

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

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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

scholarship embedded in the Islamic boarding school's halls making this institution a consideration and reference in various social issues in Indonesia. (Noor, 2019). Thus the teacher has become a symbol of social leadership as well as community leaders.

Accordingly, Arabic as the language used in writing the yellow book makes the Arabic language and the yellow book a unity that is inseparable from one another. It means that if it is said to be a yellow book, then it is necessarily stored in the minds of Indonesian people in Arabic books. (Azra, 2012). In this case, the view that states that the reason for naming a yellow book is because the color of the paper is yellow can not be maintained. Because these indicators do not represent all of the yellow books used at Islamic boarding school halls, instead the colors of the paper are white and grayish.

As the language used in the yellow book, the Arabic learning system at the Islamic boarding school seems not balanced with the abilities that should be owned by students in following studies from the sources of the yellow book. This imbalance will be even more striking when it is carefully observed that since class I or grade VII students have used Islamic study resources using Arabic, even though they have not had the ability in Arabic, except the provisions they get at the place of study during elementary school age.

Another reality that can be the spotlight on the yellow book and learning Arabic is in terms of learning methods, there is no visible innovation among Islamic boarding schools in using learning methods. The method used tends to be conventional and does not develop over time according to the progress of science and technology (Science and Technology). The method of *qawaid* and *tarjamah* is one of the methods of selecting that still survive in Islamic boarding schools until now, although this method is a classical method. (Rafidah et al., 2019). The absence of innovative learning methods in the world of Islamic boarding school, no doubt this causes boredom for some students in following the learning process which results in not getting the messages from the contents of the books themselves. In this context, the exact phrase which states "The method is more important than the material. (Hakim & Ritonga, 2018)."

Related to the learning of the yellow book that has been widely carried out by researchers, research conducted by Ritonga et al highlighting the practical problem of learning theory in Islamic boarding school concluded that the learning patterns applied in traditional Islamic boarding school can be adopted by modern educational institutions especially in realizing the democratization of education. (T. Ritonga et al., 2019). Hariyadi who conducted research on the *Amsilati* method in teaching the the yellow book, from the conclusion it is known that the *Amsilati* method can be used to improve the ability to read the yellow book. (Hariyadi, 2018). Ritonga et al in 2017 (published in 2020) highlighted the feasibility aspects of the yellow book as a source of Islamic study, their results showed that the lack of updates to the curriculum makes yellow book irrelevant to developments in information technology. (M. Ritonga, Lahmi, et al., 2020).

From some of the studies mentioned above, there is room that has not been touched by researchers, namely the learning of the yellow book and Arabic in terms of the concept of independent learning, the lack of attention from this aspect is occurred because the problem of independent learning is only initiated in 2019 by Ministry of Education. (Pendidikan, 2019), therefore this study is to reveal the learning system of the yellow book and the Arabic language that prevails in Islamic boarding school in terms of the concept of independent learning.

The desire to find answers to the above problems cannot be separated from the idea of the minister of education that is more relevant to the times. Along with the times, it is not impossible that Arabic language learned in the Islamic boarding school that can be able to respond to the development of modern Arabic learning. In this digital era requires all parties managing education to carry out various innovations and creations especially concerning methodology. It is undeniable that there are limitations possessed by the Islamic boarding school world, especially regarding the learning methodology then it needs improvement.

This statement is in line with the statement of the Indonesian republic's education minister Nadim Makarim who stressed the need for a concept of independent learning, this concept requires every educational institution to maximize the use of technology in the learning process, while the learning system of the yellow book and Arabic in Islamic boarding school halls as seen in a number of Islamic boarding school in North Sumatra shows a discrepancy with the concept of free learning. The use of technology in the learning system by some Islamic boarding school boarding school leaders is still considered taboo, because what they have in mind is the internet is more identical with negative things. (Lahmi et al., 2020), ironically again one of the locations of this study did not give permission to their students to have a mobile phone in an Islamic boarding school environment, and if someone brings a cellphone then the teacher holding it, students are only given a brief opportunity to grab a cellphone when there is a telephone from the family concerned.

