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Management Of The Yellow Book-Based Learning Process In Formal Islamic Education Of Nahdlatul Ulum Boarding School, Maros

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Abstract

A Learning process covers all levels of education units, including Formal Diniyah Education (PDF) which is stipulated within the scope of Islamic Boarding School, as stipulated in the Regulation of the Minister of Religion of the Republic of Indonesia Number 13 of 2014 concerning Islamic Religious Education as stated in Chapter I Article I paragraph 7. The formal (PDF) formed at the Nahdlatul Ulum Islamic Boarding School is the Ulya level or equivalent to Madrasah Aliyah and there is no Wustha (Tsanawiyah) level. This class was formed in 2015 which means that approximately 5-6 batches have passed since the first year. The number of teachers is 20 people and the total number of students is 45 people. This study uses a survey research type and then presented in a qualitative descriptive manner. Data collection techniques were carried out using the interview method, in this case interviewing the PDF Principal, teachers, and students. After data collection, data analysis was then carried out by applying descriptive analysis. The yellow book-based learning management applied in the Ulya Ponpes Nahdlatul Ulum PDF Class is flexible and situational by paying attention to the ability of students to understand various reference books, so that learning management depends on the creativity of the teachers which of course must be socialized and discussed first with the Head of Madrasah regarding teaching methods, reference books, intensity of teaching hours, and others deemed necessary.

Keywords: "Yellow Book" Learning, Formal Diniyah Education

INTRODUCTION

Learning is the process, way, and act of making people or living creatures learn. Learning is the soul of the education process. It is the process of interaction between learners, educators, and learning resources in a learning environment. Learning is the assistance provided by

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educators to facilitate the process of acquiring knowledge, skills, habits, and the formation of attitudes and beliefs in learners. In other words, learning is the process of helping learners to learn well.

Quality learning depends greatly on learner motivation and teacher creativity. Learners who have high motivation, supported by teachers who can facilitate that motivation, will lead to the success of achieving learning targets. Learning targets can be measured through changes in the attitudes and abilities of students through the learning process. A good learning design, supported by suitable facilities and teacher creativity, will make learners easier to achieve learning targets.

Learning encompasses all levels of educational units, including Formal Islamic Education (PDF) established within pesantren, as stipulated in the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2014 concerning Islamic Religious Education. As stated in Chapter I, Article I, paragraph 7 which reads, "Formal Islamic Education is an Islamic religious education institution that is organized by and located within pesantren in a structured and systematic manner in the formal education track."

The PDF curriculum consists of the pesantren curriculum and the general education curriculum. The pesantren education curriculum is entirely based on the yellow book, while the general education curriculum for PDF Ula and PDF Wustha includes the content of Pancasila and Citizenship Education, Indonesian Language, Mathematics, Science, and Social Studies, while PDF Ulya adds the content of arts and culture. Thus, PDF can only be pioneered in pesantren, as a unique formal education of pesantren. As part of the uniqueness of pesantren education as well as part of the national education system.

The yellow book is the main reference in the learning process in class, so this condition requires a competent teacher in their field and has a strong understanding of the Arabic language, as well as mastering the branches of Arabic language and its derivatives. This is important because the taught students need to be equipped with the basics first to understand the lesson material adapted from the yellow book.

The yellow book is often referred to as classical books which refer to the traditional works of classical scholars with Arabic language style different from modern books. From the explanation above, it can be understood that learning from the yellow book is the learning process between teachers and students using religious books in Arabic or Arabic script, the work of scholars in ancient times, printed on yellow paper called kutub al-turats which contain the treasure of creativity in developing Islamic civilization in ancient times.

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One of the pesantren that organizes PDF in South Sulawesi is the Nahdlatul Ulum Islamic Boarding School located in Maros Regency, South Sulawesi, Indonesia under the leadership of Dr (HC) AG.KH. Sanusi Baco, Lc. Even to this day, this pesantren is the only one that provides PDF classes in Maros Regency.

Based on the above, this research is very interesting to be studied in depth about how the management of the learning process is implemented in this Islamic boarding school, and it is hoped to provide information to readers, especially those who are active in Islamic boarding school institutions, about the management and regulations that can be applied in the Islamic boarding school to produce alumni who are beneficial for the advancement of religion and the nation.

METHOD

This study utilized a survey research method and is presented descriptively and qualitatively. Survey research is a type of research intended to describe a particular condition or to see and measure a number of conditions and then compare them with specific indicator standards. In the context of education, surveys usually use questionnaires or attitude scales. Data collection technique was conducted by using the interview method, in this case, interviewing the Head of the Pesantren, teachers, and students. After data collection, data analysis was carried out by applying descriptive analysis.

