

Yellow Book Learning Transformation Bandongan Tradition at Qomaruddin Islamic Boarding School Gresik

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Abstract

A tradition is an act that is repeated in the same way. Pondok Pesantren Qomaruddin Gresik uses the Bandongan Tradition to learn to understand the yellow book. This study wants to know the process of transforming the study of the yellow book through the Bandongan tradition at the Qomaruddin Gresik Islamic boarding school. The research uses ethnomethodological and phenomenological logical thinking. The process of searching for this data follows the snowball sampling principle. Sources of data used are library data (documents or archives), field data (resources or informants), and events or activities with data collection procedures using observation, interviews, and documentation. Using qualitative data analysis, the data obtained is analyzed using non-statistical descriptive methods by means of inductive thinking. The Qomaruddin Islamic Boarding School succeeded in reforming the habit because it did not break the chain of continuity between the past and the present (adopting new, better methods)

Keywords: Transformation, Yellow Book, Bandongan Tradition.

INTRODUCTION

The distinctive characteristics of Islamic boarding schools are difficult to formulate into theory. The different aspects make one of the Islamic educational institutions that have succeeded in producing great scholars during the history of the growth of Islam in Indonesia. Islamic boarding school learning is managed without standard technical and management standards. If there are one hundred pesantren, there are one hundred forms, one hundred curricula, and one hundred others. But in this rich diversity, Islamic boarding schools have the same principles in holding religious learning. Islamic boarding schools hold three main principles: knowledge, charity, and sincerity. Three other points: Faith, Islam, and Ihsan, or in other languages: Aqidah, sharia, and morality.¹

Pesantren is an Islamic educational institution that has proven itself to be able to survive and adapt to all changes, which was established. Of course, we can conclude that pesantren is Indonesia's oldest Islamic educational institution. We can discuss many exciting things when faced with pesantren, an entity known for its simplicity,

¹ Ali Asyhar, "Model Transformasi Pendidikan Pondok Pesantren Di Pulau Bawean: Studi Multi Kasus Di Pondok Pesantren Hasan Jufri, Manbaul Falah Dan Nurul Ikhlas," *JOIES: Journal of Islamic Education Studies* 1, no. 2 (2017), <http://digilib.uinsby.ac.id/17152/>.

independence, togetherness, high sense of brotherhood, religion, and noble ethics or adab, making pesantren a topic of discussion that is always interesting to discuss throughout the ages.²

Islamic boarding schools are synonymous with learning the yellow book, which is one of the exciting characteristics of the pesantren itself. There are at least five main components in Islamic boarding schools, including a cottage and a building as a residence for students. A mosque is a central place for the learning process to take place. Kiai is the central figure in fostering, guiding, and setting an example for students. Santri, people who study at pesantren, are willing to leave their hometowns, reduce their playing time with their peers at home, and always hope to receive blessings from the Kiai. The last one is the study of classical yellow books (generally in yellow, although nowadays many books use white paper).³

Among the pesantren that hold the yellow book recitation is an old pesantren in Gresik Regency, namely the Qomaruddin Bungah Islamic Boarding School. The Qomaruddin Islamic Boarding School was founded by Kiai Qomaruddin in 1188 H / 1775 AD. Since its establishment, the Qomaruddin Islamic Boarding School has experienced eight leadership periods: Kiai Harun, Kiai Basyir, Kiai Nawawi, Kiai Ismail, Kiai Salih Mustofa, Kiai KHR. Ahmad Muhammad Al-Hammad, KH. Mohammad Iklil Sholeh, M.Pd.I (current period). Currently, the Qomaruddin Islamic Boarding School provides formal education consisting of: (a) Madrasah Ibtidaiyah Assa'adah (b) Madrasah Tsanawiyah Assa'adah I (c) Madrasah Tsanawiyah Assa'adah II (d) Junior High School Assa'adah (f) School Assa'adah Vocational High School (e) Aliyah Assaadah Madrasah (g) Assaadah High School (h) Qomaruddin University.⁴

In this article, we will discuss the process of scientific transformation through the Bandongan method in learning the yellow book used in daily learning at the Qomaruddin Islamic Boarding School Gresik and its advantages and disadvantages.