RESEARCH OBJECTIVE

This study aimed to: 1). analyze documentally the types of Arabic used in the yellow book, this objective is important as an effort to find the relevance of the language to the habits of students at this time. 2). reveal the learning system of the yellow book and the Arabic language which is applied to both Islamic boarding school huts, the intended system includes the objectives, materials, methods and learning media. And 3). find a yellow book learning system and Arabic that can be applied in accordance with the concept of independent learning.

Methodology

This study used a qualitative approach, because the data collected and analyzed in the form of words and sentences related to the learning of the yellow book and Arabic. Data collection techniques are observation, interviews, documentation and focus group discussions.

- The use of observation to obtain research data about the reality of learning the yellow book and Arabic that are enforced at Islamic boarding school.
- Interviews are intended to reveal factual data related to the learning of the yellow book and Arabic in accordance with the opinions of the informants, the people interviewed in this study were the leaders of the Islamic boarding school boarding school and the teachers of the yellow book and Arabic, as well as some students who are selected by snowball
- The use of documentation is intended to find data related to the learning system of the yellow book and the Arabic language as contained in the policy documents in the research location.
- Focus group discussion is used to find data on how the yellow book learning system in Islamic boarding school halls in responding to independent learning initiated by the minister of education, FGD is conducted with yellow book teachers, Arabic teachers and experts in both fields that are selected individually purposively.

The place of this research is the Darussalam Parmeraan Islamic boarding school as seen in Figure 1, and Musthafawiyyah Islamic boarding school as shown in Figure 2 and West Sumatra Muhammadiyah University as in Figure 3.



Figure 1: Darussalam Islamic boarding school (Source: google map)



Figure 2: Musthafawiyyah Islamic boarding school (Source: google map)



Figure 3: Muhammadiyah University of West Sumatra (Source: google map)

The selection of Darussalam and Musthafawiyyah Islamic boarding schools as research sites because these two Islamic boarding schools can be a representation of a number of Islamic boarding schools in North Sumatra that teach yellow books and Arabic. While the selection of West Sumatra Muhammadiyah University is to facilitate researchers in gathering experts related to the yellow book and Arabic. Data analysis is performed interactively since data collection, data classification, data presentation and conclusion drawing. To examine the validity of the data the researcher triangulated.

RESULTS AND DISCUSSION

Type of Arabic used in the Yellow Book studied at Islamic boarding school

The results of the study of the yellow book used at the Darussalam Pamearan Islamic boarding school and Musthafawiyah Islamic boarding school note that the language used in writing the books studied is *Fushah* Arabic. This is reinforced by the results of interviews with Islamic boarding school board leaders who stated that until the time of this research they have not taught Arabic *'Ammiyah* even make it as resources from works that use this type of Arabic language. Dhofier explained that in the past, the teaching of classical Islamic books, especially the work of scholars who embraced *shafi'iyah* are the only formal teaching given in the Islamic boarding school environment. The purpose of education in Islamic boarding schools at that time is to educate the generation of prospective scholars. The students who aspire to become scholars, they will develop their creativity in the field of Arabic through the sorogan system before finally being forwarded by *bandongan*. (Dhofier, 1994).

The term "yellow book" in the Islamic boarding school is not yet known with certainty where the origin of the mention of the term is, whether there is a certain term or because it only uses rather yellowish paper. Fitriya et al. Explained that the term "yellow book" actually originated from grous outside the Islamic boarding school who considered the yellow book to be of poor quality in terms of material. (Fitriyah et al., 2019), out of date, and one of the causes of thinking stagnation. people. Based on this problem, there are proposals from several Islamic boarding school circles who propose that the mention of the yellow book can be replaced by the term "classic book". (Nizar, 2013).

Hamruni asserted that the yellow book must have criteria, among others: first, the books are written by foreign scholars and it continuously become reference guided by Indonesian scholars; Second, the books are written by Indonesian scholars as independent writing; Third, the books are written by Indonesian scholars as a comment or translation of the book by foreign scholars. (Hamruni, 2016). Ulama Nusantara K.H. MA Sahal Mahfudh explained, it is called the yellow book because the books were yellow and printed on yellow paper, although today the reprint process was white. (Mahfudh, 1994). While Azra interpreted yellow books as religious books in Arabic, Malay. (Azra, 2012). Javanese or other local languages in Indonesia by using Arabic script written by Middle Eastern scholars or Indonesian scholars themselves.

