

## Between Code and Comprehension: Synchronising Bruner's Learning Model with Classical Islamic Learning

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### ABSTRACT

Bruner's theory provides a framework for pesantren to introduce a more adaptive and flexible approach to processing information in classical Islamic text learning. This study aims to describe the concept of Bruner's learning model with three representative modes: enactive, iconic, and symbolic in classical Islamic text learning. This research uses a qualitative approach of literature study type, data collection techniques with document analysis, primary data sources come from journals, books and other literature studies in accordance with the theme of the research discussed. Data analysis techniques using the Miles, Huberman, and Sadana model: data condensation, data presentation, and data verification, as stages used to analyze the data obtained. The results of this study indicate that Bruner's learning model can be integrated with classical Islamic text learning through several stages, namely 1) enactive, students perform real actions in the form of reading the reading text in classical Islamic text directly guided and corrected directly by the teacher, by interacting directly both with the text and with the teacher. 2) iconic, at this stage the students try to understand the content and meaning of the reading of the classical Islamic text through a visual process, namely transforming understanding in the form of a scheme in the form of a concept map related to understanding the contents of the classical Islamic text learning which can better understand the students in understanding the concepts in the book. 3) symbolic, at this stage the students encode symbols that aim to understand the students to understand each position and meaning as well as *marji'* (initial reference) sentences in the contents of the classical Islamic text.

**Keywords:** Bruner Learning Model, Comprehension, Code, Classical Islamic Text.

### ABSTRAK

Teori Bruner memberikan kerangka bagi pesantren untuk memperkenalkan pendekatan yang lebih adaptif dan fleksibel untuk memproses informasi dalam mengkaji kitab kuning. Penelitian ini bertujuan untuk mendeskripsikan konsep model belajar Bruner dengan tiga mode representatif: enaktif, ikonik, dan simbolik pada pembelajaran kitab kuning. Penelitian ini menggunakan pendekatan kualitatif jenis studi pustaka, teknik

pegumpulan data dengan analisis dokumen, sumber data primer berasal dari jurnal, buku dan kajian literatur lain yang sesuai dengan tema penelitian yang dibahas. Teknik analisis data menggunakan model Miles, Huberman, dan Sadana: kondensasi data, penyajian data, dan verifikasi data, sebagai tahapan yang digunakan untuk menganalisis data yang diperoleh. Hasil penelitian ini menunjukkan bahwa pembelajaran model Bruner dapat diintegrasikan dengan pembelajaran kitab kuning melalui beberapa tahap yaitu 1) Enaktif, santri melakukan tindakan nyata berupa membaca teks bacaan dalam kitab kuning secara langsung dengan dibimbing dan dikoreksi langsung oleh guru, dengan berinteraksi langsung baik dengan teks maupun dengan guru. 2) Ikonik, pada tahap ini santri berupaya memahami isi dan maksud dari bacaan kitab kuning melalui proses visual yaitu mentransformasi pemahaman dalam bentuk skema berupa peta konsep terkait pemahaman isi kitab kuning yang mana lebih dapat memahamkan santri dalam memahami konsep-konsep yang ada di dalam kitab. 3) Simbolik, pada tahap ini santri memberi pengkodean simbol yang bertujuan memahamkan santri untuk memahami setiap kedudukan dan makna maupun marji' (rujukan awal) kalimat pada isi teks kitab kuning.

**Kata Kunci:** Model Belajar Bruner, Pemahaman, Kode, Kitab Kuning.

## INTRODUCTION

The era of the industrial revolution 4.0 and 21st century learning demands a paradigm shift in education that no longer just focuses on knowledge transfer, but also the development of critical, creative, collaborative, and communicative skills. The increasingly complex global challenges require adaptive and innovative learning approaches that emphasise active learning that allows learners to conduct independent exploration, thus aiming to prepare the next generation who are able to compete in an increasingly complex and dynamic world<sup>1</sup>.

