



**LEARNING PSYCHOLOGICAL OVERVIEW OF KITAB KUNING
TEACHING LEARNING: STUDY ON PONDOK PESANTREN AL-IS'AF
KALABAAN GULUK-GULUK SUMENEP INDONESIA**

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Abstract

Keywords: *Pesantren* (Islamic boarding school) is the traditional *kiai*, *pesantren*, *kitab kuning*, teaching-learning Islamic educational institution. *Kiai* as the leader of *pesantren* has an authority in managing, choosing the education system, curriculum (*manhaj*) that will be used, and also kinds of text books that will be used in teaching and learning process. Generally, *Kiai* uses *Kitab Kuning* (KK, yellow books) also called classical Islamic books, as the material of teaching-learning in *pesantren*. This paper aims at examining teaching-learning of KK in *pesantren*. The research method of the study is qualitative . The results of the reseach are that 1) there are levels of learning material *KK* in line with cognitive development, 2) the *pesantren* applied the prerequisite knowledge, 3) the *pesantren* applied the methods of teaching learning, 4) the *pesantren* applied the tutorial of KK teaching learning.

Abstrak:

Kata Kunci: *Pesantren* (pondok *pesantren*) adalah lembaga pendidikan *kiai*, *pesantren*, *kitab kuning*, belajar-mengajar Islam tradisional. *Kiai* sebagai pemimpin *pesantren* memiliki wewenang dalam mengelola, memilih sistem pendidikan, kurikulum (*manhaj*) yang akan digunakan, dan juga jenis buku teks yang akan digunakan dalam proses belajar mengajar. Secara umum, *Kiai* menggunakan *Kitab Kuning* (KK, buku kuning) yang juga disebut buku Islam klasik, sebagai bahan belajar-mengajar di *pesantren*. Makalah ini bertujuan untuk menguji belajar-mengajar KK in *pesantren*. Metode penelitian yang digunakan adalah kualitatif. Hasil penelitian adalah 1) terdapat materi pembelajaran KK sesuai perkembangan kognitif, 2) *pesantren* menerapkan pengetahuan prasyarat, 3) *pesantren* menerapkan metode pembelajaran, 4) *pesantren* menerapkan tutorial KK belajar mengajar.

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Introduction

At first, the emergence of a *pesantren* is a support from the society for the higher education. Hierarchically, it is a continuation of the education in the mosque (*laggar/surau*). Besides, the emergence and the existence of a is seen as the admission of the society to the height of knowledge, the depth of spiritual and the greatness of personality of the *kiai*, the owner of the *pesantren*, the Islamic boarding school.

All the strength attached to the *Kiai*, the leader of *pesantren* gives support to the surrounding youngster and children to study in his *pesantren*. Based on this support, the people come to the place and built the boarding around the *kiai* house. Therefore, the existence and the development of *pesantren* cannot be separated with the admission of the society.¹

As the traditional Islamic education institution, *pesantren* has specific characteristics which differentiate it from other institutions, they are: 1) education in *pesantren* does not deal with the age limitation for *santri* who wants to study, so that everyone can start to study at every level, 2) education in *pesantren* does not deal with education time, because they follow a lifetime education system, 3) there is no *santri* classification and staging in study so that everyone can follow the learning process, 4) someone can stay in *pesantren* anytime, even he can stay there forever as long as he obeys the rule, 5) the speed and the amount of the learning depends on the *santri* wish.

With the attached characteristics, *pesantren* becomes a unique life, consists of a livelihood separated from outside life with some buildings; the *kiai's* house, a mosque or the small one, a place to study and the boarding for the *santris* to stay.²

A specific characteristic can also be seen from the learning activity in the *pesantren* is that the process of reviewing the lesson from the first level to the next level. A sub chapter can be repeated in the other level although it comes from different book. Meanwhile, *kiai* did the teaching using his own chosen book and the *santri* are free to choose the teaching they like, *kiai* teaches the *kitab* openly, *Kiai* reads, translates and explains the interpretation of the *KK*.

The unique teaching and learning system cannot be separated from maintained living values, it makes the *pesantren* as sub-culture which symbolized by the believed way of life, views of life and believed values, specific hierarchical authority. Those three things can make the way working which allows *pesantren* becomes a sub-culture.³

As a sub-culture, some *pesantrens* keep their characteristics of traditional education, which the *santri* stay and live in the boarding house near the *kiai's* house.⁴ In this kind of *pesantren* there is no specific curriculum, and *kiai*

¹ Ferdinan, "Pondok Pesantren, Ciri Khas Perkembangannya," *Jurnal Tarbawi* 1, no. 1 (n.d.): 13.