From some of the above understanding can be interpreted that the yellow book is a classic book printed using yellow paper in Arabic that studies Islamic sciences such as *fiqh*, *ushul fiqh*, morals, *Sufism*, interpretation of the Qur'an, *ulumul Qur'an*, *hadith*, *ulumul hadith*, and others. It is written by the *salaf* scholars and used as main teaching material in Islamic boarding schools.

The Yellow Book has several characteristics, among others, First, the presentation of each material in one subject always begins by presenting definitions that are clear to avoid misunderstanding of the problem being discussed. Second, each material element of the discussion is described with all the conditions relating to the object of the subject matter. Third, at the syariah level (comments or comments) the author's argument is also explained, complete with the appointment of the legal source.

In terms of writing format, the yellow book also has its own characteristics. The main characteristics of the writing of the yellow book are: first, *matan* (text) is placed on the edge of the page, either on the right or left, while *syarah* (commentary) because the narrative is longer so it is written in the middle of the page; Second, the *syarah* (comment) is written at the edge of the page, while *matan* (text) is at the center of the page; and third, *sharah* (comments) are written in italics with rather small writing written under *matan*. (Nizar, 2013).

Fushah Arabic has two types namely: a. *fusha al-turats* (classical); b. *al-fusha al-mu'ashirah* (contemporary). Classical fusha Arabic is used in writing books related to religion, literature and Arabic poetry in the past. (Bachmid, 2016). If you pay attention to the writings of early and middle Islamic scientists in the fields of religion, literature, theology, metaphysics and others, it can be explained that the Arabic language used is the Arabic version of fusha turats (classical) not contemporary. (M. Ritonga, Bustami, et al., 2020). See reference books used by Islamic boarding schools in Indonesia, including Arabic *fushah turats* (classical).

Moreover, historically the Yellow Book tradition does not originate in the Indonesian Archipelago. Most of the classic books that are learned in Indonesia are in Arabic, and are written before the this archipelago was Islamized. Likewise, a number of sharia (comments) do not originate from Indonesia, although there are sharia written by Indonesian cleric. Even the shift of scholars' attention in the tradition changes in parts of the Islamic world. While a number of the Yellow Book was written after Islamization in the Archipelago, most came from countries outside Indonesia, such as Mecca or Medina, although the authors could have come from Indonesia. (Bruinessen, 1990).

The literature used by the archipelago Islamic boarding school world is classical fusha Arabic literature. The use of these literatures is not without reason, but it is driven by various motivations and specific goals of the Nusantara community, namely understanding Islamic teachings in accordance with *salafus salih*. Generally the scholars, clerics in Indonesia cannot communicate Arabic according to the criteria of modern Arabic. It is also due to the Arabic language studied at Islamic boarding schools that is classical. For the world of Islamic boarding schools in general, studying the classic books is very beneficial, including: 1) Can understand the meanings of the Koran and the traditions of the Prophet Muhammad from primary literature and the explanation of authoritative scientists in the field. 2) Can explore classic and middle academic

works covering scientific interdisciplines such as theology, metaphysics, astronomy, and logic which are all contained in classical Arabic. 3) As material for study or research for scientists to find out the input and output of the greatness of Islam in the past.

Yellow Book and Arabic Language Learning System at Islamic boarding school

The learning system referred to in the findings of this study includes the objectives, learning materials, learning methods, instructional media and evaluation of the learning of the yellow book and Arabic in Islamic boarding school, each of these points can be explained.

First, learning objectives, learning objectives basically have a very important position. The learning objectives are the foundation for: 1) Determination of the content (material) of teaching materials, 2) Determination and development of learning strategies. 3) Determination and development of evaluation tools. Learning objectives can be classified into general goals and special goals. (Bloom et al., 1956). General objectives are general statements about desired learning outcomes referring to the structure of orientation, whereas special objectives are specific statements about desired learning outcomes that refer to certain constructs.

Based on data obtained from observations, interviews and document analysis it is known that the purpose of learning the yellow book and Arabic in the Islamic boarding school as in Table 1.

