CHARACTERISTICS OF LEARNING IN ISLAMIC BOARDING SCHOOLS

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Abstract: This study aims to describe the characteristics of learning in Islamic boarding schools. This research is qualitative with a literature approach. Research data is from learning characteristics in Islamic boarding schools with book and journal data sources. The collection technique is done by documentation. Meanwhile, data analysis uses content analysis. The study results show that the Islamic boarding school curriculum is more flexible. The curriculum is more oriented towards religious studies such as Nahwu, Sharaf, Ushul Fiqh, Mustalah Hadith, Tafsir, and Sufism. The curriculum in Islamic boarding schools is determined more by the kiai. Then the learning methods used in Islamic boarding schools include the band organ method, the slogan method, the discussion method, the rote method, the classical method, the demonstration method, the lecture method, and the question-and-answer method. Thus, Islamic boarding schools have different learning characteristics from other educational institutions.

Keywords: Characteristics; Islamic Boarding School; Learning.

INTRODUCTION

Education in Indonesia is currently entering a period of reform, including Islamic educational institutions such as Islamic boarding schools (Asrori, 2008; Riadi, Ahiruddin, Kuswarak, & Purnama, 2021; Yahya, 2017). Islamic boarding schools have strong socio-historical roots, so they can occupy a relatively central place in society and can survive many waves of change (Fathurrochman, Budiman, Alamsyahril, & Kristiawan, 2019; Kholifah, Sutra, Nasution, Rifai, & Murtafi'ah, 2022; Muazza, Mukminin, Habibi, Hidayat, & Abidin, 2018).

The Islamic boarding school learning model is in the form of a dormitory where the teaching is guided by a Kyai or cleric and supported by a teacher or ustad (Arrohmatan, Mualifah, Harahap, & Murtafiah, 2022; Kholifah et al., 2022). The purpose of education in Islamic boarding schools is to form morals and personalities that are virtuous, have good morals, and can be of benefit to religion and the state (Kholifah et al., 2022). For this reason, Islamic boarding schools are recognized by educational institutions that contribute to the intellectual life of the nation.

In this regard, Islamic boarding schools, as the oldest and most experienced educational institutions, face the challenges of the times and are able to give birth to complete human beings. So that pesantren are looked at as alternative and solutive education, with one of its breakthroughs establishing madrasas as a vehicle for combining the interests of the world and the hereafter (Muazza et al., 2018; Sriyanto, Kurniawan, Suharini, & Trimasukmana, 2018).

Islamic boarding schools are independent educational institutions in the world of education. Many pesantren stand independently and do not depend on the government. That is

why pesantren still exist amidst the onslaught of educational institutions that have gone bankrupt due to funding difficulties. However, many Islamic boarding schools suffer the same fate. As a result of bad management, pesantren are not in demand by the community. The learning system in Islamic boarding schools is also different from other educational institutions. The learning system is not systematic like educational institutions, where there must be a learning plan, materials, methods, media, and evaluation. What feels good in a pesantren can be used as a curriculum. The curriculum in Islamic boarding schools is also determined more by the leadership of the Islamic boarding school or what is known as a kiai.

This research has two theoretical and pragmatic significance, with the hope of developing the discourse of Islamic educational institutions, especially Islamic boarding schools. Meanwhile, the practical significance, with the hope that it can be used as a reference for other research, is used as a guide in determining policies in Islamic boarding schools. For this reason, the authors here are interested in researching the characteristics of Islamic boarding schools from the curriculum, and books studied, and learning methods at Islamic boarding schools which can still survive along with the times.

METHOD

In this study, the authors used a qualitative descriptive approach (see Hardani, Gunarto, Aida, & Yudastio, 2021; Herlisya & Wiratno, 2022; Khan, 2010; Richards & Morse, 2006; Triana, Sari, & Apriyanto, 2020), which the authors used was library research, namely collecting books related to the object of research or research that is of a library nature. Research data is from learning characteristics in Islamic boarding schools with book and journal data sources. The collection technique is done by documentation. In the sense that the researcher documents several references from books and journals systematically, which will then enter the data analysis stage. As for the analysis of research data using content analyses. At this stage, the researcher critically analyzed the research data that describes the characteristics of learning in Islamic boarding schools, then dialogued with theory and some other similar research results.

