



**Integrating Heutagogy and Self-efficacy:
Study on *Bahtsul Masa'il*-based Learning Design**

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Abstract

The learning design that aligns with students' characteristics and learning styles is a crucial focus for educators. This article is compelling as it highlights the Bahtsul Masa'il-based learning model, which offers a unique approach to enhancing self-efficacy through active engagement, independent learning, and critical thinking skills, particularly in the pesantren environment. This study aims to analyze the contribution of Bahtsul Masa'il in shaping students' self-efficacy through the heutagogy approach. Self-efficacy is formed through an individual's belief in their ability to achieve specific goals, including adaptability and critical thinking skills. Meanwhile, heutagogy is positioned as a self-directed learning strategy that places students at the center, encouraging active involvement in designing learning content and applying knowledge contextually. This research employs a descriptive qualitative method, collecting data through observations and interviews with Asatidz and Kitab Kuning learners at the Ulya and Wustho levels in Pondok Pesantren Assalafi Al Fithrah Surabaya. Data analysis techniques include triangulation. The findings reveal that Bahtsul Masa'il significantly enhances students' self-efficacy through active problem-solving, resilience development, confidence building, and peer learning support. The heutagogy approach complements this process by granting autonomy to students to identify problems, seek solutions, and apply knowledge independently while remaining guided by the Bahtsul Masa'il framework. These findings affirm that integrating both approaches is relevant to modern educational needs and effective in shaping independent, critical, and confident learners.

Keywords: *Bahtsul Masa'il; Heutagogy; Learning Design; Self-Efficacy.*

Abstrak

Desain pembelajaran yang sesuai dengan karakteristik dan gaya belajar siswa menjadi perhatian penting bagi pendidik. Artikel ini menarik untuk diangkat karena model pembelajaran berbasis Bahtsul Masa'il menawarkan pendekatan unik yang mampu meningkatkan self-efficacy berupa keaktifan, kemandirian belajar, dan kemampuan berpikir kritis siswa, khususnya di lingkungan pesantren. Penelitian ini bertujuan untuk menganalisis kontribusi Bahtsul Masa'il dalam membentuk self-efficacy santri melalui pendekatan heutagogy. Terbentuknya self-efficacy melalui keyakinan individu terhadap kemampuannya dalam mencapai tujuan tertentu, termasuk kemampuan beradaptasi dan berpikir kritis. Sementara itu, heutagogy diposisikan sebagai pendekatan strategi pembelajaran mandiri yang menempatkan siswa sebagai pusat, dengan mendorong keterlibatan aktif dalam perancangan konten pembelajaran dan penerapan pengetahuan secara kontekstual. Penelitian ini menggunakan metode kualitatif deskriptif dengan pengumpulan data melalui observasi dan wawancara kepada Asatidz dan santri pegiat kitab kuning tingkat Ulya dan Wustho di Pondok Pesantren Assalafi Al Fithrah Surabaya. Hasil penelitian menunjukkan bahwa Bahtsul Masa'il berkontribusi signifikan dalam meningkatkan self-efficacy santri melalui pelibatan aktif dalam penyelesaian masalah, pengembangan ketahanan, dan penguatan kepercayaan diri, hingga dukungan belajar teman sebaya. Pendekatan heutagogy mendukung proses ini dengan memberikan otonomi kepada santri untuk menentukan masalah, mencari solusi, dan menerapkan pengetahuan secara mandiri namun tetap diarahkan oleh perumus Bahtsul Masa'il. Temuan ini menegaskan bahwa integrasi kedua pendekatan tersebut relevan untuk kebutuhan pendidikan modern dan efektif dalam membentuk pembelajar yang mandiri, kritis, dan percaya diri.

Kata Kunci: *Bahtsul Masa'il; Desain Pembelajaran; Efikasi Diri; Heutagogy.*

INTRODUCTION

As civilization evolves, human society continues to grow and develop. Education serves as the foundation for the progress and advancement of a nation. In the era of globalization and technological advancements, modern education systems focus on academic aspects, standardized curricula, and knowledge-oriented learning approaches. However, amidst these changes, modern education systems face challenges and issues that must be addressed.¹ In this context, if one wishes to observe the direction of change and the future of Indonesia—home to the largest Muslim population in the world—the most representative miniature lies in the system embodied by pesantren (Islamic boarding schools) and their students. According to Ma'sum, pesantren can be defined as places where students (*santri*) live and learn for a certain period under the guidance of a *kyai* (Islamic scholar).²

One recurring issue in modern education systems is the lack of emphasis on character-building and moral values. A strong focus on academic aspects and achievements often overlooks the importance of nurturing life values, such as honesty, responsibility, empathy, independence, and the capacity to be lifelong learners. It could lead to a decline in moral and ethical quality among students.³

Additionally, standardized curricula and teacher-centered learning methods may restrict students' creativity and individual potential. Students' unique needs and diverse learning styles are often unmet in modern education systems prioritizing uniform knowledge.⁴ Amidst these complexities, the pesantren education system in Indonesia offers a distinct approach. As a traditional educational institution, Pesantren emphasizes religious education, character formation, and moral values in teaching and learning. The pesantren education system integrates religious aspects with general education, creating a holistic environment for students.

