



The Implementation of Asilaty Method in Learning the "Yellow Book" (Kitab Kuning) at Al Isyraq Islamic Boarding School

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Abstract:

This study examined and explored how the "Asilaty" method is used as a method of learning Arabic with the Yellow Book at Al Isyraq Islamic Boarding School. This study used qualitative research methods with case study techniques. The process of collecting data through informants was carried out such as observation, interviews, and documentation, to get detailed information and descriptions of the analysis of the Asilaty method in learning the Yellow Book at the Al-Isyraq Islamic boarding school, West Jakarta. The results of the study proved that learning to read the Yellow Book using the Asilaty method at Al-Isyraq Islamic Boarding School can be carried out well and effectively and in a short time. This is because the "Asilaty" method has differences from the others, namely the preparation of books that are easy to understand, focus on understanding, and practice the material by always asking questions to all students evenly. In order to do their duties, students are obliged to do muthala'ah, mudzakaroh, takrar.

Keywords: *The Yellow Book learning, Asilaty method, Al Isyraq Islamic Boarding School*

Abstrak:

Penelitian ini akan mengkaji dan mendalami terkait bagaimana metode "Asilaty" digunakan sebagai metode pembelajaran bahasa Arab dengan kitab kuning di Pondok Pesantren Al Isyraq. Penelitian ini menggunakan metode penelitian kualitatif dengan teknik studi kasus. Proses pengambilan data melalui informan dilakukan seperti observasi, wawancara, dan dokumentasi, sehingga mendapatkan keterangan dan gambaran informasi secara terperinci tentang analisis metode Asilatiy dalam pembelajaran kitab kuning di pondok pesantren Al-Isyraq Jakarta Barat. Hasil Penelitian membuktikan bahwa pembelajaran membaca kitab kuning menggunakan metode Asilatiy di Pondok Pesantren Al-Isyraq dapat terlaksana dengan baik dan efektif serta waktu yang singkat. Hal ini dikarenakan metode "Asilatiy" memiliki perbedaan dari lainnya, yaitu penyusunan buku yang mudah dipahami, tidak terbebani dengan banyak hafalan tetapi fokus pemahaman, selalu mempraktikan materi dengan selalu diberikan pertanyaan kepada semua santri secara merata, untuk mengerjakan tugasnya santri wajib melakukan muthalaah, mudzakaroh, takrar.

Kata Kunci: *Pembelajaran kitab kuning, Metode Asilatiy, Pesantren Al-Isyraq*

A. Introduction

Arabic is one of the foreign languages that contributed some vocabulary and phrases onto Bahasa Indonesia. This language has strong ties to Bahasa Indonesia, since Indonesia's most of the population is Muslim, which is the main reason why Bahasa Indonesia adopted most of its vocabularies from Arabic. The Arabic loanwords has become something that is commonly used by people in daily communication and in several fields, such as linguistic, social, political, economic, legal, and state administration, science, education, and even in religion. Occasionally, many of them do not realize that the language that is often used in people's daily lives is derived from Arabic, a small example is the names of the days.¹

Learning and understanding a foreign language, especially Arabic is not easy, it requires a lot of elements and practice as well as having a language environment (bi'ah). The problem of studying Arabic is seen from a linguistic and non-linguistic perspective. Constraints related to linguistics include aspects of phonology, morphology, grammar, semantics, lexicology, etc. While non-linguistic constraints such as methodological, sociocultural, educational institutions etc. Theoretically, the problem is viewed from linguistic and non-linguistic aspects.²

Islamic boarding schools are educational institutions that are familiarizing the students with learning Arabic. The relationship between Islamic religious knowledge and Arabic makes it a primary subject and becomes an absolute curriculum in every Islamic boarding school. Islamic boarding school is one of the oldest educational institutions in Indonesia. The beginning of its presence was traditional to explore Islamic religious sciences for living guidelines in society. The implementation of a boarding school in the form of a dormitory under the leadership of a *kiai* or scholar assisted by one or several scholars, who live together amid the students, and the mosque as a center for religious worship. In addition, school buildings or rooms where learning is a center for learning to take place, and *pondok* (boarding school) are places where students live. For 24 hours every day, they live collectively between *kiai*, *ustadz* and *santri* (students). Islamic boarding schools are a medium for da'wah institutions, cadre of scholars, development of knowledge, and community service.³

In fact, there are several types of Islamic boarding schools that have developed in the community. First, traditional Islamic boarding schools or called *salaf*, namely Islamic boarding schools that still maintain traditional existence

¹ Afjalurrahmansyah Afjalurrahmansyah, "BAHASA ARAB DALAM BAHASA INDONESIA (Analisis Kritis Terhadap Perubahan Makna Kata Serapan Bahasa Arab)," 2018.