² A Triono et al., "Transformasi Pendidikan Pesantren Di Era Globalisasi: Adaptasi Kurikulum Yang Berwawasan Global," *syekhnurjati.ac.id* (n.d.), <https://www.syekhnurjati.ac.id/jurnal/index.php/tarbawi/article/view/10405>.

³ HA Tantowi, "Pendidikan Islam Di Era Transformasi Global" (2022), <https://books.google.com/books?hl=id&lr=&id=X-RwEAAAQBAJ&oi=fnd&pg=PA1&dq=transformasi+pendidikan+islam&ots=Hdzhmap4P9&sig=fIOokVe7uTgpGsGg3WT5W3SlawQ>.

⁴ Al Urwatul Wutsqa et al., "PESANTREN DI INDONESIA: LEMBAGA PEMBENTUKAN KARAKTER," *journal.unismuh.ac.id* 2, no. 1 (2022), <https://journal.unismuh.ac.id/index.php/alurwatul/article/view/7785>.

RESEARCH METHODS

The research uses ethnomethodological and phenomenological logical thinking. In contrast, this type of research uses case studies⁵. The researcher is the key instrument to capture the meaning and, simultaneously, as a data collection tool. The research location was at the Qomaruddin Bungah Gresik Islamic Boarding School, focusing on the Learning Transformation of the Yellow Book of the Bandongan Tradition at the Qomaruddin Gresik Islamic Boarding School, collecting data using observation techniques (participant observation)⁶.

The process of searching for this data follows the snowball sampling principle⁷. It ends until the information about the Learning Transformation of the Yellow Book of the Bandongan Tradition at the Qomaruddin Gresik Islamic Boarding School is relatively intact and in-depth. The researcher acts as a key instrument. To obtain appropriate and appropriate informants, the researcher selects the informant who knows the most about the problem under study. This method is known as the snowball sampling technique.

Sources of data used are library data (documents or archives), field data (resources or informants), and events or activities with data collection procedures using observation, interviews, and documentation. Using qualitative data analysis, the data obtained is analyzed using non-statistical descriptive methods by means of inductive thinking.⁸ (1) The stage prior to going to the field includes determining the focus of the research, contacting the research location, and arranging research permits. (2) The fieldwork stage includes collecting data or information related to the research focus and data recording. (3) The data analysis stage includes activities: data organization, data interpretation, checking data validity, and giving meaning. (4) The report writing stage includes activities: preparation of research results.

RESULT AND DISCUSSION

LEARNING TRANSFORMATION METHODS IN ISLAMIC BOARDING SCHOOLS

⁵ Arief Nuryana, Pawito Pawito, and Prahastiwi Utari, "Pengantar Metode Penelitian Kepada Suatu Pengertian Yang Mendalam Mengenai Konsep Fenomenologi," *Ensains Journal* 2, no. 1 (2019): 34.

⁶ Aunu Rofiq Djaelani, "Teknik Pengumpulan Data Dalam Penelitian Kualitatif," *Majalah Ilmiah Paviyatan* 20, no. 1 (2013): 54.

⁷ Ika Lenaini, "Teknik Pengambilan Sampel Purposive Dan Snowball Sampling," *Historis: Jurnal Kajian, Penelitian dan Pengembangan Pendidikan Sejarah* 6, no. 1 (2021): 34.

⁸ Chusnul Rofiah, "Analisis Data Kualitatif: Manual Atau Dengan Aplikasi?," *Develop* 6, no. 1 (2022): 45.

Learning methods can be interpreted as a method used to implement plans prepared as real and practical activities to achieve learning objectives. The learning method is the method or stages used in the interaction between students and educators to achieve the learning objectives that have been set following the material and mechanism of the learning method.⁹

A learning method is a tool in a learning application that is used to deliver specific lesson modules. The easy lesson modules are also sometimes difficult for students to accept because their methods or procedures are not quite right. However, on the contrary, students will quickly receive difficult lessons because the delivery and techniques used are easy to understand, appropriate, and enjoyable. In short, if in the educational process there must be a goal to be achieved, to achieve that goal, use *wasilah*, a method or intermediary so that learning objectives can be achieved.¹⁰

The transformation of pesantren education is not something that happens without reason. The transformation of education is based on the social changes that occur in society collectively. As explained by George Ritzer, the social changes brought about by the political revolution, industrial revolution, and urbanization have significantly impacted the religious realm.