Jerome Bruner, a leading educational psychologist, introduced a theory of learning that emphasises cognitive stages by learners. Bruner identified three modes of representation in learning, enactive (action-based knowledge), iconic (picture or visual-based knowledge), and symbolic (language or symbol-based knowledge)<sup>2</sup>, is part of cognitive learning theory with 3 stages of human cognitive

<sup>1</sup> Mezan el-Khaeri Kesuma, Guntur Cahaya Kesuma, and Dani Saputra, "Rancangan Media Pembelajaran Kosa Kata (Mufrodat) Bahasa Arab Berbasis Game Android," *Jurnal SIENNA* 2, no. 1 (2021): 32-42.

<sup>2</sup> M Syihabul Ihsan Al Haqiqy and Rahmah Fadhilah Agustina, "تطبيق نموذج التعلم لجيروم برونر بوسيلة بصرية," *Al Tadris* 12, no. 1 (2024): 1-26, <https://doi.org/https://doi.org/10.21274/tadris.2024.12.1.1-26>.

development in processing information<sup>3</sup>. In line with Gagne, emphasises that the learning process is not simply memorising information, but rather how learners conceptualise and construct their understanding independently<sup>4</sup>.

According to Bruner in cognitive learning, the learning process is considered more important than learning outcomes and learning activities cannot be separated from human life. Learning is an active process that allows humans to discover something new beyond the information that has been given to them<sup>5</sup>. Knowledge needs to be learned with the stage of cognitive development so that the knowledge obtained can be internalised into the mind or cognitive structure of the human being who learns it. This is relevant in religious education, especially the learning of the Islamic classic book, which demands a deep understanding of religious texts<sup>6</sup>. This can be a new breakthrough in classical Islamic learning (*Turāth*) so that it is not as if the learning only relies on direct transfer from the teacher (*kiai*), but as much as possible the teacher avoids direct transmission so that students (*santri*) process the information obtained through cognitive stages by themselves.

Classical book (*Kutub al-Turāth*) is a traditional Islamic text that is widely studied in Indonesian pesantren. It is generally written in Arabic without harakat (vowels), which demands specialised skills to read, understand, and teach its contents<sup>7</sup>. The *santri* (students in pesantren) need to master aspects of language, context, and interpretation, and apply this knowledge in daily religious practice to explore religious sciences or called *Tafaqquh fī al-Dīn*. The method of classical Islamic learning often centres on direct teaching, where the teacher (*kiai*) acts as the sole

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<sup>3</sup> Sundari Sundari and Endang Fauziati, "Implikasi Teori Belajar Bruner Dalam Model Pembelajaran Kurikulum 2013," *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar* 3, no. 2 (2021): 128–36, <https://doi.org/10.36232/jurnalpendidikandasar.v3i2.1206>.

<sup>4</sup> Yoga Anjas Pratama, "Teori Belajar Kognitivisme Robert M. Gagne Dalam Pandangan Islam," *Scidac Plus : Berkala Ilmiah Pendidikan* 4, no. 1 (2024): 28–34.

<sup>5</sup> Dian Arumsari, Slamet Subiyantoro, and Budi Usodo, "Analysis Of Learning Calistung In Terms Of The Stages Of Bruner's Learning Theory" 2, no. 2 (2024): 317–21, <https://doi.org/10.5281/zenodo.10990797>.

<sup>6</sup> Wiyanda Vera Nurfajriani et al., "Penerapan Teori Kognitivistik Dalam Pembelajaran PAI Di SMA," *Master: Journal of Multidicplinary Incuiry in Science* 1, no. 3 (2024), <https://doi.org/10.32672/mister.v1i3.1596>.

<sup>7</sup> Abdul Adib, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren," *Jurnal Mubtadiin* 7, no. 01 (2021): 2021.

source of knowledge and understanding, while the learners (santri) tend to be passive recipients.<sup>8</sup>

The pesantren relatively still maintains its original model by teaching the yellow books (*Turāth*) in unlearned Arabic. In line with Mastuhu's view, the teaching system applies the halaqah system which is carried out in a mosque or hall. The essence of this halaqah teaching system is memorisation whose end point in terms of methodology tends to create santri who receive and have knowledge<sup>9</sup>. This means that knowledge does not develop towards the fullness of knowledge, but is only limited to what the teacher (kiai) gives.