² Muhajir, "Pesantren Sebagai Institusi Pendidikan Islam (Pesantren Akomodatif Dan Alternatif)," *Jurnal Saintifika Islamica* 1, no. 2 (July 2014): 2–3.

³ Abdurrahman wahid, *Pesantren Sebagai Subkultur*,. *Pesantren Dan Perubahan*, M. Dawam Rahardjo, vol. V (Jakarta: LP3ES, 2004), 12.

⁴ Zamaksyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1982), 33.

hold the full authority to decide the time, place, kinds or level of textbook that needs to study. It also identified with KK teaching-learning that use methods of *sorogan* (individual learning), *bandongan* (collective learning), *musyawarah/hiwar* (discussion).

Teaching and learning in *pesantren* using the above methods produces graduates with *tafaqquh fi-al dîn* (qualified Islamic knowledge).⁵ The successful of the *pesantren* cannot be separated from the *santri* who are active in following the teaching learning process under the guidance and motivation from *kiai*. Therefore, psychologically, a strong interaction and communication between the *kiai* and the *santri* in the process of teaching-learning support the successful of them very much.

This paper is trying to analyze the learning psychological aspect of teaching-learning *kitab kuning* in *pesantren*, e.i. the levels of learning material *KK* in line of cognitive development, the application of the prerequisite knowledge, the methods of teaching learning.

The Method of Kitab Kuning Teaching Learning in Pesantren

There are several terms that were found and often used to designate the type of traditional Islamic education of Indonesia, that more famous called *pesantren*. In Java, including Sundanese and Madurese generally used the term *pondok* or *pondokpesantren*. In Aceh known as *rangkang/meunasah*, and called a *surau* in Minangkabau. The terminology may be mentioned here some of the views that led to the definition of *pesantren*. Abdurrahman Wahid define *pesantren* as a place where *santri* live.

Pesantren according to Arifin is an educational institution of Islam is growing and is recognized around the community, with the boarding system (complex) in which the *santri* shortly receive religious education through lectures or madrasa system completely under the *kiai's* leadership that charismatic and independent in all respects. Traditional *pesantren*, is conducting a Islamic boarding school education system of non-classical and traditional method of learning (*sorogan* and *bandongan*) in studying *Kitab Kuning* (the classical Islamic textbook), written in Arabic by scholars in the Middle Ages.⁶

By using this method, *santri* learn time does not depend on the length of the study, but based on the time it takes *santri* to finish books that were examined. If *santri* finish reviewing the books presented, then he is considered to have graduated from these books. In some traditional *pesantren*, when *santri* or groups of *santri* completing one or more of the book under review, *khataman* (graduation) ceremony was held, in which was shown in the form of martial arts entertainment, harp, tambourine and various power struggles.

Usually *santri* do not directly learn to *kiai*, but through an *ustad* (religious teacher). *Sorogan* derived from the word *Sorog* (Javanese), which means thrusting, thrusting his book because each *santri* in the presence of *kiai* or *ustad*. In this method, the *santri* read the book before *kiai* and the *kiai* correct it.⁷ At the same time the *santri* write down the meaning of every word in the local language

⁵ Faizin and Farhah, "Pola Integrasi Nilai-Nilai Kepesantrenan Dalam Mengimplementasikan Budaya Religi Di Universitas Nurul Jadid," *edureligia* 2, no. 2 (2018): 113.

⁶ Cep Habib Mansur, "Peranan Pendidikan Islam Di Pesantren Dalam Mengantisipasi Dampak Negatif Era Globalisasi (Penelitian di pondok pesantren Nurul Huda A1-Manshuriyyah Kampung Cimaragas Desa Karangsari Kecamatan Pangatikan Kabupaten Garut)," *Jurnal Pendidikan, Universitas Garut Fakultas Pendidikan Islam dan Keguruan*, n.d., 57.

⁷ Nur Jamal, "Transformasi Pendidikan Pesantren Dalam Pembentukan Kepribadian Santri," *Tarbiyatuna: Jurnal Pendidikan Islam* 8, no. 2 (n.d.): 73–74.

Indonesian or directly under each word Arab, using Arabic letters *pegon* to conform with the wording in the language of instruction. The other method commonly used in *pesantren* is *tahfidh* (memorization).⁸ This method is used in *pesantren* to assign tasks to *santri* to memorize the sentence, either in the form of poetry (*nadhâm*). With this method, *santri* have the opportunity to memorize well he was studying inside or outside the room to learn.

