# Yellow Book Learning Management in Islamic Boarding Schools

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**Abstract:** Learning the yellow book is a teaching and learning process between teachers and students that involves the use of religious books in Arabic letters written by *salaf* scholars, ancient scholars printed on yellow paper called polar *al-turats*, the contents of which are treasures of creativity for the development of Islamic civilization in ancient times. The learning methods used in Islamic boarding schools are stratified based on the abilities of the founders of the Islamic boarding schools, ranging from basic to intermediate to high-level religious knowledge, derived from tools science, monotheism science, *fiqh* science, *tasawuf* science, and so on. A qualitative approach and descriptive methods were used in the study of yellow book learning management at the Tri Bhakti At-taqwa Rama Puja Islamic Boarding School in East Lampung, beginning with planning, implementation, and evaluation. The study concluded that the students at Tri Bhakti Al-Ihklas Rama Puja Islamic Boarding School, East Lampung, were divided into four levels: (1) *ibtida*, (2) *tsanawi*, (3) *aliyah*, and (4) *ma'had aly*. The management of yellow book learning at Tri Bhakti At-taqwa Islamic Boarding School has a management plan for yellow book learning by creating a schedule in accordance with the applicable curriculum and handing over the learning material that will be given to the students to the teacher, so that the teacher can deliver learning according to their respective levels.

**Keywords:** Learning Management, Islamic Boarding School, Yellow Book.

## A. Introduction

In Indonesia, boarding schools are referred to as yellow book. The yellow book is defined in Law No. 18 of 2019 concerning Islamic Boarding Schools as an Arabic-language Islamic book or other Islamic-language book that serves as a reference for the Islamic scientific tradition in Islamic boarding schools.

Griffin (2012) defines management as the process of planning, organizing, coordinating, and controlling resources in order to achieve goals effectively and efficiently. Here, effective means that goals are met according to plan, and efficient means that management is done carefully, organized, and on time. According to Law No. 20 of 2003 concerning the National Education System, learning is defined as a process of interaction between students, educators, and learning resources in a

learning environment. Islamic boarding schools, according to Dhofier (1994), are traditional Islamic religious education social institutions used to educate and teach students (people who live in Islamic boarding schools) to become human beings with noble morals.

Based on the above description, it is possible to conclude that the management of learning the yellow book at Islamic boarding schools is the management of the learning process carried out at Islamic boarding schools in order to achieve the desired goals based on the vision and mission (Nuha, 2022).

## B. Methods

The authors used a qualitative research method (Black, 1994; Chowdhury, 2015) in the study of Learning the Yellow Book at the Tri Bhakti Attaqwa Rama Puja Islamic Boarding School, East Lampung Regency, with the type of case study. Data sources obtained during the research through interviews, observation, and documentation (Bowen, 2009), followed by data analysis by examining all of the data obtained. Then, organize and sort the data into patterns and categories before analysing the data that has been collected. If the management of the yellow book study at the Tri Bhakti At-taqwa Rama Puja Islamic Boarding School, East Lampung Regency, is translated more broadly, then the management in question includes: planning, implementation process, and the resulting output and evaluation carried out.

## C. Results and Discussion

*Planning*

Tri Bhakti AT-Taqwa Rama Puja Islamic Boarding School in East Lampung Regency has developed a plan that is outlined in the form of an Islamic Boarding School Strategic Plan. Programs, policies, activities, outputs, and their impacts are all included in the strategic plan. Tri Bhakti AT-Taqwa Rama Puja Islamic Boarding School, East Lampung Regency, organizes formal education, namely: MI, MTs, and MA, for a total of approximately 600 students. The boarding school is where most students live (Pfeiffer, & Pinquart, 2014). From morning to noon, students receive formal education, while from afternoon to evening, they study the yellow book.

*Supporting and Inhibiting Factors for Learning the Yellow Book*

Teacher's Factor

A teacher has a large influence on the learning process (Ancess, 2000); the success or failure of the learning process is determined by how much effort the teacher puts into teaching; a teacher's job is not only to teach students, but also to act as a manager of learning in the classroom.

