

Learning Models of the 'Yellow Book' at Islamic Boarding Schools

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ABSTRAK

Islamic boarding school is one of Islamic educational institution a boarding-based. While living in the Islamic boarding school environment, students are required to comply with the rules for the sake of order and peace in the Islamic boarding school. The system and educational goals are not only to provide knowledge to students but also to provide moral and akhlak development that originates from the Al-quran and Sunnah which are studied through the 'yellow book'. The students study the yellow book gradually, from the most basic to the highest.

In the study of the yellow book, there are several methods used in the learning, including; the rote method then developed a learning model not only in terms of the ability of the students to memorize but also in terms of the ability of the students to understand and explain both textually and contextually. The wetonan or bandongan method, in which a kiai only reads and explains the books studied by the students, but then the teaching model is developed, not only for the kiai who are active, but also for the students to be active so that questions and answers occur between the kiai and the students. The sorogan method is a development model for learning the yellow book, because it there is or occurs a lively interaction between the kyai and the students. and the last, Muzakarah method. This method is used at two levels. first, it is held by fellow students, the second is led directly by the kiai

1. Introduction

Islamic boarding schools is one of the first Islamic educational institutions to exist in Indonesia. The purpose of the existence of this educational institution was to provide a balance to the materials taught in schools made by the Dutch (colonizers) at that time, which did not teach religious education (especially Islamic education). So that with the presence of Islamic boarding schools, indigenous children can study Islam through kiai and ustaz, using various books including the 'yellow book' or the 'classic books' of great scholars, both local and foreign.

The 'yellow book' is a book left by classical scholars which includes various discussions related to religion (Islam). This book is usually referred to as the 'classical book' (al-Kutub Al-Qadimah). These books refer to the traditional works of classical scholars with different language styles from modern books (Turmudi, 2004:36). Besides it, there are also those who interpret it is called the 'yellow book' because it is written using yellow paper (Barizi, 2011: 62). So, if this book is written on the white paper, it will be called the 'white book', not the 'yellow book'.

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In this time, the yellow book learning has received a lot of criticism, especially with regard to the weak methods and learning models used. So that the result is substantial aspects of the educational goals taught in Islamic boarding schools cannot be achieved as a whole. Therefore, the new way is needed to achieve educational goals in Islamic boarding schools. So this paper raises several development methods and models of 'yellow book' learning.

2. Literature Review

2.1 Boarding School Education System

Islamic boarding schools can be defined as places of education and teaching that emphasize Islamic religious studies, supported by facilities such as dormitories as residences for students, house of kiai and teachers and mosques (Misrawi, 2010: 223). All of its which are mandatory elements in Islamic boarding schools. That is, the education system in Islamic boarding schools will not work if it does not have these elements. In addition, Islamic boarding schools have three main functions; the transmission and transfer of Islamic knowledge, maintaining Islamic traditions and the reproduction of Islamic scholars (Madjid, 1997: 28).

Islamic boarding schools as Islamic educational institutions that provide Islamic religious teachings, the aim is not only to enrich the minds of students with Islamic texts and explanations, but more than that to improve morals, respect spiritual and human values, teach good behavior. honest and moral and teaches students to always live a simple life and a pure heart. In addition, it prepares its students to become pious people in religious knowledge and practice it in society (Arifin, 2003: 248), (scientific charity and practical knowledge).

In the general, the educational goals of Islamic boarding schools are not formulated and spelled out in detail in a complete and consistent education system. However, this goal is written in the book *Ta'limul muta'allim* written by Zarnuji (1963 : 1), which is a guide in learning at Islamic boarding schools, namely 'demanding and developing knowledge is solely an obligation that must be carried out sincerely.

Sincerity is the basis of life in Islamic boarding schools which is practically applied to the guidance of the students which is carried out every day. While the religious knowledge they study is the main value that directs their educational goals, namely to make the students who have a high awareness about Islamic teaching is the basis and values comprehensive.

The purpose of Islamic boarding school education is not to get a power, money and worldly things, but instilled to the students that studying at Islamic boarding schools is solely an obligation and a form of devotion to Allah (Ismail, 2006 : 44). The ideals of Islamic boarding school education include to training students to be able to stand alone and fostering themselves so that they do not depend on others except Allah Swt (Dhofier, 2004 : 44).

Based on the formulation of the objectives of Islamic boarding school education above, it is very clear that Islamic boarding school education strongly recommends the importance of upholding Islam in the life environment of students as the main source of morals and morals which is the basis for the successful life of students in society. According to WM Dixon, religion is the strongest basis in the formation of character and morals, so that if respect for religious teachings (Islam) declines, it will be difficult to find a replacement (Thoah, 2006 : 297).