Table 1. Learning Objectives of the Yellow Book and Arabic Language

No	Objective	Data Source		
		Observation	Interview	Documentation Study
1	Understanding alQuran	In the Islamic boarding school sign board this goal is seen by the phrase "fostering the generation of the Qur'an"	Islamic boarding school board leaders, teachers and some students stressed that understanding of the Qur'an is the main purpose of teaching Arabic	The policy document at the Islamic boarding school indicates that the purpose of learning the yellow book and Arabic is to realize students who are able to understand the Qur'an
2	Understand the Sunnah and the books of Islamic studies	Observation of the activities of students shows the purpose of learning the yellow book and Arabic, because every activity both intracurricular and extracurricular activities always use Arabic learning resources	The leaders, teachers and some students chosen by snowball stated that the purpose of learning the yellow book and Arabic at the Islamic boarding school is to increase students' understanding of Islamic teachings from Arabic-language sources.	All documents related to learning materials in Islamic boarding school written in Arabic, even students in giving signs to words and sentences that they do not understand write meaning in Arabic Malay writing with the term Islamic boarding school Latin Arabic.
3	Geneating the generation that is able to continue their studies to the middle east	There are quite number of Islamic boarding school alumni who have finished their studies in the Middle East (Egypt, Sudan, and Mecca), especially returning to devote themselves to Islamic boarding school.	The leaders and teachers at the Islamic boarding school says that they generate alumni who are able to continue their studies to the middle east as the motivation to defend the yellow book. Some students also confirmed that they had a dream to be able to continue their education in the Middle East.	There are documents containing a number of students trained to continue their studies to the Middle East, coaching is carried out in the form of extracurricular coaching materials including Arabic and related knowledge, memorization of the Qur'an, memorization of hadith.

The data in the Table above shows that the purpose of learning the yellow book and Arabic in the Islamic boarding school is not out of the three scopes above. This shows that the aim of learning the yellow book is in line with the basic concepts and objectives of Islamic religious learning that is to increase students' faith, understanding, appreciation, and obedience about Islam, especially to educate prospective scholars who have the goal of seeking experiences to deepen religious feelings.

The purpose of Islamic education in Islamic boarding school is simply because the Islamic obligation as in the hadith of learning that is the obligation of Muslims, seeking knowledge and developing it that must be done sincerely. Islamic

boarding school as an educational institution aims to make students as independent people who are expected to become leaders of the people in the pleasure of God. So there is a statement from Islamic boarding schools, that the purpose of education in Islamic boarding schools is to form people who are able to live with their own strengths or it can be concluded that the purpose of education in Islamic boarding schools is to educate people themselves.

Second, material. Preferred learning materials at Islamic boarding schools are knowledge related to Arabic (*Nahwu, Sharaf, Balaghah*), and syariah sciences related to creed, worship and *mu'amalah*. (M. Ritonga, Lahmi, et al., 2020). In the field of Aqeedah, there are two schools with many followers, namely *Ash'ariyah* and *Maturidiyah*, both of which are called *ahlu sunnah wa al-jama'ah*. (Nata, 2001). In general, it can be said that Islamic boarding schools in Indonesia accept *Ash'ariyah* understanding in theology. This can be seen from the yellow books taught at Islamic boarding schools such as *aqidatu al-'awam* and *bad'u al-amal*.

In the field of Jurisprudence, the taking of understanding of *fiqh* among the people of the *Sunnah wa al-Jama'ah* is based on four sources, namely the Qur'an, Hadith, *Ijma'* and *Qiyas*. *Ahl Sunnah* also believes that he must choose and abide by one of the recognized schools of *fiqh*, namely the Hanafi, Maliki, Shafi'i, and Hanbali schools. Whereas *ahl sunnah* in Indonesia generally adheres to Syafi'i Fiqh. Meanwhile the books taught at the Islamic boarding school related to Ahl Sunnah understand very diverse, for example *safinat an-najah*, *Fath al-Qarib*, *Sullam al-Taufiq* and others (Nizar, 2013).

In addition there is also the field of Morals-Sufism. In the field of morals and Sufism, Sufistic nuances have colored life in the Islamic boarding school tradition. In various Islamic boarding schools in Indonesia the most influential Sufi teachings are tarekat, such as the Qadiriyyah order, Naqshabandiyah, Syatariyyah, Rifa'iyah and so on. Tarekat Qadiriyyah was founded by Sheikh Abdul Qadir Jailani, this understanding is most widely pursued at Islamic boarding schools in Indonesia. The Naqshabandiyah order was founded by Muhammad Bahauddin, the Syatariyyah order was founded by Sattar and the Rifa'iyah order was founded by Ahmad Rifai. (Nizar, 2013).

