



The Eksistence of “*Kitab Kuning*” Use in Learning: A Study at Salafiyah Tarbiyah Islamiyah Boarding School of Padang Indonesia

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Abstract

Kitab Kuning has an important role in one of the oldest Islamic educational institutions in Indonesia, namely Islamic boarding schools. Even today, the *Kitab Kuning* still exists, is used by students, and is a benchmark for an Islamic boarding school. This study aims to explore whether the *Kitab Kuning* learning method is used by teachers in learning at Salafiyah Tarbiyah Islamiyah boarding school of Padang Indonesia. This study used a qualitative method with a case study approach, data sources were taken from twelve informants through direct interviews using a set of validated interview protocol instruments and obtaining approval from two experts. All interview data were then analyzed by thematic analysis using the Miles and Huberman method. Overall the findings of this study found three methods used by teachers in learning the *Kitab Kuning*, the three methods namely i), *halaqah* method, ii) *talaqqi* method, and iii) memorization method. The findings of this study also concluded that the three methods describe Salafiyah Tarbiyah Islamiyah boarding school of Padang Indonesia still applies the classical method in studying the *Kitab Kuning*.

INTRODUCTION

Islamic boarding schools are one of the official Islamic educational institutions under the auspices of the Ministry of Religion of the Republic of Indonesia. As an educational institution, of course, Islamic boarding schools are also obliged to carry out the learning process like other formal schools. However,

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there are fundamental differences between the curriculum used by Islamic boarding schools and other formal schools (Juhaeni et al., 2021; Latif & Hafid, 2021; Puad & Ashton, 2021). For example, the use of the *Kitab Kuning* in Islamic religious education subjects. In other words, the ability to read and understand the *Kitab Kuning* of boarding school students is the main benchmark for boarding schools in the development of religious knowledge and making boarding schools *astafaqqohu fi diin*.

Islamic boarding schools will be of value if they have five elements in education, namely dormitories, mosques, *Kitab Kuning*, students and kyai (Syarif & Moenada, 2020; Yusutria et al., 2021). Islamic boarding schools make the *Kitab Kuning* as one of the elements that have a significant position and important role (Ahmad, 2021; Hafidz, 2021). Even the existence of the *Kitab Kuning* in Islamic boarding schools can develop Islamic teachings in Indonesia (Aliyah, 2018; Basri, 2012; Zulmuqim, 2017). Syafe'i, (2017) said that the *Kitab Kuning* used by traditional Islamic boarding schools or commonly known *assalaf* are books written by scholars who adhere to Shafi'iyah.

In the context of learning the *Kitab Kuning*, each Islamic boarding school has its own way of teaching in applying its methods, both Islamic boarding schools with traditional nuances and modern Islamic boarding schools (Amirudin & Rohimah, 2020; Faizal Bachrong, 2019; Yusri, 2019). The learning method is an important component in learning the *Kitab Kuning*, because according to Syafi'i, (2020); Yusuf, (2014) the content in the *Kitab Kuning* is the work of previous Islamic scholars in which these scholars have good skills in the field religious knowledge and science and has a strong memorization. Thus, if the learning method is not given proper attention, the results of the work of previous scholars cannot be read and understood (Rusdi, 2018).

The *Kitab Kuning* learning method according to Fauzan & Muslimin, (2018); Hakim, (2019); Nurcholis, et al., (2020); Salim, et al., (2021) the *Kitab Kuning* learning method is divided into two types of traditional methods, namely the sorogan and methods *bandongan*. First, sorogan This is an individual method that teaches students to be more active in mastering material and the role of the kyai or teacher only listens and corrects mistakes (Irawan, 2020; Maksun, 2016; Pabbajah & Pabbajah, 2020). Second, *bandongan* or commonly known ashalaqa his the kyai or teacher reading, translating and explaining the contents of the book to students, besides that students pay attention to the book and mark the text as explained by the kyai or teacher (Aris & Syukron, 2020; Chairi, 2019).

Bahrudin & Rifa'i, (2021); Muh Mustakim, (2021) added that apart from the *Kitab Kuning* learning method sorogan and *bandongan* there are other forms of *Kitab Kuning* methods such as discussion, memorization and evaluation methods. In implementing the *Kitab Kuning* learning method, the teacher is able to innovate with several methods as mentioned above according to environmental conditions (Ismah, 2016).

According to some previous studies related to the issue of learning the *Kitab Kuning* in Islamic boarding schools as conducted by Khoeriyah, (2019); Mu'izzuddin, et al., (2019) that learning the *Kitab Kuning* in Islamic boarding schools is expected to be able to innovate and be creative in developing learning

methods using existing technology, because later the times will change. Demands that Islamic boarding schools must make rapid changes. However, these changes do not leave the values that have become the hallmark of Islamic boarding schools.

