

Kitab Kuning Learning Model in Modern Islamic Boarding School

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ABSTRACT: *The vast majority of modern Islamic boarding schools no longer use the 'kitab kuning' as the primary material in their learning process but instead use various other books as a source of learning material. As a Modern Islamic Boarding School of Al-Istiqomah Ngatabaru has its model in learning the 'kitab kuning'. This study looks at the various models and evaluations of the 'kitab kuning' learning model at the Modern Islamic Boarding School of Al-Istiqomah Ngarabaru, Sigi Regency. The type of research used in this research is field research with a qualitative approach. Primary data in this study were obtained from the statement of the teaching team of Modern Islamic Boarding School of Al-Istiqomah Ngarabaru. The data analysis technique uses the Miles and Huberman method. The study results show that implementing 'kitab kuning' learning at the Modern Islamic Boarding School of Al-Istiqomah Ngarabaru used the direct instruction model and problem-based learning. The use of the model contributes to increasing students' capacity to learn the 'kitab kuning'. The deepening of the study of the 'kitab kuning' education at the Modern Islamic Boarding School of Al-Istiqomah Ngatabaru is realized through the 'fathul kutub' program, which specifically discusses the science of fiqh, tafsir and hadith related to issues that thrive in society. In general, the Modern Islamic Boarding School of Al-Istiqomah Ngatabaru has an evaluation of classroom learning and learning evaluation of the 'fathul kutub' program. The review includes daily, written, oral, and action tests.*

Mayoritas pesantren modern tidak lagi menggunakan *kitab kuning* sebagai bahan utama dalam proses pembelajarannya, melainkan menggunakan berbagai kitab lain sebagai sumber bahan belajarnya. Pesantren Modern Al-Istiqomah Ngatabaru mempunyai model tersendiri dalam proses pembelajaran *kitab kuning*. Tujuan penelitian ini adalah untuk melihat berbagai model dan evaluasi model pembelajaran *kitab kuning* di Pesantren Modern Al-Istiqomah Ngarabaru Kabupaten Sigi. Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian lapangan dengan pendekatan kualitatif. Data primer dalam penelitian ini diperoleh dari pernyataan tim pengajar Pesantren Modern Al-Istiqomah Ngarabaru. Teknik analisis data menggunakan metode Miles dan Huberman. Hasil penelitian menunjukkan bahwa pelaksanaan pembelajaran *kitab kuning* di Pesantren Modern Al-Istiqomah Ngarabaru menggunakan model *direct instruction*, dan pembelajaran berbasis masalah. Penggunaan model memberikan kontribusi terhadap peningkatan kapasitas siswa dalam pembelajaran *kitab kuning*. Pendalaman kajian pembelajaran *kitab kuning* di

Pesantren Modern Al-Istiqamah Ngatabaru diwujudkan melalui program *fathul kutub* yang khusus membahas ilmu fiqih, tafsir dan hadis terkait permasalahan yang tumbuh subur di masyarakat. Secara umum Pesantren Modern Al-Istiqamah Ngatabaru mempunyai evaluasi pembelajaran di kelas dan evaluasi pembelajaran program *fathul kutub*. Evaluasinya meliputi ulangan harian, tes tertulis, tes lisan, dan tes tindakan.

Keywords: *Learning Model, Kitab Kuning, Modern Islamic Boarding School.*

Received: July 18, 2023; Revised: August 7, 2023; Accepted: September 16, 2023

I. INTRODUCTION

Boarding school is one of the traditional educational institutions in Indonesia, which has a long history. The first activities began with reciting religious books as the main focus of the educational process. Boarding schools have contributed significantly to spreading spiritual knowledge and culture in Indonesia for a long time. Islamic boarding schools are implicitly connoted as traditional Islamic educational institutions in Indonesia (Rahmah & Prasetyo, 2022). According to Martin Van Bruinessen, boarding school is part of a great tradition in Indonesia that aims to transmit classic Islam as contained in classical books written centuries ago, then developed in the archipelago through *salafiyah* (classical) boarding school (Bruinessen, 2015);(Abitolkha, 2016).

