THE MANAGEMENT OF ARABIC LANGUAGE AND THE YELLOW BOOK CURRICULUM PLANNING AT ISLAMIC BOARDING SCHOOLS IN RESPOND TO THE FREEDOM TO LEARN EDUCATION SYSTEM

Mahyudin Ritonga, Muhammadiyah University of West Sumatera
S. Purnamasari, UNISKA Muhammad Arsyad AlBanjari Banjarmasin
Meliza Budiarti, Universitas Islam Negeri Imam Bonjol Padang
Ahmad Lahmi, Muhammadiyah University of West Sumatera
Talqis Nurdianto, Universitas Muhammadiyah Yogyakarta
Sri Zulfida, Sekolah Tinggi Agama Islam Sultan Abdurrahman Kepulauan Riau

ABSTRACT

***Purpose of study:** The education minister's policy regarding freedom to learn need to be responded by every educational institution, however Islamic boarding schools have not shown a responsive attitude towards it in planning curriculum management. Therefore, this research aims to provide an in-depth analysis of the management of the yellow book and Arabic language curriculum planning at Islamic boarding schools to the freedom to learn education system. **Methodology:** This research uses a qualitative method with a critical analysis approach because it aims to determine the strategies used to manage curriculum planning by the institution to welcome freedom to learn. **Result:** The yellow book and Arabic learning system as the main curriculum in Islamic boarding schools do not carry out continuous planning and evaluation. Therefore, in responding to the freedom to learn, changes need to be made on the learning objectives, resources, methods, and media with the utilization of information and communication technology. The learning objectives are no longer limited to reading the yellow book, rather on the understanding of various information on Islam written in Arabic. Furthermore, learning methods are developed according to the students' needs and are not limited to classical books with the utilization of technology by the media. **Implications/Applications:** The research results have implications for the responsiveness attitude of the Islamic boarding school in making system changes to the yellow book learning. Therefore, steps need to be taken on policymaking by the leadership of the boarding school in terms of technology utilization on the learning system and updating the curriculum as demands from the times.*

Keywords: Management, Curriculum, Freedom to Learn (Merdeka Belajar)

INTRODUCTION

The yellow book is regarded as the main curriculum in Islamic boarding schools. It is expected to produce scholars that truly understand Islamic teachings and possess national insight (Styaningsih 2016). According to Ritonga, et al., (2020), this book does not only serve as an Islamic study source (Ritonga, Lahmi & Hakim 2020), rather, it has also become an archipelagic treasure and symbolizes the nation's authenticity values indigenous (Madjid, 1997). In addition, various scientific studies taught in Islamic boarding schools using the yellow book make its development and preservation as an archipelago legacy absolutely relevant. The yellow book has several topics, namely nahwu-sharaf, fiqh, 'Aqaid, Tasawuf, Tafsir, Hadith, and Arabic. Islamic

boarding schools, in accordance with its curriculum, have contributed positively to the nation's progress. The independence developed by these schools due to hard work has caused them to obtain a major stance in society. The contributions of Islamic boarding schools has been sociologically recognized.

The language used in writing the yellow book is one indicator that this is the main reference in producing Muslim scholars in the archipelago. This is also applicable to the numerous types of educational institutions in Indonesia, including those under the ministries of education, religion etc. The Kiyai figure and the applied sciences taught in Islamic boarding school cause this institution to be referred to in various social problems (Noor & Kependidikan, 2019). Therefore, Kiyai is regarded as a symbol of social and community leadership.

Furthermore, the language used in writing the yellow book is Arabic, and this makes both inseparable. This means that the yellow book is stored in the minds of Indonesians as a book in Arabic (Azra, 2012). In this case, the reason for its name is due to the untenable yellow paper color. This is because all the pages are not yellow in color, as some are white while others are grey. In accordance with the language used in the yellow book, the Arabic learning system in Islamic boarding schools is inconsistent with the students' abilities. This imbalance is evident because from grade I to VII, Islamic studies have been taught using Arabic, even though the students do not possess adequate knowledge of this language, except for the provisions obtained from the Alquran education place at the elementary school age.