Pesantren, which is synonymous with the yellow Islamic classic books, an integral part of Islamic education in pesantren, faces a number of challenges. First, many santri have difficulty understanding the contents of the kitab due to their limited Arabic language skills, especially with books that do not have harakat. Secondly, traditional learning methods that are very textual and teacher-centred often do not involve students actively, so they have difficulty developing critical thinking skills and in-depth understanding<sup>10</sup>. In addition, the lack of visual media or innovative learning aids makes the learning process tend to be monotonous and uninteresting for the younger generation who live in the digital era.

Bruner's learning model is very relevant to the development of modern education which demands active involvement of students in the learning process.<sup>11</sup> Bruner believes that learning is an active process in which learners must construct their own knowledge, rather than passively receiving information<sup>12</sup>. This is in line with the needs of contemporary Islamic education, where santri are expected not only to be able to memorise texts, but also to understand and apply the teachings in

<sup>8</sup> Abd Rozak, "Modernisme Pembelajaran Bahasa Arab Berbasis Pesantren Di Rangkasbitung Banten," *Arabi: Journal of Arabic Studies* 3, no. 2 (2018): 167, <https://doi.org/10.24865/ajas.v3i2.110>.

<sup>9</sup> Arif Fiandi, Edi Warmanto, and Iswantir, "Manajemen Kurikulum Pembelajaran Islam Di Pesantren Menghadapi Era 4.0," *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 3639-46.

<sup>10</sup> Apdoludin and Mujiyono Wiryotinoyo, "Model DAT Dalam Pembelajaran Kitab Kuning Di Pesantren," *Jurnal Ilmiah Universitas Batanghari Jambi* 17, no. 1 (2017): 14-27.

<sup>11</sup> Dina Ayu Lestari et al., "Penerapan Teori Belajar Bruner Dalam Pembelajaran Matematika Siswa Kelas Vi Sd It Salsabila 8 Pandowoharjo," *Al-Ihtirafiah: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah* 3, no. 01 (2023): 1-13, <https://doi.org/10.47498/ihtirafiah.v3i01.2063>.

<sup>12</sup> Noor Khasanah and Jayanti Putri Purwaningrum, "Meningkatkan Pemahaman Siswa Mengenai Materi Luas Dan Keliling Lingkaran Dengan Penerapan Teori Belajar Jerome Bruner," *Jurnal Pendidikan Dan Ilmu Pengetahuan* 23, no. 2 (2023): 128-34.

real life. Bruner's theory provides a framework for pesantren to introduce a more adaptive and flexible approach in facing this challenge<sup>13</sup>. For example, the enactive approach can be applied in real practice activities by reading the text directly, iconic in visualising to facilitate understanding, which helps students understand the relationship between concepts in the book, and symbolic, interpreting the text through symbolisation.

Synchronisation between Bruner's learning model and classical Islamic learning offers a new approach in enriching teaching methods in pesantren. By adopting Bruner's cognitive approach, the process of classical Islamic learning can become more interactive and learner-centred. The application of Bruner's three modes of representation, enactive, iconic, and symbolic in classical Islamic learning will allow santri to understand the text more deeply through various methods, such as direct experience, visualisation, and symbolic meaning. It can also overcome the limitations of traditional methods that sometimes focus too much on memorisation without understanding deeper meanings.

Bruner's learning model and classical Islamic learning not only improve methodological aspects, but also answer the needs of educational transformation in pesantren that must balance between the preservation of tradition and the adoption of pedagogical innovation. The integration of Bruner's learning model can provide a solution to the challenges of classical Islamic learning by combining traditional text-centred methods with a more contextual, visual and interactive approach.

Actually, there have been many previous studies discussing Bruner's cognitive learning theory in aspects of learning, such as Sundari and Endang Fauziati's research on the Implication of Bruner's Learning Theory in the Curriculum Learning Model<sup>14</sup>. Nadya Safitri et al, on the Analysis of the Application of Bruner's Learning Theory Assisted by Counting Bag Media on the Operation of Numbers Addition Subtraction<sup>15</sup> also Research by Rahmawati et al, on Bruner's learning theory in learning Maths<sup>16</sup>.