From the various research results that the author has included, that the *Kitab Kuning* has an important role in producing scholars who are ready to develop Islamic teachings. Besides that, the *Kitab Kuning* learning method applied by various Islamic boarding schools also needs to be considered, so that the mission of the Islamic boarding school is achieved. Until now, traditional Islamic boarding schools or commonly known as pondoks salaf still exists in maintaining the *Kitab Kuning* learning method using traditional methods. However, there are some Islamic boarding schools that have collaborated between traditional and modern methods.

LITERATURE REVIEW

As the author has stated in the introductory part of this article that one of the indicators that distinguish Islamic boarding schools from other educational institutions is the proficiency of students in studying. Besides that, according to [Rajafi & Aisyah, \(2017\)](#); [Rusdi, \(2018\)](#) the *Kitab Kuning* is not only a benchmark for students in Islamic boarding schools, but the *Kitab Kuning* is an inspirational source of religious scholarship. According to [Fatoni, \(2011\)](#) studying religion using the *Kitab Kuning* in Islamic boarding schools is a tradition that must exist in all Islamic boarding schools.

Basically, in the curriculum of boarding schools, learning the *Kitab Kuning* and the Arabic language are important elements that must be present and must be mastered by students, because these two elements are characteristic of all boarding schools in Indonesia, whether in traditional or modern boarding schools ([Akbar & Ismail, 2018](#); [Fakhrurrazi & Sebgag, 2020](#); [Sayyi et al., 2021](#)). The uniqueness obtained in studying the *Kitab Kuning* students directly learn religious knowledge and linguistic knowledge at the same time ([Hasanuddin, 2018](#); [Ma'Arif, 2018](#); [Thoriquttyas & Hanun, 2020](#); [Wekke, 2018](#)). The two sciences are grouped into eight groups such as fiqh, usul fiqh, tauhid, hadith, tafsir, Sufism and ethics, nahwu and sharaf, and other branches such as balaghoh and tarikh ([Suryadi & Mansur, 2017](#)).

In the context of mastering the eight groups of knowledge above, students are required to master the basic knowledge of Arabic such as nahwu, sharaf and balaghah ([Asse et al., 2020](#); [Tarihoran, A. S., & Rezi, 2021](#); [Umam, 2020](#)). Besides that, to achieve maximum results in mastering the basic knowledge of Arabic, students are required to take part in activities related to mastery of the rules of the Arabic language ([Hanani, 2022](#); [Umro'atin, 2017](#)). [Syafi'i, \(2020\)](#); [Umam, \(2020\)](#); [Yusuf, \(2014\)](#) In fact, the language environment is one of the supporting factors that can improve the quality of students in mastering the *Kitab Kuning*.

In addition to the environment, the teacher's method of conveying material also has an important role in supporting students' proficiency in mastering the *Kitab Kuning*, if the method used by the teacher is good and appropriate to the circumstances, the learning objectives will be achieved properly and optimally ([Syafri et al., 2020](#); [Umam, 2020](#); [Wekke, 2017](#); [Yusuf, 2014](#)). This means that the

method has an important role in studying the *Kitab Kuning* because the material contained in the *Kitab Kuning* is the work of earlier Arabic scholars and does not have punctuation (Helmi, et al., 2021; Solichin, M. M., & Effendy, 2020).

Related to the issue of learning the *Kitab Kuning* in Islamic boarding schools, which the author raises in this study, has been extensively researched by previous researchers, such as Ainul Yaqin, et al., (2020); Faizal Bachrong, (2019); Hasibuan, et al., (2018); Mustafa, (2018); Syafi'i, (2020) so this problem is always interesting to discuss and research. The researchers above took focused their research on the difficulties experienced by teachers in applying the *Kitab Kuning* learning method. Furthermore, research conducted by Siskandar & Ma'duali, (2019), only focuses on the elaboration of the discussion method used by teachers in teaching the *Kitab Kuning*. While research discussing the existence of religious learning using the *Kitab Kuning* in Islamic boarding schools has not been found.

METHODS

In this study, the authors used qualitative research with a case study approach (Baxter & Jack, 2015). The choice of a case study approach in a qualitative method by a researcher is to see and understand phenomena in a place, environment, or community both in a large area and in a small unit (Colorafi & Evans, 2016; Crowe, et al., 2011; Fowler, 2016; Mohajan, 2018; Murniyetti, et al., 2016; Rahawarin, et al., 2020). The main data sources in this study were twelve people. The twelve informants were one student representative, and four teachers, represented by seven students. According to Sugiyono, (2008) there are five criteria in determining informants namely first, have competence, *second*, informants are still active in the field under study, *third*, have time to provide information fourth, honest in disclosing data in accordance with the facts that occurred and fifth, researchers are people who are "quite foreign" when meeting informants.

