

The Existence of *Pesantren*, *Kiai* and *Kitab Kuning* learning as the Main Element of Islamic Education in Indonesia

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Abstract

The aim of this article was to discuss the existence of pesantren, kiai and kitab kuningis the main element of Islamic education in Indonesia. In pesantren carried out process to understand, live and practice the teachings of Islam, which emphasizes the importance of Islamic moral morality as a guide of daily life. Pesantren is led by a kiai. Kiai domiciled as a central figure in the lifestyle of pesantren, as well as owner and teacher. In addition, kiai is also a role model and a holder of absolute wisdom in the value of pesantren. Kiai teaches the science of Islam by using Yellow book. The Kitab kuning is an Arabic-speaking religious book, Malay, Javanese or any other language in Indonesia. Originally a kitab kuning written by Middle Eastern scholars such as Minhaj al-Thalibin by Abu Zakaria al-Nawawi (d667 H/ 1277 AD), the book of Kanz al-Raghibin by Jalal al-Din al-Mahalli (864 H/ 1460 M), the book Minhaj al-Thullab and Fath al-Wahhab by Zakariyya al-Ansari (w 926 H/ 1520 AD) and others. But there are also only titles using Arabic, but in Malay, like the Book of Jurisprudence or Fiqh Sirat al-Mustaqim by al-Raniri (d.1068 AH/ 1658 AD), the book of tasawuf akhlaqi Siyar alSalikin by Abd Shamad al-Falimbani (d.1832AD), the book of fiqh of Sabil alMuhtadin by Muhammad Arsyad al-Banjari (1812 AD). The three main components of Islamic education (pesantren, kiai and kitab kuning) to this day still exist and very meritorious in the development of Islamic education in all corners of Indonesia.

Keywords: *Pesantren, kiai, kitab kuning, Islamic education*

Abstrak

Artikel ini bertujuan untuk membahas eksistensi pesantren, kiai dan kitab kuning merupakan elemen pokok pendidikan Islam Indonesia. Pada pesantren dilaksanakan proses untuk memahami, menghayati dan mengamalkan ajaran Islam, yang menekankan pentingnya moral agama Islam sebagai pedoman hidup bermasyarakat sehari-hari. Pesantren dipimpin oleh seorang kiai. Kiai berkedudukan sebagai tokoh sentral dalam tata kehidupan pesantren, sekaligus sebagai pemilik dan pengajar. Di samping itu, kiai juga sebagai suri teladan dan sekaligus pemegang kebijaksanaan mutlak dalam tata nilai pesantren. Kiai mengajarkan ilmu keislaman dengan menggunakan kitab kuning. Kitab kuning merupakan kitab keagamaan

yang berbahasa Arab, bahasa Melayu, Jawa atau bahasa lainnya di Indonesia. Pada awalnya kitab kuning ditulis oleh ulama Timur Tengah seperti *Minhaj al-Thalibin* oleh Abu Zakaria al-Nawawi (w. 676 H/1277 M), kitab *Kanz al-Raghibin* oleh Jalal al-Din al-Mahalli (w. 864 H/1460 M), kitab *Minhaj al-Thullab* dan *Fath al-Wahhab* karya Zakariyya al-Anshari (w. 926 H/1520 M) dan lain-lain. Namun ada juga yang hanya judulnya saja menggunakan bahasa Arab, tetapi berbahasa Melayu, seperti Kitab fikih *Sirat al-Mustaqim* oleh al-Raniri (w. 1068 H/ 1658 M), kitab tasawufakhlaqi *Siyar alSalikin* karya Abd Shamad al-Falimbani (w. 1832 M), kitab *fiqh Sabil alMuhtadin* karya Muhammad Arsyad al-Banjari (w. 1812 M). Tiga komponen pokok pendidikan Islam ini (pesantren, kiai dan kitab kuning) sampai saat ini masih tetap eksis dan sangat berjasa dalam pengembangan pendidikan Islam di seluruh pelosok Indonesia.

Kata Kunci: *Pesantren, kiai, kitab kuning, pendidikan Islam*

Introduction

In talking about *pesantren*, *kiai* and learning using *kitab kuning* is essentially talking about the main elements of Islamic education. Islamic education is the process of transformation of science and internalization of values to learners based on the teachings of al-Quran and al-Hadith (Marimba, 1980; Tafsir, 1992; Mu'minah, 2015; Asyhar, 2016 and Aminullah, 2016). While Ansari (2004) and Isnaini (2016) describes Islamic education is the process of guidance (leadership, demands, suggestions) by the subject study to the development of the soul (thoughts, feelings, will, intuition, etc.) and the body of the object study with certain material at the time certain, with certain methods and with existing tools to the creation of a particular person with evaluation in accordance with the teachings of Islam.