RESULTS AND DISCUSSION

Islamic Boarding School Curriculum and Its Characteristics

Types of Books Learned in Islamic Boarding Schools

According to Said Aqil Sirajd, the yellow book is classified into four categories: Judging from the content of its meaning, seen from the level of its recitation, seen from the creativity of the writing, and seen from the appearance of the description (Aqil, 2004).

1) Judging from the content of its meaning, the yellow book can be grouped into two, namely:

a) Books in the form of offering or plain (narrative) presentation of knowledge such as history, hadith and interpretation.

b) Books that present material in the form of scientific principles, such as nahwu, sorof, ushul fiqh, and mustalah hadith (terms relating to hadith).

2) Judging from the Level of Study. The yellow book is divided into three types, namely:

a) Mukhtasar, namely a book that is concisely arranged and presents the main issues, both appearing in the form of nadhom or syi'ir (poetry) or in the form of nasr (prose).

b) Syarah, namely a book that provides a detailed description, presents scientific arguments in a comparative manner and quotes many comments from scholars with their respective arguments.

c) The yellow book, presents material that is neither too concise nor too long (mutawasithoh).

3) Judging from the creativity of the author. The yellow books can be grouped into seven types, namely:

a) Books that present new ideas, such as the book Ar-Risalah (Kitab Usul Fiqh) by Imam Syafi'i, Al-'Arud Wa Al-Qowafi (rules for composing poetry). the works of Imam Khalil bin Ahmad Farahidi, or the theories of the science of kalam put forward by Washil bin Atho, Abu Hasan Al Asy'ari and others.

b) Books that appear as refinements to existing works, such as the book of nahwu (Arabic grammar) by Imam Sibawaih, which completes the book of Abu Aswad Ad-Duwali.

c) Books that contain information (syarah) on existing books, such as the book of hadith by Ibn Hajar Al-Asqolani which provides comments on the book Sahih Bukhari.

d) Books that summarize works at length, such as the book Lubb Al-Usul (a book about ushul fiqh) by Zakariya Al-Ansori as a summary of Jam'u Al-Jawami' (a book about ushul fiqh) by As-Subki

e) The Book of Books which are in the form of quotations from various other books such as Ulum Al-Quran (a book on the sciences of the Koran) by Al-Aufi.

f) We are updating the systematics of existing books, such as the book "Ulumu Ad-Din by Imam Al Ghozali.

g) Books that contain criticism, such as the book Mi'yaru Al-Ilmi (a book that straightens out the principles of logic) by Al-Ghozali.

4) Judging from the Appearance of the Description, the book has five basics, namely:

a) Reviewing the division of something general into specific, something concise into detailed, and so on.

b) Presenting an orderly editorial by displaying several statements and then compiling conclusions.

    c) Make certain comments when repeating descriptions that are deemed necessary so that the appearance of the material is not disheveled and the mindset can be straight.

    d) Provides clear boundaries when the author derives a definition.

    e) Displays several reviews and arguments deemed necessary.

Characteristics of Learning Methods in Islamic Boarding Schools

The yellow book learning method is the method used in the process of teaching and learning activities in order to achieve the learning objectives of the yellow book. Learning methods are expected to be in accordance with the circumstances and conditions of an educational institution, Kyai, or santri themselves. The following will explain the various yellow book learning methods that usually apply in Islamic boarding schools:

1) Bandongan method

    Method This learning method usually takes place in one line (monologue), namely the kiai reads, translates, and sometimes gives comments, while the santri or students listen attentively while noting the literal meaning (sah-sahan) and giving symbols i'rob (word position in the sentence structure) (Barizi, 2002).

2) Sorogan Method

    Metode Method The sorogan method is a recitation which is a request from one or several students to their kiyai to be taught certain books, sorogan recitation is usually only given to students who are quite advanced, especially those who are interested in becoming kiyai (Majid, 1997).