Another reality in the spotlight regarding the yellow book and Arabic language is the learning methods, which lacks innovation. Islamic boarding schools tend to adopt conventional methods that are not improved occasionally in respect to science and technological advances. The qawa'id and tarjamah are still adapted to date, irrespective of the fact that these are classical methods (Rafidah, Ramly, Bunyamin & Halim, 2019). The learning methods adopted by these Islamic boarding schools lack innovation, thereby leading to boredom for some students regarding understanding the books' contents. It is appropriate to state that the method adopted is relevant (Hakim & Ritonga, 2018)."

In accordance with the changing times, there is a possibility that the language studied in Islamic boarding schools does not respond to the modern Arabic development. The digital era requires all education managers to carry out various innovations and creations, especially in respect to methodology. It is an undeniable fact that there are certain limitations regarding methodology, which requires improvement or refinement. This is consistent with the statement made by Indonesia's education minister, Nadim Makarim, which emphasized the need for the freedom to learn new concepts, which requires every educational institution to maximize the use of technology in the learning process. On the contrary, there is a mismatch in the yellow book and Arabic language learning system, which is evident in several Islamic boarding schools in North Sumatra.   Meanwhile, some boarding school leaders' adoption of technology utilization is considered taboo because the internet is perceived to be synonymous with negativities (Lahmi, 2020). Ironically, one of the research locations does not permit cell phones in the boarding school environment. However, supposing anyone is caught with a cellphone, it is seized by the teacher. Students are only allowed when there is a call from a family member.

Methodology

This research aims to first analyze the type of Arabic used in the yellow book. This is an effort to discover the relevance of the language to the present students' habits. Second, disclose the yellow book and Arabic language learning system adopted in the 2 Islamic boarding schools. The system in question includes learning objectives, materials, methods and media. *Third*, discover a yellow book and Arabic learning system applied in accordance with the freedom to learn new concepts.

This research adopted a qualitative approach because the acquired data are in the form of words and sentences related to learning the yellow book and Arabic. The data collection techniques include observation, interviews, and documentation and focus group discussions.

Conversely, observations were carried out to obtain data regarding the reality of the yellow book and Arabic learning applied in Islamic boarding schools. Interviews were intended to reveal factual data related to the learning process in accordance with the informant's opinion. The head of the boarding school, yellow book and Arabic language teachers, and some students were interviewed, and the snowballing method was adopted during the selection process. Documentation was carried out to discover data related to the yellow book and the Arabic language learning system as contained in the policy documents at the research location. The focus group discussion was used to ascertain the technique used by the yellow book learning system in Islamic boarding schools to respond to the independent learning process initiated by the minister of education. FGD was conducted on the yellow book and Arabic language teachers, including experts in these 2 fields that were selected purposively.

This research was carried out in 3 places, first, the Darussalam Parmeraan Islamic boarding school located in Parmeraan Village, Dolok District, North Padang Lawas Regency, North Sumatra, Indonesia. This location was selected because it is geographically in a remote area, making it difficult to acquire information through technology. Second, the Musthafawiyyah Islamic boarding school located at Lintas Sumatera Purbabaru Street, Mandailing Natal, North Sumatra. These 2 institutions have similarities in the curriculum aspect; however, the information accessibility is different. This affords the Musthafawiyyah Islamic boarding schools a better opportunity to embrace the freedom to learn new educational systems. The third is the Muhammadiyah University of West Sumatra, on Pasir Kandang Street No. 4 Koto Tangah Padang City. This was selected to carry out FGD on those involved in reviewing the Arabic language and the Yellow Book curriculum and the freedom to learn a new educational system. Consequently, data analysis involving its collection, classification, presentation, and drawing of conclusions, were carried out interactively, while triangulation was conducted to determine the data validity.

