THE YELLOW BOOK LEARNING METHODOLOGY AT ISLAMIC BOARDING SCHOOLS

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Abstract: This study aims to determine the yellow book learning method from the point of view of management science, including planning, organizing, implementing, and evaluating. This research uses the literature study method, in which researchers try to find data from various sources such as books, journals, and other research to compile, manage and present it to become information. Data collection techniques are carried out with documentation. Meanwhile, data analysis uses content analysis. The results showed that institutions applied five methods in teaching the yellow book at Islamic boarding schools, including sorogan, wetonan/bandongan, deliberation/ bahtsul Masa'il, market, Muhafadzoh, demonstrations, and classics. Islamic boarding schools and Madrasah Diniyyah generally implement institutions for learning the yellow book, a characteristic that cannot be separated from this learning is the large role of the Kiai (Teacher) and Santri (Students). Learning management that is applied other than the classical method needs to be carried out in writing and neatly. In contrast, the classical method is written and compiled in the bookkeeping of the Madrasah Diniyyah curriculum in Islamic boarding schools and Madrasah Diniyyah, which are independent outside Islamic schools. Thus the methodology of learning the yellow book in Islamic boarding schools is still conventional.

Keywords: Methodology; Learning, Yellow book.

INTRODUCTION

The yellow book learning, which incidentally is the oldest education in Indonesia, is currently generally carried out in Madrasah Diniyyah within Pesantren (Islamic Boarding School) or independently outside Pesantren. Pesantren is one form of traditional non-formal educational institution in Indonesia whose educational goals are to explore religious sciences and practice them as guidelines in everyday life or called Tafaqquh Fiddin (Wajiyah & Hudaidah, 2021). The hallmark of Pesantren is the great role of teachers called Kiai in nurturing students called santri with mosque and dormitory facilities. In Pesantren culture, all students live in dormitories provided by Islamic boarding schools. The organization of Islamic boarding school educational institutions in the form of dormitories which are communities that are cared for by kiai or scholars and assisted by ustadz (Saputra, 2018). The purpose of education in Islamic boarding schools is to form a virtuous character and personality, have a noble character, and become the successor and enforcer of religion and the state (Zakiah, Harahap, & Murtafiah, 2022). Therefore, Islamic boarding schools are recognized as educational institutions that have contributed to the nation's intellectual life. In addition, the yellow book is also organized by the Madrasah Diniyyah, which stands alone outside the Islamic boarding school. This institution is like a formal school in general.

Students go home and go every day, only the curriculum used is like the curriculum in Islamic boarding schools.

Discussing Islamic boarding schools cannot be separated from the yellow book. All students are required to learn to study and understand the rule of Arabic grammar, the Koran, fiqh, hadith, history, morals and so on. Studying these sciences is quite difficult, and complicated difficult. So deep and broad that it is no secret that people who study the yellow book take years. In the history of education, it is stated that Pesantren is the initial evidence of the concern of the Indonesian people towards education so Pesantren is also referred to as the oldest original educational institution in Indonesia and Pesantren has reached almost all levels of Muslim society, which can accommodate millions of students. This existing reality makes the main idea for the author to dissect the existence of salaf (classic) Islamic boarding schools by focusing on the basic things that exist in Islamic boarding schools. So the author wants to write a journal entitled The Yellow Book Learning Method in Islamic Boarding Schools with an Educational Management Perspective, with a research focus on the meaning of the yellow book, the scope of the yellow book, methods, and learning management.

This research has two theoretical and pragmatic significance, with the hope of developing a learning methodology discourse in Islamic boarding schools. While pragmatically, it is expected to become a reference for similar studies, then a reference for stakeholders in Islamic boarding schools to determine appropriate policies. This study aims to explain the methodology of learning the yellow book in Islamic boarding schools.

