

## THE TEACHING LEARNING METHODS OF ISLAMIC CLASSICAL BOOKS IN ISLAMIC BOARDING SCHOOL

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### ABSTRACT

*Methods of teaching the Islamic Classical Books in the Islamic Boarding School (Pesantren) attract some researchers to investigate them. A qualitative research design was used to collect data and it was conducted from January 2015 to October 2016. The obtained data describes some elements, namely; the purposes of Islamic Boarding School Pesantren Darus Salam Parmeraan (IBSPDSP) as formal educational institution, teaching methods and approaches used by the teachers, teaching materials, policies stated by religious leaders of Islamic Boarding School Pesantren Darus Salam Parmeraan which motivated both teachers and students to be interested in discussing Islamic classical book, so both teachers and students were able to comprehend the value of studying those books. The finding of the research showed that there are five teaching methods used by teachers in teaching learning process of Islamic classical books, namely; 1) bandongan in which the teachers explain the lesson in front of the students while all students are asked to write the important matters in their own books 2) sorogan, in which the students are asked to recite the books in front of teacher in person, 3) mudzakah or sharing and discussion, 4) halaqoh method in which the students are asked practice to be public speaker as the preparation of service community, and 5) memorizing.*

**Keywords:** Islamic Boarding school, teaching learning process, Islamic classical books.

### INTRODUCTION

To understand the development Islamic educational institution with all changes among Moslem in Indonesia (Burhanuddin, 2006:16), a research attempt to investigate the learning process of classical religious books in Islamic Boarding School Darus Salam Parmeraan (IBSDSP), South Tapanuli was designed. Traditionally, the Islamic Boarding School (*Pondok Pesanteren* in Indonesia or Bahasa) is well-known as educational institution which provides some dormitories where the students stay for spending their studying life. Thus, an Islamic Boarding School student is called as *santri* in Indonesia. Then, Islamic Boarding School is systematically led by religious leaders (known as *kyai* or *ulama*) who are helped by a group of religious teachers (known as *ustadz*). Mostly, they live with all students in some particular places, such as; mosque as the centre of worship activities, school building and classroom as the centre of teaching learning process, and dormitory as the residence of students. Basically, Pesantren is respected as studying place for students (*santri*) and *Pondok* means small house or living place made of bamboo. In addition, Pondok originally comes from Arabic language *funduk* which means hotel or dormitory (Hasbullah 1999:138). The term funduk also means small house made of bamboo. Similarly, Pondok in Arabic language means hotel or dormitory (Purwadarminta, 1985:746). So, pondok means a place where students and teachers stay. Then, pondok also means a simple place where devout man or kyai live with all students (Hasbullah, 1999:142). There are five elements of Islamic Boarding School namely; dormitory, mosque, religious leaders or kyai, students or santri, and classical religious books

discussion (it is also known as yellow-book because the paper of the book is yellow). Moreover, Islamic Boarding School is divided into four systems. Firstly, the boarding school only has two of five elements, namely; mosque and religious leader or kyai, so all activities managed by religious leader in mosque in which the students who comes from around that places study in mosque or religious leader's house continuously and systematically. Secondly, the boarding school has three elements, namely; students, religious leaders, and dormitories as students' living place. Thirdly, the third system of Islamic Boarding School is established with school building, and classical religious book. Fourthly, Islamic Boarding School has some additional skilled elements, such as; livestock, craft, cooperative, rice field, and farm.

Then, teaching method of Islamic classical book in Darussalam Parameraan is implemented in two methods, namely; *Sorongan* and *Bandongan*. Thus, *Sorongan* is kind of teaching method in which the students directly come to kyai with the classical books in person for studying. In this method, kyai recites the content of books, and the students are asked to repeat what kyai have read for several times, at the end of class one by one, students are demanded to recite the books in front of kyai. While, *Bandongan* method is kind of teaching method in which teachers recite and explain one of the topic of classical books, whereas, the students take note for some important things on the classical book itself, and the class will be ended by sharing and discussion. To achieve the objectives of teaching method used, teachers apply some approaches in teaching learning process which is oriented with the real fact in the daily life. If the teachers do not relate the explanation with the truth of life, the purposes of learning process of Islamic classical book can be achieved as well as students expect.