Islamic boarding school education in global change does not necessarily lose its patterns and characteristics. Pesantren is still an Islamic educational institution that seeks to marry modern education patterns with traditional education. Even in this case, pursuing an education system that can produce humans with excellent skills, pesantren are still actively trying to make great scholars.¹¹

With the classical approach used here, the term "model" appears to be interpreted in various ways. Therefore, because it is more intended for operational purposes, the definition of the model is used in nature. Thus, the transformation model also means the nature of the transformation. So, concerning this explanation, the phrase "transformation model," as contained in the description above, is as far as possible associated with the

⁹ AW Muqoyyidin, PM Widiyaningsih - Jurnal Pendidikan Islam, and undefined 2021, "Rekonstruksi Pendidikan Islam Bervisi Inklusif-Multikultural Sebagai Paradigma Transformasi Epistemologis Pendidikan Nasional," *journal.unipdu.ac.id* (n.d.), <http://journal.unipdu.ac.id/index.php/jpi/article/view/2566>.

¹⁰ KB Munthe - Book Chapter of Proceedings Journey-Liaison and undefined 2022, "Integrasi Ilmu Terhadap Transformasi Pendidikan Tinggi Islam Di Indonesia (PTAIN, ADIA, IAIN, STAIN Dan UIN)," *j-las.lemkomindo.org* 1, no. 1 (2022): 386–399, <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS/article/view/40>.

¹¹ Tantowi, "Pendidikan Islam Di Era Transformasi Global."

transformation models carried out in Islamic boarding schools and then analyzed in such a way that the renewal model can be determined. It can also be used to see the transformation model in Islamic boarding schools.

The determination of the model for the transformation of Islamic boarding school education can be identified in detail through the change of its educational components, including objectives, organizational institutions, curriculum, methodology, and teaching staff. Some members were transformed by reformulating new concepts because the old ones were deemed inadequate.¹²

YELLOW BOOK

The Yellow Book is one of the Islamic studies' most important data sources. Without sufficient knowledge of this source, it will have implications for the intellectual capacity of a scholar of Islam. Therefore, it is necessary to try a more serious effort towards the socialization of this book for academic citizens. However, there are always obstacles to socializing in the Yellow Book. This is due to the absence of books in Indonesian with suitable methodologies to make it easier for these academics to empower themselves to read the Yellow Book.¹³

The yellow book is a source of religious knowledge, a precious legacy of the scholars in the heyday of Islam. Learning the yellow book is a characteristic of Islamic boarding schools because it is in pesantren that these various yellow books are taught and are not found in public educational institutions. However, several public schools currently use the yellow book in their curriculum.¹⁴

BANDONGAN TRADITION

Bandongan is one of the traditional teaching methods used to teach religious sciences and other sciences. It is a traditional teaching method because of its monologue,

¹² Penelitian Relevan, Dan Kerangka, and Berpikir A Kajian Teori, "Efektifitas Penerapan Metode Bandongan Terhadap Minat Membaca Kitab Kuning Santri (Studi Di Pondok Pesantren Daarul Falah Careng-Kopo Kabupaten)" (2022), accessed October 20, 2022, <http://repository.uinbanten.ac.id/8107/>.

¹³ A Adib - Jurnal Muftadiin and undefined 2021, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren," *journal.an-nur.ac.id* 7 (n.d.): 2021, <http://journal.an-nur.ac.id/index.php/muftadiin/article/view/73>.

