

A Conceptual Participatory Fiqh Learning Model Integrating *Kitab Kuning* and *Bahtsul masail* in Pesantren

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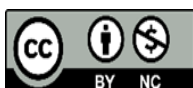
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Abstract: Fiqh learning in pesantren provides students with strong textual foundations through *kitab kuning*, yet mastery of texts does not always develop the ability to apply sources to unfamiliar legal problems. *Bahtsul masail* provides opportunities for contextual problem solving and deliberation, although substantive intellectual participation may remain uneven. This study aims to develop a conceptual participatory fiqh learning model that integrates *kitab kuning* and *bahtsul masail* within a structured learning cycle. The study employs a qualitative conceptual review and integrative document synthesis. The corpus consists of 24 scholarly documents published between 2018 and 2026 concerning *kitab kuning* learning, *bahtsul masail*, source use, argumentation, critical thinking, and problem solving in pesantren. Data were analyzed through an extraction matrix, thematic coding, cross-source comparison, and conceptual synthesis using productive disciplinary engagement as the primary analytical lens. The synthesis produces a seven-stage model comprising textual foundation, case formulation, ibarah tracing, group deliberation, argument testing, response formulation, and reflection-evaluation. The model positions *kitab kuning* as the epistemic foundation and *bahtsul masail* as the arena for applying knowledge. It also provides proposed indicators for case analysis, source relevance, argument quality, role distribution, epistemic participation, and response formulation. The model remains a theoretical proposition because it has not yet been empirically implemented. Future studies are required to test its feasibility and validate the proposed assessment indicators.

Keywords: fiqh learning; *kitab kuning*; *bahtsul masail*; participatory learning; legal reasoning; epistemic participation; pesantren.

Abstrak: Pembelajaran fikih di pesantren memberikan landasan tekstual melalui kitab kuning, namun penguasaan teks belum selalu berkembang menjadi kemampuan menerapkan sumber pada persoalan hukum yang baru. *Bahtsul masail* menyediakan ruang untuk pemecahan masalah dan musyawarah, sementara partisipasi intelektual santri dalam proses tersebut belum selalu terdistribusi secara merata. Penelitian ini bertujuan mengembangkan model konseptual pembelajaran fikih partisipatif yang mengintegrasikan kajian kitab kuning dan *bahtsul masail* dalam satu siklus pembelajaran. Penelitian menggunakan kajian konseptual kualitatif dan sintesis dokumen integratif. Korpus penelitian terdiri atas 24 dokumen ilmiah terbitan 2018–2026 yang membahas pembelajaran kitab kuning, bahtsul masail, penggunaan



sumber, argumentasi, berpikir kritis, dan pemecahan masalah di pesantren. Data dianalisis melalui matriks ekstraksi, pengodean tematik, perbandingan lintas sumber, dan sintesis konseptual dengan menggunakan productive disciplinary engagement sebagai lensa analisis utama. Hasil sintesis menghasilkan model tujuh tahap yang terdiri atas penguatan landasan tekstual, perumusan kasus, penelusuran ibarah, musyawarah kelompok, pengujian argumentasi, perumusan jawaban, serta refleksi dan evaluasi. Model menempatkan *kitab kuning* sebagai fondasi epistemik dan *bahtsul masail* sebagai arena penggunaan pengetahuan. Model juga menawarkan indikator untuk menilai analisis kasus, relevansi sumber, kualitas argumentasi, distribusi peran, partisipasi epistemik, dan perumusan jawaban. Model ini masih berupa proposisi teoretis karena belum diuji secara empiris. Penelitian selanjutnya diperlukan untuk menguji kelayakan penerapan dan memvalidasi indikator penilaiannya.

Kata Kunci: pembelajaran fikih; kitab kuning; *bahtsul masail*; pembelajaran partisipatif; penalaran hukum; pesantren.