Hiwâr method or deliberation, almost the same as the general discussion method that we know so far. This method is used in many *pesantren* are not held every day, but only a few times in one week is usually combined with *khitâbah* method. *Hiwar* activities or meetings is one way to boarding *pesantren* to familiarize *santri* were able to answer the problems of Muslims with an explanation of the argumentative rhetoric. For certain *santri* must prepare arguments and identify the source/reference book, if requested to be mentioned by *kiai*. Those who have the ability to explore and understand the sources of reference were able to find a variety of arguments and answers to the questions raised, especially in the perspective of school of *Shâfi'i*, who in the next period, they will be promoted to teach high-level books.

Kitab Kuning (The Yellow Book) is often referred to classics books which refer to the traditional works of classical scholars with assessment models and different styles of language with modern books. There are also suggestions that the book is called KK because his book is yellow. Azyumardi Azra stated that *Kitab Kuning* is that the use of Arabic, Malay, Java or any other local language using Arabic script were written by scholars in the Middle East and Indonesian scholars. This sense, an extension of the terminology of KK that evolved over the years, namely those religious books in Arabic, using Arabic script, which is generated by the Muslim scholars in the past particularly from the Middle East.

While based on the origin of the KK author is divided into several types as follows: first, KK is a book that was written by the classical scholars of Islam in the Middle East since the beginning of *pesantren* until now is still used as a handle by the *kiai* in Indonesia, such as *Tafsîr al-Jalâlayni*, *Tafsîr al-Marâghi*, and so on. Second, the *kitab kuning*s are written by Indonesian scholars referenced in *pesantren* today, such as Mirah Labib works of Imam *al-Nawawî al-Bantenni*. Third, the KK written by Indonesian scholars as the comments of the classical scholars work in the Middle East, the books, such as *Sirâj al-Thâlibîn*, *Kiai Ihsan Jampes* work which is commentary on *Minhâj al-'Âbîîn*, the work of Al Ghazali.⁹

Other characteristics of the books is as explained by Mujammil, first, the formulation of the larger to the smaller detail such *asbabun* (chapter), *fashlun* (chapters), *far'un* (branches), and so on. Second, do not use common punctuation marks, do not wear periods, commas, exclamation marks, question marks, and so forth. Third, always used the term (idiom) and certain formulas like to express a strong opinion by using the term *al-ashâah*, *as-Sâlih*, *Al-arjah*, *Al-râjih*, and so on, to express agreement among scholars of some *pesantren* used the term *ijmâ'an*, while stating an agreement among scholars in the *pesantren* used the term *ittifâqan*.

⁸ Ali Akbar and Hidayatullah Ismail, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren Daarun Nahdhah Thawalib Bangkinang," *Al-Fikra: Jurnal Ilmiah Keislaman* 17, no. 1 (June 2018): 22, <http://dx.doi.org/10.24014/af.v17i1.5139>.

⁹ Andik Wahyu Muqayyidin, "Kitab Kuning Dan Tradisi Riset Di Nusantara," *Ibda' Kebudayaan Islam Jurnal Kebudayaan Islam* 12, no. 2 (July 2014): 123.

Method

The approach in this study is a qualitative approach, which is a research process that produces descriptive data in the form of words written or spoken of and behaviors that can be observed. "

Researchers come to the study site to obtain data on research and understand the phenomenon of the yellow book learning in Pesantren al-Is'af. Respondents of this research consist of eight *ustad* (teacher) at the pesantren. Pondok Pesantren al-Is'af is one of traditional pesantren that located in Kalabaaan Village, Guluk-Guluk, Semene Regency.

Collecting data in this study were 1) observed for non-participants, the researcher not involved and only as an independent observer. 2) non-structure interviews were used to find information that is not standard or single information, 3) documentation.

Analysis of the data used in this research is done in three ways, namely: 1) data reduction is the process of selecting, focusing, abstraction and transforming the raw data from the field. 2) data display. In this process, the researchers grouped similar things into a category or group one, group two, group three, and so on. 3) conclusion or verification that conclusion as part of the activities of the configuration intact. The conclusion also verified during the study. Meanings that emerge from the data should always be tested for truth and compliance so that its validity is assured. The technique of data validity checking as follows: extension of participation, persistence observation, and triangulation.

Kitab Kuning Teaching-Learning In Pondok Pesantren al- Is'af: Learning Psychological Overview

Teaching materials in traditional *pesantren* has been dominated by books/ written by the previous Ulama. Those books become the object of analysis in *pesantren*, talking about Islamic knowledge, including *Tafsir*, *Hadith*, *Aqaid*, *Fiqh*, *Tarikh*, *Nahw* and *Sharrf* (Arabic Grammar and Syntax). Those books are also called *KitabKuning*.