Furthermore, boarding school is developing and undergoing continuous transformation. Based on their typology, boarding schools are classified into *salaf* (traditional) and *khalaf* (modern) boarding schools (Latifah, 2022). *Salaf* boarding school focuses on learning using classical Islamic books, often called *kitab kuning* (Hamruni, 2016). The *kitab kuning* has become one of the essential elements in the curriculum of the *salaf* boarding school. Meanwhile, the modern boarding school has a different form of classical boarding school that offers religious learning that integrates general education based on a curriculum that is taught in a structured manner in the classroom with an organized method (Dendi, 2023);(Ikhwan & Yuniana, 2022).

The classification showed a striking difference in the learning curriculum. *Salaf* boarding school still maintain the tradition of learning the *kitab kuning* through *sorogan*, *bandongan*, and other methods. However, the emphasis on Arabic language rules is taught from the beginner level. As a result, many santri acquire a passive understanding of Arabic that allows them to understand classical books. However, they need to be more skilled in communicating and understanding modern standard Arabic in electronic media and newspapers (Wardana & Widodo, 2022);(Afista & Bakar, 2020).

Meanwhile, *khalaf* (modern) boarding schools are known for their more active approach to teaching Arabic. The students are required to use Arabic and English in some cases in daily conversation for 24 hours. However, sometimes, they pay less attention to the rules of Arabic, especially in reading classical books (In'am, 2014).

This condition became an issue that boarding schools have faced in responding to the challenges of times. As revealed by Ramli in his research, the modernization of education brought changes by introducing the school system, which was adopted in

the national education system (Ramli, 2018). The impact is felt on the existence of boarding schools in terms of institutions, curriculum, and academic traditions that exist in them, including learning and mastering the *kitab kuning*. Furthermore, according to Hidayah, this issue affects the narrowing of curriculum orientation, focusing more on religious fields such as fiqh, *nahwu-sharaf*, and aqidah, which are the basis and source of *kitab kuning* (Hidayah, 2019). Meanwhile, according to Ritonga Mahyuddin, to understand the *kitab kuning* well, a deep mastery of various fields of science is needed, especially in Arabic language sciences such as *nahwu* (Arabic grammar), *sharaf* (Arabic morphology), and *balaghah* (Arabic rhetoric) (Mahyudin et al., 2020). Meanwhile, most modern boarding schools no longer use *kitab kuning* as the primary material in the learning process but use various other books as a source of teaching material (Dendi, 2023).

As a modern type boarding school, Al-Istiqomah Ngatabaru has a particular model in the process of *kitab kuning* learning, which aims to educate the nation's life which requires guidance on values and attitudes that are carried out in a balanced manner between cognitive, psychomotor and affective aspects. In addition, Modern Boarding School Al-Istiqomah Ngatabaru has a *fathul kutub* program as a forum for students to develop a scientific base for reading the *kitab kuning*. For this reason, it is interesting to see the *kitab kuning* learning model developed in boarding schools with modern typology. This study aims to look at the various models and evaluations of the *kitab kuning* learning model at the Modern Boarding School of Al-Istiqomah Ngarabaru, Sigi Regency.

II. METHOD

The type of research used in this research is field research with a qualitative approach. The researchers collected data related to the research theme, namely the *kitab kuning* learning model at Modern Boarding School Al-Istiqomah in Sigi Regency, Central Sulawesi. Data sources in this study consisted of primary and secondary data. Primary data consists of information from the school related to the *kitab kuning* learning model. Secondary data comes from books, journals, records, or documents obtained at the research location and the internet related to the research theme.

The data collection method consists of observation, which is carried out by observing the activities and characteristics that occur in the object of research to obtain preliminary information related to the object and its characteristics of the research theme (Ekka, 2021). The second method is an interview conducted using an in-depth question and answer process with related officers face-to-face in order to explore the information needed (Elhami & Khoshnevisan, 2022). Interviews in this study were conducted with the teaching team of Modern Islamic Boarding School Al-Istiqomah Ngatabaru. The last method is documentation, which is done by searching for data in the form of documents or archives related to the research theme raised by the author (Bowen, 2009).