Education in pesantren focuses not only on academics but also on character development, leadership, and life skills involving spiritual, social, and emotional growth. Student-centered teaching methods and inclusive learning approaches allow individual potential development and emphasize strong moral values. One distinctive learning design in pesantren education is *Bahtsul Masail*. That is an educational activity or learning process based on Islamic principles, focusing on studying applied Islamic jurisprudence.⁵ In *Bahtsul Masail*, scholars and religious intellectuals work to understand and apply Islamic principles and laws in daily life contexts. This discipline involves an in-depth understanding of Islamic legal sources, such as the Qur'an, Hadith, *Ijma'* (consensus), and *Qiyas* (analogical reasoning). Through this

¹ Abul Hasan Al Asyari, "Tantangan Sistem Pendidikan Pesantren Di Era Modern," *Risalatuna: Journal of Pesantren Studies* 2, no. 1 (2022): 127–43, <https://doi.org/10.54471/rjps.v2i1.1572>.

² M. A Ma'sum, "Pendidikan Pesantren Dengan Pendidikan Modern: Studi Analisis Pemikiran KH. Hasyim Asy'ari," *Taf'iqub: Jurnal Penelitian Dan Kajian Keislaman* 9, no. 1 (2021): 129–44.

³ Utami Niki Kusaini, "Identifikasi Permasalahan Santri Melalui Instrumen Alat Ungkap Masalah Di Pondok Pesantren Yogyakarta," *Coution: Journal of Counseling and Education* 2, no. 2 (10-20): 2021, <https://doi.org/10.47453/coution.v2i2.354>.

⁴ Selfia Dwi Putri, "Analisis Filsafat Pendidikan Perennialisme Dan Peranannya Dalam Pendidikan Sejarah," *HISTaaORLA: Jurnal Program Studi Pendidikan Sejarah* 9, no. 1 (2021): 13, <https://doi.org/10.24127/hj.v9i1.3364>; Edi Nurhidin and Maimunatun Habibah, "Transforming Islamic Religious Education Learning through Differentiated Learning in the Merdeka Curriculum," *Kognisi: Jurnal Ilmu Keguruan* 2, no. 2 (November 7, 2024): 77–90, <https://doi.org/10.59698/kognisi.v2i2.261>.

⁵ Sukron Hidayatulloh, *Sistem Pendidikan Pondok Pesantren Dalam Meningkatkan Life Skill Santri (Studi Kasus Pondok Pesantren Al-Falah Gunung Kasib Kecamatan Pungung Kabupaten Tanggamus)* (Lampung: Fakultas Tarbiyah Dan Keguruan Universitas Islam Negeri Raden Intan Lampung, 2018).

approach, *Bahtsul Masail* aims to provide guidance and solutions to the issues faced by the Muslim community.⁶

In *Bahtsul Masail*, scholars and students must develop a profound understanding of Islamic laws. It involves thorough studies of legal sources and analyzing diverse life contexts. Moreover, *Bahtsul Masail's* learning emphasizes understanding contemporary issues and connecting them with enduring Islamic principles.⁷ The comprehension of *Bahtsul Masail* is not solely the domain of scholars and religious intellectuals; it is also relevant to all Muslims who wish to live their daily lives according to Islamic teachings. In the learning context, efforts are being made to broaden the understanding of *Bahtsul Masail* and make it accessible to a broader audience. It includes employing appropriate educational approaches, such as practical and motivating teaching methods, while encouraging active participation from learners.⁸

Bahtsul Masail learning is an educational approach in Islam aimed at understanding and applying Islamic laws to daily life problems or situations. In this context, the use of heutagogy and the development of self-efficacy play a significant role in enhancing the effectiveness of student-centered learning. Heutagogy, as a learner-centered educational approach, provides individuals the autonomy to take control of their learning processes. Within *Bahtsul Masail*, the heutagogical aspect enables students to actively plan their learning, determine relevant learning objectives, and seek appropriate resources to deepen their understanding of Islamic laws. This approach allows them to develop learning independence and enhance their comprehension of daily life contexts.

Moreover, heutagogy emphasizes learner-focused education, where students are the leading agents in their learning process. This concept contrasts with traditional approaches, where teachers dominate in delivering information to students.⁹ *Heutagogy* highlights autonomy, independence, and lifelong learning capabilities as the core of education. This approach recognizes that in the digital era and with technological advancements, information is easily accessible to anyone. Therefore, education should not solely deliver information but also develop learners' skills to manage and utilize information effectively.¹⁰

On the other hand, self-efficacy refers to an individual's belief in their ability to succeed in specific tasks. In *Bahtsul Masail's* learning, a high level of self-efficacy positively impacts the understanding and application of Islamic laws. When individuals believe in their ability to comprehend and apply these laws, they are more motivated to engage intensively in learning and actively participate in relevant educational activities.