Student's Factor

Factors that can influence students include aspects of their background, such as gender, place of residence, socioeconomic level, and student characteristics, such as abilities, knowledge, and attitudes (Hu., &Kuh, 2002).

Facility's Factor

Everything that aids in the learning process is referred to as a facility (Robson, 2016). For example, learning media and tools, as well as school supplies. While pre-facilities are defined as anything that can indirectly support the success of the learning process, such as school transportation, lighting, restrooms, and so on.

Environment's Factor

The learning process can be influenced by two environmental factors (Schwarz, et. al., 2009). Specifically, the class organization and psychological social climate factors. The number of students in one class is one of the class organization factors. The relationship between everyone involved in the learning process is the psychological social climate factor. Such as the relationship between students and their peers, students and teachers, teachers and teachers, and even teachers and educational institution heads.

*Implementation of Yellow Book Learning at Islamic Boarding Schools*

The implementation of the Yellow Book study at the Tri Bhakti Islamic Boarding School At-taqwa Rama Puja, East Lampung Regency, was successful.

Memorizing Method

The memorization method is the most basic method taught in Islamic boarding schools. In practice, students are given tasks by the teacher to memorize and the next day a deposit is required from the results of the memorization.

The *Talqin* Method

In this method, a teacher reads the book and then the students imitate it, with the goal of teaching students to adapt and maintain the original content and meaning in the book (Johnson, 2008).

*Mbalah* Method

A teacher or kyai reads along with its meaning, and the student only listens or writes what the kyai conveys (Ilaihi, 2019). This method is most commonly used among Islamic boarding schools, especially when studying a book. A student who is left behind, for example, one chapter in following the recitation of the book, is required to make *qodoi* (Javanese term *Nambal*) to the other students who took part in the recitation of the book.

The *Sima'i* Method

In contrast to the previous method, a teacher will only explain material from the book while the students only listen or pay attention (Feiman-Nemser, & Buchmann, 1987) and it is usually followed by an interactive session between the teacher and students so that students can understand what the teacher is conveying.

*Sorogan* method

A student is asked to read the book along with the meaning and explanation in front of the teacher (Rogers, & Mosley, 2008), in order to train and assess the student's understanding of the content contained in the book.

*Implementation of a Learning Program*

RA, MI, and MTs are examples of formal education learning. MA The curriculum is implemented by Tri Bhakti At-taqwa Rama Puja East Lampung in accordance with the provisions of the Regulations of the Ministry of Religion of the Republic of Indonesia. Number 60 of 2015, Changes to the Minister of Religion, Number 90 of 2013, Implementation of Madrasah Education, while SMK implements Regulation Minister of Education and Culture Number 17 of 2010, Management of Education Implementation. For RA equivalent to TK, learning is implemented for one to two years; for MI equivalent to SD, learning is implemented for six years; for MTs equivalent to SMP, learning is implemented for three years; and for MA equivalent to SMA, SMK, learning is implemented for three years.

*Learning the Yellow Book Through Non-Formal Education*

At the *ibtida* level, which is completed in 6 years and is equivalent to SD / MI, there are mandatory activities, namely teaching and learning activities and deliberations. At the *tsanawi* level, which is completed in 3 years and is equivalent to MTs, there are mandatory activities, namely teaching and learning activities and deliberations, as well as repeating lessons that are not understood that have been completed.

As for the yellow book material, they study several branches of knowledge, including Nahwu, araf, Usul Fiqh, Fiqh, Tauhid, Morals/Sufism, Hadi, Tafsir, and Tarikh, at various levels, and the method used in general is the Wetonan method (Bandongan), lectures, questions and answers, and memorization.

Apart from that, the boarding school trains its students to do *riyadhloh* and tirakat while studying, in order to train their spirituality so that when studying the religious knowledge of the Islamic boarding school, they get useful and blessed knowledge in the world and in the hereafter. Obtaining useful and blessed knowledge is not easy, as Imam Al-Zarnuji stated in his book *Ta'limul Muta'alim*, namely intelligent, sincere, and patient, must be willing to pay a fee, follow the teacher's instructions, and take a long time.