Islamic education in Indonesia has been running since the entry of Islam into Indonesia, which at that time was called Nusantara (Munip, 2016; Asseagaf, 2010 and Edyar, 2016). Islam entered Indonesia along with the arrival of professional Islamic spreaders through trade routes since the 12th and 13th centuries to the Archipelago (Azra, 1995; Yakub 2013; Anita, 2016 and Rumahuru, 2013). The professional Islamic spreaders, who also as traders have made connections and communication with the natives in the ports visited by merchants, carrying Islamic values in their lives and daily lives, so that many of the native people embraced Islam

(Syafrizal, 2015; Aizid, 2016; Wahyuni, 2013; Haryanto, 2016; Husaini, 2015; Von, 2012 and Permana, 2015).

Islamic education that developed from the beginning of its entry into Indonesia has brought great changes to the inhabitants of the archipelago. Educational institutions such as pesantren, especially in Java and Madura, together with Islamic educational institutions in other parts of the archipelago, such as the surau in Minangkabau, dayah in Aceh, were Islamic educational institution that had been instrumental in the development of Islamic teachings and Islamic education in Archipelago (Hasyim, 2015 and Kosim, 2009). The process of Islamic education conducted in the classical has been able to take the hearts of the people of Nusantara (Indonesia), so that almost 100% of the Indonesian population is Muslim. This is one of the services of early Islamic educational institutions, such as *pesantren*, *surau*, *rangkang*, *dayah* and so forth (Rofi, 2016).

According to Madjid (1997) viewed from the historical aspect, *pesantren* is not only synonymous with Islamic meaning but also contains the meaning of Indonesian authenticity (indigenous). *Pesantren* can not be separated from the five main elements ie cottage or pondok, mosque, santri, teaching Islamic books like *kitab kuning*, and *kiai* (Dhofier, 1994). According to Ziemek (1986) *kiai* is the founder and leader of pesantren who as an educated Muslim has devoted his life for the sake of Allah and disseminates the teachings of Islam through educational activities. *Kiai* serves as a teacher, as well as the leader and owner of the *pesantren* (Fadhillah, 2011; Zuhry, 2011; Jailani, and Jambi, 2013). The role of the kiai is even very decisive for the sustainability of the *pesantren* itself, as well as in determining the lesson material given, because *Kiai* has full authority over the *pesantren* he leads (Us, 2010; Solichin, 2014; Bonita and Wibowo, 2014).

In *pesantren* tradition, *kitab kuning* study is one important element besides kiai leadership (Rasyid, 2012; Thahir, 2014; Rachman, 2014; Pribadi, 2013; Wekke and Hamid, 2013). From these books can be obtained all Islamic values and sciences (Latif, 2016 and Masqon 2011). Therefore the *kitab kuning* has a significant position

and role in the *pesantren*, it becomes part of the treasures of Islamic scholarship that is very valuable and almost for 15 centuries, never broken and strongly maintained (Faiqoh, 2012 and Damanhuri et.al., 2013). The relationship between *pesantren*, *kiai* and *kitab kuning* in the world of Islamic education has been a force that determines the existence of Islamic education in Indonesia. The existence of *pesantren*, *kiai* and *kitab kuning* in the development of Indonesia Islamic education are interesting to study. For that, through this article the author tries to examine carefully related to the existence of *pesantren*, *kiai* and *kitab kuning*, as the main element of Islamic education in Indonesia.

Method

This study uses a qualitative method with content analysis approach, all data taken from various sources are derived from classical holy books, books, theories and expert opinion of Islamic education. According to Downe (1992) and Guthrie et al., (2004) this research approach design can be done to discuss problems, issues or specific topics derived from the literature collected thoroughly and then take the appropriate themes with the necessary data. Once all the data the authors collected then the next step is to choose the necessary data in accordance with the issues raised in this article.

Findings and Discussion

The existence of *Pesantren* in Indonesia

In general *pesantren* is defined as the residence of the students (Dhofier (1994). While Mastuhu (1994) *pesantren* derived from the word *funduq* which means hotel or hostel. Pondok *pesantren* is an Islamic educational institution that grows and recognized by the community, with the dormitory system. Santri receive knowledge through recitation system or *madrasah* which is entirely under the sovereignty of charismatic and independent *kiai* leadership in all things (Qamar, 2002; Saifuddin, 2015; Usman, 2013 and Sagala, 2015; Murniyetti et al., 2016).