    Zamakhsyari Dhofier explains the Method sorogan is a student coming to the teacher who will read a few lines of the Koran or Arabic books and translate word for word into a certain language which in turn the student repeats and translates words as exactly as possible as the teacher does (Dhofier, 1994).

3) Discussion Method

    Method The discussion method can be interpreted as a way to solve a problem that requires alternative answers that can approach the truth in the teaching and learning process. (Armai, 2002) In discussion forums or this, students usually start at the middle level, discuss or discuss a case in people's everyday life to then look for a solution fiqh. And basically, the students do not only learn to map and solve a legal problem, but in the forum, the students also learn democracy by respecting the pluralist opinions that appear in the forum.

4) Memorization Method

    A technique used by an educator by calling on his students to memorize a number of words (mufrodad), or sentences or rules. The purpose of this technique is for students to be

able to remember lessons that are known and train their cognition, memory and fantasy (Muhaimin, 1993).

5) Classical Method

Method The classical method in Islamic boarding schools is an adjustment to the development of modern formal schools. This method only takes the public school system with a tiered model such as Elementary School (Madrasah Diniyah Ibtidaiyah), Junior High School (Madrasah Diniyah Tsanawiyah), High School (Madrasah Diniyah Aliyah), and Higher Education (mahad Ali). However, the material taught in Islamic boarding schools still uses the yellow book with a combination of bandongan, sorogan, memorization, deliberation and so on.

Abdurrahman Wahid, who is familiar with Gus Dur's calling, explained that the provision of this traditional teaching could be in the form of formal education at schools or madrasas with levels of education, as well as the provision of teaching with the halaqoh (circle) system in the form of weton and sorogan recitations (Wahid, 2010).

The main characteristic of this traditional recitation is the method of teaching which emphasizes the literal understanding (letterlijk) of a particular book (text). The approach used is to finish reading the book (text), then proceed with reading another book (text). This main feature is still maintained in the school or madrasah system, as can be seen from the majority of education systems in pesantren today. Even though the delivery of teaching is in such a system, Gus Dur seems to still be of the opinion that the provision of traditional teaching in Islamic boarding schools is still non-classical (not based on subject units), even though schools or madrasas in Islamic boarding schools also include a classical curriculum, but at least madrasas those in Islamic boarding schools have been running and have a classical curriculum (Wahid, 2010).

6) Question and Answer Method

A method in education in which the teacher asks questions and students answer about the material they want to get. The question and answer method is the delivery of lessons by the teacher asking questions and students answering (Armai, 2002).

7) Lecture Method

Method The lecture method is the explanation or oral narrative by the teacher to the class. This method has been frequently used in classroom teaching at Islamic boarding schools. The lecture method in teaching the yellow book in formal educational institutions can be used if the teacher wants to convey new things, which are explanations or generalizations of the material/teaching materials presented. According to Nana Sudjana, this lecture method is reasonable to use when the teacher wants to teach a new topic, there

is no source of learning material for students, and they face a large number of students (Sugiono, 2009).

8) Demonstration Method

Method This method is a teaching method in which the teacher or other people are intentionally asked, or the students themselves show the whole class a process or a kaifiyah of doing something. The demonstration method can be applied by the yellow book teacher to demonstrate the material that has been taught, such as prayer, ablution, and so on (Zuharini, 1993)

CONCLUSION

The curriculum in Islamic boarding schools is different from the curriculum in schools in general, where the curriculum is designed by the teacher and assisted by other ustadz. The educational curriculum at Islamic boarding schools broadly discusses the subjects of *Nahwu, Sharaf, Ushul Fiqh, Mustalah Hadith, Tafsir, and Sufism*. In each of these lessons, the Islamic boarding school has determined the book used based on the class level or ability of the students.

The books studied can be analyzed into four categories by looking at their meaning content, judging from the study level, the creativity in writing, and the appearance of the description. Then the methods used in Islamic boarding school learning are the Bandongan Method, the Sorogan Method, the Discussion Method, the Memorizing Method, the Classical Method, the Question and Answer Method, the Lecture Method, and the Demonstration Method.

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