The research instrument was a set of interview protocol drafts that had been validated and obtained approval from two experts. as designed by Murniyetti, et al., (2016) so that the process of interviewing researchers with informants goes well and systematically, the interview protocol should be structured in five stages. *First*, introductory questions, *second*, opening questions, *third*, transition questions, *fourth*, core questions, and fifth, closing questions (Keller et al., 2017). All interview data were then analyzed using thematic analysis using the method proposed by Mile & Huberman, namely data analysis has three stages of activity (Price & Smith, 2021; Roberts et al., 2019). *First* data reduction, *second* presentation of data, and the *third* conclusion.

RESULT AND DISCUSSION

Based on the results of interviews with all informants, the research results obtained from these informants contained three methods of learning the *Kitab Kuning* that was applied by teachers in *Salafiyah* Tarbiyah Islamiyah boarding school of Padang Indonesia. The three learning methods are methods halaqah, *talaqqi*, and rote. For more details, the three methods can be seen in Figure 1 as follows:

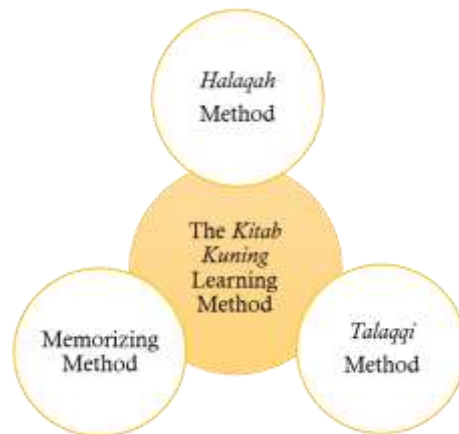


Fig 1. Description of the *Kitab Kuning* learning method at Salafiyah Tarbiyah Islamiyah boarding school of Padang Indonesia

The three *Kitab Kuning* learning methods as shown in Figure 1 above are implemented sequentially at one time. The results of the interview were conveyed by the informant in a slightly different language, but with the same goal. In the following, the author will describe the results of the interview in accordance with the objectives of this study.

First (halaqah method), according to the informant, one of the yellow book learning methods is popularly used by scholars in Islamic boarding schools in Indonesia as a teaching method through classic books to students. This theme was raised by informants 1, 2 & 6 as in the quotation below;

...The way we teach the first is to teach Islamic boarding school standards, namely to read the eyes (Arabic in the book), then read the meaning in Minang or ojek language (Informant 1). ... The teacher (tuo) reads the meaning of the material being taught then we follow it, then after knowing the meaning of the teacher (tuo) just explains the material being taught (Informant 2). ... The way the teacher (tuo) teaches the book by reading its contents is then interpreted together (Informant 6).

Second (talaqqi method) according to the informant, one the method of learning this yellow book is to study directly with the teacher (tuo). This theme was discovered by informants 3,5,7,8,10 &12 as in the quotation below;

...Teaching the book because it is in Arabic, the teacher gives the vocabulary to the students first, after the participants know the words, then the students are asked to read and interpret them one by one as taught by the teacher (Informant 3). ... At this time there was a slight change in the way of teaching, namely reading it once or twice after that the students were tested by several people and then the purpose of the material was explained (Informant 5). ... When it comes to the process of learning the book, we use the old way, where the teacher reads the book, and translates it from Arabic to Minang because we are a traditional Islamic boarding school. After being read by the teacher (tuo), students are required to repeat the teacher's reading (tuo) with the aim that students are able to memorize the book (Informant 7). ... The first way is for the teacher to read the matan (contents) of the book three times and followed by the students; second, the teacher

interprets the words; third, students listen to the explanation of the material from the teacher (tuo) (Informant 8). ...The way the teacher (tuo) teaches the book is to read (interpret and explain) three times by the teacher (tuo) then follow it (Informant 10). ...How to teach it first the teacher (tuo) reads and explains related material after that we are told to follow the teacher (tuo) to interpret the material (Informant 12).

Third (memorization method) according to the informant, one of the yellow book learning methods is with students reading and memorizing the material being studied. This theme was raised by informants 4, 9 & 11 as in the quotation below;

...The way of teaching is that the teacher (tuo) reads it once, twice, or three times and immediately interprets it and then we are told to read it one by one until everyone gets it. Then the teacher (tuo) explains what the meaning of the material is (Informant 4). ...The way the teacher teaches the book is that first the teacher (tuo) reads the matan then explains the material then we are told to read together and memorize it (Informant 9). ... How to teach by reading and interpreting bits and pieces by the teacher (tuo) then we read separately (Informant 11).