Introduction

Fiqh learning occupies a distinctive position in pesantren because it joins mastery of legal texts with a tradition of scholarly transmission, teacher guidance, and sensitivity to differences of opinion. *Kitab kuning* gives students access to the vocabulary, classifications, conditions, and argumentative patterns through which *fiqh* problems are organized. This textual foundation remains indispensable: students cannot reason responsibly about a legal question if they do not understand the terminology, limits, and internal structure of the sources they use (Ato'illah et al., 2022; Az-zuhdy et al., 2026). The pedagogical issue, therefore, is not whether kitab-based learning should be replaced, but how textual mastery can become usable legal reasoning.

The difficulty becomes visible when students encounter cases whose factual structures do not reproduce examples already found in the kitab. They must identify the legally relevant facts, determine the conceptual category of the case, locate appropriate references, examine the context and limits of an *ibarah*, compare possible positions, and justify a conclusion. Existing studies of contextual *fiqh* learning and *bahtsul masail* repeatedly show the importance of problem solving, critical thinking, and source-based discussion (Hidayatulloh, 2018; Arifin & Muttaqin, 2020; Putri & Rofi'ah, 2023; Aziz et al., 2025). However, these studies generally discuss *bahtsul masail* as an activity, method, or forum outcome rather than specifying a complete learning architecture that links classroom text study, distribution of student roles, argument testing, response formulation, and reflection in one cycle.

A similar gap appears in studies of participation. Research on musyawarah and *bahtsul masail* documents gains in communication, critical reasoning, confidence, and collaborative problem solving (Abdullah & Hidayah, 2025; Helmi & Hanifuddin, 2023; Ridho, 2025). Yet participation is often inferred from attendance, speaking, or general involvement. Such measures do not show who actually performs the disciplinary work of framing the problem, tracing sources, interpreting texts, connecting an *ibarah* to the facts, answering objections, or drafting the conclusion. A forum can therefore appear highly participatory while its central epistemic work remains concentrated among a small group of advanced students.

To address this problem, the article adopts productive disciplinary engagement as its primary conceptual lens. Engle and Conant argue that disciplinary engagement becomes productive when learning environments problematize subject matter, give learners authority to work on those problems, hold their contributions accountable to others and to disciplinary norms, and provide sufficient resources for inquiry (Engle & Conant, 2002). Recent studies continue to demonstrate the relevance of this framework for understanding students' participation in disciplinary inquiry and knowledge construction (Ong dkk., 2024; Yang dkk., 2022). This framework is especially relevant to *pesantren fiqh* because student authority cannot mean unrestricted opinion: it must remain accountable to recognized sources, teacher correction, the conditions of an *ibarah*, and the scholarly *adab* of disagreement. The ICAP framework further helps distinguish passive or merely active participation from constructive and interactive engagement in which learners generate, explain, compare, and revise knowledge (Chi & Wylie, 2014). Recent empirical research has further applied the ICAP framework to distinguish these forms of cognitive engagement across different learning environments (Sánchez dkk., 2022; Wekerle dkk., 2024).

In this study, participatory learning refers to the distribution of substantive intellectual work among students rather than the frequency with which they speak. Epistemic participation refers to a student's identifiable contribution to the process of constructing knowledge. This contribution may take the form of framing a problem, selecting a source, interpreting a text, developing an argument, responding to an objection, synthesizing different positions, or evaluating a proposed answer. Legal reasoning is understood here as a disciplined movement from the representation of facts to the selection and interpretation of sources, the examination of their relevance, the comparison of arguments, and the formulation of a qualified legal response. From an argumentative perspective, a legal claim needs to be connected with textual evidence, factual conditions, and the reasoning that explains why the evidence supports the claim (Toulmin, 2003).

Taken together, these perspectives point to a specific gap in the existing literature. Research has established the importance of *kitab kuning* for maintaining textual and madhhab literacy, while studies of *bahtsul masail* have shown its value for contextualizing fiqh problems and encouraging discussion. What remains less clearly developed is a learning model that brings these two practices into one continuous process. Such a model needs to show how students can move from understanding legal texts to working with those texts in unfamiliar cases. It also needs to explain how substantive intellectual work can be distributed among students while teacher authority and accountability to fiqh sources are maintained.