RESULTS AND DISCUSSION

Yellow Book-based learning

The "Kitab Kuning" (yellow book) is often referred to as the classical book (al-kutub al-qadimah). These books refer to the traditional works of classic scholars, written in Arabic style that differs from modern books available today. Some people interpret that it is called the "yellow book" because it was written on yellow paper. Therefore, if a book is written on white paper, it will be called a "white book," not a "yellow book."

According to Masdar F. Mas'udi in his paper "Indonesian Scholars' Worldview in the Literature of the Yellow Book" presented at the National Seminar on the Indonesian Scholars' Worldview, as quoted by Endang Turmudi, three terminologies regarding the "yellow book" have developed, namely:

1. The "yellow book" is a book written by classical Islamic scholars, which has been continuously used as a reference by Indonesian scholars, such as Tafsir Ibn Kathir, Tafsir al-Khazin, Sahih Bukhari, Sahih Muslim, and so on.

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2. The "yellow book" is a book written by Indonesian scholars as independent works, such as Imam Nawawi's "Mirah Labid" and "Tafsir al-Munir."
3. The "yellow book" is a book written by Indonesian scholars as a commentary or translation of foreign scholars' books, such as Kyai Ihsan Jampes' books, namely Siraj al-Thalibin and Manahij al-Imdad, each of which is a commentary on Al Ghazali's "Minhaj al-'Abidin" and "Irsyad al-'Ibad."

From the above explanation, it can be understood that learning the "yellow book" is a learning process that uses Arabic-language or Arabic-scripted religious books by salaf scholars, scholars from the past, printed on yellow paper, called Kutub al-Turats, which contain a creative treasure of the development of Islamic civilization in the past.

Some characteristic features of the "yellow book" include: a. The books are written in Arabic. b. They generally do not use "syakal" (lines), and sometimes without periods and commas. c. They contain substantial knowledge. d. The writing method is considered old-fashioned, and its relevance to contemporary science is often reduced. e. They are commonly studied in Islamic boarding schools. f. Many of the papers are yellow in color.

In terms of content, the "yellow book" can be divided into two types:

a. Books that present knowledge in a straightforward manner (narrative) such as history, hadith, and tafsir.
b. Books that present material in the form of scientific principles, such as nahwu, ushul fiqih, and mushthalah al-hadith (terms related to hadith).

Regarding the level of presentation, the "yellow book" can be divided into three types:

a. Mukhtasar, which is a book that is arranged concisely and presents the main problems, whether in the form of nadzam or syi'ir (poems) or prose.
b. Syarah, which is a book that provides lengthy explanations, presents comparative scientific arguments, and quotes the opinions of scholars with their respective arguments.
c. Mutawasithoh, which is a "yellow book" whose presentation of material is neither too concise nor too lengthy.

Based on the creativity of writing, it can be divided into 7 categories:

a. Books that present new ideas, such as Kitab ar Risalah (book on usul al-fiqh) by Imam Shafi'i, Al-'Arud wa Al Qawafi (rules of composing poetry) by Imam Khalil bin Ahmad Farahidi, or the theories of Islamic theology introduced by Washil bin Atha', Abu Hasan Al Ash'ari, and others.

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b. Books that appear as a perfection of existing works, such as Nahwu (Arabic grammar) by As Sibawaih, which perfected the work of Abul Aswad Ad Duwali.
c. Books that provide commentary on existing works, such as the Hadith book by Ibn Hajar Al Asqalani, which comments on the Sahih Bukhari book.
d. Books that summarize lengthy works, such as Alfiyah Ibnu Malik (a book on nahwu compiled in the form of poetry consisting of 1,000 lines) by Ibn Aqil and Lubb al-Usul (a book on usul al-fiqh) by Zakariya Al Anshori, which is a summary of Jam'al Jawami' (a book on usul al-fiqh) by As Subki.
e. Books that consist of quotations from various other books, such as Ulumul Qur'an (a book on the sciences of the Qur'an) by Al-Aufi.
f. Books that update the systematics of existing books, such as Ihya' Ulum Ad-Din by Imam Al-Ghazali.
g. Books that contain criticism, such as Mi'yar Al 'Ilm (a book that straightens out the rules of logic) by Al-Ghazali.

Based on the appearance of the explanation, it can be divided into 5 (five) basic elements:

a. Discussing the division of something general into specific, something concise into detailed, and so on.
b. Presenting a structured text by showing several statements and then arranging conclusions.
c. Making specific comments when repeating an explanation that is considered necessary so that the appearance of the material is not messy and the pattern of thinking can be straight.
d. Providing clear boundaries when the author provides a definition.
e. Presenting several reviews and arguments that are considered necessary.