KK studies as indicated in the table above, illustrates that psychologically, there are levels of learning material KK discussion by *santri* cognitive development, in accordance with the stated Jean Piaget, that a person's level of cognitive development is started 1) sensory motor: 0-2 years 2) thinking (Pre) operation, 1-7 3) the concrete operations: 7-11. And 4) formal operations: 11-16. At the elementary and secondary level teaching, KK revolves around the knowledge that is the basis of Islamic science.

Fiqh science learning materials, using the book of *Umm al-'Ibâdah and Safinat al-Najâh* discusses the pillars of wudu', pillars of prayer, which cancels prayer, prayer legitimate condition, the pillars of fasting, which break the fast, harmonious alms, charity treasure that must be removed. In the book discussed simply and sequentially. For example, when discussing the pillars of ablution, the author says there are six in the order of the pillars of the first to the last pillar. Discussion of the pillars of wudu' above is not accompanied by logical reasons. (Interview with R1)

In accordance with the level of cognitive development of *santri* at the stage of concrete operations: 7-11 in the early years. At this age, the cognitive development one has been able to sort objects according to size, shape, or any

other characteristic. In addition, one has to classify, namely the ability to name and identify a set of objects according to appearance, size, or other characteristics, including the idea that a series of objects can include other objects in the series.¹⁰

While the advanced intermediate level and high level, the KK used high books. For example, *Fath al-Mu'in*, *Fath-al-Wahhâb*, which contains the rules of Islamic law that are conceptual and abstract. For example, in these books, discussed prayer. In the discussion of the concept of prayer known *fardayn*, ie individual duty as the obligatory prayers five times a day and *fardhukifayat*, ie a collective obligation for a group of Muslims.

At this stage, one has entered the stage of formal operations: 11-16. The formal operational stage is the last period in Piaget's theory of cognitive development. This phase began experienced by children at the age of eleven years (puberty) and continues into adulthood. Characteristics of this stage are to obtain the ability to think abstractly, reason logically, and draw conclusions from the available information.¹¹

In order to gain an optimal result in teaching and learning process, *pesantren* applied the knowledge prerequisite, that is specific qualification on the ability and capability of the *santri* to choose specific class. Therefore, the *santri*' participation in the class is based on the ability and capability of his class. The Prerequisite applied in all the classes show that there is relationship among the lessons in *pesantren*. In another words, it shows that the lessons are in an order from one level of education to a higher one. This order of lessons can be seen in KK used as teaching and learning materials. Prior knowledge is usually very helpful in acquiring further knowledge, and is very important in creating integrated learning.

In *Pesantren al-Is'af*, application of prior knowledge is found in books that are discussed in the hierarchy. The use of a particular book that is an explanation of the book is more modest. For example, the book *Fath al-Qarib* is a book that explains the rules of the science of jurisprudence, which is discussed briefly in the book of *al-Taqrîb*. The *santri* who follow the teachings of the book *Fath al-Qarib* are those who have finished completing and understand the contents of the book *al-Taqrîb*. The amount and quality of prior knowledge of the book *al-Taqrîb* positively influence both knowledge acquisition of the *Fath al-Qarib* and the capacity to apply higher-order cognitive skills. (interview with R4)

Thus, *pesantren*- *Is'af* applies science prerequisites in the KK learning, Mastering of certain books at the basic level as a prerequisite in reviewing the books above the intermediate level. Pupils then mimicked what was read back *kiai* as has been spoken before.

The importance of prior knowledge which become the prerequisite knowledge in *pesantren* is one of the principles in constructivism learning which states that knowledge will be arranged or built in the *santri*' own mind while they try to organize new experience based on the cognitive framework on their mind, as stated by Bodner "knowledge is constructed as the *santri* strives to organize

¹⁰ Simatwa Enose, "Piaget's Theory Of Intellectual Development And Its Implication For Instructional Management At Pre Secondary School Level," *Educational Research And Reviews* 5, no. 7 (2003).

¹¹ Siti Aisyah Mu'min, "Teori Perkembangan Kognitif Jean Piaget," *Al-Ta'dib* 6, no. 1 (June 2016): 94.

his or her experience in terms of preexisting mental structures".¹² Therefore, the knowledge cannot be transferred automatically from the *kiai's* brain to the *santri*. Every *santri* should be able to build knowledge in their own brain based on the prior knowledge and experience they have.

It has been explained above that teaching and learning in *pesantren* using KK as the materials with *sorogan*, *bandongan*, *musyawarah*, memorization and practice as methods of teaching. The above methods will create a variation in teaching and learning models suitable with the *santri* level and competence.