⁶ Hilmy Pratomo, "Transformation Of The Bahtsul Masailnu Methodin Interacting With The Qur'an," *Jurnal Lektur Keagamaan* 18, no. 1 (2020): 109–34, <https://doi.org/10.31291/jlka.v18i1.620>.

⁷ Huriyudin Huriyudin, "Menumbuhkan Girah Keislaman Dan Minat Akademik Santri: Studi Tentang Corak Literatur Keagamaan Di Pondok Pesantren al-Mukmin Ngruki Solo Jawa Tengah," *Alqalam* 29, no. 1 (2012): 67–92.

⁸ Eko Prasetyo, Syaiful Hanif, and Afifah Puri Rahmawati, "Implementasi Bathsul Masa'il Dalam Meningkatkan Kemampuan Santri Menjawab Berbagai Permasalahan Di Masyarakat," *Kurikula: Jurnal Pendidikan* 6, no. 2 (2022): 134–49, <https://doi.org/10.56997/kurikula.v6i2.702>.

⁹ Lisa Marie Blaschke, "Heutagogy and Lifelong Learning: A Review of Heutagogical Practice and Self-Determined Learning," *International Review of Research in Open and Distributed Learning* 13, no. 1 (2012): 56–71, <https://doi.org/10.19173/irrodl.v13i1.1076>.

¹⁰ C. Kenyon and S. Hase, "Heutagogy Fundamentals," in *Self-Determined Learning: Heutagogy in Action* (London, New Delhi: Bloom Sbury, 2013), 7–18, <http://daneshnamehicsa.ir/userfiles/file/Manabeh/Self-determined-learning-heutagogy-in-action.pdf#page=18>.

In *Bahtsul Masail's* learning context, self-efficacy can be fostered through various means. For instance, collaborative learning involving discussions and interactions with peers and religious scholars can enhance individual confidence in addressing legal issues. Constructive feedback and recognition of personal efforts and achievements can further strengthen self-efficacy.¹¹

Pesantren is a traditional educational institution that plays a vital role in shaping character and religious education in Indonesian society. This article explores issues within the pesantren education design and how the pesantren system offers unique alternatives and solutions for learners. The study will deeply examine heutagogy and self-efficacy in *Bahtsul Masail* learning at Pondok Pesantren Assalafi Al Fithrah, Surabaya, to understand the system and values it upholds, as well as its efforts to build a better future through pesantren education in the modern era.

METHODS

This study employs a qualitative methodology emphasizing a holistic phenomenon in analyzing field findings and existing data. The data collection methods include interviews, participatory observations, and documentation.¹² In the initial phase, the researcher conducted interviews by posing several questions about the implementation of *Bahtsul Masail*-based learning to several *Asatidz* (teachers) at Pondok Pesantren Assalafi Al Fithrah Surabaya and senior and intermediate students actively engaging in Kitab Kuning studies.

Subsequently, observations were carried out during several *Bahtsul Masail* activities at the pesantren, focusing on students' interests, understanding, and independent learning processes. The selection of interviewees ensured that they were credible, knowledgeable about the research topic, honest, and compliant with established rules. Additionally, observations were conducted to examine the efforts of pesantren administrators in strengthening the heutagogy and self-efficacy of students through *Bahtsul Masail* activities, in line with the teachings (*malbudzlat*) of KH. Achmad Asrori Al Ishaqy: "Continuously utilize and make the best use of free time for studying, evaluating, discussing, and deliberating deeply and gently, as well as thoroughly investigating while seeking help and guidance from Allah SWT."¹³

RESULTS AND DISCUSSION

Learning Design of *Bahtsul Masa'il*

Effective learning highlights the importance of learning as a personal process in which students construct their knowledge and experiences.¹⁴ Students' interactions with their environment develop this personal knowledge and expertise. Students actively build the meaning of what they learn. In this context, learning must be designed to prepare students to

¹¹ Nyayu Khodijah and Sukirman S, "Hubungan Antara Kecerdasan Spiritual Dan Self-Efficacy Dengan Kinerja Guru Madrasah Aliyah Al-Fatah Palembang," *Ta'dib: Jurnal Pendidikan Islam* 19, no. 1 (2014): 1–22, <https://doi.org/10.19109/td.v19i01.5>.

¹² Raco J.R, *Metode Penelitian Kualitatif, Jenis Karakteristik, Dan Keunggulannya* (Jakarta: Gramedia, 2010).

¹³ Achmad Asrori al-Ishaqy, *Al-Malbudbat Li Ttholibi al-Ulum al-Najfi'Ah al-Dunyawiyah Wa al-Ukbrawiyah (Tentang Tata-Etika Untuk Peserta Didik). Dan Buku Saku Pondok Pesantren Assalafi Al Fithrah* (Surabaya: Al Wava, 2009).