*Yellow Book Learning Evaluation*

According to Arikunto, Jabar, and Abdul (2010), evaluation is defined as the process of determining the outcomes of several planned activities that support the achievement of goals. Furthermore, Arikunto (2010) defines evaluation as a search for information that can be used to assess the existence of a program, production, procedures, and alternative strategies proposed to achieve predetermined goals.

Evaluation is the process of examining a program (Davis, et. al., 2020), its activities, policies, and activities in order to gather information about the program's activities and results. With the goal of evaluating a program, increasing its effectiveness, and making decisions. The following are the learning evaluation objectives for formal education at Tri Bhakti At-taqwa Islamic Boarding School:

1. Making policies and decisions in the best interests of madrasa development;
2. To evaluate the performance of students, teachers, and tutors in madrasas;
3. To determine whether the curriculum program is appropriate, relevant, and not overly complicated;
4. To encourage madrasahs to conduct self-evaluations, if this program is implemented on a regular basis, it will increase madrasah accountability;
5. To determine whether or not teachers are professional and have sufficient competence; and
6. To obtain input for material improvement and various madrasa programs

While the following are the learning evaluation objectives for non-formal education learning the Yellow Book at the Tri Bhakti At-taqwa Islamic Boarding School:

1. There are written exams at the *ibtida* level, namely UTS, UAS, and book corrections; in the book corrections, you check whether the meaning of the book is complete or not; if it is complete, you can take the written exam; if the meaning is not complete, you cannot take the exam.
2. The book correction test, as well as *muhafadzoh* and book corrections, are required for grade promotion. So, at the *ibtida* level, if you have completed the exam procedures and passed the exam stages, you will be designated as a grader.
3. At the tsanawi level, namely grades 1, 2, and 3, the same exams, namely UTS and UAS and correcting the book, are administered, and when all are declared to have passed according to procedure, they are declared to be moving up to their level.
4. At the tsanawi level, namely in grades 1, 2 and 3, there are the same exams, namely UTS and UAS and correcting the book and when all are declared to have passed according to the procedure, they are declared to be moving up to their level. At each level of Sanawi using the same test method UTS, UAS and book corrections that differentiate, namely on the *Muhafadzoh*, *Muhafadzoh* class 1 tsanawi, namely *tanwirul hija* or *nadzom safinah*, for the class 2 level Tsanawi Muhafadzoh, namely *towaidus shorfiyah* and *tasrif* terms, and at the level grade 3 tsanawi, namely the muhafadhoh which includes *sorfiah* and *tashrif Lughowi* and the last one at the tsanawi level, class 3, namely the *muhafadhoh* which is in the form of memorizing Al Imrithi and 3 *tashrif matans*.

5. Class 1 at the Aliyah level also has the same exam, which is written and includes UTS UAS and book corrections that are completed at a predetermined time. At this level, there is *muhafadzoh Alfiah* Ibnu Malik who discusses *nahwu and shorof*. At this level, there is *muhafadzoh Alfiah* Ibnu Malik, who discusses *nahwu, shorof,* and must be able to memorize 50 beds in a short period of time. One year has passed.

6. At the Aliyah level, class 2 also has the same exam, namely written which includes UTS, UAS and book corrections which are carried out at a predetermined time. At this level, there is *muhafadzoh Alfiah* Ibnu Malik which discusses *nahwu, shorof, Muhafadhoh: Alfiyah* 500-1000: festival *Alfiyah* is repeated from bet 1 to bet 1000.