Along with that Dhofier (1994) says that a *pesantren* is basically a traditional Islamic boarding school where santri live together and learn under the guidance of teacher(s) better known as *kiai*. The dormitories for the students located in *pesantren* environment, where there is also mosque for worship, study space and other religious activities. *Pesantren* environment is usually surrounded by a wall to be able to monitor the entry of e santri in accordance with applicable regulations.

Thus, it appears that learning in *pesantren* are simple, sincere and unique learning. The uniqueness of learning in *pesantren* is not only in terms of learning approach, but also unique in the view of life and the values adopted, the way of life taken, as well as all aspects of education and other social life. From the systematics of teaching, it encountered a system of repetitive learning from level to level (in accordance with the book studied), as without apparent completion (Styaningsih, 2016; Nofiaturrehman, 2014 and Sulaiman, 2014). The issues taught are often similar repeated discussions over a period of years, although the books used differ.

Pesantren in its development process today is still referred to as a religious institution that teaches, develop the science of Islam (Arif, 2013; Arifin, 2012; Makmun, 2016 and Alwi, 2013). With all its dynamics, *pesantren* is seen as an institution that is center of changes of society through activities of Islamic da'wah. This can be seen not only *pesantren* nowadays, but can be seen from before the Dutch came to Indonesia (Sabaruddin, 2015; Wati, 2014 and Akhiruddin, 2015).

Pedagogically, *pesantren* is better known as an Islamic educational institution, an institution in where process of learning to teach Islamic religious knowledge and institutions used for the spread of Islam. In the process of teaching and learning taught that Islam is a regulating religion, not only tdeeds associated with worship, but also behavior in relationships with humans in the world. So it is not surprising that *pesantren* institution will remain persistent and consistent in carrying out its functions until now.

In view of Azra (1999) *pesantren* is a traditional Islamic educational institution that still survive to this day. this is different from the traditional Islamic educational

institutions in other areas of the Muslim world, where the wave of renewal and modernization is increasingly tight has led to changes that took it out of the existence of traditional educational institutions.

The style of Islamic Education at *Pesantren*

Pesantren generally do not formulate their educational goals in detail, and are not spelled out in a complete educational system (Thoriqussu'ud, 2012). In the book of *Ta'limul Muta'allim* explained that demanding and developing science basically is solely a duty to be done sincerely (Zamuji, 1963). This sincerity is the principle of life in *pesantren* is practically applied in the guidance of *santri*, through the deeds of daily deeds. While the science of religion is the basic value that directs the goal of education. In other words, humans have a high awareness that the teachings of Islam is the basis of value that is comprehensive.

The purpose of *pesantren* education is not to work on the interests of power, money and worldly majesty, but instilled in the *santri* that learning is solely a duty and devotion to God (Ismail, 2002). Among the ideals of *pesantren* education is an exercise to be able to stand alone and build themselves so as not to hang something to others except to Allah SWT (Dhofier, 1994). Furthermore, according to Thoha (1996) *pesantren* education emphasizes the importance of the establishment of Islam in the midst of life as the main source of morality which is the key to the success of life in the community.

According to Arifin (1993) as an Islamic educational institution, *pesantren* aims was not only to enrich the *santri* mind with Islamic texts and explanations, but also to improve morale, to appreciate spiritual values and humanity, honest and moral conduct and prepare *santri* for simple, independent and clean living. According to author *pesantren* also aims to prepare *santri* to become pious people in the science of religion and practice religion. On the other hand, *pesantren* as a religious social institution has a functional relationship with its people in both the political, economic and socio-cultural fields.

Basically, according to Ziemek (1986) the purpose of *pesantren* is building personality, establishing morals and equip it with the knowledge of Islam. Santri are expected after returning to their hometowns to be exemplary Muslims, spreading the image of the pesantren's cultural values and doing social service with sincerity. To realize that goal, then learning *kitab kuning* is something that can not be negotiable. A number of books that have been determined to be studied in pesantren, interpreted as the curriculum. This curriculum understanding is in line with the view of Nata (1997) that is a number of subjects that must be taken to achieve a certain degree.