Previously, the author explained that the *Kitab Kuning* is the work of previous Islamic scholars who speak Arabic and is a characteristic and even a reference to scientific traditions in every Islamic boarding school (Amir, 2020; Ni'am, 2015). To reach the stage of the ability to understand the Islamic content contained in the *Kitab Kuning*, it is necessary to review the implemented *Kitab Kuning* learning method. Because learning methods have an important role in the process of transferring knowledge (Akbar & Ismail, 2018). In principle, the *Kitab Kuning* learning method is a way for the *Kitab Kuning* learning process to be in accordance with the expected goals of the learning itself (Umam, 2020).

Research related to the *Kitab Kuning* learning method in Islamic boarding schools is a familiar issue, so this issue is always interesting to discuss and discuss. In the introductory section, the author has described the *Kitab Kuning* learning method. Maesaroh, (2013); Putri, (2020) explained that learning methods function as a way to present, convey, give examples, and give training to students to achieve a certain goal, but not all methods can be applied to achieve a learning goal.

Fikri, (2017) say that besides material, the method is also an important aspect of an educational institution. This makes the method more important than the material *thoriqoh ahammu minal madah*. Padi, (2018) adds that the role of the teacher in applying the method is no less important *mudarris ahammu min ath thoriqoh*. But the spirit of a teacher is much better than himself *ruhul mudarris ahammu min mudarris nafsuhu*. Because no matter how sophisticated the technology, methods, and curriculum used, will not be able to reach the level *tafaqqohu fi diin* if the spirit of a teacher is not in him. Curriculum, methods, and teachers are principles that are interrelated with one another.

Referring to some of the research above, the authors also found in the results of this study, that the *Kitab Kuning* learning method is the method *bandongan*, *sorogan* and memorization methods. Besides that, the writer got another form of the *Kitab Kuning* learning method based on the interviews that the writer did, this method is the method *halaqah* and methods *talaqqi* (Hefner, 2018; van, 2015). This learning method is implemented for all kinds of *Kitab Kuning* studied in Salafiyah

Tarbiyah Islamiyah boarding school of Padang Indonesia.

It is different from [Rakhmawati, \(2016\)](#) entitled Syawir Islamic Boarding School as a Method for Learning the *Kitab Kuning* at the Manbaul Hikam Islamic Boarding School, Sidoarjo Regency, which explains that the *Kitab Kuning* learning method implemented is the *syawir*. *Syawir* has the meaning of deliberating a life problem by solving it, namely taking references from the *Kitab Kuning*. The purpose of the method *syawir*. This is so that students have an intensive understanding of the study of the *Kitab Kuning*, both in terms of understanding the meaning and structure of the sentence ([Nugraha, et al., 2020](#)). The research results are *syawir* is not only limited to learning methods, even *syawir* plays a role in preserving the scientific treasures of Islamic boarding schools with its trademark *Kitab Kuning*.

While the results of research by [Aliudin & Muslihah, \(2019\)](#) there are two methods of learning books *fath al-qorib* namely the discussion method and the method sorogan. Book learning *fath al-qorib* was conducted two times, namely the discussion method on Saturday night, Monday night, and Wednesday night at 20.00-22.00 WIB. As for the method, sorogan has done on Monday afternoon. Then the contribution of the two methods is the discussion method and 94%. Sorogan 40.96%. The purpose of their research is to find out the implementation of the discussion method and sorogan, discussion method contributions and sorogan, discussion and method contribution comparison sorogan.

The results of a preliminary study conducted by researchers on April 3 2021 on student representatives, teachers, and students who implemented the *Kitab Kuning* learning method obtained data that the first method implemented was *halaqah* all students sit in a circle or sit in a row in front of their educators in the class, then the teacher starts learning with the method *divorce*, students listen to the material, the meaning of words and explanations conveyed by the teacher and students are asked to repeat it, then the teacher evaluates the learning outcomes with the rote method.

CONCLUSION

This research succeeded in uncovering issues related to existence in the study of the *Kitab Kuning* in Salafiyah Tarbiyah Islamiyah boarding school of Padang Indonesia. As a whole that is a factor in the existence of Islamic boarding schools *salafiyah* Tarbiyah Islamiyah Padang is religious learning which is more dominant using *Kitab Kuning*. For this reason, this research found three methods that still exist to be used in studying religious knowledge using the *Kitab Kuning*, namely the method *halaqah*, *talaqqi*, and rote. Given that the *Kitab Kuning* is the work of previous Islamic scholars who really need to be preserved. Therefore special attention must be maintained by teachers in teaching the *Kitab Kuning*. So that these works do not disappear from the characteristics of Islamic boarding schools in Indonesia. At least this research can be used as a basis and reference for subsequent researchers to examine this issue in different contexts and issues.

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