According to Nurcholish Madjid, the yellow books include the knowledge of fiqh, tauhid, tasawuf, and nahwu sharaf. Or it can also be said that the concentration of knowledge that develops in pesantren generally includes no less than 12 disciplines of knowledge: nahwu, sharf, balaghah, tauhid, fiqh, usul al-fiqh, qawaid fiqhiyah, tafsir, hadith, muthala'ah al-haditsah, tasawuf, and mantiq.

The yellow books still remain a very important reference in the transformation of religious knowledge because their scientific lineage is guaranteed and continuously connected with the ulama of the salaf whose abilities and knowledge are unquestionable.

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The Management of Kitab Kuning Learning in PDF Ulya of NU Islamic Boarding School, Maros

The Formal Islamic Education (Pendidikan Diniyah Formal/PDF) established in NU boarding schools is at the Ulya level, equivalent to Senior High School (Madrasah Aliyah), and there is no Wustha level (Junior High School/Tsanawiyah) yet. This class was established in 2015, which means it has graduated approximately 5-6 batches since the first year. There are 20 teachers and a total of 45 students in this program.

Tabel 1. Data of Teachers in PDF Ulya Class

NO	NAME	SUBJECTS TAUGHT
1	Ilham Ilyas, Lc., M.Ag.	Tafsir - Ilmu Tafsir
2	Tajuddin Arief, S.Ag.,M.A	Mantiq
3	Drs. H. Fatahuddin karim	Qawaid
4	H. Muh. Nur Ismail, Lc	Balaghah
5	Hanaping, S.HI. M.Ag.	Al-Quran
6	Abdul Malik Darru, S.Pd.I	Akhlaq Tasawuf
7	Amriani, S.E.	PKN
8	Fatur Rahman, S.Pd.	Bahasa Indonesia
9	Faizal, S.Pd.	Kaligrafi
10	Akmal Jamaluddin	Hadits- Ilmu hadits
11	Rahmat Nur Amin, Lc.	Arudhi/ Nahwu Sharaf
12	Irmayanti, S.Pd.	IPA Biologi
13	Harfiah, S.Pd.	Matematika
14	Dzulkifli Al-Amin, Lc.	Bahasa Arab
15	Nurkhalis, S.Ag.	Aswaja
16	Andi Rasdiana, S.Pd.	Tarikh (Sejarah)
17	Ahyar Andika, Lc.	Fiqhi- Ushul Fiqhi
18	Nur Laila Jafri, S.Pd.I.	Al-Quran
19	Adnan MZ, S.Pd.	Nahwu Sharf
20	Drs. H. M. Arsyad, G., M.Pd.	Bahasa Inggris

From the table above, it can be seen that there are 20 subject teachers, both for general subjects and special subjects in PDF. Students still learn general subjects such as Mathematics, English, Civics, and similar subjects because those subjects are still considered urgent and needed for the National Examination.

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There are even teachers who teach two subjects due to their conditional and flexible nature, as explained by Rahmat Nur Amin that:

"I teach the Arudhi subject, but it is quite difficult for X grade students to learn, so Arudhi is replaced with Nahwu Sharaf for X grade, because they who have just moved up to X grade still need reinforcement in the Nahwu Sharaf subject before taking other subjects such as Arudhi, Mantiq, let alone Falaq."

This was added by the PDF Head, Ilham Ilyas, that indeed for X grade as the first grade for the Ulya level, it is a preparatory period that should start with light and easy-to-understand yellow book subjects because it is undeniable that there are still many students who lack capacity in the Nahwu Sharaf subject, while Nahwu Sharaf is the main capital to understand other subjects.

As for the number of students in the Ulya PDF class, it is as shown in the following table.

Tabel 2. The number of students in PDF Ulya in 2022

Kelas	Santri	Santri wati	Jumlah
X	6	3	9
XI	12	4	16
XII	13	7	20
Total			45

For grades XI and XII, male and female students are separated into 2 (two) classes for each level, so that grade XI is divided into class A and B, and grade XII is also divided into class A and B. From the table, it can be seen that there are 20 teachers and a total of 45 students from the accumulation of three classes, thus it can be concluded that the ratio between teachers and students is still balanced for the effectiveness of the learning process because the number of students is not too large and the number of teachers is sufficient to teach the subject with their respective characteristics.

The Head of Ulya PDF Madrasah even stated that:

"The students' classes are separated (except for grade X) so that the learning process is effective and intensive due to the not-too-large number of students."