According to Kuntowijoyo (1987), the *pesantren* curriculum covers eight subjects commonly called the humanities knowledge of *pesantren*, which includes Arabic (science of tool), fiqh, ushul fiqh, tafseer, Hadith, Adab (Arabic literature), akhlaq, tasawwuf dan tarikh. A series of such subjects are found in various levels of the book being studied. Some of the books studied in *pesantren*, at least contain two vision of education, namely, first, moral vision, the formation of mental attitude (character) and akhlaq karimah. second, the intellectual vision, the development of reason through some knowledge. The height of the santri's knowledge is measured by the number of books he has learned and from the cleric he has studied. His success in learning can be known informally after the kiai gave recognition to the book that has been read and his willingness to teach the book to the community.

In tradition of *pesantren*, the lesson of tasawuf is often believed to be very effective in planting value. Because, according to Arifin (1993) with the teachings of tasawuf santri indirectly has been embedded in his soul such as inner control or inner moral not dare to violate the morals that exists. The establishment of this mental attitude and morality is the main hope of the santri's parents in joining the *pesantren* education, before relying on the development of another vision, the intellectual vision. The *kiai* strategy in developing this intellectual vision practiced education with an individual approach. Students are educated according to their abilities and limitations. Students who tend to be smart and have advantages given special attention, always encouraged to develop themselves, and receive individual lectures.

Even those who want to become scholars, it is advisable to hold an odyssey to seek knowledge (rihlah scientific) from one *pesantren* to other *pesantren*, to bertahassus in the area of *kiai pesantren* specialization.

The existence of Kiai in Pesantren

The term *kiai* is not derived from Arabic, but from Javanese. The word *kiai* has a great meaning, sacred, and have fortune. Besides the title of *kiai* is given to an elderly, wise, and respected man in Java. The title of *kiai* is also given for sacred objects, such as kris and spear. But the most widespread notion in Indonesia, the title of *kiai* is intended for the founders and leaders of the esteemed *pesantren*, has devoted his life to Allah SWT and disseminates and deepens the teachings and views of Islam through education (Ziemek 1986).

Along with that Dhofier (1994) shows, that the origin of *kiai* in Javanese society is used for three types of titles; *first*, as a title of honor for goods considered sacred; for example, '*kiai Garuda Kencana*' is used for the title of the existing golden cart at the Yogyakarta Palace. *secondly*, a title of honor for the elderly in general. *third*, a title given by the community to an Islamic scholar who owns or becomes a *pesantren* leader from teaching classical Islamic books to his santri. In addition to the title of *kiai*, he is also often called an 'alim' (a man who in his Islamic knowledge).

Moesa (1992) for the mention of the term *kiai* in Indonesia is different, but the substance has the same roles and duties. For this issue according to Moesa (1999: 60) scholars also have different titles in each region, such as *kiai* (Java), *ajengan* (Sunda), *tengku* (Aceh), *sheikh* (North Sumatra/ Tapanuli), *buya* (Minangkabau), *Tuan Guru* (Nusa Tenggara, South Kalimantan, East Kalimantan and Central Kalimantan).

Thus, *kiai* is the most essential element and has a central position of *pesantren*. *Kiai* domiciled as a central figure in the lifestyle of *pesantren*, as well as leader and at the same time owner of *pesantren*. In this position the value of *pesantren* much depends on the personality of *kiai* as role model and also the holder of absolute wisdom in the value of *pesantren*.

While Chirzin (1983) said that the role of *kiai* is very large in the field of handling of faith, guidance of amaliyah, distribution and inheritance of science, moral guidance, education of charity, and lead and solve problems faced by santri and society. And in terms of *kiai* thinking more form of the formation of thought patterns, attitudes, souls, and a particular orientation to lead in accordance with the background of *kiai*.

The position of the *kiai* is not merely a giver of religious teaching materials to the santri, but also acts as a non-formal figure and all their behavior will be imitated by people around the *pesantren* (Rachman, 2016; Muhaimin, 2014; and Andrias, 2016). There is no doubt that a *kiai* acts as a good role model (*uswatun hasanah*) (Ismail, 2004). In addition, some personalities that may be able to recognize *kharismatik kiai* for example have a great influence, firm action, diligent, courageous, confident, energetic, energetic, and sharp-minded in ideas, attitudes and actions. In the tradition of the *pesantren* world, there are also people who become *kiai* because of their father, grandfather, from the father or mother all become *kiai*, even though this is a partial judgment (Sobari, 1997).