Based on the results of the review of previous research, no one has discussed how Bruner's Theory can also be applied in traditional-based learning, especially

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<sup>13</sup> Novita Dwi Astuti and Srikandi Octaviani, "Meningkatkan Hasil Belajar Matematika Melalui Model Pembelajaran Matematika Realistik Berbasis Teori Belajar Bruner," *Jurnal Review Pendidikan Dan Pengajaran* 6, no. 2 (2023): 1-5.

<sup>14</sup> Sundari and Fauziati, "Implikasi Teori Belajar Bruner Dalam Model Pembelajaran Kurikulum 2013."

<sup>15</sup> Nadya Safitri, I Nyoman Karma, and Asri Fauzi, "Analisis Penerapan Teori Belajar Bruner Berbantuan Media Kantong Hitung Pada Operasi Bilangan Cacah Penjumlahan Pengurangan Kelas 1 SDN 10 Mataram," *SCIENCE : Jurnal Inovasi Pendidikan Matematika Dan IPA* 4, no. 2 (2024): 1-23.

<sup>16</sup> Rahmawati, Andi Syukriani, and Rosmah, "Teori Belajar Penemuan Bruner Dalam Pembelajaran Matematika," *Sigma (Suara Intelektual Gaya Matematika)* 3 (2011): 1-10.

among pesantren, or perhaps it is not realised by the public that the learning of yellow books (Turats) in various Javanese pesantren has implemented a learning approach based on Bruner's theory but they are not aware of it, due to the lack of literacy about modern 21st century learning.

Therefore, it is important to examine how the synchronisation of Bruner's learning model with classical Islamic learning can be applied in the context of education in pesantren. By integrating Bruner's theory, it is hoped that yellow classic book learning can be more easily understood through Bruner's cognitive stages and implemented by students, which in turn will improve the quality of religious education in Indonesia, especially pesantren, and the results of this study become information for teachers or instructors in both formal and non-formal domains (pesantren) related to the description of integrating 21st century learning with traditional learning that can be carried out simultaneously and complement each other.

## METHODS

This research uses a qualitative approach of literature study type, data collection techniques with document analysis, namely the review of books, journals, and notes related to the problem to be solved. Primary data sources come from the study of journals and books as well as personal notes that are in accordance with the theme of the research discussed <sup>17</sup>.

For data analysis, this research uses the analysis model of Miles, Huberman, and Sadana, which in principle can be used in library research, namely through three stages: Data condensation is the stage of sorting out data that is in accordance with the research topic, involving the selection, simplification and transformation of data from relevant literature. Data presentation (data display) The data that has been reduced is then arranged in an organised manner in the form of tables, concept maps, and descriptive narratives related to the concepts found in the literature. Conclusions drawing is concluded from the results of the analysis of the literature that has been presented previously, then validated by referring back to accurate sources related to the synchronisation of Bruner's learning model in yellow book learning <sup>18</sup>.

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<sup>17</sup> Sugiyono, *Metode Penelitian Kualitatif Untuk Penelitian Yang Bersifat: Eksploratif, Enterpretif, Interaktif, Dan Konstruktif*, (ke-3 cet. (Bandung: Alfabeta, 2023).

<sup>18</sup> Matthew B. Miles, Micheal Huberman, and Johnny Saldana, *Qualitative Data Analysis : A Methods Sourcebook* (London: SAGE Publications, 2014), [https://books.google.com/books/about/Qualitative\\_Data\\_Analysis.html?hl=id&id=p0wXBAAAQBAJ#v=onepage&q&f=false](https://books.google.com/books/about/Qualitative_Data_Analysis.html?hl=id&id=p0wXBAAAQBAJ#v=onepage&q&f=false).