¹⁴ Muhammad Yaumi, *Prinsip-Prinsip Desain Pembelajaran : Disesuaikan Dengan Kurikulum 2013* (Jakarta: Kencana, 2017).

play meaningful roles in their future lives, equipped with enhanced abilities, knowledge, attitudes, and skills provided during the learning process.¹⁵

Learning design refers to the systematic development of instructional specifications based on learning theories and principles to ensure the quality of education. This process encompasses analyzing learning needs and objectives, designing and developing systems to achieve these goals, creating instructional materials and activities, and testing and evaluating the learning process and student outcomes.¹⁶

A minor component of learning design is the learning system, which consists of an integrated unit of various interrelated, interdependent, and interactive learning components to achieve predetermined learning objectives. These components include students, educators, curriculum, instructional materials, learning media, learning resources, the learning process, facilities, environment, and objectives. These components should be carefully prepared or designed in alignment with the learning program to be developed.¹⁷

In design learning, it is essential to understand the assumptions about the nature of learning system design. The following assumptions should be considered when designing a learning system:

- a) The design of the learning system is based on knowledge of how individuals learn.
- b) The design of the learning system is directed toward individual and group learners.
- c) Learning outcomes include both direct and incidental results.
- d) The ultimate goal of the learning system design is to facilitate learning.
- e) The design of the learning system encompasses all variables that influence learning.
- f) The core of the learning system design involves determining the syllabus lesson plans (methods, media, scenarios, learning resources, and assessment systems) that are optimal for achieving predetermined objectives.¹⁸

The preparation of a learning system design is grounded in prescriptive theory. Prescriptive theory is goal-oriented, while descriptive theory is goal-free. Prescriptive learning theory aims to achieve specific objectives, whereas descriptive learning theory focuses on delivering outcomes. Consequently, developing prescriptive learning theory focuses on identifying optimal methods to achieve the goals.¹⁹ In understanding learning system design models, it is vital to recognize and comprehend the classification of such models. According to Gustafson and Branch, learning system design models can be categorized into three groups based on their usage orientation: 1) Classroom-oriented models, 2) Product-oriented models, and 3) System-oriented models.²⁰

¹⁵ Darusalam Ghazali, *Teori Dan Model Pengajaran Pendidikan Islam* (t.t: t.p, 2008).

¹⁶ Sholihah Sholihah, "Desain Pengembangan Kurikulum Pendidikan Agama Islam," *Kuttab: Jurnal Ilmu Pendidikan Islam* 1, no. 2 (2022): 2–7.

¹⁷ Supriyadi Supriyadi, "Community of Practitioners: Solusi Alternatif Berbagi Pengetahuan Antar Pustakawan," *Lentera Pustaka: Jurnal Kajian Ilmu Perpustakaan, Informasi Dan Kearsipan* 2 (2017): 83, <https://doi.org/10.14710/lenpust.v2i2.13476>.

¹⁸ Leni Marlina et al., "Development of Differentiated Physics Teaching Modules Based on Kurikulum Merdeka," *Jurnal Penelitian Pendidikan IPA* 8, no. 5 (n.d.): 2286–92, <https://doi.org/doi:10.29303/jppipa.v8i5.2061>.

¹⁹ Wahyu Aprilia, "Organisasi Dan Desain Pengembangan Kurikulum," *ISLAMIKA* 2, no. 2 (2020): 208–26, <https://doi.org/10.36088/islamika.v2i2.711>.

²⁰ Walter Dick, Lou Carey, and James O. Carey, *The Systematic Design Of Instruction Library of Congress Cataloging-in-Publication Data* (Welswey: Educational Publisher Inc, 2003).

In the context of *bathsul masa'il*, the learning objective is to train students to solve problems using explicit references. Additionally, it aims to train students in argumentation with sound reasoning. The methods employed in *bathsul masa'il* activities consist of three stages. According to Anshor, these three methods are implemented sequentially:²¹

Table 1. Stages of Thought Process in *Bathsul Masa'il*

Method	Implementation
Qauly	The implementation procedure for the <i>qauly</i> method is explained in the decision of the National Conference of Ulama in Bandar Lampung (June 21–25, 1992). When encountering a problem with multiple opinions (<i>qaul</i>) or perspectives (<i>wajah</i>), the stronger opinion is chosen. The method followed by LBM NU in this approach is to refer directly to authoritative texts, adhering to established views within the framework of the madhhab.
Ilhaqy	This method involves equating the ruling of an unresolved case with an existing precedent or established opinion. If the <i>qauly</i> method cannot be applied due to the absence of textual answers in the authoritative books, <i>ilhaq al-masail bi-naẓairiha</i> is employed. This approach equates the ruling of a new issue with a similar resolved issue or aligns it with an established opinion.
Manhajy	This method addresses religious issues by following the thought process and principles of legal determination established by the madhhab's imams. Similar to the <i>qauly</i> and <i>ilhaqy</i> methods, the <i>manhajy</i> method has also been applied by earlier NU scholars, even though it was not formally named or institutionalized. Based on its criteria and characteristics, the <i>manhajy</i> method is believed to have been applied in at least six decisions of <i>Lajnah Bathsul masa'il</i> before the National Conference of Ulama in Bandar Lampung.