RESULTS AND DISCUSSION

Types of Arabic Used in the Yellow Book Studied in Islamic Boarding Schools

The yellow book, used in the Darussalam Parmeraan and Mustha fawiyyah Islamic boarding schools, was written in Arabic fushah. This is reinforced by the interviews results with the leaders of the Islamic boarding schools, which stated that until this research was carried out, they had not taught Arabic 'Ammiyah.

Zamakhsyari Dhofier reported that in the past, classical Islamic books, especially the ulama works that adhere to the syafi'iyah understanding, was the only formal teaching process adopted in the Islamic boarding school environment. The purpose at that time was to educate a generation of prospective scholars. Besides, the students that aspire to become scholars developed their creativity in the field of Arabic through the sorogan system before ultimately continuing with bandongan (Dhofier, 1994).

The origin of the term "Yellow Book" in the world of Islamic boarding schools is uncertain, irrespective of the fact that it is occasionally attributed to the slightly yellowish paper. Fitriya, et al., reported that this term was derived from groups outside the Islamic boarding schools that assumed that it is an archaic and poor quality book in terms of material (Fitriyah, Marlina & Suryani, 2019), as well as deters people's thinking. Based on this problem, it was suggested that this term be changed to "classical book" (Nizar, 2013).

The Yellow Book has several characteristics, including First, the presentation of each material in any of the subject always starts with a clearly stated definition to avoid

misunderstanding the problem being discussed. Second, each element of the material discussed is described with every possible condition related to the object. Third, at the sharah (reviews or comments) level, arguments are absolutely explained regarding the designation of the legal source.

This book also has certain characteristics in terms of the written format. First, matan (text) are written at the edges of the page, either on the right or on the left. On the contrary, sharah (comments), which has a longer narrative, is written in the middle of the page. Second, sharah (comment) is written at the edges of the page, while matan (text) is in the middle. Third, syarah (comment) is written in slightly small italics under the matan (Bloom, Engelhart, Furst, Hill & Krathwohl, 1956).

The literature used in the Indonesia Islamic boarding school is classical Arabic fusha. Its use is driven by various motivations and certain community goals, namely understanding Islamic teachings in accordance with salafus salih. Generally, scholars, kiaior ustadz in Indonesia were unable to communicate Arabic according to the criteria of the modern language. This is also due to its classical nature studied in Islamic boarding schools. The study of these classical books has several benefits, including.

1) The ability to understand the meanings of the Al-Quran and the hadiths of the Prophet Muhammad from the primary literature as well as the explanations of authoritative scientists in that field.
2) The ability to trace classical and medieval academic works encompasses interdisciplinary sciences such as theology, metaphysics, astronomy, and logic contained in classical Arabic.
3) A study or research material to discover the ins and outs of Islam's greatness in the past.

The Yellow Book and Arabic Language Learning System in Islamic Boarding Schools

The learning system referred to in the findings of this research includes learning objectives, materials, methods, media and evaluation of the yellow book and Arabic in Islamic boarding schools. Each of these points is explained as follows.

First, learning objectives play an extremely relevant role. This serves as the basis for 1) determining the content (material) of the teaching materials, 2) determining and developing the learning strategies. 3) Determination of the development of evaluation tools. It is classified into general and specific objectives (Bloom, Engelhart, Furst, Hill & Krathwohl, 1956) General objectives are common statements about the desired learning outcomes concerning the orientation structure. Conversely, specific objectives are precise statements about the desired learning outcomes that refer to certain constructs.

In accordance with the data obtained from observations, interviews, and document analysis, the learning objectives of the yellow book and Arabic in Islamic boarding schools are as shown in table 1.