Islamic classical book is kind of text book that has been used by Islamic Boarding School students and the conventional method has been used by teachers for hundred years. It is very uncommon teaching method in which both students and teachers keep using this kind of method until today. Islamic Boarding School Darus Salam Parmeraan, the first educational institution in Dolok district, South Tapanuli regency, North Sumatera, is the pride of Dolok regency society as Islamic learning centre for young generation for building religious culture among society. The problems of the research are formulates as follows:

1. How is the teaching learning process of Islamic classical books applied by the teachers in Boarding School Darussalam Parmeraan?
2. How is teaching model of Islamic classical books applied in Boarding School Darussalam Parameraan?

## **THEORETICAL REVIEW**

Some perspectives of Islamic Boarding School as educational institution have been stated by some experts. Mukhtar, et all (2002:10) stated in term of components, there are four components of Islamic Boarding School, namely; 1) students, 2) teachers, 3) classroom, and 4) curriculum. Then, Soedijarto (2000:84) stated Islamic Boarding School from sociology point in which educational institution is established as the centre of socialization and culture through teaching learning process which challenge and stimulate the brain, touch and change the feeling, guide the students, and practice the knowledge and skill in real life. Mastuhu (1999:256) stated that the existence of Islamic Boarding School in Indonesian culture was started from value war between black power of society and white power of devout man. Yet, the black power brought by layman who are not well educated, so the devout man or kyai surely take control against it as they have both physical and magical power which is Al-Qur'an-based truth.

In addition, the word of Pesantren originally has two different versions. Some viewed that it comes from santri, Tamil language, which means religious teacher (Jhon, 1932:257). While, others said that pesantren originally come from sharti derived from shata in Indian language which means religious books, scientific books, sacred books, scholars of Hinduism book (Dewan Redaksi, 2001:99). In short, Pondok Pesantren is an educational institution, eventhough, the education system is different from other educational institutions. Qomar (2014:1) contended that the term of “pesantren” can be called as boarding so it is known as Pondok Pesantren or Islamic Boarding School. Essentially, all terminologies have the same meaning, whereas, the difference can be seen from the term boarding where the students live daily, and school where the students study. Then, Wahid (1998:10) stated that Pesantren is a place where santri (students) live. While, Mas’ud (1998:8) the word pesantren comes from “santri” which means someone who seeks Islamic knowledge. Usually the word pesantren refers to a place where the student or santri devotes most of his or her time to live in and acquire knowledge. Both definitions above show how importance of Pondok Pesantren or Islamic Boarding School as educational environment viewing from meaning and atmosphere. Prasudjo (2001:104) says: “pesantren is educational institution to gain religious knowledge classically in which religious leader or kyai teach Islamic knowledge to the students based on Arabic religious book written by religious leaders in the mid of century, and the teacher who guide the students live altogether with all students in dormitory”. Similarly, Wajoetamo (1977:5) stated that the term pesantren literally derives from “pe” and “an” which means residence of student (santri). Besides, this term is also combined with both the word *sant* which means kind person and the syllabe *tra* which means volunary, so term pesantren is defined as the residence of kind person. Moreover, Steenbrink (1994:20) argued that pesantren education is originated from India viewed from structure and system because this kind of system had been applied in education system in Hindu in Java prior to Islam spread in Indonesia, then Islam adopted it. Before 60’s, most educationa centre in Java and Madura had been respected as boarding or pondok in which the term pondok originally comes from the word *funduk* in Araabic which means lodging for travelers (Dhofier, 2020:18). Overall, pondok pesantren or Islamic Boarding School defines as educational institution which focuses on Islam education based on Arabic books written by religious leaders in the mid of century, then devout man or kyai, student or santri, teacher or ustadz are provided a residence around pondok pesantren itself which aims to control the students during 24 hours.

## RESEARCH METHOD

In this research, qualittave research design was used, it sought the methods of teaching learning process in the Islamic Boarding School Darussalam Parmeraan, South Tapanuli, Indonesia. Teaching learning process would be investigated through the interection among the leaders, teachers, employee and students. Likewise, Spradley (1988:15) stated that social situation has four elements, namely; a) actor, b) place, and c) interaction between actor and place. Then, Moleong (1989:4-9) argued the point of Bogdan and Biklen (1982:22-27).