Unlike formal institutions, one of the learning methods employed at Pondok Pesantren Al Fithrah Surabaya is the *bathsul masa'il* method. This method is often likened to discussion in formal institutions. However, while the *bathsul masa'il* method shares similarities with discussion or deliberation regarding process and implementation, it has distinct components integral to its Pondok Pesantren Al Fithrah Surabaya practice. These components include a moderator, a recorder (*notulen*), a formulation team, a verifier (*mushabih*), and participants (*musyawirin*). Each element plays a specific role, contributing to the overall process.

This distinction sets the *bathsul masa'il* method apart from typical discussions or deliberations. Like most discussion activities, *bathsul masa'il* sessions at Pondok Pesantren Al Fithrah Surabaya follow a structured sequence of stages designed to produce a decision. The following is an analysis of the implementation of the *bathsul masa'il* method at Pondok Pesantren Al Fithrah Surabaya based on the findings presented in the previous chapter:

²¹ A. M Anshor, *Babth Al-Masail Nahdatul Ulama* (Yogyakarta: Teras, 2012).

Table 2. *Analysis of the Implementation of Bahsul Masa'il*

Implementation	Description
Opening	The moderator opens the session by reading the rules of the <i>bahsul masa'il</i> activity and presenting the issues to be discussed. The opening stages align with the general principles outlined in learning method theories. Notably, at Pondok Pesantren Assalafi Al Fithrah, the opening stage encourages critical thinking among students, an important educational aspect of this activity.
Tashawwur (Problem Conceptualization)	During this phase, the moderator allows the <i>sail</i> (questioner) to articulate and describe the issue clearly, enabling participants (<i>musyawirin</i>) to understand the problem. If the question is unclear, participants may ask for clarification. The moderator encourages engagement, while the <i>sail</i> provides a detailed description to ensure comprehensive understanding.
Answer Presentation	In the <i>i'tidlad</i> phase, the moderator collects answers from all groups, supported by arguments and references. If answers overlap, one representative answer is chosen for efficiency. Participants must defend their responses with logical arguments and references. The notetaker (<i>notulen</i>) records all responses and their justifications.
Answer Categorization	The moderator categorizes answers into key judgments (e.g., halal, haram, valid, invalid) and consolidates them. Supporting evidence and explanations are reviewed after all responses are collected. The <i>notulen</i> records and organizes the answers, while the moderator ensures that participants know the consolidated outcomes.
Argumentative Debate	The moderator facilitates debates, allowing participants to critique others' responses. Arguments and rebuttals must be well-reasoned and supported by references or textual evidence (<i>ibarah</i>). The moderator actively oversees discussions, ensuring constructive debates while managing potential group conflicts.
Reference Submission and Answer Formulation	Participants align their responses with textual evidence from authoritative sources. If discrepancies arise, the verifier (<i>mushabih</i>) provides clarification. The formulation team may suggest revisions based on participants' arguments and references. In cases of unresolved disagreements, the verifier offers definitive solutions.
Approval of Argumentative Debate	A resolution is considered final and valid if agreed upon by the participants, the formulation team, and the verifier. The verifier comments on the conclusions, and the session concludes with a recitation of Surah Al-Fatihah, symbolizing the hope for blessings and benefits from the <i>bahsul masa'il</i> activity.

The Independence of Students and Fundamental Principles in *Bahsul masa'il* Learning

Learning independence refers to an individual's ability to take responsibility for their learning process. It encompasses identifying learning objectives, managing time and resources, selecting effective learning methods, and evaluating learning outcomes.²² Based on the previously described data analysis, the *bahsul masa'il* activities at Pondok Pesantren Assalafi Al Fithrah Surabaya are categorized as effective, reflecting their progressive development and dynamics. These activities are conducted twice a month, specifically on Wednesday nights at

²² Rahma A, *Hubungan Antara Penyesuaian Diri Dengan Kemandian Belajar Siswa Kelas X SMA Exceller Al-Yasini Yang Tinggal Di Pondok Pesantren* (Malang: Universitas Islam Indonesia Maulana Malik Ibrahim, 2016).

the beginning and middle of each month, starting at 8:00 PM Western Indonesian Time (WIB) until completion.

Students at Pondok Pesantren Al Fithrah Surabaya engage in independent learning by gathering information about the issues to be discussed beforehand. This independent learning fosters positive outcomes, such as making students more active in discussions and exchanging information with peers. Additionally, during the *bathsul masa'il* forum, students gain confidence and are more receptive to input and opinions from others.

As an educational institution, Pesantren plays a vital role in preparing Muslim generations with a profound understanding of Islamic jurisprudence. One of the core subjects in pesantren is *bathsul masa'il*, which addresses problem-solving and applying Islamic law in daily life. However, for *bathsul masa'il* learning to be effective, students must develop independent learning skills.