¹⁴ M Ifendi - Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam and undefined 2021, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren Sunan Drajad Banjarwati Lamongan," *syekhbnurjati.ac.id* (n.d.), <https://www.syekhbnurjati.ac.id/jurnal/index.php/tarbawi/article/view/8898>.

top-down, and indoctrination system. This can be found in the teaching strategies of Islamic Shari'a in the early days of its spread, especially in Indonesia. In almost every village and some in the city, the basics of Islamic Shari'ah are taught in the Surau and the mosque (including at the langgar) in a more practical, actual, and much-needed content by the community for their daily ritual needs as adherents. Religion. The method used is none other than Bandongan, which is then practiced through exercises such as ablution, prayer, and the like. This explanation will find its relevance even more, when you see firsthand the spread of Islam for the first time in Java.¹⁵

Tradition is not merely a remnant of the past that accompanies current conditions (the presence of the past to the present) but also a refinement of the continuity and scope of that culture, in which there are language, literature, reason, religion, longings, and hopes. Hopes for the future that have not been realized are likely to be discovered. Thus, tradition keeps revivalism's spirit, which must rely on past traditions. In other words, it is based on the principle of togetherness which is rooted in tradition and returns to the basics of teaching to pass over the past and present. Then make leaps toward a brighter future.¹⁶

Because reading past and present traditions are the primary key in efforts to develop traditions, the band organ method, which has been used since the birth of the pesantren to this day, must be critically re-read. Abid al-Jabiri offers two reading models in a row to read the tradition. First, it takes an accurate reading (Maudlu"iyyah) of the bandongan method. Secondly, it needs to be read rationally (ma "quliyah) to find its contribution to today's and future conditions. However, in this case, Abid al-Jabiri did not provide direction in carrying out this effort. On the other hand, due to the large gap between the Arab-Islamic tradition that Abid al-Jabiri read, and the pesantren tradition, especially the bandongan method, the researcher adopted another theory that helps in doing an objective and rational reading of the bandongan method in pesantren.¹⁷

BANDONGAN TRADITION IN GRESIK QOMARUDDIN ISLAMIC BOARDING SCHOOL

¹⁵ Mubtadiin and 2021, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren."

¹⁶ Journey-Liaison and 2022, "Integrasi Ilmu Terhadap Transformasi Pendidikan Tinggi Islam Di Indonesia (PTAIN, ADIA, IAIN, STAIN Dan UIN)."

¹⁷ Relevan, Kerangka, and Teori, "Efektifitas Penerapan Metode Bandongan Terhadap Minat Membaca Kitab Kuning Santri (Studi Di Pondok Pesantren Daarul Falah Carenang-Kopo Kabupaten)."

Talcott Parsons' theory that talks about social change have an impact on the transformation of education. The transformation was carried out because it was considered that Islamic boarding schools in their initial form could no longer answer the challenges of modern times full of developments in science and technology.¹⁸

As explained by the head of the Qomaruddin Islamic boarding school (ust. Abdurrahman), one of the yellow book learning methods used in this boarding school is the bandongan method. In this method, a kyai or ustadz reads a yellow book, explaining word by word, sentence by sentence, while the students sit in a circle in front of a kyai or ustadz by interpreting or providing information on the books they have brought each. This learning method is one of the classic methods used from the past to survive until today.¹⁹

There are not many advantages of this method in terms of material delivery because this kind of learning seems to belong only to the kyai, ustadz, and ustadzah, even though in educational theory, the learning process should be focused on students (student-centered) or (students as subjects of education, not as students). object in education) not the ustadz or teacher (teacher-centered). In line with this, one ustadzah that the advantage of this method is only to maintain the practices of the former scholars instead of seeking blessings from the kyai or ustad/ustadzah who teach the students (*ngalap barakah*).²⁰

In this bandongan method, the advantage is that a kyai, the ustadz ustadzah, can directly control the learning process. In addition, this method is suitable if the material presented is inclusive but the time is short. So that the bandongan yellow book learning method will fit in the above conditions and will not work if in the opposite situation, in all salaf pesantren, most still maintain this method of learning the yellow book.²¹

The Bandongan method must first be read objectively to find its relevance in the early days of the spread of Islam, or more specifically, in the early development of pesantren. However, before reading it objectively, the bandongan method needs to be briefly explained as review material. What will be obtained when bandongan is read

¹⁸ Islam and 2021, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren Sunan Drajad Banjarwati Lamongan."