This article therefore develops a conceptual participatory fiqh learning model that connects *kitab kuning* study and *bahtsul masail* within a single learning cycle. The model addresses three related pedagogical concerns identified in the literature. The first is the separation between textual learning and contextual problem solving. The second is the uneven distribution of substantive epistemic work among students. The third is the limited specification of observable indicators that can be used to examine participation and legal reasoning. The main research question is how *kitab kuning* study and *bahtsul masail* can be conceptually integrated to distribute epistemic work among students while maintaining accountability to fiqh sources and scholarly authority. The study also examines the

pedagogical stages and role shifts required within this process and identifies observable indicators that can be used in future empirical implementation.

Methodology

This study employs a qualitative conceptual review and integrative document synthesis. Such a design is appropriate when the purpose is to organize fragmented findings, compare recurring pedagogical patterns, and construct a conceptual model rather than estimate an intervention effect (Snyder, 2019). The procedure also draws on conceptual framework analysis, in which concepts are identified, compared, linked, and reorganized into an explanatory structure that can later be modified through empirical testing (Jabareen, 2009). The study therefore does not claim the exhaustiveness of a systematic review or the effectiveness evidence of an experiment.

The core analytical corpus consists of 24 scholarly documents published between 2018 and 2026. The documents include peer-reviewed journal articles, conference-series papers, and closely related scholarly reports that directly address at least one of five areas: (1) *kitab kuning* or pesantren-based *fiqh* learning; (2) *bahtsul masail* or structured *fiqh* deliberation; (3) source searching, *ta'bir*, or use of *ibarah*; (4) critical thinking, argumentation, or problem solving in pesantren learning; and (5) management, participation, or evaluation of *bahtsul masail* activities. The publication period reflects the final set of contemporary pesantren studies retained for synthesis; earlier works by Engle and Conant (2002), Toulmin (2003), Jabareen (2009), Chi and Wylie (2014), and Snyder (2019) were used as theoretical or methodological references rather than as part of the pesantren corpus.

The sources were identified through purposive scholarly searches rather than an exhaustive literature search. Several combinations of keywords were used to locate studies related to the focus of the research. The searches included terms related to *bahtsul masail* and pesantren, *kitab kuning* and *fiqh* learning, *musyawarah* and *fiqh* in pesantren, *ta'bir* or *ibarah* in *bahtsul masail*, critical thinking in *bahtsul masail*, and problem solving in *fiqh* learning. Retrieved sources were then checked through journal platforms, DOI metadata, and institutional repositories to confirm their relevance and bibliographic information.

A document was included when it provided sufficient information about learning activities, student or teacher roles, the use of sources, argumentation, or evaluation. Studies on pesantren that did not directly address *fiqh* learning were excluded. Doctrinal studies that focused exclusively on legal questions without a learning dimension were also excluded. Duplicate publications and sources that provided insufficient information about the pedagogical process were removed. Since the search was purposive, the resulting corpus is treated as a concept-building sample rather than a comprehensive representation of all studies on *bahtsul masail*. Each selected document was recorded in an analytical matrix. The matrix included information about learning activities, student roles, teacher or supervisor roles, forms of source use, problem representation, argument structure, participation, assessment, and reported constraints. The analysis began by identifying recurring practices across the selected studies. These practices were then grouped into several categories that became increasingly visible across the corpus, including textual mastery, problem formulation, reference tracing, deliberation, argumentative accountability, response formulation, and reflection.

The seven stages of the proposed model were developed through two stages of conceptual synthesis. First, recurring practices were grouped according to their pedagogical functions. Second, these functions were examined through the perspective of productive disciplinary engagement. Each proposed stage was retained when it made a distinct contribution to problem formulation, student authority, accountability to disciplinary sources and peers, or access to intellectual resources. The sequence was then examined to ensure that neighboring stages represented distinguishable learning activities and that the movement from one stage to the next could be explained as a progression in learning. The resulting synthesis produced a traceability matrix connecting each proposed stage with recurring evidence in the corpus and its corresponding theoretical function.