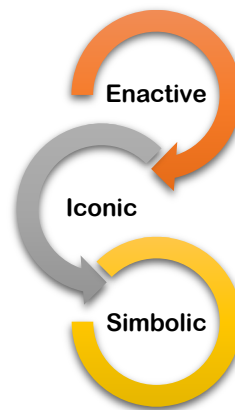
## RESULTS AND DISCUSSION

Jerome Bruner with his cognitive theory thinks that a learner is based on the thinking process, namely the mental process in which students (santri) acquire knowledge, detect, store, reach and remember all stored knowledge for use. Therefore, Bruner suggests that in the learning process, students experience three different stages of understanding development: enactive, iconic, and symbolic. Each stage describes the way students process information and understand new concepts based on their experiences and mental representations. According to Yusup, cognitive theory emphasises the processing of obtaining information in teaching and learning is carried out, so that in the end students can find their own conclusions or certain concepts of understanding.<sup>19</sup>

### Bruner's Trilogy of Learning Stages

In the process of thinking to gain knowledge, impress, and store knowledge in the cognitive level, so that students (santri) can process their knowledge independently, it should be done through the following three stages:

#### Graphics 1. Modes of representation of cognitive stages



The enactive stage is the first stage in learning where students learn through direct action and physical experience. At this stage, students use physical activities to understand and manipulate objects related to learning materials. Information is stored in the form of action representations, and students understand concepts by directly interacting with real objects or situations.

The iconic stage is the stage where students begin to use images, visuals, or icon representations to understand concepts. At this stage, understanding no longer requires direct physical interaction with objects, but through visual representations. Pictures, diagrams, maps, or graphs are used to help students visualise the concepts being learned. These visual representations become a bridge between concrete experience and abstract understanding.

The symbolic stage is the most abstract stage in the learning process. At this stage, students begin to use symbols or language to understand concepts.

<sup>19</sup> Ridzuan Hussin, "Pendekatan Teori Pembelajaran Kognitivisme Dalam Pendidikan Seni Visual (PSV)," *Jurnal Seni Dan Pendidikan Seni* 1, no. 2289-4640 (2013): 59-66.

Information is represented through words, numbers, or mathematical symbols. Students no longer need direct experience or visual representations to understand concepts, but can articulate them in symbolic form, such as in language or logic.

**Table 1. Indicators of Bruner's 3 cognitive stages**

Stages	Indicator
Enactive	Students perform direct manipulation of physical objects to understand concepts.  Experiential learning, such as hands-on, experiential or action-based learning.
Iconic	Students are able to explain concepts in the form of pictures, diagrams, or concept maps.  Students demonstrate understanding through connecting ideas or concepts visualised in the form of pictures, tables or concept maps.
Symbolic	Students can understand and solve problems using symbols or coded language.  Students demonstrate understanding by applying abstract symbols or concepts to new situations, such as using formulae to understand and read concepts.

From table 1, it can be seen how Bruner's theory works covering 3 stages: 1) the enactive stage; where at this stage students generally manipulate objects physically with real actions, 2) the iconic stage, where students represent understanding through visual forms in the form of tables, concept maps and images, 2) symbolic, where students formulate ideas through written abstractions in the form of coding or using symbols to understand and read concepts.

### **Synchronising Bruner's Learning Model with Classical Islamic Learning**

So far, not many people know that Bruner's learning model with 3 modes of representation of cognitive stages, namely enactive, iconic, and symbolic which are the stages of humans acquiring and processing information. Unconsciously, it has been integrated in the learning of yellowclassical books in the pesantren. Because according to Bruner, the learning journey will take place smoothly if students are encouraged to explore and understand concepts independently, so that the information obtained becomes strong and inherent in the memory of students (santri), through the integration of 21st century learning with yellowIslamic classic book learning in salaf pesantren which in fact still follows the traditional model, it is hoped that it will become a new innovation and breakthrough so that instead



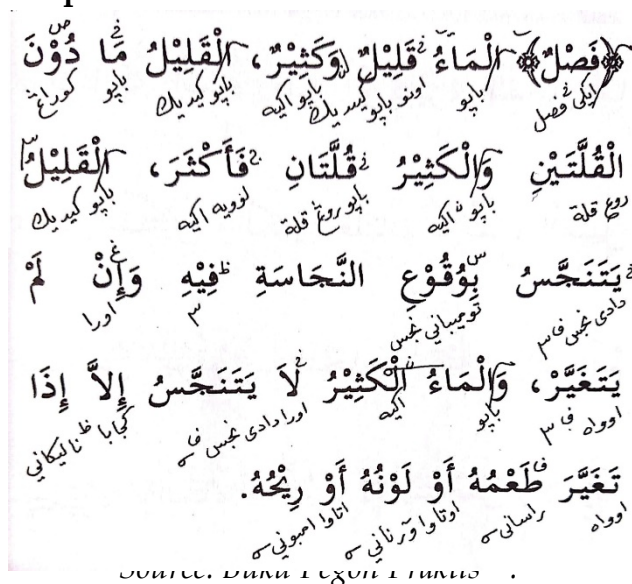
without eliminating the traditional model, yellow Islamic classic book learning is still relevant and can be adapted to 21st century learning.