No	Objectives	Data Source		
		Observation	Interview	Documentation Study
1	Understanding the Al-Quran	The objective of the boarding school, as reported on the signboard, is "fostering the Qur'an generation."	The leaders of the Islamic boarding school, teachers and several students emphasized that understanding the Qur'an is the main objective of teaching Arabic	Policy documents contained in Islamic boarding schools indicate that the objective of the yellow book and Arabic learning is to produce students that are able to understand the Qur'an

Table 1
LEARNING OBJECTIVES OF THE YELLOW BOOK AND ARABIC LANGUAGE

| 2 | Understand the Sunnah and Islamic study books | Observation of the students' activities portrays the objective of the yellow book and Arabic learning. This is because both intracurricular and extracurricular activities always use Arabic learning resources. | Leaders, teachers and several students selected by the snowballing process stated that the objective of learning the yellow book and Arabic in the Islamic boarding school was to boost the understanding of Islamic teachings from Arabic-language sources. | All documents related to the learning materials utilized at the Islamic boarding school are written in Arabic, even when students indicate words and sentences they do not understand, the meaning is written in Arabic Malay with the term Islamic boarding school Latin Arabic. |
| 3 | Producing a generation capable of continuing their studies in the Middle East | Several Islamic boarding school alumni that have completed their studies, particularly in the Middle East (Egypt, Sudan, and Mecca), are returning to devote themselves to Islamic boarding schools. | Leaders and teachers at the Islamic boarding school stated that the objective of producing alumni that are able to continue their studies in the Middle East, is motivated and sustained by the yellow book. Some students further confirmed that their dream was to continue their education in the Middle East. | There is a document containing a number of students that were assisted to continue their studies in the Middle East. Coaching is carried out using extracurricular materials, including Arabic and related sciences, as well as memorization of the Al-Qur'an and hadith. |

The data in table 1 shows that the objective of the yellow book and Arabic learning in Islamic boarding schools is inseparable from these 3 scopes. This shows that the objective is in line with Islamic religious learning's basic concepts and goals, namely boosting faith, understanding, appreciation, and obedience, especially to educate prospective scholars that seek to deepen religious knowledge.

The objective of Islamic education in these schools is solely because of the hadith, where learning and instilling of knowledge is a Muslim obligation, which needs to be carried out sincerely. The aim of Islamic boarding schools as educational institution is to ensure students are independent human beings because they are the future leaders in the pleasure of God. Therefore, the objective of education in these schools is to produce highly skilled individuals.

Second, the prioritized learning materials are knowledge related to Arabic (Nahwu, Sharaf & Balaghah) and the sciences of sharia with respect to faith, worship and muamalah (Ritonga, Lahmi & Hakim, 2020). There are 2 schools with several followers in the aspect of faith, namely Ash'ariyah & Maturidiyah, and both are referred toas ahlu sunnah wa al-jama'ah (Nata, 2001). It was generally reported that Islamic boarding schools accepted the Asy'ariyah's understanding of theology. This is evident in the yellow book taught in these schools, such as aqidatu al-awam and bad'u al-amal.

In the aspect of Fiqh, itsunderstanding among the people of ahl sunnah wa al-Jama'ah was used based on 4 sources, such as al-Qur'an, Hadith, Ijma 'and Qiyas. Ahl Sunnah also believes that one of the Fiqh schools, namely the Hanafi, Maliki, Shafi'i, and Hambali needs to be recognized. Meanwhile, the ahl Sunnah generally adhered to the Shafi'i Fiqh. Besides, diverse books related to the understanding of ahl sunnah, for example, safinat an-najah, Fath al-Qarib, Sullam al-Taufiq etc, are taught in Islamic boarding schools (Nizar, 2013).