Table 1. Traceability Matrix for the Seven-Stage Conceptual Model

Stage	Recurring evidence in the corpus	Representative sources	Theoretical function
Textual foundation	Teacher-guided reading, concept clarification, and kitab literacy before independent problem work.	Ato'ilah et al. (2022); Az-zuhdy et al. (2026); Palah (2018)	Provides disciplinary resources and source accountability.
Case formulation	Contextual problems are clarified before legal conclusions are proposed.	Hidayatulloh (2018); Arifin & Muttaqin (2020); Khalifaturohma & Mufida (2020)	Problematizes subject matter and defines the object of inquiry.
Ibarah tracing	Students search ta'bir/reference passages and justify why a source is relevant.	Alfalah & Ana (2025); Musadad et al. (2025)	Expands student authority while preserving source discipline.
Group deliberation	Musyawah, role division, comparison of opinions, and peer correction.	Abdullah & Hidayah (2025); Helmi & Hanifuddin (2023); Ya'cub et al. (2020)	Supports interactive engagement and peer accountability.
Argument testing	Claims are challenged through objections, textual checks, and reasoning.	Aziz et al. (2025); Putri & Rofi'ah (2023); Ridho (2025)	Holds claims accountable to evidence and disciplinary norms.
Response formulation	Discussion results are synthesized into a qualified legal answer.	Abdillah et al. (2019); Munawir et al. (2022); Syarbini et al. (2026)	Converts debate into accountable disciplinary synthesis.
Reflection-evaluation	Process evaluation, role review, and	Husni & Nisak (2026); Rohilatusalamah et	Regulates participation and

	identification of learning weaknesses.	al. (2026); Zaironi & Suryaningtyas (2026)	informs the next learning cycle.
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Results and Discussion

Result

Kitab Kuning-Based Fiqh Learning: From Textual Resources to Disciplinary Participation

The synthesis identifies teacher-guided reading, clarification of fiqh terminology, and contextual explanation as the textual foundation of the proposed model. At this stage, students establish the meanings, conditions, classifications, and limits of the relevant passages before applying them to a case. The teacher checks linguistic and conceptual accuracy and directs attention to the conventions of the madhhab. Recent research on *kitab kuning* learning indicates that systematic engagement with classical Islamic texts can support the development of students' critical thinking and understanding of religious knowledge (Arif dkk., 2025; Kurniawan & Sudarno, 2026). The resulting resource is a shared conceptual map that students can revisit during inquiry. A distinction emerges between textual literacy and jurisprudential literacy. Textual literacy consists of reading, translating, and explaining the content of a kitab. Jurisprudential literacy requires students to represent a problem, find the relevant discussion, examine the conditions attached to an *ibārah*, compare possible readings, and justify its application to the case (K. S. Putri dkk., 2024; Zaironi & Rohman, 2026). The proposed learning sequence therefore connects textual comprehension with source-based legal analysis.

The synthesis organizes student work into successive forms of engagement. Students first receive explanations and verify their understanding of the text. They then formulate a case, generate possible source-to-case connections, and examine those connections with peers. Recent studies of Bahtsul Masail-based learning show that this process can facilitate critical, analytical, and argumentative engagement with fiqh problems while connecting classical Islamic sources with contemporary issues (Ahmad Musadad dkk., 2025; Azizah dkk., 2025; Zulkhairi dkk., 2024a). Responsibility for framing a problem, selecting a reference, and defending its relevance increases across the sequence, while the teacher continues to correct errors in method and interpretation. A Bahtsul Masail-based learning design also emphasizes active student participation, self-directed learning, and contextual application of knowledge (Nasruddin & A'yun, 2025; Sirojuddin & Yaqin, 2024). The resulting arrangement assigns distinct functions to teacher and students. The teacher establishes textual accuracy and supervises legal method, while students undertake identifiable tasks in interpreting and using those resources. A student's proposed source or reading must be accompanied by an account of its relevance to the facts and remains open to correction. Participation is therefore recorded through contributions to the inquiry as well as through spoken discussion.