In *Pesantren al-Is'af*, *sorogan* method stressed on the interaction between the *santri* and the *ustad* vertically. With this model, the *kiai* can observe, fix, and guide the *santri* competence in understanding KK personally.

The above teaching and learning mode can make the *santri* more active than only listening to the *ustads'* talk. The *santri* are listening to the *Kiai*, the *santri* are reading the *kitab* in front of the *kiai*, and the *kiai* gives guidance if the *santri* found any problems in understanding about a topic. The next step is giving a wider explanation about the material then doing some interview. The *kiai* checks the *santri* work not read translate the text directly, but he points one of the *santri* to read, to translate and to explain about the text. (interview with R3)

With this method, *kiai* to oversee, guide and maximal learning progress his students. This learning method includes learning methods are very meaningful because the students will feel a special connection when reading of the activities takes place in the presence of *kiai*. They do not just always be guided and directed on how to read but can be evaluated developmental abilities. The efforts to guide *santri* is a scaffolding, the efforts of *kiai* teachers to provide tutoring students, how to read, translate and understanding KK, overcoming the difficulties of students in reading and understanding the KK.

In *Pesantren*, learning by using *bandongan* is a learning expository (direct instructional model) is a model of learning undertaken by educators with the aim of providing tenure to *santri* mastery of knowledge procedural, declarative knowledge and wide range of knowledge, "while Killen was quoted Sanjaya naming strategy expository with the term learning (direct instruction), the model of learning that material is delivered directly by the *kiai*, in the form of ready-made. The learning process by using *wetonan /bandongan* can be described as follows: *kiai* read, translate, explain and often to review the texts of books in Arabic. Pupils withholding the same book, each recording directly under the word in question to help understand the text. The position of the students in learning by using this method is encircling and surrounding *kiai* or cleric to form study circles (circles). The model expository teacher can control the order and breadth of learning materials, so he can find out to what extent the student mastered the material. Besides, this model students can look, observe. hear and listen to the subject matter, which is presented by the teacher.

At the higher level, *kiai* sometimes not directly read and translate, but pointing it in turns to his students to read and interpret at the same time particular to explain the text. Upon completion of the reading of a specific restriction, *kiai* or cleric to give an opportunity to the students to ask for things that are not yet clear. After that *kiai* answered questions of students. In the end, *kiai* to explain the conclusions that can be drawn from the learning activities that have taken place.

¹² Bodner G.M, "Constructivism A Theory of Knowledge," *Journal of Chemical Education* 63 (1986): 873–77.

The learning model above can be explained using behavioristic learning approach especially connectionism theory of learning, which emphasizes the understanding that is a link between stimulus and response. In terms of learning this model provide stimulus to provide an explanation of learning materials, provide questions and quizzes, told the *santri* to ask questions or provide feedback, give the assignment to *santri*. While the *santri* responded by listening *kiai*, *kiai* answer questions, provide feedback and complete the task of *kiai*.

Another method used in the teaching and learning using *KK* in *pesantren* is memorizing method. Memorizing method is usually recognized to have a significant correlation to the learning achievement. Memorizing method is an activity of the *santri* by memorizing certain text under the the *kiai*'s guidance and control. They got the task to memorize certain text in a certain length of time. They *santri* then come to the *kiai* to recite their memorization periodically.

Teaching-learning Nahw science and Sharraf at Pesantren al-Is'af done by providing both a science lesson that every day at every level of education since intermadiate I, intermadiate II, advance I, and advance II (four levels). Learning Sciences focused Nahw using *Alfiyah* book, contains 1000 verses, who rules in the Science Nahw --- beginning on the first of 250 verses, the second of 250 verses, the third of 250 verses, and the last of 250 verses. With the division as above, then the students are have to memorize 2 or 3 verses every day. Besides, students are given the opportunity to strengthen memorizing the rules in the book *Alfiyah* which has been given in the previous lesson. (interview with R4, R7 & R9).

By using the memorization method, the *santri* not only understand the lesson easier, but also understand the rules in Islam longer. The *Kiai* used memorization method because it has many strengths, they are: 1) the *santri* show that they are interested in reading many things and motivated to study *KK*, 2) The *santri* knowledge and understanding will stay longer and will not be easy to be lost, 3) it can also grow a responsibility spirit, self confidence, independent, and they will have courage to study, The *santri* will also have an experience of easy and joyful learning, because it can be done through songs and rhythm, 5) the *santri* can learn easily and simple, it can decrease stress and fear in mastering learning materials.

In teaching and learning using this method, the *kiai* asked the *santri* to memorize certain part or the whole book. The purpose of this is that the *santri* can read/ say certain sentences fluently without seeing the text. The utterance can be done personally or in group.