7. At the Aliyah level, grade 3 also has the same exam, namely written which includes UTS, UAS and book corrections which are carried out at a predetermined time. At this level, there is *muhafadzoh Alfiah* Ibnu Malik which discusses *nahwu, shorof, muhafadhoh jawirul makmun*. Apart from that, there are also Qur'an and jus ama exams. Additional exams: Al Qur'an jus Ama exam, practical exam, which tests the book *Fathul Mu'in Ma'had Aly* (*marhalah ula*) class 1, which is like the student level, namely there is an evaluation according to the applicable curriculum, namely Muhafadhoh not only at the end of the year but held twice which is carried out in the middle of the year and at the end of the year, the middle of the year is *muhafadhoh* 50 hadiths that have been determined from the madrasa itself, for end of year *muhafadhoh* by memorizing Al Qur'an 1 juice, namely in jus 1. *Ma'had* Aly class 2 also has exams twice which are carried out in the middle of the year and at the end, namely memorizing 50 hadiths determined by MHM (*Hidayatul Mubyadi'in Madrasah*) so we have made hadiths for our own memorization so that every *Muhafadhoh* who adapted to the existing curriculum. There is also *Muhafadhoh* at the end of the year, Al Qur'an 1 juice, namely in juice 2. In this class, when the *Muhafadhoh* exam passes, you can do a written exam, and if you don't pass the *Muhafadihoh* exam, you are not allowed to take the written exam, and if you don't take the exam, you are still in class, failing a grade.

8. After the exam there is a special holiday for students and in class 2 *Ma'had Aly* must take part in the Ramadhan safari which is carried out in their respective regions, namely filling in recitations, cults, tarawih priests etc., to determine graduation requirements and after the end of the year holidays.

9. Ma'had Aly class 3 enters grade 3 at the start of the new year. In grade 3, there are also two exams, one in the middle of the year and one at the end, namely memorizing 50 hadiths determined by MHM (Madrasah *Hidayatul Mubyadi'in*), so we have made hadiths for memorization separately so that each *Muhafadhoh* has been adapted to the existing curriculum. At the end of the year, there is also *Muhafadhoh*, Al Qur'an 1 juice, namely juice 3. There are practical exams related to *fiqh* questions held at the end of the year in this class, as well as Al Qur'an exams 1 juice in juice 3.

10. *Ma'had Aly* class 3 enters grade 3 at the start of the new year. In grade 3, there are also two exams, one in the middle of the year and one at the end, namely

memorizing 50 hadiths determined by MHM (Madrasah *Hidayatul Mubyadi'in*), so we have made hadiths for memorization separately so that each *Muhafadhoh* has been adapted to the existing curriculum. At the end of the year, there is also *Muhafadhoh*, Al Qur'an 1 juice, namely juice 3. There are practical exams related to *fiqh* questions held at the end of the year in this class, as well as Al Qur'an exams 1 juice in juice 3.

## D. Conclusion

Learning management is the activity of managing the learning process, so it is one of several activities in education management. Among the boarding school themselves, besides the term "yellow book", there is also the term "classical book" (*al-kutub alqadimah*), because the book written refers to the traditional works of Arabic-language scholars whose style and form are different from modern books and because the range its appearance is very long, so this book is also called the "ancient book". In fact, this book is also known as the "bald book" in Islamic boarding schools. It's called that because the text doesn't use *syakal* (*harakat*) and isn't even punctuated with commas, periods, exclamation points, question marks, and so on. In Islamic boarding schools, students learn tool science, also known as *nahwu* and *sharaf*, in order to understand the yellow book.

The management of yellow book learning at Tri Bhakti At-taqwa Islamic Boarding School has a management plan for yellow book learning by creating a schedule in accordance with the applicable curriculum and handing over the learning material that will be given to the students to the teacher, so that the teacher can deliver learning according to their respective levels.

Tri Bhakti Islamic Boarding School At-Taqwa Rama Puja East Lampung offers both formal and non-formal education. Raudhatul Atfal (RA), Madrasah Ibtidhaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA) are the Ministry of Religion's formal education institutions (MA). While the total number of formal education students reached 600. Furthermore, the study of the Yellow Book is required for non-formal education in Islamic boarding schools and for all students living in Islamic boarding schools.

Tool Science (Nahwu), Alfiyah Ibn Malik, Tool Science (Sharaf), Arabic, Fiqh, Akhlaq Hadith, Tauhid, Date, Tafsir, Tajwid, Ulumul Qur'an, Ulumul Hadith, Usul Fiqh, and Sufism are among the books studied at the Tri Bhakti At-Taqwa Rama Puja Islamic Boarding School in East Lampung.

## E. Acknowledgement

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