Bahtsul masail as a Site of Epistemic Participation and Legal Reasoning

The *bahtsul masail* component begins with a case whose facts require clarification. Students identify the parties, objects, sequence of events, disputed elements, and missing information before selecting a legal category. This produces a case description against which proposed textual references can be checked. In the model, a quick legal label without an

adequate account of the facts is an incomplete response to the task (Hudri dkk., 2023; Shodiq Anshori & Afga Sidiq Rifai, 2025). The synthesized learning activities include presenting a case, searching references, checking passages, comparing interpretations, moderating deliberation, and drafting a response. These activities can be allocated to different students and rotated across cases. The model distinguishes administrative participation, such as attendance or formal membership, from epistemic participation, which is evidenced by a student's contribution to defining the problem, assessing a source, constructing an argument, or formulating the response.

Participation can accordingly be documented through the work students produce. A case map, reference note, comparison of passages, objection, or draft formulation provides evidence of a contribution even when its author speaks little in the larger forum. Speaking also counts as substantive work when it supplies evidence, explains a line of reasoning, corrects an error, or synthesizes competing arguments (Arifin dkk., 2024a). A record of task allocation and outputs makes these contributions visible for evaluation. The argument produced in the forum has several identifiable elements: a legal claim, the facts on which it depends, a relevant *ibarah*, an explanation of why that passage applies, and any qualification or objection that limits the claim (Zulkhairi dkk., 2024b). Locating a passage completes the reference search but leaves the source-to-case relation to be justified. The model therefore places explicit checks on textual accuracy, factual correspondence, and the conditions under which a conclusion can be stated (Suparto dkk., 2026a). These findings yield a design requirement for the *bahtsul masail* component. Intellectual tasks should be assigned and rotated, with their products retained for discussion and evaluation. A student's progress can then be observed in the accuracy of references, the clarity of explanations, the handling of objections, and the quality of written formulations. The seven-stage cycle presented below organizes those tasks into a teachable sequence.

Discussion

Integrating Kitab Kuning and Bahtsul masail in a Seven-Stage Participatory Learning Cycle

The model integrates *kitab kuning* study with *bahtsul masail* by using textual study as the foundation for examining legal problems through structured deliberation. Recent research characterizes *bahtsul masail* as a deliberative pedagogical process involving active participation, dialogical interaction, argument presentation, critical examination, and scholarly validation (Adi Susandi dkk., 2025; Inna Muthmainnah dkk., 2025; Suparto dkk., 2026). These processes demonstrate how textual knowledge can be examined collectively through case-oriented deliberation. The present synthesis extends this relationship by specifying a sequence that begins with preparatory study of *kitab kuning*, proceeds to case formulation and textual inquiry, and culminates in argument testing and response formulation. Each stage is assigned an observable learning output. The proposed sequence represents a conceptual learning design and has not yet been empirically tested as a complete instructional intervention.

The first stage is textual foundation. Students study the relevant fiqh chapter through the kitab used in their pesantren. Previous studies have established the central position of *kitab kuning* in pesantren-based fiqh learning. Muthmainnah, for example, found that kitab

kuning remains the principal teaching material for fiqh and *uṣūl al-fiqh* in pesantren, particularly within the Shafi'i scholarly tradition (Inna Muthmainnah dkk., 2025). Kholis likewise show that *kitab kuning* learning is organized systematically within the pesantren learning structure (Kholis dkk., 2024), while Lasawali identifies *kitab kuning* as a central pillar of Islamic learning that supports the study of fiqh and other Islamic disciplines (Lasawali dkk., 2026). These studies strengthen the position of textual study as the foundation of fiqh learning.

The second stage is case formulation. A contemporary case is presented and students identify the parties, objects, sequence of events, disputed elements, and missing information. Previous research on *bahtsul Masail*-based fiqh learning shows that students are engaged with contemporary issues through systematic discussion of classical fiqh sources, allowing them to develop critical, analytical, and argumentative abilities (Adi Susandi dkk., 2025; Sholihin dkk., 2026). Research on the contemporary development of *bahtsul masail* likewise indicates that the forum employs structured legal reasoning to respond to changing socio-religious problems while maintaining its connection with classical fiqh methodology (Abdurrohman Kasdi, 2019; Ibtihajuddin dkk., 2025). These findings support the use of contemporary cases as the starting point for contextual fiqh inquiry.