## RESEARCH FINDING AND DISCUSSION

Eventhough the Islamic Boarding School Darussalam Parmeraan is well-known as *salafiah* (Cleric model), it has been adapting with current development without ignoring the old tradition implemented. This situation clearly can be seen from the implementation of national curriculum that must be achieved by the students, yet the students keep studying Islamic classical book with Islamic Boarding School own curriculum. In other words, Islamic Boarding School Darussalam Parmeraan implements both national and Islamic Boarding

School curriculums in which Islamic Boarding School parties are really open to development, and they are surely gives a great opportunity to the santri or students to determine their future, particularly, for those who wants to continue their study in state universities in Indonesia as the effort for getting job vacancy later. The integration of both curriculums is one of an action of Islamic Boarding School Darussalam Parmeraan development as educational institution that suits to society necessary in this modern era. Completely, the integration between general and religious knowledge results the capable students with the whole personality which religion and scientific knowledge are balance in themselves. Furthermore, the implementation of national curriculum does not change Islamic Boarding School curriculum which focuses on studying Islamic classical books as both curriculum keep working simultaneously with 100% quality for each. In fact, the implementation of Islamic Boarding School curriculum is more dominant than national curriculum since the subjects taught in Islamic Boarding School are 44 subjectst per week, while the number of subjects of national curriculum are only 10 subjects per week. Then, the comparison is also can be seen from time allocation in which the allocation of Islamic Boarding School is 1.350 minutes per week, whereas, national curriculum is only 765 minutes per week. Moreover, the allocation of Islamic Boarding School has extra duration which consists of additional non-formal religious activities, such as; worship, memorizing, recitation and classical book discussion.

In matter of fact, this situation specifically shows that studying Islamic classical books has more attention than studying general knowledge as the status of studying Islamic classical books is well-regarded as compulsory subjects taught to the students, while national curriculum is implemented as optiona subjects with limited time. Therefore, Islamic Boarding School Darussalam Parmeraan can be exist if the religious leaders keep focusing on teaching Islamic classical books to the students, in other words, studying Islamic classical books must be prioritized, particularlt, it implements for senior high school starting from grade X to grade XII.

Specifically, the vision of Islamic Boarding School Darussalam Parmeraan is creating the students with Islamic characters; moralistic, devout and religious. These generetions surely are expected being able to create Islami civilazation in all sectors life through spreading, building and creating Islam shari'a. Based on the vision of Islamic Boarding School Darussalam Parmeraan must be integrated both national and Islmaic boarding school curriculums as the effort to develop educational institution so the Islamic boarding school leaders are completely being ready to achieve the objectives of education which build the students' characters; religous, independent, and humble.

Based on the objectvives of Islamic boarding school above, there are three main educational programs performed by Islamic Boarding School Darussalam Parmeraan educators, namely; 1) worship program, in which this program is divided into two program; cumpolsory and optional program, 2) community service, 3) special books recitation program, in which it consists of four sub-programs, namely; fiqh or Islam law books recitation, tafsir or Al-Qur'an and its meaning recitation, hadits Islam principles book recitation, Arabic structure and other Islam books.

In details, community service program is conducted both inside and outside of Islamic Boarding School Darussalam Parmeraan. Inside the boarding school, the senior high school students are asked to teach junior high school students grade VII, VIII, and IX for some activities, such as; life skills, computer skill, scout, sport, art, and cooperative. While outside program, the students are asked to undertake some public activites, such as; delivering religious speech to the soceity during Ramadhan month (breakfasting period), conducting

public lecture, performing social events in remote area, and being preacher on Friday and on special events.

Besides, special religious books recitation has specific purposes because it includes daily subject taught in the classroom. First, the purpose of tafsir or Al-Qur'an and its meaning recitation is understanding the contents of Al-Qur'an and each meaning in deep as the significances of Al-Qur'an relate to the Islamic laws, principles that must be applied in daily life. Second, hadiths Islam principles book recitation program has two different purposes; a) understanding the content of its principles book, and b) comparing some different hadiths or principle books. For understanding the content of its principles book, the students are asked to focus on comprehending, and implementing each Islam principles written in that books, whereas, for comparing some different hadiths or principle books, the students are demanded to critically compare some other sources to find out the valid law accepted by Islam.