Nevertheless, it cannot be denied that Sufism al-Ghazali is also widely taught in Islamic boarding schools in Indonesia. This is because al-Ghazali is considered successful in developing his Sufism with a foundation that was developed with the terms shari'ah, tarekat, and essence combined in a whole, easy to understand and easy to teach.

In addition there are also Arabic fields. In the field of Arabic can not be separated from two main books in the field of Arabic, namely *nahwu-sharaf*. The term "*nahwu-sharaf*" can be interpreted as grammatical Arabic. A person's expertise in Arabic grammar can explore the sources of religion which are often written in the form of yellow books. Some language books are commonly used in Islamic boarding schools such as *al-jurumiyah*, *al-fiyah*, and so on.

Third, the Learning Method, the world of Islamic boarding schools has a unique Yellow Book teaching methodology in transforming science. But it is necessary to state here first the understanding of the methodology itself. Etymologically, the word methodology comes from the Greek "metha" that means through and "hudos" that means way, while "logos" means science. Thus the meaning of the word "methodology" means knowledge that discusses the path or way to go. (Hj. Yaakub, 2007), (Hakim & Ritonga, 2018). In this context is the science of teaching the yellow book.

The yellow books studied at Islamic boarding school *salafiyah* generally speaks Arabic or are written in Arabic script and do not have lines (*harakat*). obviously a method is needed to teach how these books can be understood by the students. Recognized or not, some students feel difficulties that are not easy when dealing with these classic books.

Although the material he studied consisted of written texts, the oral delivery of the teacher was important. The book is read aloud by the teacher in front of a group of student, while the student who hold their own books give the community as read by the teacher and record the explanation, both in terms of *lughawi* (language) and *ma'nawi* (meaning), student may ask questions, but are usually limited to the narrow context of the book. The teacher rarely asks whether the student really understands the book that is read to him, except at the *lughawi* level of understanding.

Introductory books are often memorized, while advanced books are only read from beginning to end. However, in a small environment graduating from Islamic boarding school, there is a discussion of the book to look for the present relevance, both historically and culturally. Perhaps, the majority of Islamic boarding schools now run a madrasa system-there are class increases, a standard curriculum and diplomas-but there are also many important Islamic boarding schools that still apply traditional methods, where certain students of the book under the guidance of the teacher. After students complete the books they learn, they get a diploma (usually given verbally), and after that they usually move to other Islamic boarding schools to study other books, many kyai are known as specialists in a number of certain books. In addition to teaching special books to his students, a weekly public study is also held where relatively simple books are discussed. (Bruinessen, 1990).

Yellow book learning methods in Islamic boarding school can be seen from the following explanation, namely: *Sorogan*. The term *sorogan* comes from the word *sorong* (Javanese) that means to offer, each student takes to offer his book before the teacher. The *sorogan* method is a fairly difficult method of all traditional learning methods, it is because it demands patience, craft, personal obedience and discipline from students. The book used in this method of cheering is a book written in bare letters, for that a student in reading it requires the guidance of a teacher who can supervise and assess the ability of these students in mastering Arabic science.

In the *sorogan* method, the teacher usually sits on a prayer mat or a rather high place (but not on the stand), while the student sits around the teacher to watch the book read by the teacher. The students write little notes in their respective books about the meaning or other information as explained by the teacher. After completing the reading of the book, usually the teacher asks one of his students to repeat reading the book and even repeat the explanation in accordance with what the

students understood from the previous explanation of the teacher. In Dhofier's perspective, this sorogan method is the most complicated part of the whole traditional Islamic learning method, because this system requires patience, craft, obedience, and student's personal discipline. (Dhofier, 1994).

The essence of this method is the on going process of teaching and learning (PBM) in face to face between the teacher and students. This method at the time of the Prophet and his companions is known as the *Kuttab* learning method. (Rifa'i & Marhamah, 2020). The main purpose of this sorogan method is to teach student creativity in reading Arabic texts and implementing grammar rules (*nahwu and sharaf*) learned.