The third stage is tracing relevant *ibārah*. Students work individually or in small groups to locate references, record search terms or chapter pathways, and explain why a selected passage may be relevant. Recent research on *bahtsul masa'il* shows that the activity requires students to consult authoritative texts, compare scholarly positions, evaluate supporting reasons, and articulate conclusions based on textual evidence (Santoso, 2026). Similarly, Putri and Rofi'ah found that *bahtsul masail* requires students to identify problems, analyze classical Islamic texts, construct arguments, and formulate solutions to contemporary issues (S. A. Putri & Rofi'ah, 2023). These findings support the view that locating and examining textual evidence constitutes an intellectual activity rather than a preliminary search for quotations.

The fourth stage is group deliberation. Students compare references, test preliminary interpretations, identify differences between sources, and prepare a group argument. Previous research shows that *bahtsul masa'il* involves dialogical interaction, collaborative reasoning, and guided participation, allowing students to develop their reasoning through interaction with peers and mentors (Suparto dkk., 2026). Arifin likewise demonstrate that the management of *bahtsul masail* requires structural and pedagogical arrangements that support students' critical reasoning (Arifin dkk., 2024). These findings indicate that deliberation is an important space in which students examine arguments collectively rather than simply reproduce previously learned information.

The fifth stage is argument testing. Each group presents a legal claim together with its sources and an explanation of the relationship between the sources and the case. Previous research on *bahtsul masail* shows that students present arguments based on classical Islamic texts, respond to differing opinions, and participate in a deliberative culture that requires respect for disagreement (Arifin dkk., 2024; Ida Ansori, 2023; Rahmi, 2025). Research on the implementation of *bahtsul masail* also identifies *i'tirodl* as a stage in which participants examine and challenge arguments before the discussion proceeds toward verification (Al Hasyimi,

2023; Pratomo, 2020). These findings support the view that disagreement and argument testing are constitutive elements of *bahtsul masail* rather than obstacles to the learning process. The present model specifies the object of this testing more precisely. Other participants may challenge the accuracy of an *ibārah*, the interpretation of a term, the factual correspondence, the conditions of application, or the consistency of the conclusion. The supervisor controls methodological boundaries but does not need to replace every weak argument with an immediate final answer. The pedagogical purpose is to make claims accountable to evidence, peers, and disciplinary norms.

The sixth stage is response formulation. After arguments have been tested, the formulation team and participating students convert the discussion into a concise and qualified response. Studies of *bahtsul masail* show that the argumentative process is followed by stages of reference clarification and formulation before a response receives final verification (Nurbaeti dkk., 2025; Prasetyo dkk., 2022). The formulation should state the position reached, the source basis, the reasoning that connects the source to the facts, relevant conditions or limits, and alternative opinions when they materially affect the case. Teacher support is most important in checking overgeneralization, terminological accuracy, and whether the final wording exceeds what the cited sources can support. The expected output is a written formulation note that makes the reasoning traceable rather than a bare statement of a ruling.

The seventh stage is reflection and evaluation. The class reviews both the quality of the response and the process through which it was produced. Research on *bahtsul masail* indicates that evaluation can focus on the depth of students' reasoning rather than the frequency with which they speak during the forum (Arifin dkk., 2024; Aziz dkk., 2025; Suparto dkk., 2026b). This finding is particularly relevant to the present model because participation is assessed through substantive intellectual contribution. Reflection asks where misunderstanding occurred, which sources were difficult to locate, whether an *ibārah* was used outside its conditions, which objections improved the argument, and whether substantive tasks were equitably distributed. The result is a set of improvement notes that informs role assignment and instructional emphasis in the next cycle. Reflection therefore closes the loop by turning weaknesses in one case into learning priorities for subsequent textual study.

The seven-stage sequence both supports and qualifies the emphasis on critical thinking in earlier *bahtsul masail* research. Putri and Rofi'ah (2023) describe the movement from identifying problems to constructing arguments; this model specifies where textual grounding, source verification, response formulation, and reflection enter that movement. Reports of stronger critical thinking in *bahtsul masail* activities (Aziz et al., 2025; Ridho, 2025) reinforce the educational promise of deliberation, but do not by themselves show which students performed the reasoning or whether the gains came from rotating tasks. This is why the model treats distribution of work as a separate design and assessment question.