Students' independence in *bathsul masa'il* allows them to seek understanding and knowledge about Islamic law actively. Through independent learning, students can explore various sources and formulate insightful questions to deepen their comprehension. Furthermore, independent learning enables students to hone their skills in applying Islamic law in practical contexts. By seeking concrete examples and engaging in practical discussions, they strengthen their understanding and ability to address real-life situations.

The enhancement of students' learning independence in *bathsul masa'il* is supported by project-based learning, collaborative approaches, and utilizing diverse resources. Problem-based learning encourages students to actively seek information, collaborate, and develop practical solutions to legal issues. Collaborative practices, such as group discussions and mentoring programs between senior and junior students, further promote knowledge sharing and mutual support in understanding and resolving legal problems. Meanwhile, access to diverse learning resources—such as books, articles, videos, and online materials—ensures that students can explore independently and gain broader insights.

Supporting factors for fostering students' learning independence include the role of teachers as facilitators. Teachers motivate and guide students in developing their independent learning skills by providing relevant challenges, offering constructive feedback, and directing them to take initiative in their learning process. Additionally, a supportive environment is essential for fostering learning independence. It includes providing access to adequate learning resources, discussion spaces, and comfortable study areas.

In conclusion, implementing *bathsul masa'il* at Pondok Pesantren Assalafi Al Fithrah Surabaya aligns with traditional learning principles. It is a platform for fostering students' independence, critical thinking, and collaborative problem-solving skills. This holistic approach ensures that students are well-prepared to apply Islamic jurisprudence in their daily lives effectively and confidently.

Dialectics of Heutagogy and Self-Efficacy

The discussion on learning and education is inherently dynamic and flexible. Recent issues surrounding the shift in learning systems through implementing the *Kurikulum Merdeka* (Independent Curriculum) have prompted changes in how students learn and teachers teach. The *Kurikulum Merdeka* policy emphasizes that learning in academic institutions should be student-centered and tailored to the learners' developmental phase (grade level). To support this implementation, the government outlines the following components:

- 1) *Pancasila* Student Profile as the nation's educational synthesis and vision.
- 2) Learning Outcomes, representing the minimum competencies students must achieve for each subject, aligned with Graduate Competency Standards and Content Standards.
- 3) The Curriculum Structure framework organizes competencies, content, and students' learning load.
- 4) Principles and Assessment of Learning guides teachers in conducting classroom teaching and learning processes.
- 5) The student-centered approach focuses on innovative teaching methods that place students at the core of the learning process.²³

In this context, pesantren (Islamic boarding schools) stand out as institutions with a learning design that aligns with the student-centered model. Pesantren employs *bahsul masa'il* as a foundational activity dominated by active student participation. Derived from the Arabic terms "*bahsul*" (discussion) and "*masa'il*" (issues), *bahsul masa'il* is a forum where students (*santri*) are trained to engage in discussions. Here, students are not passive objects but active participants, fostering productive dialectics that nurture critical and analytical thinking.²⁴

In heutagogy, learners are seen as active individuals who take charge of designing their learning objectives. They can identify their needs, plan learning strategies, and evaluate their outcomes. Educators serve as facilitators and sources of inspiration, aiding learners in developing critical thinking, reflective practices, and decision-making skills.²⁵

Heutagogy integrates principles from andragogy (adult education) and constructivism. This approach assumes that adult learners possess rich life experiences and prior knowledge, which form a foundation for deeper learning. Through heutagogy, learners are encouraged to engage in meaningful learning experiences that are contextually relevant and applicable to real-life situations.²⁶

On the other hand, self-efficacy is a critical concept in psychology, referring to an individual's belief in their ability to succeed in specific situations. This self-confidence is pivotal in motivation, goal achievement, and personal well-being. Developed by Albert Bandura, self-efficacy is grounded in an individual's assessment of their ability to organize actions, overcome challenges, and achieve desired outcomes.²⁷ Self-efficacy influences motivation, planning, effort, and perseverance in achieving goals.²⁸ Factors affecting self-efficacy include:

- 1) Personal Experience: Previous successes in similar situations enhance self-confidence, while failures may diminish it.

²³ Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi, *Kajian Akademik Kurikulum Untuk Pemulihan Pembelajaran* (Jakarta: BSAKP, Kemdikbudristek, 2022).

²⁴ Zaenal Arifin and Chothibul Muttaqin, "Bahtsul Masa'il Sebagai Problem Solving Methods Dalam Pembelajaran Fiqih Konstektual," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 16, no. 1 (2020): 15–31, <https://doi.org/10.54069/attaqwa.v16i1.16>.

²⁵ Kenyon and Hase, "Heutagogy Fundamentals."

²⁶ Blaschke, "Heutagogy and Lifelong Learning: A Review of Heutagogical Practice and Self-Determined Learning."