The data analysis technique used in this research is the Huberman and Miles method (Matthew B. Miles, 2014). The analysis includes data condensation, which is done by selecting, simplifying, abstracting, and transforming data that appears in the field, such as documents, interview transcripts, and other empirical materials. Furthermore, data presentation is carried out by collecting information in an organized, concise, and

easily accessible manner to facilitate the analysis of the conclusion. Finally, data analysis is carried out by concluding the previous stages of analysis.

III. RESULT AND DISCUSSION

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The curriculum content format used by the Modern Islamic Boarding School of Al-Istiqomah Ngarabaru is Tarbiyatul-Mu'alimin-Al-Islamiah (TMI), integrated with the national curriculum. The curriculum format combines religious science (100%) (Fatimah, 2018). and general science (100%). The arrangement is integrated with the boarding school system, which is packaged with a core and integrated curriculum where students live for 24 hours full of learning and worship activities (Fajriyah et al., 2018). The curriculum content of Modern Islamic Boarding School of Al-Istiqomah Ngarabaru consists of Arabic language studies, including *al-impla'*, *Tamrin al-lughoh*, *al-insya'*, *al-muthola'ah*, *al-nahwu*, *al-shorfu*, *al-balagah*, *tarikh adab lughoh*. While for the field of religious studies (*dirasah Islamiyah*) includes; *al-Quran*, *al-tajwid*, *al-tafsir*, *al-hadith*, *al-fiqh*, *al-tauhid*, *tarikh Islam*, *al-tarjamah*, *ushul fiqh*, *al-faraid*, *Dien al-islam*, *mustholah al-hadist*, *muqoranatu al-adyan*.

To deepen the scientific repertoire of Arabic language studies and religious studies (*dirasah Islamiyah*), the Modern Islamic Boarding School Al-Istiqamah Ngatabaru established a learning system called the grade promotion system, which is different from the learning system in boarding school institutions in general, which uses the book promotion system. The system aims to achieve completeness in learning systematically. Based on the objectives in each field of study, students are expected to be able and ready to study Arabic books from those with arrows to those without arrows. The grade promotion system is TMI first grade, TMI second grade, TMI third grade, TMI fourth grade, TMI fifth grade, TMI sixth grade, TMI intensive first grade and intensive third grade. The learning models developed in implementing learning in the classroom include the Direct Instruction model and problem-based learning.

The direct learning model is a learning model that can help students learn basic skills and acquire information that can be taught step by step (Maarif et al., 2020). The direct teaching model provides opportunities for students to learn by selectively observing, remembering and imitating what the teacher models (Haryadi et al., 2020). Based on the results of interviews with one of the teachers of Modern Islamic Boarding School Al-Istiqamah Ngatabaru revealed that the direct learning model is applied through the use of Arabic as the language of instruction. The goal is for students to get used to the use of Arabic. The use of Arabic language instruction is applied to the fields of Arabic and *dirasah Islamiyah*. As revealed by the teaching team, learning religious studies such as fiqh lessons (*bidayatul mujtahid*) is directly explained using Arabic without translating it into Indonesian, with Arabic and other Islamic religion lessons which are directly to the reading of the book by the teacher and by students and then repeated read by students and listened to by the teacher. If some mistakes or sentences have yet to be understood in reading, they will be corrected and corrected by the teacher. This model can motivate students to learn actively in understanding and discovering concepts so that students can connect theory and skills (Usman, 2022).

In addition, to increase student responsiveness in learning the *kitab kuning*, the Modern Islamic Boarding School Al-Istiqamah Ngatabaru uses problem-based learning in exploring the *kitab kuning*. Problem-based learning is a learning model triggered by problems, which encourages students to learn and work cooperatively in groups to find solutions, think critically and analytically, and be able to determine and use appropriate learning resources (Hotimah, 2020);(Nurtanto & Sofyan, 2015). The implementation of this model is designed to encourage students to become researchers, analytical, and innovative (Kassab et al., 2017).

Based on the results of interviews with teachers at Modern Islamic Boarding School Al-Istiqamah Ngatabaru, it is revealed that the use of this problem-based learning model is intended to make students more critical of various religious issues whose solutions can be found in the *kitab kuning*. Usually, the teacher provides several case studies that students must solve in groups according to the learning material. Thus, problem-based learning allows students to engage in discussion activities (Asyari et al., 2016).