METHOD

From the perspective of the type, this research field is included in the type of research in the academic field because it examines the field of education (Arigusman, 2017; Sinha, 2015). From the point of view of the type of research objective, this research is included in the type of pure research because this research is oriented to the development of science or research with basic objectives. In this study, the researcher only collects data without treating the object under study. This kind of research is also called qualitative research (See Laswaniyah, 2021; Nissa, Nurchurifiani, & Febriyanti, 2021; Nurlaeli, 2021; Septiadi, Pratiwi, & Rafid, 2021; Suryadi, 2022; Wulandari, 2022; Yansyah, 2022). Then, this research is included in descriptive research because this study seeks to explain the results of the data collected using theoretical analysis from experts and the views of researchers (Apriyanto, Dalman, & Santoso, 2020; Herman, Mulya, & Apriyanto, 2021). Meanwhile, this research includes library research because this research was conducted in one review of the object under study (Sugiyono, 2017). Data collection techniques are carried out with documentation. Meanwhile, data analysis uses content analysis. Researchers critically

analyzed the data on the yellow book learning methodology in Islamic boarding schools, then dialogued with theory and similar research results.

RESULTS AND DISCUSSION

Understanding the Yellow Book (*Kitab Kuning*)

The team from the Ministry of Religion of the Republic of Indonesia (Kementerian Agama) explained that the term "kitab" comes from the Arabic words Kataba (fi'il madhi) - Yaktubu (fi'il mudhori') - Kitaban (masdar) which means writing or book). In theory, the word book can be used for everything in the form of writing or books, both in Arabic and in Arabic (other than Arabic), but in Indonesia, the word book is usually used to refer to the composition of works in Arabic. In Indonesian, the common book is usually called or called a book. The word yellow in the phrase "yellow book" denotes one of a kind of color, such as blue, red, black, and others. The addition of color elements into names aims to provide special characteristics or criteria so that names are easier to identify and can distinguish them from similar objects of the same type, for example red cars and blue cars. Both types of vehicles have differences in terms of color, one red and the other blue (Azra, 2001).

Etymologically, the yellow book is the books of scholars generally printed on yellow paper. Among Islamic boarding schools, the term classic book is also circulating in addition to the term yellow book. These books are generally not given punctuation (harokat/syakal), so they are often also called bald books. Some call them ancient books because the time span of their history is very far from being compiled until now (RI, 2003). Classical books are books used as a guide in the teaching and learning process in Islamic boarding schools that use Arabic script produced by scholars and other Muslim thinkers in the past, especially those from the Middle East. It is called the yellow book because most books have yellow paper. In addition to the term yellow book among the general public, there is also a mention of the yellow book with the term classic or ancient book (Bruinessan, 1995). The yellow book or what is called the classic book, has Arabic characteristics, generally does not use syakal, even without a period and comma, contains a fairly heavy science, the writing method is considered ancient and its relevance to contemporary science often seems thin, usually studied and studied in Islamic boarding schools, most of the paper is yellow (Muhaimin, 1993).

Understanding Educational Methods and Management

Methodology means the science of paths or ways. The methodology comes from the Greek language, consisting of two syllables: "metodos" which means way or way, and "logos" which means knowledge ever. The definition of the methodology will be explained first to facilitate understanding of the methodology. The Big Indonesian Dictionary states that "Method" is a

systematic way of working to facilitate the implementation of activities to achieve predetermined goals. From this definition, it can be said that the method implies the existence of a planned, systematic work sequence and is the result of scientific experimentation in order to achieve the planned goals (Arief, 2002). In learning, the method is very important because method is one component of the educational process, a tool to achieve goals supported by teaching aids, and the method is unanimous in an education system (Zuhairini, 1983).

In this study, management in the researcher's assumption, is planning, organizing, implementing, and evaluating a program to effectively and efficiently achieve the desired goals. According to George Terry in his book Principles of Management, the theory of management is "a distinguishing process of planning, organizing, mobilizing, and controlling by utilizing both science and art to achieve predetermined goals. Management has a function consisting of four management functions, namely, planning, organizing, actuating, and controlling (Terry, 2016).