² Albarra Sarbaini, "PROBLEMATIKA PENGAJARAN BAHASA ARAB MAHASISWA LULUSAN UMUM DI PRODI PBA JURUSAN TARBIYAH STAIN JURAI SIWO METRO 2016" 20, no. 02 (2018): 24.

³ Imam Syafe'i, "PONDOK PESANTREN: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (May 16, 2017): 61, <https://doi.org/10.24042/atjpi.v8i1.2097>.

with several classical ways and methods in conveying their knowledge through teaching books written by previous scholars using Arabic or familiarly called the Yellow Book. The pattern of teaching is to apply the *halaqah* (deliberation) system by sitting around the *kiai*, both in the mosque and *langgar* (smaller type of mosque). The learning curriculum is entirely designed by the *kiai* who takes care for the boarding school. Second, modern Islamic boarding schools or *kholaf* which have the characteristics of using a school curriculum or madrasa that applies nationally. Third, comprehensive Islamic boarding schools, Islamic boarding schools that combine the system between traditional and modern Islamic boarding schools. This type of Islamic boarding school in addition to applying the Yellow Book learning with the *sorogan*, *halaqah* and *wetonan* methods, but regularly the madrasa and school system continues to be developed.⁴

Even though it looks left behind from other types of boarding school, traditional Islamic boarding schools are included in the category of the oldest and most influential Islamic boarding school in Indonesia, because there is no modern and comprehensive Islamic boarding school without the traditional ones. There are several things that are often found in *salaf* Islamic boarding schools; therefore, they establish their own characteristics. First, the learning system, it is very common that the teaching method is classical, the lessons taught are based on classical books or often called the Yellow Book, which way learning and practicing it requires a very long and difficult process. Second, the management system of Islamic boarding schools, generally Islamic boarding schools do not have an organizational system like universities, for example, Islamic boarding schools can be said to be small kingdoms, where the leader and family become kings, all kinds of regulations and the continuity of Islamic boarding school activities are regulated directly from the decisions of the leader. Third, not too familiar with technology. Along with the times, the role of technology is very helpful in human affairs. However, the use of electronic devices is often considered a container of negligence when utilized in Islamic boarding schools, even though the impact of the waste is undeniable.

From the message above, it can be concluded that *salaf* or traditional boarding schools have an important role in this country, because it is said that there are no scholars who were born not from Islamic boarding schools, because *salaf* Islamic boarding school are focused on studying religious sciences in depth with the intermediary of learning the Yellow Book and demands to always practice what has been learned. This type of Islamic boarding school prioritizes learning Arabic in reading skills (*Qiroah*), because what must be learned and mastered is the content of the Yellow Book.

The Yellow Books is generally understood as religious books that cover Islamic religious sciences using Arabic script, which are generally produced from

⁴ Wahyu Iryana, "TANTANGAN PESANTREN SALAF DI ERA MODERN" 2 (2015): 24.

the thoughts and understandings of earlier Middle Eastern scholars. The Yellow Book has a characteristic in that the format does not have punctuation marks (*syakal*), and the use of yellowish paper.⁵ But over time, the characteristics of the Yellow Book have changed, the latest printed edition has used the usual whitened paper just like the rest of the world have. In addition to whitened paper, some books have also been given punctuation marks (*syakal*) to make it easier for students to read and understand the contents.

The process of teaching Arabic in reading skills (*Qiroaah*) requires adequate and long methods and time, including the *sorogan* method. This method comes from the Javanese language which means "proposed". The point is that the student learning system is individually dealing directly with a teacher, so that there is a closer interaction between the teacher and the students. The implementation is by facing the students to the teacher face to face one by one, each student reading a verse or book that has been read by his previous teacher, and students repeating the teacher's reading repeatedly until the students understand and become proficient. A very striking advantage of this method is that there is a close interaction between students and their teachers, so that the knowledge shared to students is less confusing. If there is an error, it is immediately corrected by the teacher. The drawback is that this method takes a long time to read and understand the contents of the Yellow Book since students must wait their turn to face each other directly; therefore, this method is not suitable to be applied if the number of students exceeds the capacity of teachers in several large Islamic boarding schools.

The learning method is a teacher's method and strategy in an effective learning process. The selection of the right learning method in the learning process is an important step for a teacher to achieve learning objectives. In general, each method has its own advantages and disadvantages.⁶ The lack of the *sorogan* method which takes a very long time to read and understand the contents of the book creates a new problem. From this problem, there is a solution that helps students in mastering the skill of reading the Yellow Book in a short time, namely the *Asilaty* method which is claimed to have been born from the Al-Isyraq Islamic boarding school in West Jakarta with real evidence in the form of a book guide for *Asilaty Nahwu wa Sharaf*.