Deepening the Learning of the *Kitab Kuning* through the *Fathul Kutub*

Learning related to the *kitab kuning* and religious sciences is integral to boarding school life. Therefore, almost every boarding school organizes learning about classical books, which are often called the *kitab kuning* (Rasikh, 2018). Although most boarding schools have incorporated the teaching of general knowledge as an essential component of their education, classical Islamic books remain the main focus to realize the core objectives of boarding schools. This goal is to educate future generations with broad, deep, consistent religious and general knowledge (Asrohah, 2011). All students in boarding school must be able to understand and master the *kitab kuning*. The classical books taught in boarding school can be classified into several groups such as *nahwu*, *sharaf*, *fiqh*, *usul fiqh*, *hadith*, *tafsir*, *tawhid*, *tasawuf*, and other branches such as *tarikh* and *balaghah* (Islam & Aziz, 2020). The books cover a wide range of texts, from short ones to texts consisting of thick volumes. Meanwhile, several aspects become the criteria for student success in studying the *kitab kuning*, and the first is the ability to read the *kitab kuning* correctly, which, of course, is by the rules of *nahwu* and *sharaf* (Setiawan & Kumar, 2022);(Ikhwan, 2017).

To deepen the students' understanding of the *kitab kuning*, Modern Islamic Boarding School of Al-Istiqamah Ngarabaru holds a unique activity program for TMI 6th-grade students called *fathul kutub*. The program is an activity to deepen, study, understand and carry out tasks from studying the books based on problems faced in everyday life. *fathul kutub* is an activity of studying books from various scientific aspects held annually for all students who will complete their education at the Modern Islamic Boarding School of Al-Istiqomah Ngarabaru. This activity is made by the activity implementation committee, which involves several teachers as mentors who are considered capable experts in the field of study and all final-grade TMI students. As revealed by the teachers and supervisors in the *fathul kutub* activity, *kitab kuning* learning is explicitly applied to 6th-grade students who are carried out before they complete their education in this boarding school through book study.

The books studied in the *fathul kutub* program consist of the books of *tafsir*, *fiqh* and *hadith*, giving several problems to the students, which later, based on the problems, the students open and study the books. Teachers and caregivers of the Modern Boarding School Al-Istiqamah Ngatabaru revealed that in the *fathul kutub* activity,

namely being divided into several groups of students to solve a problem from each book given by the implementer of the activity, the group looks for answers to the problem and put into one writing where the writing is also in Arabic and after finding and summarizing all the answers they make a conclusion then presented in their respective groups and discuss it together with the supervising teacher.

The form of problems and books used in Fathul Kutub activities can be seen in the following table:

Table 1. Issues and books of jurisprudence reviewed

الرقم	مسائل الفقه وأصوله	المراجع
1	غسل الجنابة بالصابون	كتاب الفقه على المذاهب الأربعة المجلد الأول, ص. 460
2	صلاة الظهر عقب صلاة الجمعة	الفقه الإسلامي وأدلته, الدكتور وهبه الزحيلي, ص. 1331
3	التداوى بالخمر	زاد المعاد في هدي خير العباد, ابن القيم الجوزية المجلد الرابع, ص. 154
4	حج المرأة بلا محرم	شرح السنة, لأبي محمد الحسين بن مسعود البغوي, المجلد الرابع, ص. 232
5	طاعة الزوج أم طاعة الأم	يسألونك في الدين والحياة الجزء الثاني ص. 208/الجزء الخامس ص. 79
6	نبش المقبرة القديمة	كتاب الفقه على المذاهب الأربعة, المجلد الأول, ص. 488
7	نكاح المتعة	الأحوال الشخصية في الشريعة الإسلامية, محمد محي الدين عبد الحميد ص. 33, ص. 158 / شرح السنة لأبي محمد الحسين ص. 349/الروضة البهية في شرح للمعة الدمشقية الجزء الخامس, ص. 184
8	الزواج بأهل الكتاب	الأحوال الشخصية في الشريعة الإسلامية, محمد محي الدين عبد الحميد ص. 107 / الأحوال الشخصية, الإمام محمد أبي يوسف يعقوب ابن ابراهيم زهرة ص. 105
9	الوديعه في البنوك الوضعية	يسألونك في الدين والحياة
10	ولد الزنا	زاد المعاد في هدي خير العباد, ابن القيم الجوزية, ص. 426
11	صلاة الجمعة في يوم العيد	الفقه الإسلامي وأدلته, الدكتور وهبه الزحيلي, المجلد الثاني, ص. 1419
12	صلاة المأموم منفردا خلف الصف	شرح السنة, أبو محمد الحسين بن مسعود البغوي, المجلد 3, 418/ الفقه الإسلامي وأدلته, المجلد 2 (1267)