The application of Bruner's learning with 3 cognitive stages as a general concept has been previously described by researchers, to apply learning with 3 cognitive stages of enactive, iconic, and symbolic, researchers will describe the process of integrating it with yellow classical book learning in pesantren.

**Enactive**

The learning stage in which students learn through manipulation through direct action and physical experience. At this stage, students carry out real activities in the form of learning experiences to understand certain reading material in the yellow book, with the sorogan method where learning is carried out in dialogue between students and teachers to aim to understand the contents of the book interactively, As according to Dhofier Zamakhsyari, this method is carried out face to face with the teacher who will read several lines in the Arabic book along with tarkib (nahwu) and vocabulary per sentence in detail by translating it word by word into Javanese, and the santri take notes by giving meaning under the Arabic text, then in turn the santri repeat and translate word by word exactly what the teacher read before, then the teacher corrects the santri's reading.<sup>20</sup> As the researcher exemplifies as the following image:

**Figure 1. Example of translation results in kitab kuning learning**



Through the sorogan method which is carried out interactively, santri are given the opportunity and encouraged to read the reading text in the yellow book with certain material or fashal, santri are really involved with real action to

<sup>20</sup> Dhofier Zamakhsyari, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1994), 28.

<sup>21</sup> Moch dkk Nurcholis, *Pegon Praktis: Pelestarian Metode Kajian Kitab Kuning Ala Wali Songo*, Cet-ke 4 (Jombang: Pustaka Al Muhibbin, 2015), 53.

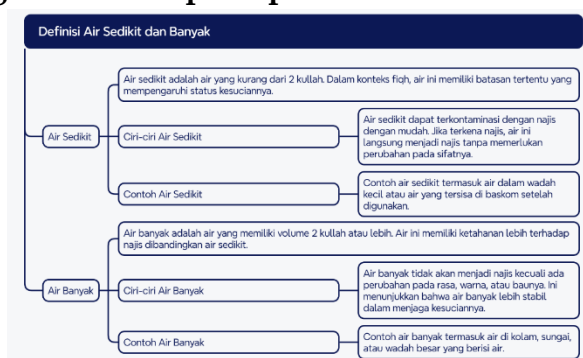
manipulate objects in the form of texts related to learning material. Santri are not only passive recipients of messages, because according to Robert Slavin, one aspect of effective learning is involving students in learning<sup>22</sup>, So that through this learning experience, students can store information in the form of action representations, students can understand concepts by interacting directly with objects in the form of reading texts in the yellow book, in this case students are involved in processing information into understanding that can be obtained.

### Iconic

At this stage, students begin to use images, visuals, or icon representations to understand concepts. At this stage, understanding no longer requires direct physical interaction with objects, but through visual representations. Both concept maps and tables are used to help students visualise the concepts being studied. This visual representation becomes a bridge between the concrete experience which has been done in the previous stage with abstract understanding.

Previously, students in the enactive stage had studied the yellow Islamic classic books mechanistically (in pronunciation) and mentally (*fahmu Al Maqru'*).<sup>23</sup> with concrete experience, namely reading directly, then at this iconic stage the santri try to understand the content of the material or fashal in the yellow book by representing it in a visual form, as shown below:

**Figure 2. Concept map on the definition of water**



Source: mapify.so

The image in the form of a concept map as shown in Figure 2 can be compiled by the students themselves during the learning of the yellow book or the teacher explains directly through the blackboard, the function of conceptualising the material in the form of a concept map aims to 1) facilitate santri understanding, concept maps help summarise the main ideas such as Figure 2 to relate between concepts, namely about the types of water according to their levels and

<sup>22</sup> Robert E. Slavin, "Quality, Appropriateness, Incentive, and Time: A Model of Instructional Effectiveness," *Internasional Journal of Education Research* 21, no. 2 (1994), [https://doi.org/https://doi.org/10.1016/0883-0355\(94\)90029-9](https://doi.org/https://doi.org/10.1016/0883-0355(94)90029-9).