Kiai in the eyes of santri is more than just a teacher who teaches science through the *kitab kuning* that has been determined, but *kiai* also as a role model for santri. *Kiai* is a figure who imitated all his behavior and unearthed his knowledge. Even in the context of *pesantren*, *kiai* form as little kings who have full authority over the *pesantren* dan santri. The *kiai* voice is a mandatory command, because in the tradition of *pesantren* *kiai* is not only a spiritual figure who possesses the "heirs of the prophets", but also as a symbol of a highly autocratic ruler of the *pesantren* society. Compliance and submission of the *kiai* in everything, both *qaulan*, *fi'lan*, and *taqirannya* is a fact of submission in the life of *pesantren* society (Hajar, 2009).

A *kiai* has an extraordinary charismatic influence, so *kiai* is not equated with the *ulama*. *Kiai* has the advantage both formally and as a pious, because its influence is believed by some public. The influence of *kiai* depends on the loyalty of a limited

community driven by a sense of indebtedness, but is entirely determined by the quality of their charisma (Koshi, 1987).

According to Steenbrink (1986) *pesantren* is very successful in forming a militant person. In moral coaching, the role of kiai is crucial. It is the complete personification of the values contained in the taught books. Because, in addition to mastering the contents of the book, he also apply it in everyday life, and make it as a value (*pranata*) in regulating relationships between santri with the *kiai*. The righteous behavior of Islam is expressed in such examples as that of the *kiai*, which teaches his society the ideal behavior, mindset, the ideal feelings, the symbols and the practices of Islam. Through exemplary education that emphasizes the practical charity these basic values of Islam can be integrated in the soul of santri and practiced consistently in everyday life.

***Kiai* Competence**

To become a kiai, a candidate must strive through a gradual stage. Usually kiai candidates come from members of the kiai family. After completing his studies in various *pesantren*, his last counselor kiai will train him to establish his own *pesantren*. In addition to helping to establish a *pesantren*, his counselor kiai also helped find a mate (usually found in the rich in-laws.) This way is done by KH Hasyim Asyari, head of *pesantren* Tebuireng to his santri (Dhofier, 1994).

According to Stembrink (1986) in traditional societies, one can be kiai or to be called kiai because he is accepted by the community as a kiai, because people come to seek advice, or send their children to study with the kiai. Indeed, to be a kiai there are no formal criteria such as study requirements, diplomas and so on. However, there are some non-formal conditions that a kiai must meet, as a non-formal requirement to determine a person to be a great and minor kiai. Another requirement given by Aboe Bakar Atceh to be a kiai and at the same time can show his greatness is, his knowledge, his piety, his offsprings, and the number of santri.

Ziemek (1986) mentions that there are several factors for someone to be kiai, namely: first, coming from kiai family in the environment in order to use the loyalty

of relatives and society. second, socialization and education process in a respected pesantren equipped with experience and leadership background that has been implanted. third, a high personal preparedness for duty, the willingness to dedicate his personal life for his work in pesantren. fourth, as religious and community leaders to work voluntarily to build and finance *pesantren*. fifth, able to raise funds and aid of wakaf land from the wealthy citizens.

Furthermore, Suwito and Fauzan (2008) explained that *kiai* must be scientifically have characteristics so worthy to be called as *kiai* in the usual sense, among others: 1) master the science of religion in depth, 2) owned scholarship has got recognition from society, 3) have independence in attitude, 4) do not want to go to the ruler, 5) have *kiai* geneology, 6) gain knowledge from Allah SWT.

According to author, the *kiai* requirement as described above is actually not absolute, because not all of the requirements are well fulfilled in place and someone has been given the title of *kiai*. Apart from the element of subjectivity about the requirement to be *kiai*, as above, the author still argues that there is no definitive measure of a person's knowledge nor is the institution validating and having the legality to give recognition to a person to be appointed to *kiai*.

Kitab kuning Learning in Pesantren

Simply put, *kitab kuning* is the works of scholars printed on yellow paper. In the *pesantren* tradition, in addition to the term *kitab kuning*, also used the term "classic book", to call the same type of book. The books are generally not given harakat/syagal, so often also called "bald book". There are also those who call it the "ancient book", because the time span of history is very far since compiled/disciplined until now. According to Azra (1999), the *kitab kuning* was originally conceived as Arabic religious books, using Arabic script, produced by other Muslim clerics and thinkers in the past, especially those from the Middle East. The *kitab kuning* has its own distinctive format and "yellowish" paper color. In the next process the *kitab kuning* is religious book in Arabic, Malay or Javanese or other local

languages in Indonesia using Arabic script, which besides written by middle east cleric, also by Indonesian scholars themselves.