The system used by the Al Isyraq Islamic boarding school uses the *Asilaty* method, where the first two months the teacher asks students to memorize *Sharaf Asilaty* every day and rewrites the contents of the memorization in a written book until all of them are memorized, and three months later the students enter *Nahwu*

⁵ Zaini Dahlan, "KHAZANAH KITAB KUNING: MEMBANGUN SEBUAH APRESIASI KRITIS," 2018, 19.

⁶ Wulida Nurul Fauziah Hera Wahdah Humaira Deden Ahmad Supendi, "PENGUNAAN METODE PEMBELAJARAN BAHASA INDONESIA BAGI PENUTUR ASING," *BELAJAR BAHASA* 3, no. 2 (October 30, 2018), <https://doi.org/10.32528/bb.v3i2.1592>.

As-Islaty, where the teacher give the rules of Nahwu and ask the students one by one according to the questions listed in the Nahwu As-Islaty book.

This is the basis of the author's interest to conduct research on the Asilaty method as a breakthrough in reading and understanding the Yellow Book in a fast period of time in the world of Islamic boarding schools. This method can deliver the students of Al Isyraq in reading the Yellow Book that does not have a vowel or line quickly and evenly and well. Because the Asilaty method can be used as a tool to make it easier for students to understand the contents of the Yellow Book, which emphasizes reading skills (*Qirāah*). It is hoped that this research will be able to contribute to the learning of Arabic, especially the methodology of learning reading skills (Maharah Al-Qiraah).

Based on the descriptions above and realizing the importance and as a new breakthrough of the As-Isilaty method in achieving the objectives of learning Arabic, the author intends to conduct research on learning Maharah Al-qiroah with the Asilaty method. This research was conducted at the Al Isyraq Islamic Boarding School, West Jakarta.

B. Research Method

The method used in this research is a qualitative research method with the type of case study research. This type of case study research intensively studies the background and the interaction of the environment which is the subject. The aim is to provide a detailed description of the background, characteristics, and natures of the object of research, then make it a general matter. This type of research was carried out and takes place on the object, when viewed from the place of this type of research is a direct field experience, so that researchers get detailed information and descriptions of information about the analysis of the Asilatiy method in learning the Yellow Book at the Al Isyraq Islamic Boarding School, West Jakarta

The data collection methods used were (1) observation, recording and observing in a structured way about the symptoms being studied without asking questions. In this study, what the researcher observed was the learning activities carried out by the A -Isyraq Islamic Boarding School, West Jakarta. (2) Interviews to determine the progress of students in learning Arabic, and to analyze the Asilaty method at the Al Isyraq Islamic Boarding School, West Jakarta. (3) Documentation was done through data collection by recording and analyzing the important things found in this research element.

In this study, the qualitative data analysis method went through a three-line process, namely data reduction as a process of selecting, simplifying, and identifying the raw data that had been obtained by performing data categorization steps. In this data reduction, the researcher selects and summarizes the main data that are important from the results of the interview. Presentation of data collection or unification of data information that allows conclusions and actions to

be taken. The researcher presented the data that has been collected and grouped them so that it is easier to understand the data that has been obtained. And drawing conclusions is a description of the results through the data that researchers have collected and have been described. The initial conclusions obtained were temporary, conclusions could change if stronger and more supportive evidence is found.

C. Results and Discussions

In the Islamic boarding school, the position of the Yellow Book is very strategic because it is a reference, learning resource and Islamic boarding school curriculum. In order to study the Yellow Book, Islamic boarding schools must have their own methods to deliver someone to understand and be able to master the basic knowledge of Nahwu and Sharaf as an important tool for reading the Yellow Book, over a long period of time Islamic boarding schools apply several conventional traditional methods including: sorogan, bandongan, memorization, amsilati, and munazharah. Al-Isyraq Islamic Boarding School has a method that was born from this school itself, namely the Asilaty method. The name Asilaty is taken from Arabic which means questions in the plural form of the word Sual. Therefore, when people learn using this method, they are bombarded with questions like a child. It is believed that when someone is brought in with questions and answers a lot, it can stimulate their intelligence.⁷

The Asilaty method is a learning method used specifically for first grade, where in first grade is the time when new students are instilled the basics of reading the Yellow Book that must be mastered, namely the science of Sharaf and Nahwu. It is not easy to master this since there are many people who study both from the santri (students) circle or the community who have difficulty understanding and mastering it, therefore the birth of this method was indeed based on KH. Suherman, MA (the creator) to make it easier for students to learn and to be used as a reference. In practice, the Asilaty method, which is used as this guidebook, is divided into two parts, Asilaty Sharaf and Asilaty Nahwu. In the first semester, students are targeted to study, memorize, study, and understand these two books to their heart. However, at this stage, students are provided with Assilaty Sharaf and then followed by Asilaty Nahwu, because the two cannot be combined because it can damage the concentration of students.⁸