At the Islamic boarding school it is also used the *Wetonan* method. The term *weton* is derived from Javanese, ie from word "wektu" that means time. Because this learning is given at certain times, that is before or after performing fard prayer. Called *wetonan*, because this learning was followed by certain groups of students. (Nizar, 2013). The term *wetonan* in West Java is more popular as *bandongan*, that is, teacher reading one book in front of students who also hold and pay attention to the same book. (Munandar & Khoirunnisfa, 2020). In this case the students only listen, pay attention to reading and discussing the contents of the book conducted by the teacher. (Nizar, 2013).

The *Wetonan* learning method is a free method, because it does not apply strict conditions such as a attendance list. Under these conditions, students can just come or vice versa, there is no final grade promotion to the test system, but for students who understand the book more quickly can learn the next books.

In addition to the fine, *wetonan* at Islamic boarding school is also found the use of the *Halakah* method. This method is a part of the *weton (bandongan)* system. Etymologically, *halakah* means; first, how to learn or teach by sitting on a mat in a circular or lined position; second, informal discussion. In its implementation, a number of students form a number of *halakah* led directly by a teacher or senior student to discuss or study a particular problem, students are free to ask questions or express their opinions. Thus, the *halakah* method provides a very broad opportunity for students to hone their intellectual abilities in understanding the contents of the book and to be able to critique the contents of the book that are likely to be right and wrong. This method focuses more on individual skills in analyzing and solving problems with logical arguments that refer to the arguments of the Qur'an and Sunnah and certain books.

Furthermore, memorization methods that exist in Islamic boarding schools is generally used to memorize certain books or memorize the Qur'an both selected letters of choice and all letters. When traced, this memorization method requires students to be able to memorize texts or poems without texts witnessed by the teacher. This method is relevant enough to be given to students at the elementary and secondary school levels. Thus, the emphasis on this learning method is that students can memorize a number of learning materials smoothly. (Nizar, 2013).

Then, the *Muzakarah* method (*bahsul masail*). This method is a scientific meeting that discusses religious issues, such as worship, creed and religious issues in general. This method is used in two levels; first, this activity is organized by fellow students to discuss problems so they are trained to solve problems using available reference books; secondly, *muzakarah* is led by a teacher. (Hardianto, 2019), usually the *muzakarah* group is followed by a group of senior students who have adequate Arabic language skills and mastery of the book because they have to study the books set by the teacher.

Fourth, evaluation. The purpose of the evaluation is to obtain accurate and objective information about a program that is used as a reference to determine the efficiency and effectiveness of activities. (Aimah & Purwanto, 2019). Information can be in the form of a program implementation process, impacts or results achieved, efficiency and utilization of evaluation results. Furthermore, this information is used as a basis for decision making, policy formulation, and subsequent programs. For information to function optimally, the information produced must be complete, accurate, valid, reliable and timely in delivery. The form of evaluation of the learning of the yellow book and Arabic in the Islamic boarding school as the results of the study are in the form of memorization and written evaluation. From the analysis of the evaluation material documents it is known that the content being evaluated is at the grammatical level of Arabic.

Yellow Book and Arabic Language in the Independent Learning Perspective

Independent learning as conceived by the minister of education includes four aspects, as contained in the text of the principles of the independent learning policy, of the four aspects related to the learning of the yellow book include three aspects, while one aspect is the new student admission regulation (PPPD) has no connection with the research theme. The three components relating to the learning of the yellow book and Arabic in the Islamic boarding school are as in Table 2.

Table 2. Independent Learning Concept (Pendidikan, 2019)

No	Independent Learning		
	National Based School Exams	National Exam	Lesson plan
1	USBN is replaced with an assessment exam held by the school	National examination through minimum competency assessment and character survey	Teachers are given the freedom to format learning plans
2	Student competencies can be tested by written tests or through assignments	National exams are conducted on students who are in the middle level so that teachers and	The core components in the Learning Implementation Plan (RPP) are sufficient 3: learning objectives,

		schools further improve the quality of learning	learning activities and assessments, while the other components are chosen independently by the teacher
3	Teachers and schools are more free to give assessments	Refers to international level good practices such as PISA and TIMSS	Writing RPP effectively and efficiently

From the concept of freedom of learning initiated by the minister of education as contained in Table 2 above, and looking at the learning system of the yellow book and Arabic in Islamic boarding school as in the results of the research it can be revealed that the yellow book and Arabic are indeed not included from the eye group lessons tested in the National Final Examination, but as part of the main Islamic boarding school curriculum the yellow book learning system can refer to the concept of independent learning, meaning in this case starting from the objectives, materials, methods and evaluation systems contained in the concept of independent learning implemented in the study of the yellow book.