A common sense among *pesantren* observers, as revealed by Mukhtar (2001), that *kitab kuning* are always regarded as Arabic religious scriptures, or Arabic letters, as the product of the thought of past clerics written in a typical pre-modern format. In the more detailed formulation, Mas'di (1988) explains that the definition of the *kitab kuning* is books which: a) were written by Arabs, but are hereditary references made by the scholars of Indonesia, b) also written by Indonesian scholars as an independent paper, and c) was even written by Indonesian scholars as a commentary or translation of the book of the work of the Eastern cleric who used Arabic (Arabic Malay).

The *kitab kuning* has a very important link in developing the teachings of Islam in Indonesia. According to Nata (1999), the *kitab kuning* is books containing the sciences of Islam, from various scientific studies written or printed with Arabic letters in Arabic or Malay, Javanese, Sundanese, and so forth. The book is called *kitab kuning* because it is generally printed on low quality yellow paper. Sometimes the sheets are unbound so that the necessary parts are easily picked up. Usually when learning the santri only carry the sheets to be studied and not carrying a whole book. This is already a characteristic of the *kitab kuning* itself so that it becomes a unique book to study because it can carry the sheets to be studied without having to carry the whole of the books content.

The History of the *Kitab Kuning* Learning

It is hard to know when the yellow books enter Indonesia. Azra (1999) explains, that it is rather difficult to trace when *kitab kuning* originally existed in Indonesia. Traditional historiography and some notes, both local and foreign about the spread of Islam in Indonesia do not mention the title of the book used in the early days of Islamic development in the archipelago.

According to Bruinessen notes (1995), that the books used in the *pesantren* environment in Java and Madura in the 19th century were indeed written by the 9th

century Middle Eastern scholars. But according to Azra (1999) that this does not mean that the books had circulated in Indonesia shortly after they were written by their authors or their copyists in the Middle East.

In detail in Azra's search (1999), that the complete *kitab kuning* by mentioning its author in the archipelago, occurred after the Jawi disciples who were studying in Hadramayn returned to their homeland around 17th century. They took the *kitab kuning* and circulated them in limited environment. For example, the Book of Taqrib, also known as the Book of Mukhtasar in its circulation in Indonesia, is the earliest written book recorded by van den Berg, since Abu Syuja the author of the book died 593H/1196 AD. Then followed the book of al-Muhaharrar Abu al-Qasim al-Rafi (w.623 H/1277 AD), Minhaj al-Thalibin by Abu Zakaria al-Nawawi (w.676 H/1277 AD), the book of Kanz al-Raghibin by Jalal al-Din al -Mahalli (w.864 H/1460 AD), Minhaj al-Thullab and Fath al-Wahhab by Zakariyya al-Ansari (w.926 H/1520 AD), then the Tuhfah al-Muhtaj and Minhaj al-Qawim by Ibn Hajar Haytami (w.973 H/1565 AD), the book of al-Iqna and Mughni al-Muhtaj by Muhammad al-Syarbini (w.977 H/1569 AD) and the book of Nihayat al-Muhtaj by Syams al-Din al-Ramli (w. 1004 H/1595).

In addition to the Arabic *kitab kuning*, many are written in Malay with Arabic script, although the title is Arabic. For example, the Book of Sirat al-Mustaqim by al-Raniri (w.1068/1658) uses Malay with Arabic script. It is based on book of Minhaj al-Thalibin by al-Nawawi, Fath al-Wahhab by Zakariya al-Anshari, Hidayat al-Muhtaj Syarh al- Mukhtashar by Ibn Hajar, book of al-Anwar karya al-Ardabli, Nihayat al-Muhtaj by Syamsu al-Din al-Ramli.

After the 18th century, the books studied were more orthodox, such as the book of tasawuf akhlaqi Siyar alSalikin by Abd Shamad al-Falimbani, the book of Sabil alMuhtadin's fiqh by Muhammad Arsyad al-Banjari who lived from 1710-1812 in Malay society. In Javanese, three books of Taqrib, Bidayatul AlHidayat (Summary of Ihya') by al-Ghazali and Ushul, which is a six-bis (chapter) scripture written by Abd Laits al-Samarkhandi. The style studied in this century has not changed in

general today. However, after the end of the 19th century there were the addition of several books studied, especially in the field of exegesis, Hadith and Ushul Fiqh. Previously these three fields received less attention. In *pesantren* the study of tafseer is limited to Jalalain and Baidhawi (Yunus, 1979).