¹⁹ Tantowi, "Pendidikan Islam Di Era Transformasi Global."

²⁰ Mohamad Anton et al., "Transformasi Model Pendidikan Pondok Pesantren Di Era Revolusi Industri 4.0," *iainkediri.ac.id* 2 (2019): 25, accessed October 20, 2022, <http://iainkediri.ac.id/prosiding/index.php/pascasarjana/article/view/14>.

²¹ M Anshori, BE Wardana - Seminar Nasional Paedagoria, and undefined 2022, "Implementasi Metode Bandongan Dan Metode Sorogan Dalam Pembelajaran Kitab Kuning Di Pondok Pesantren Tanwirunnida'Dusun Rambeanak 2 Desa," *journal.ummat.ac.id* (n.d.), <http://journal.ummat.ac.id/index.php/fkip/article/view/10301>.

objectively, as well as when it is read rationally critically with the help of a contemporary approach? An objective reading needs to be done to find its relevance in the early days of its emergence (mu"ashiran li-nafsihi /contemporary for himself). Most of the pesantren that grew up in Indonesia, especially in Java and Madura, were pesantren that started from tradition (salaf). The pesantren is nothing but the development of teaching the basics of religion in the countryside, whether it is done in mosques, langgar, or even the private homes of people who are good at religious sciences. So, in this salaf Islamic boarding school, the bandongan method is a teaching method that is quantitatively more effective.²²

Because the main target of the most basic is completing the yellow book teaching, in carrying out an objective reading of this method, the author will use the revised Bloom's taxonomy approach to quickly describe the steps and targets to be achieved in education management. Although BS Bloom (American educational scientist) produced his paradigm outside the context of pesantren, as the author mentioned above, a theory is used in a research plan solely to guide the steps of observation and concluding. On the other hand, enriching or being enriched by other traditions is a positive thing in pursuing knowledge.

The bandongan method applied at the Qomaruddin Islamic Boarding School, the kiai, as a speaker who uses his voice to convey meaning or understanding to students, becomes a unit that students accept as a whole. So as long as the students remember or re-read what they have learned, the Kiai, as the first form of meaning received by the students, will continue to be present. Santri, as listeners, cannot be separated from the initial meaning conveyed by the kiai because the meaning, sound, and kiai become one in the memory of the santri. Therefore, the development of the bandongan method called sawir or panel season still leaves problems or shortcomings that continue to demand continuous development. To make it easier to understand and quickly find the context in this discussion, the author will immediately explain phonocentrism, which is one of the arenas for making meaning or understanding. Speech or sound (phone) can present speakers as subjects in language activities. So what is understood by the listener must follow what the speaker wants to convey. Because meaning is present to the listener through a careful mechanism that always matches the intention or will to be given (intention) and speech (utterance).

²² Anton et al., "Transformasi Model Pendidikan Pondok Pesantren Di Era Revolusi Industri 4.0."

CONCLUSION

The development of a tradition is forever inseparable from the past. The Islamic boarding school, in this case, no matter how far its product, will not be able to leave the typical pesantren tradition. In other words, pesantren will not abandon the good old ways and stay away from new, better ways. This happens because basic logic is held as a thinking methodology. By looking at the suitability of the thinking framework of the eclectic group with the sense of the pesantren, it is an honest group of the two. The Qomaruddin Islamic Boarding School, as the object of study in this paper, succeeded in carrying out an effort to develop tradition, namely the development of the bandongan method by transforming knowledge methodologically. The Qomaruddin Islamic Boarding School succeeded in reforming the habit because it did not break the chain of continuity between the past and the present (adopting new, better methods). On the other hand, it can be called successful because of the concrete results of increasing students' cognitive level from the class of remembering to the level of understanding.

AUTHORS' CONTRIBUTIONS

ABDUR RAHMAN, LUTFI HAKIM. MOH. ALAUDDIN. and MOH. SYAFI'I contributed to the research's design and implementation, the results analysis, and the manuscript's writing.

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