Planning is a way of choosing and determining the steps or ways that can be done based on the intellectual abilities possessed to produce a work plan in the future to realize the achievement of the desired goals. Planning is the initial stage of all activities, and for that, its preparation needs to pay attention to various aspects because the quality of the results or achievement of goals is very dependent on the maturity of planning. Planning the learning process is related to determining the initial steps of activities before the implementation of learning (Haerana, 2016). Organizing is the determination of functions, relationships, and structures in the form of tasks that are distributed to members of the responsibility and authority to facilitate allocating resources with the right combination to implement the plan (Fattah, 2001). Implementation (actuating) is trying to make members try to achieve goals so that they are in accordance with the plan. In actuating activities, a manager or leader carries out a business and moves his subordinates to try earnestly to achieve the desired goals. (Baharuddin, 2010). Evaluation is a process that aims to determine quality with consideration of value and meaning based on certain criteria (Arifin, 2012).

The Scope of the Yellow Book

The scope of the discussion of the yellow book can be viewed from several aspects, including in terms of the content of meaning, level of presentation, the creativity of the author, and seen from the appearance of the description (Siradj, 2004). The scope of the yellow book in terms of its meaning is divided into two kinds: first, the yellow book in the form of offering or presents knowledge in a plain (narrative) form, such as history, hadith, and interpretation. The two yellow books present material in the form of scientific rules, such as: Nahwu, ushul fiqh and mustalah al-hadith. The scope of the yellow book in terms of the level of presentation is divided into three types, namely: first, Mukhtasar, which is a book that is structured concisely and

presents the subject matter, both of which appear in the form of nadzam or poetry or in the form of natsar (prose). The second Syarah, namely the yellow book, which provides a long description, presents comparative scientific arguments and quotes many scholars' reasons with each argument. The three yellow books whose presentation is not too concise but also not too long. The scope of the yellow book in terms of the author's creativity is divided into seven kinds, namely: first, the yellow book which displays new ideas, such as: the book of Ar-Risalah (the book of ushul fiqh by Imam Shafi'I, al-'Arud wa al-Qawafi (rules of compiling poetry by Imam Khalil bin Ahmad al-Farahidi, or the theory of kalam that was raised by Wasil bin Ala, Abu Hasan al-Asy'ari, etc. The two yellow books appear to complement existing books, such as Book of Nahwu (Arabic grammar by as-Sibawaih, which perfects the work of Abul Aswad ad-Duwali. The three yellow books which contain comments (Sharah) on existing books, such as: The Book of Hadith by Ibn Hajar al-Asqalani which provides comments on the book of Sahih al-Bukhari The four yellow books that summarize long books, such as Alfiyyah Ibn Malik (a book on nahu compiled in the form of 1,000 stanzas of poetry) by Ibn Aqil and Lubb al-Usul (a book on usul fiqh) by Zakariyah al -Ansari as a summary of Jam'ul-Jawami' (a book on fiqh proposals) by As-Subki. The five yellow books are in the form of quotes from other yellow books, such as: 'Ulum Al-Qur'an (a book on the sciences of the Qur'an) by al-Aufi. The six yellow books have updated the existing book system, such as the Book of Ihya 'Ulum Ad-Din by Imam Al-Ghazali. The seven yellow books contain criticisms and corrections to existing books, such as: Kitab Mi'yar al-Ilmi (a book that straightens the rules of logic) by Imam al-Ghazali (Nata, 2001). As for the appearance of the description, the book has five basics, namely. First, it discusses the division of something general into specific, something concise becomes detailed, and so on, secondly presents an orderly editorial by presenting several statements and then drawing conclusions, and thirdly making certain comments when repeating the description. Which is considered necessary so that the appearance of the material is not chaotic and the mindset can be straight, the fourth provides clear boundaries when the author lowers a definition, and the fifth presents several reviews and arguments that are considered necessary (Siradj, 2004). The books that become the concentration of knowledge in Islamic boarding schools are, first, the branch of jurisprudence: Safinatu Salah, Safinatu Najah, Fathul-Qarib, Taqrib, Fathul-mu'in, Minhajul-Qawim, Muthma'innah, Al-iqna', Fathul-Wahhab. The two monotheism branches are 'Aqidatul 'Awwam (nazham), Bad'ul-Amal (nazham), Sanusiyah. The three branches of Sufism, namely: Annasha'ihu-Diniyah, Ersyadul-'Ibad, Tanbihu'l-Ghafilin, Minhajul-'Abidin, Adda'watu-Tammah, Al-Hikam, Risalatul-Mu'awanah wal-Muzhaharah, Bidayatul- guidance. The four branches of nahwu-neuroscience, namely: Al-Maqsud (nazham), 'Awamil (nazham), 'Imriti (nazham), Ajurumiyah, Kaylani, Mirhatul-I'rab, Alfiyah (nazham), Ibn 'Aqil (Madjid, 1997). The books above are some reference books that are used as books that contribute to knowledge at Islamic boarding schools in Indonesia. So, classical books can be