From the aspect of objectives as revealed in the results of the study it appears that the learning of the yellow book and Arabic in Islamic boarding school does not have measurable learning objectives for each learning process, because from observations made by the yellow book teacher researchers in Islamic boarding school do not some make the Learning Implementation Plan (RPP) as mandated by the concept of independent learning. The impact of this learning pattern is that students do not know what material they should understand for each meeting, because the researchers' observations also show that the teacher does not explain the boundaries that students must understand.

The purpose of learning Arabic and the yellow book as contained in Islamic boarding school that is understanding the Holy Qur'an, understanding Hadiths and Islamic books written in Arabic and realizing students who are able to continue their studies to the Middle East is the goal the end of that is in the level of education, long before the final goal of each level of education is realized it should be shown first the learning objectives of each meeting. In line with the demands of meeting the learning objectives by preparing lesson plans, the type of Arabic taught at Islamic boarding school must also be developed in languages that are more updated with the times, so students can use the language practically in real life.

In addition, the vast yellow book learning materials keep teachers and students away from the realization of independent learning, the freedom of students to deepen the material in accordance with their competencies will never be realized if they still retain many subjects and must be followed by all students, even though the concept Independent learning requires freedom for students to focus more in accordance with their competencies, talents and interests. On the other hand, so many subjects have never been renewed, even though the education system requires renewal in various aspects including the curriculum.

Then from that, the method of using the old method without any renewal will cause the learning of the yellow book and Arabic increasingly shunned and hated by students, free learning demands the teacher's creativity in choosing methods and even making their own methods so that the quality of learning is increasingly felt and seen, the learning of the yellow book can adopt methods about learning languages other than Arabic, such as adopting a method of learning English that is far more innovative. The rapid development of information technology at this time should be able to be responded by the manager of Islamic boarding school huts to use it both in terms of learning resources, learning methods and learning media. Furthermore, the evaluation system applied to the learning of the yellow book and Arabic in Islamic boarding school halls shows that it is not synchronized with the concept of independent learning, this statement is based on the evaluation system of learning the yellow books and Arabic in Islamic boarding school halls which always directs evaluation material on grammatical knowledge Arabic, and not infrequently the material is not related to the subjects being tested, such as material related to fiqh but the question instruments that arise questions about language grammar. The grammatical ability of language is important, but the content of each subject is more important, therefore grammar is taught and evaluated sufficiently on basic grammar and it is practical to use.

The results of the research and discussion as explained above illustrate the existence of a rebuttal to the conclusion of Ritonga et al. (2019) that states the democratization of education is found in the learning system at Islamic boarding school huts, the results obtained even vice versa where the system policy authority is located on the chaplain's side. In addition to refuting the conclusion of Ritonga et al. (T. Ritonga et al., 2019), on the other hand the conclusions of this study reinforce the results of previous studies. (M. Ritonga, Lahmi, et al., 2020) that confirms the urgency of curriculum renewal in welcoming the Industrial revolution era, the results of this study also reinforce the conclusions of Lahmi et al. (Lahmi et al., 2020) about the use of the internet in Islamic boarding schools that is considered part of Islamic boarding schools as a barrier to student character development.

CONCLUSION

From the results of the analysis of the data described above it can be concluded that the learning system of the yellow book and Arabic in Islamic boarding school requires adjustments to the concept of independent learning, for that renewal of: First, the language taught until this research conducted is limited to classical Arabic, Islamic boarding school can develop it by teaching modern Arabic and even Arabic 'Ammiyah in accordance with the demands of the times and the concept of

independent learning. Second, the learning system at Islamic boarding school : 1) the learning objectives at each meeting are the first step, the teacher is required to make a Learning Implementation Plan. 2) learning material that is too much and has never been updated makes the learning system of the yellow book and Arabic far from the concept of free learning, therefore reformulation or composing a new curriculum is more relevant to the development of students' knowledge and habits. 3) the learning method used by the teacher in teaching the yellow book and Arabic is limited to the old method, so students do not have the opportunity to be creative according to their abilities. 4) The evaluation done has not led to the four language competencies that students should have.

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