The students also expressed their happiness with the class division, as Rahmi Fadillah, a female student from grade XI, said:

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"Yes, Sir, we like the class division because the learning process runs effectively and smoothly, as if we are self-guided to learn the yellow book and not ashamed to ask if there is something we don't understand because we are all females and our characters complement each other."

Indeed, class separation in Islamic boarding schools is necessary to maintain the view of male and female students towards each other while also encouraging them to focus on the learning process. Moreover, what is learned is the yellow book which requires clarity of heart to be easily understood by the students. The yellow book used as a reference in class learning is also very diverse. Based on interviews with the Head of Ulya PDF Madrasah, here are several reference books used in the learning process.

Tabel 3. Reference books

NO	Subjects taught	Reference books
1	Al-Quran	Tuhfah al- Athfal
2	Akhlaq Tasawuf	al Akhlak li al- Banin
3	Fiqhi- Ushul Fiqhi	al- Risalah, Safinah an- Najah, Fath al- Qarib
4	SKI (Tarikh)	Khulasah Nur al- Yaqin
5	Bahasa Arab	Al Arabiyah Baina Yadaik
6	Tauhid	al Aqidah al Islamiyah
7	Nahwu Sharf	Jurumiyah, Amtsilah al- Tashrif
8	Ilmu Mantiq	Al Sullam li al Damanhuriy
9	Hadits-ilmu hadits	Mabaits fi Ulum al- Quran, Matan al- Baiquniyah
10	Arudhi	Mukhtasor Syafi
11	Balaghah	Nahj al- Balaghah
12	Ilmu Falak	al Khulasah al Wafiyah
13	Tafsir - Ilmu Tafsir	Tafsir al- Jalalain DAN al- Itqan fii Ulum al-Quran
14	Qawaid	disamakan dengan Ilmu Sharaf
15	Aswaja	Irsyad al Thullab fii Bayan al- Hikam, Asy'ariyun Ana

The above table shows the reference books that are adjusted to the subjects taught. It can be seen that there is more than one kitab kuning used as a reference for each subject because it is adjusted to the varying abilities of the santri/wati according to their grade level. Ahyar Andika mentioned that, "The kitab kuning that I use is usually adjusted to the abilities of the santri/wati. For example, I teach Fathul Qarib in class X, while ar Risalah and Safinatun Najah I teach in classes XI and XII because in terms of mufradat (vocabulary), the Fathul Qarib is more

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familiar and easier to understand for the students in class X." Akmal Jamaluddin added that, "The abilities of the santri/wati are different, so the teacher must be able to adjust the material to their abilities in general. Even if they have to use different reference books, we will find and coordinate with the head of PDF."

The ability of teachers to assess students' abilities holistically is very important, and it is okay to add, replace, or combine reference sources as long as the learning objectives can be achieved effectively and efficiently. Therefore, teachers need to hone their pedagogical compet

ence to be more effective in managing learning, especially learning based on kitab kuning.

To address this, the head of Madrasah PDF, Ilham Ilyas, said that,

> "We also organize training to hone the teaching skills of our teachers, whether it is conducted inside or outside the pesantren. In fact, yesterday I went to Surabaya to ensure a common understanding and curriculum renewal for PDF Ulya. My hope as the head of PDF is to convey the important points that I obtained from the center to my fellow teachers so that there is a common understanding, and the goals of the curriculum and learning can be achieved optimally."

Good communication between the head of Madrasah and the teachers plays a very important role in achieving the goals of the curriculum and the success of a learning process. If the head of Madrasah is active and moves towards the progress of educational institutions, then the teachers also feel that they have clear commands and directions to move and carry out their duties according to the rules.

CONCLUSION AND SUGGESTIONS

Learning includes all levels of educational units, including Formal Islamic Education (PDF) established within the scope of Islamic boarding schools, as stipulated in the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2014 on Islamic Religious Education. As stated in Chapter I Article I paragraph 7 which reads: "Formal Islamic Education is an Islamic religious education institution that is organized by and located within Islamic boarding schools in a structured and sequential manner in the formal education path." Formal Islamic Education (PDF) established in Ponpes NU is at the Ulya level or equivalent to Madrasah Aliyah and there is no Wustha level (Tsanawiyah) yet. This class was established in 2015, which means it has graduated approximately 5-6 batches since the first year. The number of teachers is 20 and the total number of students is 45.

The management of yellow book-based learning applied in the PDF Ulya Class of

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Nahdlatul Ulum Islamic Boarding School is flexible and situational by considering the ability of students to understand various reference books. Therefore, the management of learning depends on the creativity of the teachers, which must be socialized and discussed with the Head of Madrasah regarding teaching methods, reference books, teaching hours intensity, and other matters deemed necessary.

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