Third, fiqh or Islam law books recitation aims to compare the different point of views declared by four previous Islamic leaders or it is called mazhab and their own rules against worship, thus, the students gain Islamic rules and principles knowledges, such as; worship, agreement, inheritance, marriage, family matter, state matters and all branches, so the students are being able to understand, to comprehend, and to imitate all principles stated in Islam rules.

Fourth, the purposes of Arabic structure are to produce and to analyze Arabic language used in Al-Qur'an, and other Islam books in which it can be learned through Sharaf and Nahwu subjects (Arabic grammar subjects), and, the students are also taught to have critical logical thinking through Mantiq study (the study of critical thinking) in which the students are expected are capable to compose and to analyze Arabic poems. then, the Islamic boarding school students get Arabic literature as well through Balaqoh study (the study of Arabic literature).

All educational programs in Islamic Boarding School Darussalam Parmeraan are taught by using four concerned methods, namely; *bandongan* (the teachers explain the lesson in front of the student while all students are asked to write the important matters in their own books), *sorogan* (the students are asked to recite the books in front of teacher in person), *halaqoh* (the students are asked to go to public as society service program), *mudzakarah* (sharing and discussion), and memorizing. From the methods above, the students basically are supervised by the teachers for 24 hours, but for those who go to society as the community service surely cannot be controlled by the teachers, however, Pondok Pesanteren Islamic Boarding School Darussalam Parmeraan applies these four methods in order to achieve the objectives of educational institution. Related to the fact, most students are very often interested in studying classical books, if the teachers are capable to deliver the materials with short story, and question-answer. In brief, whatever method are used by the teachers either *bandongan* in which the teachers explain the lesson in front of the students while all students are asked to write the important matters in their own books or *sorogan* in which the students are asked to recite the books in front of teacher in person.

Besides, the curriculum development of Islamic Boarding School Darussalam Parmeraan is determined by a group of teachers in which all materials suit to the students' needs, thus, the Islamic classical books used in Islamic Boarding School Darussalam Parmeraan are different from other Islamic boarding school as each student has their own needs. For instance, the junior high school students used to use *Fath al-Mu'in* books for studying *fiqh* (Islamic laws study), but due to the lack of Arabic grammar skill in junior high school, they ask to change the previous book with the easier current book which is *Fath al-Qarib*, while, *Fath al-Mu'in*

book is used in senior high school. As Ministry of religious affair stated that the method of teaching can be varied with competition or *musabaqah* so students' motivation can be increased significantly.

The evaluation system is being another main concern applied in Pondok Pesanteren Islamic Boarding School Darussalam Parmeraan. There are two evaluations system, namely; oral, and written exams. For oral examination, the teachers evaluate the students one by one through asking the materials, and the students answer anything asked by the teachers orally either in Bahasa Indonesia or Arabic, the materials examined are related to the Islamic classical books. Whereas, written examination aims to measure to what extend the students understand the content of Islamic classical books through reciting, writing and translating Islamic classical books in front of teachers so the students are being able to know Arabic sentence orders comprehensively.

## CONCLUSIONS

Data analysis showed that the teachers often apply (1) *bandongan* in which the teachers explain the lesson in front of the students while all students are asked to write the important matters in their own books. Practically, the teachers set up the classroom management through the O-circle shaped, or U-semicircular shaped in which the students take a seat in straight line and backward with crosslegs. (2) the teachers may also apply another method, *sorogan*, in which the students are asked to recite the books in front of teacher in person. It is kind of individual teaching method as the students personally come to the teacher for reciting Islamic classical books. (3). Then, *mudzakarah* method may be implemented in teaching learning process of Islamic classical book in which this method is focused on sharing and discussion. (4). The teachers implement *halaqoh* method in which the students are asked practice to be public speaker. The senior students deliver their speech through reciting word by word, explaining it sentence by sentence taken from Islamic classical books that just been discussed by teacher. (5). The last method is memorizing method in which the students are demanded to memorize each word written in Islamic classical books perfectly. The students with high motivation can stick with this method easily.

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