grouped based on their characteristics, the content of meaning, level of presentation, creativity in writing, and appearance of descriptions. From all the yellow books studied or not studied by madrasas and pesantren, but all of the existing classical books have different characteristics/styles.

Yellow Book Learning Method and Management

Zamakhsari Dhofier in his dissertation entitled The Tradition of Pesantren Studies About Kyai's View of Life, explained several yellow book learning methods in Indonesia, including the sorogan, wetonan/bandongan method, Deliberation/Bahtsul Masa'il, Pasaran, Muhafadzoh, Demonstration, Classical. Methods and Management Sorogan, Sorogan comes from the word sorog (Javanese), which means to thrust, because each student thrusts his book in front of the teacher. This sorogan system includes individual learning, where a student faces a teacher, and there is mutual interaction between the two. This study emphasizes quality, not the number of students, usually no more than three or four people (Dhofier, 1994).. The management of the sorogan method begins with planning the book to be studied. Generally, the book used is a book with Fan Fiqh. The parties involved in this method are only teachers (ustadz/kyai) and students (santri). The implementation begins with the santri reading the book and the Kyai listening. After that it is continued with questions and answers and the provision of material and even motivation and learning styles. There is no evaluation in this method, but in Islamic boarding schools, there are often book reading competitions (Musabaqah Qiro'atul Kutub).

Method and Management of wetonan/bandongan, Zamakhsyari also added that the term wetonan comes from the word wektu (Javanese), which means time, because the salary is given at certain times, such as before and or after performing fardhu prayers. The term wetonan in West Java is called bandongan (Dhofier, 1994). This wetonan method is a lecture method in which students around 5-500 people take lessons by sitting around the teacher who explains the lesson in the lecture. Students listen to their respective books and make notes on it. The learning steps with the sorogan method begin with selecting the right book, then carried out by the Kyai who acts as Qori '(Reader) or also commonly called Mbalah, and students as students listen while giving meaning to the book. Generally, there is no evaluation in this method. In its implementation, the understanding of the yellow book subject material in the method is still less than optimal because it is not intensive in cognitive understanding but has other prioritized goals, namely as fundamental ideological character education (Arrohmatan L. M., 2022).

The deliberation or bahtsul masa'il is a learning method more similar to the discussion or seminar method. A certain number of students form a halaqah led directly by the teacher or other students with more experience in bahtsul masa'il, to discuss or study a predetermined issue. In practice, students are free to ask questions or their opinions (RI, 2003). The essence of this