The Seven-Stage Participatory Fiqh Learning Model

The model can be summarized as a progression from disciplinary resources to problem representation, source use, collaborative interpretation, argument accountability, synthesis, and reflection. Teacher authority changes in form rather than disappearing: it is

strongest during textual grounding, becomes facilitative and corrective during student inquiry, and returns as a methodological safeguard during formulation and evaluation. Student autonomy likewise increases gradually and remains tied to source-based accountability. This balance is consistent with productive disciplinary engagement, in which learners receive authority to address meaningful problems while remaining accountable to disciplinary standards (Engle & Conant, 2002).

Table 2. Seven-Stage Participatory *Fiqh* Learning Model

Stage	Main activity	Primary competency	Expected output
Textual foundation	Reading and mapping the relevant kitab chapter	Kitab literacy and fiqh concepts	Conceptual map
Case formulation	Mapping facts and the core legal problem	Problem representation	Case formulation
Ibarah tracing	Searching, reading, and checking references	Source literacy	Relevant ibarah with relevance note
Deliberation	Comparing sources, interpretations, and reasons	Collaborative reasoning	Preliminary group argument
Argument testing	Presentation, objection, rebuttal, and correction	Scholarly argumentation	Tested argument
Response formulation	Synthesizing claim, source, reasoning, conditions, and limits	Legal synthesis	Written qualified response
Reflection-evaluation	Assessing the answer, process, and role distribution	Metacognition and learning regulation	Improvement notes and next-role plan

This structure also creates a basis for assessing the process as well as the final response. Palah (2018) examines evaluation through *bahtsul masail*, and Ansori (2023) describes its contextual learning function. Building on those concerns, the proposed assessment records the accuracy of case analysis, the relevance and contextual reading of sources, the claim-to-evidence connection, responses to objections, group contributions, and the final formulation. It can thus reveal an unsupported ruling even when the answer appears correct, or a substantive student contribution when the group's answer still needs correction. These indicators remain proposals for future testing.

Theoretical Propositions and Assessment Indicators for Future Testing

Because the seven-stage intervention has not yet been implemented as an integrated cycle, its expected benefits remain propositions. The first is that assigning and rotating substantive roles may broaden epistemic participation. Studies of *musyawarah* and *bahtsul masail* report collaborative learning and critical engagement (Abdullah & Hidayah, 2025;

Helmi & Hanifuddin, 2023), which support the plausibility of this proposition. They do not establish that role rotation itself broadens participation. A future study would need to document who maps cases, searches sources, checks interpretations, and drafts formulations across successive meetings.

The second proposition is that argument quality may improve when students are required to connect claims, sources, factual conditions, and explicit warrants rather than merely cite an *ibarah*. The third proposition is that problem-solving performance may improve when case representation precedes source searching and conclusion formation. Existing studies support the relevance of critical thinking and problem solving in *babtsul masail* (Arifin & Muttaqin, 2020; Khalifaturahma & Mufida, 2020; Kudus & Oktafiami, 2025), but they do not establish that the present sequence causes improvement. Future testing should therefore examine both process variables and performance on novel cases.

A fourth proposition concerns scholarly disagreement. Repeated exposure to source comparison, objection, rebuttal, and qualified formulation may contribute to a more disciplined approach to *ikhtilaf* because disagreement is encountered through evidence and conditions rather than as a simple list of positions. This expected contribution is compatible with studies that emphasize discussion, source-based reasoning, and moderation in *pesantren* forums (Afiyah et al., 2026; Husni & Nisak, 2026). It should nevertheless be assessed through observable discourse and reasoning indicators rather than assumed from participation in the forum. To prepare the model for empirical use, the following analytic rubric is proposed. It is not yet a validated measurement instrument. Its purpose is to operationalize the constructs identified in the synthesis so that future studies can test inter-rater reliability, construct validity, sensitivity to change, and feasibility in classroom practice.