Pedagogically, islamic boarding shcool are better known as Islamic educational institutions, institutions in which there is a teaching and learning process of Islamic religious knowledge and institutions used for the spread of Islam. In the process of teaching and learning in Islamic boarding schools it is taught that Islam is a religion that regulates not only worship practices, let alone just the relationship between people and their God, but also behavior in human relations in this world. In realizing the goals of education in Islamic boarding schools, the study of the yellow book is carried out, which contains basic Islamic values as values. The books studied have been determined by the pesantren which are deemed in accordance with the curriculum. According to Abudin Nata (2007 : 123) that the curriculum is a number of subjects that must be taken to achieve a certain diploma or degree. Kuntowijoyo (1987 : 44) added that the pesantren curriculum includes nine subjects known as pesantren humanities knowledge, namely Arabic (tools science), fiqh, ushul fiqh, interpretation, Hadith, Adab (Arabic literature), morality, tasawwuf and history. From these subjects there are at various levels the books studied in it and contain two educational visions. First, the moral vision, namely the development of attitude, mental (character) and good morals. Second, the intellectual vision, namely the development of the students' minds (Dhofier, 2004 : 20).

The education and teaching system in Islamic boarding schools is divided into three groups :

1. Islamic boarding schools that organize non-classical education and teaching taught by a kyai using books written in Arabic, while the students live in the Islamic boarding school.
2. Islamic boarding schools that organize education and teaching with the weton system, namely students who come to the kyai but they do not live in the Islamic boarding school.
3. Islamic boarding schools that combine the two models above, namely implementing a non-classical education and teaching system but also organizing formal education in the form of madrasas and even public schools. Islamic boarding schools like this are known as modern Islamic boarding schools (Akbar, 2018: 26).

Thus it can be said that the level of knowledge of the student can be measured by the number of books he has studied and from which scholars he has recited the Koran. His success in learning can be known informally after the kyai gives a diploma, namely in the form of the kyai's acknowledgment of the book that has been read and studied by the santri, as well as his willingness to teach the book to the public. This diploma is sometimes in the form of a cleric's recognition by writing the name of the santri in the lineage of the transmission of knowledge. The awarding of this certificate on the one hand is concrete proof of the academic ability of the students, on the other hand it is a spiritual bond between the kyai and his students, at least as a lifelong mentor. With this relationship, the relationship between alumni and pesantren is maintained.

2.2 Books as Learning Resources

The difference in the books used in each Islamic boarding school is a common thing. The difference is due to several things, one of which is the difference in the status of the Islamic boarding school. Islamic boarding schools that still use the traditional or salaf system still retain the books they have learned from generation to generation in the boarding school, these books are even made mandatory reading for every student, and mastery both in terms of reading and understanding is made a mandatory indicator for students to get a diploma from a kiyai or not. So that Islamic boarding schools still use these methods, the its outcome is unquestionable in terms of reading the 'yellow book'.

While there are some Islamic boarding schools with the status of modern or khalaf Islamic boarding schools is Islamic boarding schools that were established in recent years, use the books compiled by the Islamic boarding schools themselves even though the substance is taken from classic books studied in traditional Islamic boarding schools. As stated by Ali Akbar in his writings below:

The 'yellow book' as a source of learning is generally accessed by traditionalists who value the book and its author highly, and feel they have a moral responsibility to preserve it as it is, while modernists have less access to the 'yellow book'. In the general, they tend to use learning resources that are compiled by the teachers themselves by taking the substance of this book, on the basis of considerations of the efficiency and effectiveness of studying it. Because of this, it is not uncommon for modernist Islamic educational institutions to use religious books in Indonesian. Apart from the shortcomings of the yellow book from the nature of its layout and the efficiency of its learning, the yellow book contains rich information about salafi Islam which is widely quoted in it (Turmudi, 2004:41).

From the explanation above, it can be concluded that the 'yellow book' learning which still adheres to the tradition of learning is mostly done in traditional islamic boarding school or salaf islamic boarding school. But, the modern islamic boarding school or khalaf islamic boarding school for the study of the 'yellow book' are limited to books made by the institution and studied formally in class, like other lessons.

3. Results and Discussion

Basically, the learning of 'yellow book' is carried out in stages, from the basic level curriculum which includes the simple books, then the advanced level and the special level. In this learning using several methods and models in the development the learning of 'yellow book' such as memorization, sorogan, wetonan or bandongan, and muzakarah.