Furthermore, in the fields of morals and Sufism, Sufistic nuances have added color to

Islamic boarding schools tradition. The most influential Sufi teachings or tarekat, include the Qadiriyah, Naqsyabandiyah, Syatariyah, Rifa'iyah etc. Qadiriyah terekat was founded by Syeikh Abdul Qadir Jailani, besides it is commonly practiced in these boarding schools. The naqsyabandiyah tarekat, Syatariyah, Rifaiyah, Sattar & Ahmad Rifai were founded by Muhammad Bahauddin (Atamimi & Syarifudin, 2020) However, it is an undeniable fact that al-Ghazali Sufism is also widely taught in these schools. This is because al-Ghazali is perceived as having succeeded in developing the Sufism by building a foundation in respect to the terms syari'at, tarekat. In addition, the essence is based on its integration as a whole and easy to understand and teach.

Additionally, the field of the Arabic language is inseparable from the 2 main books, namely nahwu-sharaf. Thisterminology is interpreted as Arabic grammar. A person's expertise in Arabic grammar includes the exploration of religious sources often written in the form of yellow books. Several books commonly used in Islamic boarding schools are al-jurumiyah, al-fiyah, etc.

Third, based on the Learning Methods, Islamic boarding schools have adopted a unique Yellow Book teaching methodology with respect to science. However, this needs to be defined. Etymologically, the term methodology is derived from the Greek words "metha", which means through and "hudos," which implies way or road, while "logos" is science. Therefore, the meaning of "methodology" means the science that discusses the road or way through which something passes (Hj, 2007; Hakim & Ritonga, 2018). In this context, it is defined as the science of studying the yellow book.

The yellow books studied in salafiyah Islamic boarding schools are generally written in Arabic and do not have lines (harakat). A method is needed to illustrate the way and manner these books are taught in order to be understood by the students. Admittedly, some students find it difficult to understand these classic books.

Although the materials studied consist of written texts, it has to be orally conveyed by the Kiai. The texts are read aloud by the Kiai in front of a group of students, while those with their books indicate the vowels or harakat. The explanation is executed in both lughawi (language) and ma'nawi (meaning). They ask questions that are usually narrowed to the context of the book. The Kiai rarely asks whether the students really understand the texts being read, except when read in lughawi.

Subsequently, introductory books are often memorized, while the advanced ones are only read from beginning to end (However, in a small community of Islamic boarding school undergraduates, books are discussed to find their contemporary relevance, both historically and culturally). Perhaps, majority of these schools presently operate a madrasah system - which includes promotion, standard curriculum and diplomas-although some relevant institutes still adopt the traditional methods, in which students study certain books under the guidance of the Kiai. After the students complete these books immediately, they deliver ijazah (usually given orally) and further proceed to another Islamic boarding school to study. Furthermore, many Kiai are known to be specialists in certain books. Also, the Kiai also holds weekly recitations for the public, where relatively simple books are discussed (Van, 1990).

The yellow book learning method adopted in these schools is observed in the following explanation, namely Sorogan. This termis derived from the word sorong (Javanese), which means "to give", and each student takes turns presenting the book in front of the kiai. This sorogan method is difficult and different from all traditional learning approaches because it demands patience, diligence, obedience and personal discipline from students. The books used in the sorongan method are written in bold letters, therefore, students need the guidance of a teacher to monitor and evaluate their maximum ability in mastering Arabic.

The Kiai usually sits on a prayer mat or a rather high place (although not on the pulpit), while the students sit around the Kiai to pay attention to the book being read. In addition, the students write short notes in their respective books regarding the meanings or other information explained by the Kiai. Afterwards, the Kiai asks one of the students to read the book and explain it

based on the previous explanation.

In the perspective of Zamakhsyari Dhofier, this sorogan method is the most complicated part of the overall traditional Islamic learning approach because this system requires patience, diligence, obedience, and personal discipline (Dhofier, 1994).

The essence of this method is based on the fact that the teaching and learning process (PBM) is conducted face to face between the teacher and the students. At the time of the Prophet and the companions, this approach was known as the kuttab learning method (Rifa'I & Marhamah, 2020). The main objective is to train the students to read Arabic texts and implement the rules of grammar (nahu & sharaf) that have been learned.