13	البكاء على الميت	كتاب الفقه على المذاهب الأربعة المجلد الأول, ص. 484/ مشكاة المصابيح المجلد الأول, الشيخ ولي الدين أبي عبدالله, ص. 326
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Table 2. Issues and books of hadith reviewed

الرقم	مسائل الحديث	المراجع
1	الميت يعذب ببكاء أهله عليه	سنن ابن ماجه, ص. 58, الباب 54, الجزء الأول
2	الحديث عن قضية صلاة الجماعة	سنن ابن ماجه, الجزء الأول, الباب 78, ص. 343
3	خروج النساء إلى المسجد	عون المعبود الجزء الثالث, الباب 213, ص. 292
4	نكاح المتعة	سنن ابن ماجه الجزء الأول, الباب 44, ص. 63
5	زيارة القبور للنساء	سنن ابن ماجه الجزء الأول, الباب 49, ص. 502
6	حج النساء بدون محرمها	سنن ابن ماجه الجزء الثاني, الباب 7, ص. 967
7	الحديث عن الوصال	تحفة الأحوذى الجزء الثالث, الباب 61, ص. 426
8	تأويل الرؤيا	سنن ابن ماجه الجزء 2, الباب 1, ص. 1288/تحفة الأحوذى الجزء 6, الباب 7, ص. 462
9	الأمر بقتال الناس حتى يقولوا "لا إله إلا الله محمد رسول الله"	تحفة الأحوذى الجزء السابع الباب الأول ص. 324
10	قطع الصلاة بمرور المرأة والحمار والكلب	عون المعبود الجزء 2, الباب 111-112, ص. 302-304/تحفة الأحوذى الجزء 2, الباب 254, ص. 270
11	الزهد والوراء	سنن ابن ماجه الجزء الثاني الباب الأول ص. 1373
12	زيارة القبور	سنن ابن ماجه الجزء الأول الباب 48, ص. 500

Source: Modern Islamic Boarding School of Al-Istiqomah Ngarabaru, 2023.

By deepening, studying, understanding and also carrying out the tasks of the book study, the students are not only able to master one book but various books. As for what is the basis for students to be able to study the books carried out in *fathul kutub* activities, namely by mastering Arabic and mastering the materials that have been taught in the field of Arabic language studies and the field of Islamic religious studies (*dirasah Islamiyah*) which are taught in classes every day. Through the learning deepening model developed by the Modern Islamic Boarding School of Al-Istiqomah Ngarabaru, it is hoped that it can broaden the scientific insight of the *santri*, especially

in *kutub at-turath*, so that when facing *furu'iyah* problems in everyday life, the *santri* are not fanatical about one *madzhab*, but can examine the validity of the madzhab by the instructions of the Qur'an and Hadith. The following is a table of the *kitab kuning* learning model of Modern Boarding School Al-Istiqamah Ngataru.

Table 3. Kitab kuning learning model

Learning Models	Learning materials	Scope of Learning	Class Grades	Learning Objectives
Direct Instruction	Arabic Language and <i>Dirasah Islamiyah</i>	In the class	TMI first, second, third, fourth, fifth, and sixth grade	Remembering and imitating what the teacher models.
Problem Based Learning.	<i>Dirasah Islamiyah</i>	In the class	TMI first, second, third, fourth, fifth, and sixth grade	Responsive to a problem and find the solution in the <i>kitab kuning</i>
Problem Based Learning	Tafsir, Hadits (Deepening the understanding of the <i>kitab kuning</i> using various <i>kitab kuning</i> references)	Fiqih, <i>Fathul Kutub</i> Program	TMI sixth grade	Responsive to a problem and find the solution in the <i>kitab kuning</i> in depth