According to research of Bruinessen (1995) there are about nine hundred works contained in *pesantren* of Java and Madura. About 500 works in Arabic, 200 works in Malay, 120 works in Javanese, 35 works in Sundanese, 25 works in Madurese, 20 works in Indonesian and 5 works in Aceh. In general, *kitab kuning* contain a variety of very diverse knowledge, such as fiqh, tasawuf, akidah, nahwu, sharaf, hadith, tafsir, morals and tasawuf are needed and studied in *pesantren*. By using a very diverse regional language, according to the area in which the *kitab kuning* was studied to indicate that *kitab kuning* is a much-needed book in the world of *pesantren*.

Therefore, the existence of *kitab kuning* is one important element of *pesantren*, in addition kiai leadership. From these books can be obtained all Islamic values and sciences. Thus, *kitab kuning* have significant position and role in *pesantren*. It became a valuable piece of Islamic scholarship and for almost 15 centuries, never broken and strongly preserved (Faiqoh, 2012).

Based on the above description, it can be understood that *pesantren* and *kitab kuning* are two inseparable sides in the chapters of Islamic education in Indonesia. Since its early history, *pesantren* can not be separated from the existence of this classic book. Without the existence and teaching of the *kitab kuning*, an Islamic educational institution can not be said *pesantren*. Therefore, research and study of *kitab kuning* becomes very important and is a characteristic of learning in *pesantren*. The *kitab kuning* is not only a center of orientation, but has dominated *pesantren* Islamic studies and colored religious practices in the various dimensions of Indonesian Muslim life. The *kitab kuning* has become one of the value systems in *pesantren* life. Therefore, learning and study of *kitab kuning* become important and is a characteristic of learning in *pesantren* in Indonesia.

History of the Writing *Kitab Kuning*

The term of *kitab kuning* is actually attached to the books of medieval Islamic heritage that is still used in *pesantren* until now. The *kitab kuning* always uses Arabic, although not always Arabic, it is usually not equipped with a vowel. In general, the specification of the *kitab kuning* has unique layout, inside it contains the original text (matan) which is then supplemented with comments (syarah) or also marginal notes (halasyiyah). The binding is usually not maximal, even deliberately formatted in a pretext that makes it easier and allows the reader to read and carry it according to the required part (Haedari et al. 2010).

In the writing system, the *kitab kuning* has variety features. When viewed from the style of presentation or exposure, according to Fattah (2005) *kitab kuning* can be grouped into three: First, the books natsr (essay) is a book that in presenting the material using a long and complete explanation. Second, the books of nadzam, the way of presenting the material by using nadzam or syi'ir (sair). Third, the book of mukhtashar, which presents the material by summarizing a book, so that it becomes shorter and denser.

Furthermore, when viewed in the format, the *kitab kuning* consists of two parts, namely matan and syarah. Sometimes Matan is placed on the edge, either right or left of the paper. As for the syarah, because the explanation is much longer and more when compared with the matan, then it is placed in the middle of the page. In other versions, the syarah is written on the edge of the page, while the matan is in the middle of the page. Apart from that, there is also a written syarah slant with a slightly smaller writing under every word in matan (Mukhtar, 2001).

According to Aziz (1996) there are three common characteristics of the *kitab kuning*. First, the presentation of each material in a single subject always begins by presenting sharp definitions, which give clear boundaries of understanding to avoid misunderstanding of the issues being discussed. Secondly, each element of the subject matter is described by all the terms related to the subject matter concerned. Third, at

the level of syarah (reviews or comments) also explained the author's argumentation, complete with the appointment of its source of law.

Further, he says, that the appearance of the description of the *kitab kuning* has five grounds: 1) Reviewing the general division of something into something special, something concise into detail, and so on. 2) Present a regular editorial by displaying some statements and then drawing conclusions. 3) Make certain reviews when repeating descriptions that are deemed necessary, so the appearance of the material is interesting and the mindset can be straight. 4) Give clear restrictions when the authors derive a definition. and 5) Showing some reviews and arguments against the statements deemed necessary (Dahlan et al. 1996).