learning method is that students are taught to be critical and even construct (Reconstruction) the material in the books they study (Arrohmatan, 2019). Management of this method begins with planning the determination of the topic of the problem, generally, the problems discussed are current problems, in determining the topic of the study can be determined by the organizers and can also be offered to prospective participants Bahtsul Masa'il for selection. Then proceed with determining the division of tasks involving Sohibul Masa'il as a reviewer, moderator, participants, formulators, and Kyai as reviewers (Musohih). The evaluation of Bahtsul Masa'il was carried out directly by Kyai as Musohhih. After being validated, the study results were compiled to be published in wall magazines and even published as books. The market recitation method is a student learning activity by studying certain material (books) on a teacher carried out by a group of students in continuous activities (marathons) during a certain grace period. It is generally done in the month of Ramadan for half a month, twenty days or sometimes a whole month, depending on the book's size. This method is more similar to the bandongan method, but in this method, the main target is the completion of the book being studied. So, this method emphasizes reading, not understanding as in the bandongan method (Dhofier, 1994). The management of the implementation of this method is the same as the Bandongan method. The memorization method is a student learning activity by memorizing a certain text under the guidance and supervision of the teacher. The students were given the task of memorizing the readings within a certain period of time. This student's memorization is then presented to the teacher periodically, depending on the teacher's instructions (Dhofier, 1994). Management of this method begins with determining the books to be memorized, generally, in the form of poetry (Nadzom), this method only involves the teacher as a listener and students who deposit memorization, evaluation in this method is carried out directly, and the results are recorded. However, memorizing books is often used as a festival and a prerequisite for leveling up in classical learning. The demonstration method or also often called the practice of worship, is a way of learning that is done by demonstrating skill in terms of the implementation of certain worship carried out individually or in groups under the guidance and guidance of the teacher (RI, 2003). The management of this method begins with a study of the book's material which includes reading, explanation and demonstration by the teacher, then the division of tasks appointed by the teacher/kiai to the students. The implementation of this method is carried out by students and is directly supervised by the kiai. In contrast, the evaluation is carried out directly, but generally, there is a year-end festival, and simple prizes are provided. The classical method in Islamic boarding schools is an adaptation of 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 (Ma'had Ali). However, the material taught at pesantren still uses the yellow book with

bandongan, sorogan, memorization, deliberation, and so on (Wahid, 2010). Management of the classical method is almost the same as formal education in general, which begins by dividing the students into several classes based on their level, then the teacher teaches according to a prearranged schedule. As for the evaluation, a semester exam is applied and an assessment report is given, even if one level has been completed, one level will be given. certificate (Shahadah) as a sign of graduation. The step of preparing the curriculum begins with a consultation which all teachers attend at the beginning of each year. The meeting held at the beginning of this semester includes discussion and determination of homeroom teachers for each grade level, preparation of lesson schedules for each class, scheduled for end-of-semester exams, student discipline, and other important programs or agendas that will be implemented. Conducted in the following semester. Meetings are also attended by the minutes who are responsible for recording everything discussed and decided in the meeting. The decisions agreed upon in the meeting are then submitted to the Head of the Pondok/Kyai to be studied, reviewed, and approved (Khoiruddin, 2018).

Second, the organization of learning is the participation of teachers in the success of learning. Third, the implementation of learning is the implementation of planning. In its implementation, methods, and facilities are implemented to expedite the learning process. From some of these learning methods, it can be concluded that the management of the yellow book learning starts from a learning plan carried out by an institution to design learning, starting from the preparation of learning methods, curriculum structure, formulating the objectives of each subject in the book, selecting appropriate teachers, and preparation of teachers in making lesson plans both written and unwrittenFourth, learning evaluation is carried out to explore data on the extent to which learning objectives are achieved. Learning evaluation is carried out according to the standard process determined in the planning meeting (Khafid, 2019).

Cognitive aspect, cognitive assessment is done by written test. Programmed daily test twice in one semester. If the program has not achieved complete learning by students in the daily test, then a remedial program is held. Programmed daily tests are intended to improve student performance and learning outcomes sustainably and sustainably. Psychomotor aspects, this psychomotor assessment can be assessed according to the material and methods used, for example, the discussion method. The assessment aspects are attention to the lesson, the accuracy of giving examples, the ability to express opinions and the ability to ask questions, and the form of students' skills such as reading books, the style of students in explaining as well as students' communication skills using Arabic and so on. Affective aspects, the criteria assessed include attendance, politeness, craftsmanship, discipline, friendliness, accuracy in collecting assignments, participation in learning, and attention to lessons.

CONCLUSION

Etymologically, yellow books are books by scholars generally printed on yellow paper. Among Islamic boarding schools, the term classic book is also circulating in addition to the term yellow book. These books are generally not given a vow / syakal, so they are often called bald books. Some call them ancient books because the historical time span is very far from being compiled until now. Until now, the yellow book is taught with several methods, including the Sorogan, Bandongan, Deliberation, Market, Muhafadzah, Worship Practice, and Classical Methods. Meanwhile, the management of the yellow book learning in addition to the classical method is carried out not arranged in writing and neatly, while the classical method is registered and neatly organized in the bookkeeping of the madrasah diniyyah curriculum in Islamic boarding schools.

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