However, the use of this method has some weaknesses as follows: 1) when the *santri* can only memorize the stanzas in the *KK*, in another side they cannot understand the rules in the knowledge they learn. 2) The *santri* knowledge and understanding about the knowledge being studied is rather textual. The *santri* often understand the rules in content of the *kitab*, without thinking its correlation with the real world, it shows the poor creativity, in a certain length of time, the memorization of the *santri* is often reduced or even lost, if the *santri* have no effort to strengthen their memorization and recall it over and over.

Another teaching-learning method used in *pesantren* is *musyawarah* (discussion). This method is used in many *pesantren* but not every day, it is only done some times in a week. It is usually combined with *khitabah* (speech) method. *Hiwâr* activity or discussion is one of the ways to make the *santri* get

used to answer all problems in Islam using a rhetorical and argumentative analysis. The *santris* are asked to prepare some arguments and mention the KK being referred, if they are asked to mention them by the *kiai*. They have the ability to understand the references, the ability to find some arguments and answer to the problems being discussed.

"In the Pesantren al Is'âf this practice is done through hiwar as an effort to bridge scientific activities in schools with problems in society. In this forum raised issues of Islamic law from the people. The forum participants were students at a high level. They can explain their opinions, defend, criticize, refute other students, summed up his opinion. (interview with R5 &R6)

The active member of discussion is the senior *santri*, the one who has passed ulya level (high level) in *pesantren*. The *santri* (who involves in the above discussion forum)' age is more than 17 years, with cognitive development-according to Jean Piaget- on the formal operational stage.¹³ The *santri* with that stage should involve in the discussion for the following considerations: 1) the *santri* can think logical, think formal theoretically based on propositions and hypothesis. The competence in thinking is really needed to arrange opinions, arguments to support their opinions with logical texts and some basic theories about the discussed knowledge.¹⁴ 2) the *santri* can take a free conclusion from what can be analyzed at that time, where the abstract way of thinking can be understood easily. The ability to think abstract is needed to understand the principles, and the rules related to the problem being discussed.¹⁵ 3) The *santri* can consider many opinions at a time and can think about their opinion objectively and reflect the process of thinking. 4) they can summarize a principle/theory, with which they can summarize from many opinion based on the topic discussed. The above ability can be shown in many opinions about Islamic law. 5) They can think deductively and inductively, can give reasons from combination of statements.

In another side, the forum also involved the *santri* to access all information and knowledge to discuss, so that they can get many experience that can increase their thinking ability, the ability to share ideas, to tell, formulate answers, finding concept or principles of the topic/problems discussed. The teaching and learning above is the characteristic of inquiry-discovery learning. Inquiry learning gives the *santri* chances to answer questions and solve problems based on facts and analysis. While in discovery learning the *santri* try to analyze a series of data and information in order to find a concept or principle.¹⁶

The students are taught to be able to express their opinions, defend his opinion on the issue being discussed. On this occasion, they were also able to refute comment, criticize the opinions of others. (interview with R2)

¹³ Desak Gede Wirayanti Estin, "Aktualisasi Pemikiran Jean Piaget Dalam Implementasi Kurikulum 2013 (Suatu Kajian Teoritis)" (Seminar Nasional FMIPA UNDIKSHA, UNDIKSHA: UNDIKSHA, 2015), 115.

¹⁴ Dedi Heryadi, "Menumbuhkan Karakter Akademik Dalam Perkuliahan Berbasis Logika," *Jurnal Pendidikan Karakter* VII, no. 1 (2017): 5.

¹⁵ Lily Rohanita Hasibuan and Rohani, "Pengaruh Pembelajaran Problem Posing Berkelompok Terhadap Kemampuan Berpikir Abstrak Matematika Siswa SMP," *Jurnal Education And Development* 7, no. 4 (November 2019): 285.

¹⁶ Ruwaidah, "Implikasi Teori Kognitif Jean Pieget Terhadap Prestasi Belajar PAI Siswa Kelas VII SAMPIT Di Pondok Pesantren Al-Quraniyyah" (n.d.), 21–22, <http://repository.uinjkt.ac.id/>.

In addition, the discussion give opportunity for *santri* to think critically, which is a process that allows *santri* to gain new knowledge through the process of problem solving and collaboration. By critical thinking skills, *santris* focus on the learning process rather than just the acquisition of knowledge. Critical thinking skills involve *santri* activities such as analyzing, synthesizing, make judgments, create and apply new knowledge in real-world situations. By discussing the material of learnig, *santri* analyze, search, compile the answers and retain the answer, respond to and refute his friend's answer, and summed together against the growing opinion.