<sup>23</sup> Abdul Munip, *Penilaian Pembelajaran Bahasa Arab, Fakultas Ilmu Tarbiyah Dan Keguruan UIN Sunan Kali Jaga* (Yogyakarta: Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan kali Jaga, 2017).

characteristics, making it easier for students to understand the contents of complex yellow book texts<sup>24</sup>. 2) facilitate memory, Ausubel said that with a visual display in the form of a concept map or image, students can more easily remember information and see the relationship between various themes and sub-themes <sup>25</sup>. 3) organising information, visual images in the form of concept maps help students organise information well, so they can focus and understand more easily when learning.

### Symbolic

At this stage, students perform abstraction in the learning process. Students at this stage begin to use symbols or language codes to understand concepts. Information is represented through codes, numbers, or reading symbols. After the santri go through direct experience or visual representation to understand the concept, at this stage the santri simply add codes or reading symbols regarding the tarkib (position) per sentence recorded in the yellow book without meaning or translation, the santri simply code each sentence or number in the text in preparation for learning to read the book using the sorogan method by reading the yellow book without translation in front of the teacher, with coding as follows:

**Table 2. Symbol meaning**

No.	Formula/Symbol	Position	Stand for	Javanese	Indonesian
1.	م	On	مبتدأ	Utawi	Adapun
2.	خ	On	خبر	Iku	itu
3.	فا	On	فاعل عاقل	sopo	siapa
4.	ف	On	فاعل غير عاقل	opo	apa
5.	نفا	On	نائب الفاعل عاقل	Sopo	Siapa
6.	نف	On	نائب الفاعل غير عاقل	opo	Apa
7.	مف	On	مفعول به	Ing	kepada
8.	ظز	On	ظرف زمان	Ingdalem	pada

<sup>24</sup> Muhammad Syihabul Ihsan Al Haqiqy, "Implementasi Pembelajaran Maharah Al-Qirā'ah Di Lembaga Kursus Bahasa," *AL-QIBLAH: Jurnal Studi Islam Dan Bahasa Arab* 3, no. 6 (2024): 945-56, <https://doi.org/10.36701/qiblah.v3i6>.

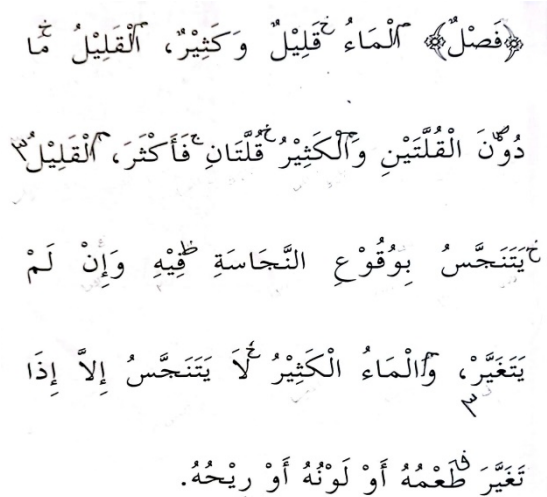
<sup>25</sup> David Paul Ausubel, *The Acquisition and Retention of Knowledge: A Cognitive View* (Dordrecht: Kluwer Academic Publishers, 2000).