Table 3. Proposed Analytic Rubric for Future Implementation

Dimension	Observable indicator	Four-point scoring guide
Case analysis	Identifies the core issue, legally decisive facts, missing information, and relevant relationships.	4 = complete and discriminating; 3 = core issue and most decisive facts identified; 2 = partial mapping with important omissions; 1 = mainly restates the case.
Source relevance	Selects appropriate sources and explains why each source applies to the case and its conditions.	4 = multiple appropriate sources with explicit relevance and scope; 3 = appropriate source with mostly clear relevance; 2 = loosely related source or unchecked conditions; 1 = absent or irrelevant source.
Ibarah interpretation	Reads the passage accurately and attends to terminology, context, conditions, and limits.	4 = accurate and contextualized; 3 = generally accurate with minor omissions; 2 = partial or contextually weak; 1 =

		materially inaccurate or unsupported.
Argument quality	Connects claim, source, facts, warrant, objections, and response in a coherent structure.	4 = complete, coherent, and responsive to objections; 3 = claim-source-reasoning clear but rebuttal limited; 2 = claim and source present with weak warrant; 1 = unsupported assertion.
Role distribution	Substantive tasks are distributed and rotated rather than concentrated in one or two students.	4 = all members hold documented substantive roles; 3 = most participate with minor concentration; 2 = work dominated by a few; 1 = nearly all substantive work done by one participant.
Epistemic participation	Student contributes traceably to problem framing, source use, interpretation, argument, or formulation.	4 = contributes across three or more substantive tasks; 3 = contributes to two substantive tasks; 2 = contributes to one limited substantive task; 1 = attendance/listening or administrative participation only.
Response formulation	Final answer states the position, evidence, reasoning, conditions, limits, and relevant alternatives.	4 = complete qualified synthesis; 3 = supported answer with minor limits omitted; 2 = answer present but weakly synthesized; 1 = conclusion stated without adequate basis.

The rubric also makes the distinction between participation and outcome measurable. A student can contribute substantially even when the group's final answer still requires correction, while a correct answer does not by itself prove that participation was evenly distributed. This distinction is important for future research because the model is designed not only to produce a defensible legal response but also to distribute the learning opportunities involved in constructing that response. Implementation also depends on institutional conditions. Pesantren need accessible reference texts appropriate to students' levels, teachers who can supervise source searching and argumentation, sufficient learning time for iterative discussion, and a simple system for documenting formulations and role histories. Studies of *bahtsul masail* management and program optimization indicate that resources, supervision, and organization shape the quality of participation (Afiyah et al., 2026; Ya'cub et al., 2020). Without these conditions, the proposed model may be reduced to a discussion routine without adequate source quality or methodological control.

Conclusion

This article contributes a conceptual learning architecture that connects two established strengths of pesantren education: disciplined study of *kitab kuning* and problem-centered *bahtsul masail*. Its originality does not lie in introducing either practice, but in specifying how they can function as one pedagogical cycle and how intellectual work can be distributed across students. Through the lens of productive disciplinary engagement, the model links problematization, bounded student authority, accountability to sources and peers, and access to disciplinary resources. The seven stages are textual foundation, case formulation, *ibarah* tracing, group deliberation, argument testing, response formulation, and reflection-evaluation.

For practice, the model requires more than adding discussion to a conventional lesson. It presupposes suitable texts, teacher capacity for methodological supervision, time for source searching and argument testing, explicit role distribution, documented formulations, and process-based assessment. The proposed rubric provides initial indicators for case analysis, source relevance, *ibarah* interpretation, argument quality, role distribution, epistemic participation, and response formulation. These indicators are design tools, not validated measures, and should be adapted to students' level and the curricular tradition of each pesantren.

The principal limitation is that the model is derived from purposive document synthesis and has not been tested as an integrated classroom intervention. Before broader application, future research should conduct pilot implementation in real fiqh classes, examine the feasibility of each stage, test inter-rater reliability and construct validity of the rubric, compare the distribution of epistemic participation across students, assess changes in source relevance and argument quality, and test whether students can transfer the reasoning process to unfamiliar cases. Comparative and longitudinal studies across different pesantren levels would also be needed to determine which components are stable and which require contextual modification. Until such evidence is available, the model's educational benefits should remain framed as theoretically grounded expectations rather than confirmed effects.

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