One thing that is built, maintained and conditioned in the discussion is having students use the reference of books from the beginning is used as a handle in the world of boarding schools, for example when discussing own problems of Islamic law reference books used are, *Fath al-Qarib*, *Fath al-Mu'in*, *Fath al Wahhâb*, *Fiqh al-Tahrîr*. At the forum the students are trained to argue and argue using as reference the recognized authority in the pesantren.(interview with R2)

It means, that *santri* is exercised to think critically by seeing the problem from many perspectives, to consider many different investigative approaches, and to produce many ideas before choosing a decision.¹⁷

By using discussion method, put the *kiai* as facilitator,¹⁸ which in constructivist learning its roles are as follows: 1) giving guidance and briefing and also arrange the way and circulation of the learning process. Supporting independence and *santri*' initiative in learning. *Kiai* appreciates *santri*' ideas or thought in learning and also support the *santri* to think independently, it means that the *ustad* help the *santri* finding their intellectual identity. The *santri* analyze all problems and develop the responsibility to their own learning process and it becomes a problem solver. 3) Asking questions openly and giving the *santri* chances to construct their own success in doing research. 4) The *kiai* supports the *santri*' high thinking. The *kiai* applies constructivism learning process which is more challenging for the *santri* to be able to reach things behind the simple factual response. The *kiai* support the *santri* to be able to connect and summarize concepts through analysis, predictions, justifications, and defend their opinions or thoughts. 5) The *santri* actively involved in the dialogue or discussion between *kiai* and *santri*. The *kiai* develops the dialogue and discussion which is a social interaction in the forum which intensively help the *santri* to be able to change or strengthen their thoughts. If they have chance to tell what they thought and to listen other opinions, they will capable to bulid their own knowledge which is based on their own understanding.

Another teaching and learning method used in the KK teaching in *pesantren* is practice/demonstration method, by demonstrating a skill in a certain worship which is done individually or in group under the guidance and instruction of the *kiai* or the *ustad*. for instance how to do the worship such as: *salat* (praying), *wudhu*'(abulution)etc.and others which are usually done through practice.

The steps are: 1) the *santri* get the explanation/ theory about the ways topray that will be practiced to reach their full understanding. 2) The

¹⁷ Deti Ahmatika, "Peningkatan Kemampuan Berpikir Kritis Siswa Dengan Pendekatan Inquiry/Discovery," *Jurnal Euclid* 3, no. 1 (2016): 395, <http://www.fkip-unswagati.ac.id/ejournal/index.php/euclid/article/viewFile/240/234>.

¹⁸ Mega Rahmawati and Edi Suryadi, "Guru Sebagai Fasilitator Dan Efektivitas Belajar Siswa (Teacher's As A Facilitator And The Effectiveness Of Student Learning)," *Jurnal Pendidikan Manajemen Perkantoran* 4, no. 1 (2019): 51.

santri under the *ustads'* guide prepared all the tools and media needed to do practice. 3) after deciding the time and place to do practice, the *santri* gathered to get short explanation deals with the order of activities that will be done and also the job distribution of the *santri* deals with the practice. 4) the *santri* in return demonstrate the worship under the guidance and instruction of the *ustad* or *kiai* until it is really correct as *kaifiat* (the worship real procedures). 5) After the worship practice is done, the *santri* are given chance to ask questions while the practice is ongoing. (interview with R5)

The learning model above is student-centered learning, which is useful in developing creativity, contextual, fun, provide practice and experiential learning by doing (learning by doing). With these models, *kiai* can provide experiences that can be experienced directly by the students and can be applied in everyday life.¹⁹ This learning process is more meaningful, as students can experience / practice of science that he learned,²⁰ which can develop their creativity power.²¹

The learning model above is one of the characteristics of a constructivist approach to learning. This principle is known in teaching with a constructivist approach stating that effective learning takes place when students will be directly involved in authentic tasks. This model is expected to produce graduates who have the capacity to capacity cognitive and psychomotor equally. In order to reach the *santri'* success, the *kiai/ ustad* give guidance in learning to the *santri*, either in the teaching and learning process or outside the process. In the process of teaching-learning, the *kiai/ ustad* gives guidance. Here *kiai/ustad*acting as mentors corrected if there are mistakes and explain if there are things that are seen by the students as an alien or difficult/complicated.