9.	ظم	On	ظرف مكان	Ingdalem	di
10.	ج	On	جواب	Mongko	Maka
11.	ج	Under	جمع	Piro-piro	Beberapa
12.	ن	On	نعت	Kang	Yang
13.	نف	Under	نفي	Ora	Tidak
14.	نهي	Under	نهي	Ojo	Jangan
15.	ص	On	صلة	kang	Yang

Source: Buku Pegon Praktis

The symbols listed in table 2, are usually used to abbreviate the tarkib when giving meaning to the salaf books, such as the letter (م) which stands for mubtada' in Javanese meaning means "utawi", and the letter (خ) which stands for khabar in Javanese meaning means "iku", the following examples of code usage in the interpretation of the book can be applied as follows:

Figure 3. Example of tarkib coding in yellow books



The codes recorded on the sentences in the yellow book text are to mark the position of each sentence item, to understand the santri by applying symbols or abstract concepts when learning qroatul kutub through the sorogan method takes place, through the process of recording symbols on sentences, santri can understand the concept of what position in the sentence so that they can identify i'rab (rafa', nashab, jar, and jazm) in the sentence. Each coding written on the sentence in the text has its own meaning and position as shown in the following table:

Table 3. Analysis of symbols in sentences

No	sentence	Position	symbol	Meaning	
				Javanese	Indonesian

1.	الماء	Mubtada'	م	utawi	Adapun
2.	قَلِيلٌ	khabar	خ	iku	itu
3.	دُونَ	Shilah	ص	Kang	Yang
4.	الكَثِيرُ	Mubtada'	م	utawi	Adapun
5.	قُلَّتَانِ	khabar	خ	iku	itu
6.	فِيهِ	Dhzaraf	ظ	ingdalem	Di dalam
7.	طَعْمُهُ	Fa'il ghairu 'aqil	ف	Opo	Apa

Each sentence in the yellow book can be analysed as table 3, the sentence الماء which means 'water' is marked with code (م) because it is mubtada', the sentence قَلِيلٌ which means "a little" is marked with code (خ) as khabar, the sentence دُونَ which means "less" shows the meaning of adjective marked with code (ص) as shilah, The sentence الْكَثِيرُ meaning 'much' is marked with code (م) as mubtada', and the sentence قُلَّتَانِ meaning "2 kullah" is marked with code (خ) as khabar, and the sentence فِيهِ meaning "in it" is marked with code (ظ) as dzhorof, and the sentence طَعْمُهُ meaning "taste" is marked with code (ف) as fa'il ghairu 'aqil.

In this symbolic stage, students write several codes on each sentence in the yellow book text, to mark the position along with the meaning and marji'nya (initial reference) in each sentence, simply through this coding students can more easily understand, formulate and solve problems by using language codes or symbols, so that students can identify the position, marji' (initial reference) and meaning of the sentence through symbolisation.

This process can make students understand the text without a wide explanation, students only need to understand the context of the content through the code they have recorded, so that when students meet face to face during learning with the teacher, students can recognise the position and meaning of the sentence spontaneously<sup>26</sup>. Because in the previous stage the students have done the enactive stage in the form of real action in the form of reading the text directly, and iconic, visualising this understanding in the form of a concept map, the next stage is symbolic, the students only need to do coding to understand the content and meaning of the reading content in the yellow book.

## CONCLUSION

<sup>26</sup> M. Syihabul Ihsan Al Haqiqy, Muassomah, and Nuril Mufidah, "Pembelajaran Efektif Maharah Qira'ah Untuk Siswa Non Pesantren," *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban* 7, no. 2 (2024): 740-48, <https://doi.org/http://dx.doi.org/10.35931/am.v7i2.3987>.

The discussion above is the result of the findings that Bruner's learning model in processing and processing information includes enactive, iconic, and symbolic stages can be integrated with yellow Islamic classic book learning in traditional Islamic boarding schools through the sorogan method, with its continuity in real action until coding in learning qira'atul kutub through Islamic classic books, from the results of this study it can be concluded that Bruner's learning model can be integrated with Islamic classic book learning by going through several stages, namely:

1. Enactive, students (santri) manipulate objects with real actions in the form of reading the reading text in the yellow book directly through interacting with the text or with the teacher.
2. Iconic, at this stage the santri try to understand the contents and intentions of the reading of the yellow book through a visual process, namely transforming understanding by forming a scheme in the form of a concept map related to understanding the contents of the yellow book which can better understand the santri in understanding the concepts in the book.
3. Symbolic, at this stage the santri encode symbols that aim to understand the santri to understand each position and meaning as well as marji' (initial reference) in the content of the classical book text.

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