²⁷ Albert Bandura, "Cultivate Self-Efficacy for Personal and Organizational Effectiveness," *Principles of Organizational Behavior: The Handbook of Evidence-Based Management 3rd Edition*, 2023, 113–35.

²⁸ Safitri Yulikhah, Baidi Bukhori, and Ali Murtadho, "Self Concept, Self Efficacy, and Interpersonal Communication Effectiveness of Student," *Psikohumaniora: Jurnal Penelitian Psikologi* 4, no. 1 (2019): 65–76, <https://doi.org/10.21580/pjpp.v4i1.3196>.

- 2) Role Models: Observing and emulating successful individuals can boost self-efficacy.
- 3) Social Persuasion: Support and encouragement from others can strengthen self-belief.
- 4) Self-Assessment: Evaluating one's skills, knowledge, and abilities impact self-efficacy.

Relating to the above discussion, self-optimization is essential as a process where individuals identify and develop their potential to the fullest. In *bathsul masa'il*-based learning, self-optimization involves profoundly understanding the issues, identifying relevant resources, and employing effective learning strategies. Steps for self-optimization in *bathsul masa'il* learning may include conducting comprehensive problem analysis to understand the core issues.

- 1) Identifying and utilizing credible resources to support arguments and solutions.
- 2) Developing critical and collaborative skills through group discussions and peer exchanges.
- 3) Practicing reflective thinking to evaluate and improve learning outcomes.

Through heutagogy and self-efficacy, *bathsul masa'il* learning becomes a robust platform for fostering independent, critical, and contextually relevant learning, equipping students with the skills to navigate and solve real-world problems.

Table 3. Table Self-optimization in learning

Utilization	Shape
Resource Search	Individuals need to involve themselves in searching and analyzing resources relevant to the problem they want to solve. It consists of the ability to identify literature, fatwas, opinions of scholars, and other sources of information related to the issues at hand.
Analytical Skills Development	In <i>bathsul masail</i> -based learning, individuals need to be able to critically and deeply analyze various opinions and arguments that exist. Good analytical skills will help individuals understand different points of view and make informed decisions based on the relevant context.
Self-Reflection and Evaluation	Self-optimization also involves continuous self-reflection and evaluation of the learning process. Individuals need to identify their strengths and weaknesses in understanding the problem and evaluate the effectiveness of the strategies used. With good reflection and evaluation, individuals can continue to improve their ability to solve problems related to <i>Bathsul Masail</i> .

Integration of Heutagogy and Self-Efficacy: Implications for *Bahtsul Masail*-Based Learning Design

Bahtsul Masail learning, which involves studying and understanding Islamic laws applicable to daily life, has been a significant focus for Muslims in comprehending and applying their religion.²⁹ Meanwhile, heutagogy is a learning approach that emphasizes students' ability to learn independently and take control of their learning process. In the context of *Bahtsul Masail* learning, heutagogy can allow students to delve deeper into Islamic laws, understand their context, and develop the skills to apply them in daily life. Through the heutagogical approach, students become more active in learning and can develop a deeper understanding of Islamic laws.

²⁹ Prasetyo, Hanif, and Rahmawati, "Implementasi Bathsul Masa'il Dalam Meningkatkan Kemampuan Santri Menjawab Berbagai Permasalahan Di Masyarakat."

The importance of self-efficacy cannot be overlooked in *Bahtsul Masail's* learning. Self-efficacy refers to an individual's belief in their ability to succeed in a particular task or situation. In *Bahtsul Masail* learning, students need to strongly believe in their ability to comprehend and correctly apply Islamic laws. Khodijah has highlighted that with high self-efficacy, students feel more motivated, confident, and enthusiastic about learning and applying Islamic laws in their daily lives.³⁰

Heutagogy and self-efficacy reinforce each other in *Bahtsul Masail's* learning context. Through the heutagogical approach, learners are empowered to take control of their learning, plan their *Bahtsul Masail* studies, and choose learning methods that suit their needs. In this process, learners develop independence in studying Islamic laws. Simultaneously, high self-efficacy strengthens their confidence in understanding and applying *Bahtsul Masail*, creating a responsive and supportive learning environment.

Heutagogy emphasizes learner autonomy and independence in profoundly understanding Islamic laws within *Bahtsul Masail* learning. The application of heutagogy and the enhancement of self-efficacy in *Bahtsul Masail* learning can have several positive implications, including:

- a) Empowered Learners: Students feel more empowered and in control of their learning process. They become more active learners, capable of identifying their learning needs and increasing their intrinsic motivation to study Islamic laws.
- b) Expanded Understanding: Heutagogy and self-efficacy can broaden students' understanding of *Bahtsul Masail*. Heutagogy allows students to explore topics of interest more deeply, fostering a holistic comprehension of Islamic laws and their application in everyday life. High self-efficacy supports students in confidently addressing challenges in *Bahtsul Masail* learning.
- c) Critical and Analytical Skills Development: Integrating heutagogy and self-efficacy encourages students to develop critical and analytical skills. By taking an active role in learning, students engage in problem-solving and critical thinking regarding *Bahtsul Masail* issues, constructing well-reasoned arguments based on their understanding.
- d) Self-Awareness: Learners are encouraged to develop self-awareness regarding their strengths, weaknesses, and interests related to *Bahtsul Masail* learning. This awareness helps them select topics and *fiqh* issues that align with their interests and needs.
- e) Independence: Independence plays a crucial role in *Bahtsul Masail's* learning. Learners must be capable of conducting independent research and reflection and developing their understanding of the *fiqh* issues they study.
- f) Enhanced Motivation: Giving learners the freedom to take initiative in their learning increases their intrinsic motivation. Learners become more actively engaged in the learning process and more driven to achieve a deeper understanding of Islamic laws.
- g) Metacognitive Skill Development: Heutagogy encourages learners to plan, organize, and evaluate their learning. That fosters the development of metacognitive skills such as self-reflection and progress monitoring. As a result, learners can improve their understanding of Islamic laws and their ability to apply them daily.

³⁰ Khodijah and S, "Hubungan Antara Kecerdasan Spiritual Dan Self-Efficacy Dengan Kinerja Guru Madrasah Aliyah Al-Fatah Palembang."

Heutagogy provides a relevant framework for self-potential development in *Bahtsul Masail learning*. By granting learners control over organizing and directing their learning, heutagogy enables them to cultivate independence, self-awareness, critical thinking skills, and a commitment to studying *fiqh* issues. Educators and Islamic educational institutions must provide a supportive environment to implement the heutagogical approach and enhance *Bahtsul Masail's* learning self-efficacy. Educators should offer students the freedom and responsibility to manage their learning while providing necessary guidance and direction. Furthermore, constructive feedback and opportunities for students to experience success in applying Islamic laws in their daily lives are essential.

However, in practice, self-efficacy for each individual can also be influenced by: 1) Mastery Experiences: The most significant factor affecting self-efficacy is the experience of mastering something. Failure tends to lower expectations about one's abilities, whereas success can increase them; 2) Social Modeling: Also known as vicarious experiences, this occurs when individuals evaluate their abilities based on the successes or failures of others. Social modeling typically does not enhance self-efficacy when someone with similar skills succeeds. However, observing others fail can reduce self-efficacy; 3) Social Persuasion: Also known as verbal persuasion, its influence on improving or diminishing self-efficacy is relatively small and depends on the context. In such situations, the individual must trust the persuader, as statements from a credible source are more effective than those from a less credible one. Performance and social persuasion work well together. If the results of one's efforts are positive, persuasion can motivate the individual to keep striving; 4) Physical and Emotional States: When someone experiences fear, intense anxiety, or high stress, they are more likely to perceive lower self-efficacy. Intense emotions often reduce performance.³¹

In summary, using heutagogy and enhancing self-efficacy have positive implications for *Bahtsul Masa'il* learning. The heutagogical approach allows students to learn independently and actively, while high self-efficacy provides motivation and confidence to understand and apply Islamic laws. Support and guidance from educators and Islamic educational institutions are necessary to implement this approach effectively.

CONCLUSION

Effective learning emphasizes the importance of learning as a personal process in which students construct their own knowledge and experiences. Instructional design involves systematically developing learning specifications using learning theories to ensure quality education. Increased student autonomy in *Bahtsul Masa'il* sessions has been identified as being supported by project-based learning, collaborative implementation, and the use of resources. The supporting factors for enhancing student independence include the teacher's role as a facilitator who motivates students and the presence of a supportive environment. The stages of *Bahtsul Masa'il* learning include Introduction, Problem Conceptualization (*Tashawwur Masalab*), Delivery of Responses, Argumentative Debate, Reference Submission, and Validation of Argumentative Debate.

In heutagogy, learners are viewed as active individuals who play a role in designing their learning objectives. They can determine their needs, plan learning strategies, and evaluate learning outcomes. Educators act as facilitators and sources of inspiration, assisting learners in

³¹ Bandura, "Cultivate Self-Efficacy for Personal and Organizational Effectiveness."

developing critical thinking, reflection, and decision-making skills. Self-efficacy, a vital concept in psychology, refers to an individual's belief in their ability to succeed in specific situations. This self-confidence is crucial in motivation, goal achievement, and personal well-being. Integrating heutagogy and enhanced self-efficacy offers positive implications for *Bahtsul Masa'il* learning. The heutagogical approach enables students to learn independently and actively, while high self-efficacy instills motivation and confidence to understand and apply Islamic laws.

In the context of *Bahtsul Masa'il* learning, the application of heutagogy and the enhancement of self-efficacy can result in several positive outcomes, such as empowering students and giving them control over their learning process, broadening students' understanding, Encouraging the development of critical and analytical skills, enhancing self-awareness, promoting independence, increasing learner motivation, and fostering the development of metacognitive skills.

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