Upon completion of the reading of a specific restriction, *kiaigive* an opportunity to the students to ask for things that are not yet clear. The answer is done directly by the *kiai* provide an opportunity to the students before another. In the end, *kiai* to explain the conclusions that can be drawn from the learning activities that have taken place. (interview with R6 &R7)

Tutoring is also done by *kiai* while giving way students make personal notes in the book were studied. Tutoring is given *kiai / ustad* when the yellow book learning with sorogan method (individual learning), Tutoring is also conducted by *kiai* while giving the way students make personal notes in the book were studied.²² This effort to provide opportunities to students in the initiative and creativity in shape and habit patterns and learn how they want.²³

¹⁹ Erik Santoso, "Penggunaan Model Pembelajaran Kontekstual Untuk Meningkatkan Kemampuan Pemahaman Matematika Siswa Sekolah Dasar (Studi pada siswa kelas V DN Sukarasa II Kecamatan Samarang Kabupaten Garut Tahun pelajaran 2014-2015)," *Jurnal Cakrawala Pendas* 3, no. 1 (January 2017): 16.

²⁰ Dea Handini and et.all, "Penerapan Model Contextual Teaching And Learning Meningkatkan Hasil Belajar Siswa Kelas Iv Pada Materi Gaya," *Jurnal Pena Ilmiah* 1, no. 1 (2016): 451.

²¹ Putri Hana Pebriana, "Peningkatan Keterampilan Menulis Puisi Bebas Menggunakan Pendekatan Kontekstual Siswa Sekolah Dasar," *Jurnal Publikasi Pendidikan* 7, no. 2 (2017): 97.

²² Rifda El Fiah and Adi Putra Purbaya, "Penerapan Bimbingan Belajar Dalam Meningkatkan Hasil Belajar Peserta Didik Di Smp Negeri 12 Kota Bandar Lampung Tahun Pelajaran 2015/2016," *Konseli: Jurnal Bimbingan dan Konseling* 3 (2016): 230.

²³ Zainal Abidin, "Layanan Bimbingan Belajar sebagai Upaya Peningkatan Kualitas Proses Belajar Mengajar," *Jurnal Pemikiran Alternatif Kependidikan Insania* 11, no. 1 (April 2006): 34-48.

Individual guidance given to students by providing the means and techniques in making personal note on the book. It could an explanation, a record on the edge of the book of the contents of the book. Note also put under the text of the book is by using a particular word to describe the position based by the rules of Arabic grammar. (interview with R8).

Tutoring above is *kiai* attempt to provide services to facilitate students in learning the yellow book. The effort is intended to increase students' learning motivation, Aso as to have an attitude and effective study habits.

In addition to tutoring at the Pesantren al-Is'af intended to help students with learning difficulties especially for slow learner.

"Guidance in the classroom do when students experienced delays in learning. For them, *kiai* explained the lesson several times, then he gave general questions that are relatively easy for most students who believed not understand. Having in mind the points which *santri* are not readily understood by *kiai* repeated the lesson until all students understand the whole article or chapter that is being discussed ... " (interview with R3).

Thus, tutoring activities in Pesantren Al-Is'af that provide services to students-students who have difficulties in learning, especially slow learner, so that they can carry out the learning process well.

CONCLUSION

Teaching and learning *kitab* in Pondok Pesantren Al-Is'af uses some methods which has been used from the early birth of the *pesantren* itself up to now. *Kiai* and *ustad* as educators in Pesantren Al-Is'af decide the materials and methods of teaching which is suitable with the *santri*' competence and their level of knowledge. Therefore, the owner and the organizer of the Pesantren have used those methods which is based on a long evaluation and it is proven that it is still relevant up to now.

In order to gain an optimal result in teaching and learning process, Pesantren Al-Is'af applied the prerequisite knowledge, that is specific qualification on the ability and capability of the *santri* to choose specific class. Therefore, the *santri*' participation in the class is based on the ability and capability of the his class. The use of *sorogan*, *bandongan*, memorization, discussion shows a strong emotional relationship between the *kiai/ustad* with the *santri*. This relationship gained from intensive interaction and communication among the *kiai-ustad-santri*.

The above interaction and communication has been formed in teaching and learning process trough learning guidance done by the *kiai/ustad* in order to help *santri* solving their learning difficulties.

It has been explained above that teaching and learning in *pesantren* using *KK* as the materials with *sorogan*, *bandongan*, *musyawarah*, memorization and practice as methods of teaching. The above methods will create a variation in teaching and learning models suitable with the *santri*' level and competence. Another method used in the teaching and learning using *KK* in *pesantren* is memorizing method, and *musyawarah* (discussion). Another teaching and learning method used in the *KK* teaching in *pesantren* is practice/demonstration method, by demonstrating a skill in a certain worship which is done individually or in group under the guidance and instruction of the *kiai*.

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