Learning Methods of the *Kitab Kuning*

Learning *kitab kuning* in *pesantren*, usually done by *kiai*. In presenting the material of the *kitab kuning*, usually, there are some things that need to be explained, namely, the explanation of the Arabic sentence, the purpose and the meaning. The mastery of the sentence (*matan*) is preferred because the intent and purpose of the author is based on the form of the sentence (*grammar*). In *kitab kuning* study, usually using a variety of methods. Among others, the *sorogan* method, *wetonan/badongan* method and discussion method.

The *Sorogan* Method

Sorogan comes from the word *sorog* (Javanese), which means thrusting, because every *santri* thrust his book in front of *kiai*. This *sorogan* system includes individual learning, where a *santri* confronts a teacher, and interaction between them (Fatah, 2005). In this *sorogan* method the *kiai* usually sits on a prayer mat with the few books on the side that are needed, while his disciples surround him while looking at the book his teacher reads. The students wrote notes in their books about other meanings and descriptions.

After the teacher reads the book, translates and gives the necessary information, then one of *santri* reads back (Aceh, 1957). The core of this *sorogan* method is the ongoing process of teaching and learning face-to-face between *kiai* and

santri. The advantage of this method is *kiai* definitely know the quality of his santri, for santri with high intellectual will quickly complete the lesson, get a definite explanation from *kiai*. The disadvantage is that this method takes a lot of time.

Weton/ Bandongan method

The term of *Wetonan* is derived from the word *waktu* (Javanese language) which means time, because the recitation is given at certain times, ie before and or after performing *fardhu* (Fatah et al., 2005). In this method a group of santri (between 5 and 500 santri) listen to a teacher who reads, translates, explains and frequently reviews Arabic books. Each santri takes note of his own book and makes difficult notes (Dhofier, 1994). The class group of this *wetonan* system is called *halaqah*, which language means circle of students and teachers in the middle.

In learning *kitab kuning* through this method, a *kiai* often do not know how many santri follow the lesson because there is no absenteeism, also difficult to recognize exactly who among those who understand and do not understand because rarely happened question and answer process. Nevertheless, the santri still try to learn wholeheartedly in order to finish the selected book. According to Geertz (1983), usually for some orthodox *pesantren*, when some santri embed a book, it is held *khataman* and *rebana* as entertainment.

Discussion Method

Discussion method is a method of learning that is more similar to the method of seminar. Some santri with a certain number of *halaqahs* led by *kiai* lead the discussion class as in a seminar and more in the form of frequently asked questions, usually almost entirely in Arabic, and is an exercise for the santri to test their skill in understanding the scriptures which he learned. Usually, it practice, santri are freely ask questions or opinions. Those who propose an opinion are asked to name the source as the basis for argumentation (Dhofier 1994).

Assessment activities by *kiai* or *ustadz* conducted during the discussion took place. Matters of concern are the quality of answers given by the participants which include the logic of the answers, the accuracy and the validity of the reference

mentioned, and the language conveyed can be easily understood by the other santri. Another thing that is assessed is the understanding of the text reading, also the truth and accuracy of the participants in reading and concluding the contents of the text into the issue or text that became a reference.

Memorization Method (*Muhafadzah*)

The method of memorization is the learning of santri by memorizing a certain text under the guidance and supervision of *kiai/ustadz*. Santri are given the task to memorize the readings in a certain period of time. Then memorized in the presence of *kiai/ustadz* periodically or incidental depending on the instructions of *kiai/ustadz* concerned. Subject material with the method of memorization generally relates to the Qur'an, nazham-nazham nahwu, sharaf, tajwid or texts nahwu, sharaf and fiqh (Nizar, 2013).

Conclusion

Based on the above description can be concluded that the success of Islamic education in Indonesia is determined by the three elements of Islamic education, namely *pesantren* as educational institutions, *kiai* as education personnel and *kitab kuning* as a curriculum or teaching materials. These three basic elements, like the *tali tigo sapilin* (Minang language). Although the term *pesantren* is not from Islamic (Arabic), but *pesantren* is an Islamic educational institution that has been very meritorious in socializing Islam to the people of Indonesia. *Pesantren* is led by a *kiai* and in there are some teachers/*ustaz*. *Kiai* together with teachers/*ustaz* are conducting the learning process of books related to the Islamic sciences, such as fiqh, tafsir, hadith, tasawuf, Arabic, and so forth for santri. The learned book is known as the *kitab kuning*. Through learning of *kitab kuning*, *kiai* teach santri to have a deep religious knowledge, noble character building, live a simple life, and sincere in charity.

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