The Wetonan method is also adopted in the Islamic boarding school. The term weton is derived from the Javanese language, wektu, which means time. This is because this learning approach is delivered at a certain time, namely before or after performing the fardu prayer. It is called wetonan, because this learning is followed by particular groups of students. The term wetonan in West Java is popularly known as bandongan, and in this circumstance, the kiai reads one of the books in front of the students (Munandar & Khoirunnisfa, 2020). In this case, the students are mandated to listen and pay attention to the reading and discussions of the contents (Nizar, 2013). This weton an learning is a free method because it does not enforce strict conditions such as an attendance list. Furthermore, there no final examination is conducted, however those that rapidly understood the book tend to study subsequent ones.

Besides bendongan, the adoption of wetonan in Islamic boarding schools also led to the discovery and use of the Halakah method. This approach is part of the weton system (bandongan). Etymologically, halakah means first to learn or teach by sitting on a mat either in a circle or in a row. Second, it implies a workshop. Moreover, during its implementation, some halakah which is either led by the Kiai or senior students to discuss or analyze certain problems. The students are free to ask questions or express themselves. Therefore, this method provides a broad opportunity for students to hone their intellectual abilities in understanding the book as well as criticizing its contents which tends to be right or wrong. This method focuses more on individual skills in analyzing and solving logical problems that refer to the arguments of the Qur'an and Sunnah and certain books.

Furthermore, this method is generally used to memorize certain books or the Alquran, including selected letters. Besides, when observed, this method requires students to memorize certain texts or verses under the teacher's guidance. This relevant method needs to be administered to students at the primary and secondary school level. Therefore, the emphasis is based on the fact that the students tend to memorize the learning materials fluently (Ritonga, Widodo, Munirah & Nurdianto, 2021).

Furthermore, the Muzakarah method (bahsul masail), is a scientific meeting that generally discusses religious issues, such as worship and faith. This method is applied in 2 levels, first, this activity is executed by fellow students to discuss problems, thereby training them to solve these issues using the available reference books. Second, itis led by the Kiai, which usually involves a group of senior students that have adequate Arabic language skills and mastery of certain stipulated books (Satar & Yusoff, 2019).

Fourth, the evaluation objective is carried out to obtain accurate information about a program that serves as a reference to determine the efficiency and effectiveness of activities (Aimah & Purwanto, 2019). Information is either in the form of the implemented process, impact or realized outcome, as well as the efficiency and utilization of the evaluated results. Furthermore, this information serves as a basis for decision making, policy formulation, and subsequent programs. Fortunately, the information generated needs to be complete, accurate, valid, reliable and delivered on time for optimal function. In accordance with this research, the yellow book and Arabic learning evaluation in Islamic boarding schools are in the form of memorization and written evaluation. Based on the analysis of the material document, it is obvious that the evaluated content at the

Arabic grammar level does not lead to communicative language skills as expected in the freedom to learn a concept.

Yellow Book and Arabic Learning in the Perspective of Freedom to Learn

The freedom to learn a concept, initiated by the minister of education includes 4 aspects, as set out in the main policy text. Moreover, 3 out of the 4 aspects is related to the learning of the yellow book, while 1 aspect, namely the rules for the admission of new students (PPPDB), has no connection with the research theme. The 3 components related to the yellow book and Arabic learning in Islamic boarding schools is shown in table 2.

