kyai* reads. This system of education allows students to repeat what the kyai has taught and to understand it according to their learning content, with the text as well as the current context. This approach is continually applied until the students master the learning process.

Students must repeat their readings before they memorize one statement or another hadith verse in order to memory literacy. on the basis of our participatory observations, they will repeat them up to five or seven times to memorize them fast. This approach seems to have spread continuously throughout the Republic of Indonesia's archipelago. Some people name it *sorogan*, a kyai who in turn teaches his students from one student to the next. In South Kalimantan this system was usually established and extended across the *pesantren*. The classic method is used as a renewal of the *Sorogan* model in the course of the learning process.

This seems to have formed, as the kyai and *santri* have a solid relationship. The tradition of submitting or obedience of a santri to the kyai strengthens the structure of literacy that exists today in some *pesantren*. While time has changed constantly, this system was never substituted, as it was in the three Islamic boarding schools we studied. The *kyai* literacy system has been a model for students since the beginning of the *pesantren* until today.

Repetitive Learning: Unexpected Ability

Based on observations, the Islamic boarding schools in Al-Falah Banjarbaru, usually retain a formal study framework only in teachers as a topic of learning. Habit reading and writing is very important to everyone, especially Islamic boarding schools. Reading may help anyone achieve the goals they want because reading can not only improve insights and knowledge, but also build imagination and appreciation of life.

The researchers focus on basic literacy, which is the capacity to listen, talk, read, create, and measure the analytical capacity to take into account, plan data, communicate, and explain information based on personal knowledge and deduction. Basic literacy is comprised of a variety of skills. In many Islamic boarding schools in southern Kalimantan, students' ability to read Arabic is a crucial first step in the educational process.

Many of these *pesantren*, like Al-falah Islamic boarding school, provide its students with a fundamental education through the direct usage of traditional Arabic texts (*kitab kuning*). These skills can develop and be useful in the twenty-first century if, via the two stages of critical thinking:¹⁹

1. Critical-thinking abilities, apart from creative thought, creative thinking, and problem-solving, the critical method of thinking is one of the strongest HOTS. Critical thinking abilities are the capability to assess a notion through logical reasoning. The ability to make thoughtful decisions is another definition of critical thinking skills. According to the expert's study, it can be concluded that the capacity for critical thought that is used in exercising sound judgment and making judgments is the ability to think critically, reflectively, methodically, and productively.²⁰
2. The importance of critical thinking abilities is one life skill that has to be developed via the educational process. thinking abilities. A person's capacity for thought will have an impact on how successful their life is since it allows them to plan their actions. That education in school-based thought prioritizes pupils' capacity to acquire their own (self-regulated) knowledge in addition to emphasizing the learning of subject-matter information.

Someone with critical thinking abilities will typically be able to recognize pertinent information more quickly, reveal irrelevant knowledge and utilize it to make decisions or create solutions, and locate pertinent supporting information as needed. Since critical thinking abilities

¹⁹ Levesque, Kieffer, and Deacon, "Inferring Meaning from Meaningful Parts," 63.

²⁰ Kani Ulger, "The Relationship Between Creative Thinking And Critical Thinking Skills Of Students," 2016.

are helpful and a preparation for both the present and the future, someone needs to learn them. A person may critically think about how they are receiving information and how problems are being solved on a systemic level. This implies that analytical skills may be enhanced through critical thinking.

To improve the literacy culture at Islamic boarding schools, a number of factors need to be addressed, including the creation of libraries, the acquisition of books, and the reading and writing practices of the students.

Fiqh: The Concept of Text and Context

This seems to have evolved because *kyai* and *santri* have close links. The custom of obedience or obeying a *santri* to the *Kyai* reinforces the literacy structure in some of the heavyweights today. While the times are changing continuously, this structure has never been replaced, like the three Islamic boarding schools we studied. The *keiyai* literacy system has been the model for students from the beginning of the *pesantren* until now.

In translating Arabic books to the local language, namely Banjar, one can see how special this literature is. A distinctive feature of *pesantren* education is the Banjar language, even in many parts of Indonesia this characteristic seems relevant. The reasons given on the basis of the results of the research are:

1. The mother tongue is the language of the *Banjarese* so that it can be read easily by students;
2. It is generally seen that the sense of simplicity, idealism, balance, brotherhood, in learning can be increased in the local languages.

On the basis of the results of the study, while there has been a significant amount of discussion about literacy only now, the idea of *pesantren* literacy in these three schools is in our opinion the ability of people to leverage all their potential and capacities in their lives, which are derived from the Islamic literature of books.

It turns out that this approach will ultimately result in people discovering and developing their own thoughts from the surroundings of the legal issue being researched. When teaching a subject that will eventually arise in the following class in an integrated manner in a new, more complicated subject, the instructor must present the content step by step from the simple to the complex. And so on until all of the science has been covered by the students. Through repetition, the instructor who reads the book textually and is aware of the environment may eventually acquire a new understanding of the case of *fiqh* that is researched and viewed contextually.

The findings also indicate that quasi-teachers have encouraged a wider view of assessment and literacy through their teaching to other students in substantive ways. When students are asked to read other students' book text content, it provides them with a deeper cognitive process that contributes to deeper learning. These findings illustrate the value of *Pesantren* education partnerships and of schools generally.

Conclusion

This study found that teachers who effectively use the text's context can help their students read and comprehend Islamic texts in terms of fiqh. The idea of "yellow book literacy" originated because it is frequently read and listened to again without needing to memorize it. This ability is demonstrated by the translation style, which is conventional but has a contemporary meaning. This is demonstrated by the kids' accurate comprehension of reading a sentence text with a distinct meaning.

The Al-Falah Islamic Boarding School uses meaningful repetition as a reading technique to speed up the comprehension of Islamic jurisprudence information from books written in Arabic or Malay-Jawi. According to this hypothesis, locating and finding concepts from the environment of the legal case being researched based on the case's need for other materials would ultimately result.

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