Evaluation of Kitab Kuning Learning

Assessment or evaluation is an integral component in the teaching system used to measure *santri* understanding of the subject matter. Through assessment, *santri* are allowed to demonstrate their understanding, encourage courage in facing exams, and strengthen knowledge and understanding of the material that has been taught (Fuadah & Sanusi, 2017). The evaluation program aims to collect information about the level of development and progress students achieve in achieving the goals set out in the curriculum. It also aims to identify high-performing students and students who need additional attention to make decisions about grade promotion or graduation.

The *kitab kuning* learning model applied by Modern Boarding School Al-Istiqamah Ngataru successfully applies the principle of complete learning, which has produced many alums who are experts in *kitab kuning* at a practical level. Evaluating students' learning outcomes is carried out thoroughly and continuously in measuring learning abilities that cover all aspects of ability in an integrated manner. Modern Boarding School Al-Istiqamah Ngataru generally has a way of evaluating learning. The learning evaluation consists of classroom and *fathul kutub* program learning evaluation.

Regarding the evaluation of learning in the classroom, learning evaluation is carried out in three stages of evaluation. The stages of evaluation consist of in-class evaluation after completion of learning in the form of daily exams, weekly evaluations, and mid-semester evaluations (*ihktibarul 'am*), which are carried out a month before the semester exam and see the ability of students to understand lessons and memorization related to *kitab kuning* learning. While the evaluation of the *kitab kuning* learning is related to the *fathul kutub* activity, It is carried out by correcting, correcting and straightening the problems studied directly. Whether the argument can

be used is based on how the students look for the argument and respond to it because each group has its answer to the existing problems. Then, the results of the correction are presented again. After that, it is given to the supervising teacher to be given a grade.

The various evaluations used by Modern Boarding School Al-Istiqamah Ngatabaru in reviewing the success of *kitab kuning* learning include daily tests, oral tests, written tests, and action tests (Fauzi & Nabila, 2022). Daily tests and evaluations are conducted after the learning process in class. Oral tests are evaluations carried out after learning the subject matter in class at the semester's end and before the written exam (Irawan, 2018). This test consists of questions about the subject matter studied in class and an assessment of the aspects of the student's understanding of the subject matter studied. This oral test is a test that requires answers from students in the form of their language or spoken language. Oral tests are very effective in knowing how well students memorize and understand the lessons taught in class and how well the students analyze in giving oral answers from their minds related to the material that has been studied.

By checking the ability to read, memorize and explain the content of a book, students have been tested not only on the acquisition of knowledge (cognitive) but also on the skills of reading, listening, explaining (psychomotor) and at the same time also evaluating the attitude of students to knowledge (affective). In addition, this evaluation measures language abilities, skills and mastery of the knowledge studied. Implementing the complete learning model, applying methods and evaluating *kitab kuning* learning at Modern Boarding School Al-Istiqamah Ngatabaru has run well by providing feedback to teachers as a basis for improving the learning process. This aims to provide a report to the students' teaching section for determining class upgrades and whether or not the students will pass.

IV. CONCLUSION

The implementation of *kitab kuning* learning at Modern Boarding School Al-Istiqamah Ngatabaru uses the direct instruction model and problem-based learning. The purpose of the direct learning implementation model is to provide space for teachers to apply the use of Arabic directly to the material being taught. At the same time, problem-based learning is intended to make students more active in seeing various problems and finding solutions in the *kitab kuning*. Direct instruction and problem-based learning models increase students' capacity to learn the *kitab kuning*. The deepening of *kitab kuning* learning at Modern Boarding School Al-Istiqamah Ngatabaru was conducted through the *fathul kutub* program, which is mainly applied to 6th-grade students who carried out before completing their education through the practice of studying books that discuss the science of fiqh, tafsir and hadith related to the issues that develop in the community. Learning evaluation consists of classroom learning evaluation and *fathul kutub* program learning evaluation. The evaluations are daily, written, oral, and action tests. The evaluation has been carried out to measure the ability to read, memorize and explain the content of a book.

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