No	National-Based School Examination (USBN)	National exam	Lesson plan
1	The USBN was replaced with an assessment exam organized by the school	Implementation of national exams through minimum competency assessment and character surveys	The teacher is given the freedom to formulate a learning implementation plan format
2	Students' competencies are tested by written tests or through assignments	National examinations were conducted for students in the middle levels, in addition, teachers and schools further improved the quality of learning.	There are 3 core components in the Learning Implementation Plan (RPP), namely learning objectives, activities and assessment. Conversely, the other components are independently selected by the teacher.
3	Teachers and schools are free to provide assessments	Refers to good practice at the international level such as PISA and TIMSS	The writing of lesson plan is carried out effectively and efficiently

Table 2
FREEDOM TO LEARN CONCEPT [22]

Based on the freedom to learn the concept, which was initiated by the minister of education as shown in table 2, and analyzing the results of the yellow book and Arabic learning system adopted in the Islamic boarding schools, it was concluded that the yellow book and Arabic language are not included in the group of subjects tested for the National Final Examination. However, as part of the main curriculum, the Yellow Book learning system refers to the freedom to learn the concept. This implies that the objectives, materials, methods, and evaluation systems in this concept are implemented in the yellow book learning.

Based on the objective aspect, it is evident that learning the yellow book and Arabic in these boarding schools lacks a measurable learning objective for each lesson. In accordance with the observations made, the yellow book teacher at the Islamic boarding school did have a Lesson Plan (RPP) as mandated in the freedom to learn a concept. The impact of this learning pattern is that students do not know the materials they need to understand before each meeting. The observations results show that the teacher does not explain the boundaries that need to be understood by the students.

The objective of Arabic and yellow book learning is to understand the Qur'an, hadith and Islamic books written in Arabic. Furthermore, producing students that are able to continue their studies in the Middle East is the ultimate goal. Long before the ultimate goal of each education

level is realized, the learning objectives of each meeting need to be determined first. This is in line with the demands of fulfilling the learning objectives by compiling lesson plans. Moreover, the type of Arabic taught in Islamic boarding schools also needs to be developed in a more updated language, which the students in reality practically utilize.

Furthermore, the extensive yellow book learning material keeps teachers and students away from the realization of the freedom to learn a concept. The students' ability to freely explore the material according to their competence is never realized, supposing they are taught numerous subjects. In fact, this concept demands that students freely focus more on their competencies, talents and interests. On the contrary, several subjects have never been renewed, even though the educational system requires renewal in various aspects, including the curriculum.

Furthermore, the application of the old method without any renewal causes the yellow book and Arabic learning to be increasingly shunned and hated by students. The freedom to learn concept requires teachers' creativity in selecting the appropriate methods and initiating theirs, therefore causing the improved learning quality to be felt. Yellow book learning tends to adopt other methods regarding language learning other than Arabic, such as the adoption of more innovative English learning methods. The rapid development of information technology needs to be adopted by the management of Islamic boarding schools to be utilized in learning resources, methods and media.

Furthermore, the evaluation system applied concerning the yellow book and Arabic learning shows asynchrony with the freedom to learn the concept. This statement is based on a learning system that directs evaluation material towards the knowledge of Arabic grammar. However, on rare occasions, the material is not related to the subject being tested, such as the fiqh rather the instrument that raises questions concerning the language or grammar. Besides, these skills are relevant, although the content of each subject is more important, therefore basic grammar is taught and evaluated for practical use.

CONCLUSION

Based on the data analysis results described above, it was concluded that the management of the learning curriculum for the yellow book and Arabic language in Islamic boarding school has not been in accordance with the direction of the freedom to learn education system. Therefore, boarding school managers need to plan to renew the type of language being taught when this research was limited to classical Arabic. Furthermore, there is a need to teach modern Arabic and even 'Ammiyah Arabic according to the changing times and the freedom to learn concepts. Second, the learning system comprising of

1) Learning objectives at each meeting are the first step needed by the teacher to make a Learning Implementation Plan.
2) Excessive materials which have never been updated made the yellow book and Arabic language far from the freedom to learning concepts. Therefore, it is necessary to reformulate or compile a new curriculum that is more relevant to the development of students' knowledge and habits.
3) The learning method adopted by the teacher in teaching the yellow book and Arabic is limited to the old method; therefore students lacked the opportunity to be creative according to their abilities.
4) The evaluation carried out has not to lead to the 4 language competencies that need to be possessed by students.

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