The application of the Asilaty method is carried out in stages starting from Sharaf and then Nahwu, because each book of Sharaf and Nahwu has different contents, so they have different ways of learning process. For learning the Assilaty Sharaf book, the students only listen to the theories and examples listed in the book, the Sharaf book is emphasized to memorize. Student learning is

⁷ Asilaty method compiler, Private Conversation

⁸ Asilaty method compiler, Private Conversation

offered to study the Asilaty Sharaf book first to memorize Sharaf to completion and understand the meaning and changes in the form of words in Arabic. Assilaty Sharaf learning steps: learning begins with sitting neatly and in a circle and begins with prayer; the teacher provides an explanation and understanding as well as the examples listed; given tasks that must be done in the notebook and memorized the appropriate discussion in the book every day until it is finished.

For the Asilaty Nahwu book, students will be given materials, introduction of terms, examples related to Arabic grammar, by first a teacher explains theories and examples until the lesson ends, and this method does not charge students to memorize, but emphasizes understanding. The steps for learning Asilaty Nahwu: learning activities begin with sitting in a circle and praying; the teacher provides explanations and understandings as well as examples listed in the book; always given assignments that must be done in the discussion notebooks according to the books and students are required to study and do their own assignments (mutholaa), discuss and ask for corrections by seniors as their supervising teachers (muzakaroh); The next day the kiai tested the students one by one for each word of the task in accordance with the guidelines of the Asilaty book. By asking questions to each student evenly, a teacher can assess and correct wrong answers. Process. An example of a question is as follows:

أحمد يقرأ ويكتب

From the number of sentences above consisting of three vocabulary words or in Arabic the word is called *sentence*, from one sentence will be asked a number of questions which are asked directly by the teacher for each student one by one, for example:

“أحمد”

- a. T : What sentence **أحمد** is? *Isim / Fiil / Huruf?*
 S : *Isim.*
 T : Why *Isim?*
 S : Because **أحمد** includes in *Isim 'Alam*
- b. T : *Ma'rifat / Nakirah?*
 S : *Ma'rifat.*
 T : Why *Ma'rifat?*
 T : Because *Isim 'Alam* has *Ma'rifat* law.
- c. T : *Mabni / Mu'rob?*
 S : *Mu'rob.*
 T : Why *Mu'rob?*
 S : Because the end lines can be different.
 T : How can they be different?
 S : **أحمد - أحمد**

- d. T : *Mudzakar / Muannats* ?
 S : *Mudzakar*
 T : Why *Mudzakar* ?
 S : Because the sentence أحمد doesn't have " ا ، ت " and there's no "ت" which there are those three, show the *Muannats*.
 T : *Mufrod / Tatsniah / Jama'* ?
 S : *Mufrod*
 T : Why *Mufrod* ?
 S : Because the sentence is single
- e. T : The *I'rob*?
 S : *Mubtada*
 T : Why *Mubtada* ?
 S : Because it begins with *Ibtida*
 T : Each *Mubtada* needs?
 S : *Khobar*
 T : Which one is the *Khobar*?
 S : The number of *Fi'liyyah* "اقرأ"

And it is carried out continuously with the same questions until it is finished; each student is asked a different Arabic word (sentence) and its description as in the example above. After completing the Asilaty Sharaf Nahwu learning process for one semester, students will be tested by holding oral and written exams. For the learning material in the first semester, the focus is on the direct Yellow Book, namely the Fathul Qarib book.

This Asilaty method is very helpful; besides being effective the learning process is very detailed in discussion but easy to understand. Everything can be proven in a short period of time, it is enough with one semester following the Asilaty method, students will be equipped with basic knowledge of Sharaf Nahwu and one semester following applied Nahwu, then Insya Allah for students who are serious about studying will gain understanding and be able to read the Yellow Book and progress the next class evenly.⁹

D. Conclusion

Based on the findings in the field, it can be said that the application of the Asilaty method to the students of the Al Isyraq Islamic Boarding School was quite successful. This is because the Asilaty method has differences from others with activities, namely the preparation of books that are easy to understand, focus on understanding instead of memorization, every material given is directly practiced by always asking questions to all students evenly, in doing assignments. Students are required to do *mutholaah*, *muzakarah* and *takrar* material. So that the Asilatiy

⁹ Three students of Al Isyraq grade II, Private Conversation

method is understood by students more quickly, evenly in understanding and effective than other methods.

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