Memorization is one of the methods and models for the learning of 'yellow book' in Islamic boarding schools. This model requires students to read and memorize Arabic texts individually, the teacher explains the meaning of words commonly used in the nazam texts (poems) and etc. Recently, this method or model of learning by memorization, there is some Islamic boarding schools no longer only focus on the fluency of memorizing students, but this model or method has been developed, namely that in addition to memorizing textually students, they are also expected to be able to explain and be able to followed up by discussing with his colleagues in the class. This learning model is carried out at the upper secondary level in Islamic boarding schools.

The Wetonan or Bandongan method is the process of teaching the yellow book with kiai or ustad for reading and explaining the contents of the 'yellow book', and the students listen, pay attention and give meaning and receive lessons. This is same with the opinion of Endang Turmudi (2004 : 42) who said that in this method the kiai only reads one part of a chapter in the book being taught, then translates it into Indonesian, in addition to providing explanations related to the subject matter. Wetonan is called wetonan because the recitation is the initiative from kyai himself, both in determining the place and the time, especially his book, and is called bandongan because the recitation is given in groups, attended by all the students. The group of students who sit around the kyai in this recitation is called the halaqah.

Along with the developments and demands of the times, many islamic boarding school have attempted to modify this method. Among is after the kyai reads and explains then it is followed up by opening the discussion room related to the material that has been explained. From this change in teaching model, the new 'yellow book' study model emerged, making it more likely that students as objects of education at that time would have a better understanding of what was conveyed by the kyai, and make students placing in a position as educational subjects in the 'yellow book' learning process (Madjid, 1997: 23).

The sorogan method from a theoretical point of view of education is a method that is included in the modern method, because the kiai and students can get to know each other and the kiai can pay attention to the development of the student's learning. While students study actively and always prepare themselves before studying the 'yellow book'. In addition, the kiai knows the material and methods that are suitable for his students. In the learning to use this method there is no element of coercion because it arises from the needs of the students themselves.

This method is a development model for learning the 'yellow book', because there is in this method or occurs a lively interaction between the kyai and the students. The Kyai corrects the readings of 'yellow book' the students, and the students can know clearly about what is wrong with him related to his weak understanding of how to interpret Arabic literature and understand the 'yellow book' he is studying.

If looked the explanation above, it can be understood that the sorogan method is more private, that is, students come to their teachers and ask to be taught certain books by means of a teacher or ustadz reads the contents of the 'yellow book' then translating into a certain language then repeating what has been read and explained by the teacher or ustadz who teaches them.

Muzakarah method or deliberation, scientific meetings that specifically discuss religious issues in general. This method is used in two levels, first, held by fellow students to discuss a problem so that they are trained to solve problems using references to available books. Second, the muzakarah led by the kyai, where the results of the santri deliberation are submitted for discussion and assessment as in a seminar. Usually in this meeting there are questions and answers using Arabic. This mudzakarah group is attended by senior students and has sufficient mastery of the yellow book, because they have to study the books determined by the kyai (Arifin, 2003 : 38).

This method is similar to the discussion method that exists in educational institutions, both general educational institutions and Islamic educational institutions in the various levels of education. The muzakarah or deliberation is a

model for the development of the yellow book learning in Islamic boarding schools as the place to gain a deep and universal understanding of the various problems they face, both matters of fiqh, aqidah, and muamalah. The element of students' awareness is quite challenged, besides that the implementation of learning takes place in a dialogic and take and give way in their scientific field.

4. Conclusion

Islamic boarding schools is Islamic education institutions that have educational goals so that their students have good morals and morals, according to the guidance of the Koran and Sunnah. This can be achieved by santri, one of which is through learning the 'yellow book' which is closely related to Islamic values.

The 'yellow book' is a special name for the classic books studied in Islamic boarding schools, most of which its written in Arabic without a vowel (lined up) from the thinnest book to the thickest. In the learning of the yellow book it has own levels, so that the knowledge gained by students is structured.

In the process of learning the 'yellow book' there are several methods and models in the teaching, among is The memorization method was then developed by the students' memorization model, not just memorizing but more on understanding and able to explain the texts that have been memorized. The wetonan or bandongan method, in which a kiai only reads and explains the 'yellow book' that the students are studying, but then a teaching model is developed, not only for the kiai to be active, but for the students to be active so that questions and answers occur between the kiai and the students. Sorogan method, this method is a development model for learning the yellow book, because in it there is or occurs a lively interaction between the kyai and the students. And last the method of muzakarah or deliberation is scientific meetings that specifically discuss religious issues in general. This method is used in two levels, first, held by fellow students to discuss a problem so that they are trained to solve problems using references to available books. Second, the muzakarah led by the kyai, where the results of the muzakarah students are submitted to be discussed and assessed as in a seminar.

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