

A Systematic Review Trend of Learning Methods for Reading the Kitab Kuning at Pesantren (2000-2022)

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Keywords	Abstract
Method, Kitab Kuning, 21st Century	This research provides a critical analysis of several methods for learning to read the yellow book (Kitab Kuning), as well as research results published in national and international databases of journals and proceedings. Regarding the study results that generate discussions on one or two methods for reading the yellow book. Starting with this, researchers are interested in conducting critical analysis with the aid of unrecorded space and the necessity for more research using a systematic literature review. As a fresh (targeted) perspective taken by academics on how Islamic educational institutions (Islamic boarding schools-non-Islamic boarding schools) established the yellow book reading method in the 21st century. In addition, researchers need precise data on the performance of the yellow book reading approach based on 21st-century study findings. This study employs qualitative methods in conjunction with a systematic literature review approach, including collecting online article data from many national and international databases. Scopus, Sciencedirect, Emerald, Crossref, and Google Scholar are other examples. The researchers employed a variety of keywords, including "the yellow book (kitab kuning) reading technique/ yellow book (kitab kuning) method", " yellow book (kitab kuning)", "Islamic boarding school/pesantren", and "how to read the yellow book (kitab kuning)/how to read the yellow book (kitab kuning)" with a range of years. 2000-2022. The outcomes of this study indicate that the yellow book reading technique in the twenty-first century is undergoing rapid advances, such as the process of maximizing a mix of ancient and modern ways, such as the Al-miftah lil ulum, Ibtida'I, Tamyiz, and Amtsilati methods. With traditional procedures, such as: sorogan, bandongan, mudzakah, muhafadzah, talaqqi, halaqah and tarqib.
Kata Kunci	Abstrak
Metode, Kitab Kuning, Abad 21	Penelitian ini akan menyampaikan analisis kritis dari berbagai metode belajar baca kitab kuning, sebagaimana hasil riset yang sudah terpublikasikan pada data base jurnal/proceeding nasional dan internasional. Tentang temuan hasil penelitian yang kecenderungan melakukan pembahasan pada satu atau dua metode baca kitab kuning. Berawal dari inilah peneliti berminat untuk melakukan analisis kritis dengan dukungan adanya ruang kosong yang belum tertulis dan perlu adanya riset lanjutan (menggunakan: systematic literature review). Sebagaimana sudut pandang baru (terfokus) yang diambil peneliti tentang bagaimana trend metode baca kitab kuning yang dikembangkan oleh lembaga pendidikan islam (pesantren-non pesantren) di abad 21. Selain itu, peneliti ingin mendapatkan data akurat dari keberhasilan metode baca

kitab kuning berdasarkan hasil riset di abad 21. Penelitian ini menggunakan metode kualitatif dengan pendekatan systematic literature review, yaitu dengan mengumpulkan data artikel publikasi secara online di beberapa databased nasional dan internasional. Seperti; Scopus, Sciencedirect, Emerald, crossreff dan Google Scholar. Beberapa kata kunci yang dilakukan peneliti adalah “metode baca kitab kuning/ kitab kuning method”, “kitab kuning/ Kitab Kuning”, “tradisi pesantren/ pesantren tradition” dan “cara baca kitab kuning/ how to read the Kitab Kuning” dengan rentang tahun 2000-2022. Temuan riset ini adalah adanya trad metode baca kitab kuning di abad 21 mengalami perkembangan yang cukup pesat seperti proses optimalisasi dari kombinasi metode tradisional dan modern seperti metode Al-miftah lil ulum, Ibtida’I, Tamyiz dan Amsilati. Dengan metode tradisional, seperti: sorogan, bandongan, mudzakah, muhafadzah, talaqqi, halaqah dan tarqib.

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1. Introduction

In the 21st century, Islamic educational institutions are undergoing several substantial changes, especially in light of the pandemic of the Covid-19 virus, which threatens all life in the world (Adib, 2022). Formal (madrasah ibtidaiyah-aliyah level, higher education) and non-formal (Islamic boarding schools, madrasah diniyah, Al-Qur'an education parks) are the two broad categories of Islamic educational institutions (Astuti & Saril, 2020). Islamic educational institutions are broadly separated into formal (madrasah ibtidaiyah-aliyah level, higher education) and non-formal (Islamic boarding schools, madrasah diniyah, Al-Qur'an education parks) and non-formal institutions (Huda, 2018; Priatmoko, 2018). Van Bruinessen and Yavie demonstrated that the yellow book was the dominant source during the Dutch colonial period by using the Qur'an and Hadith as the foundation for creating scholarship. In 1960, the dividing line between modernists and traditionalists was evident (Bruinessen, 1994; Yafie, 1989).

Pesantren as an Islamic educational institution rich in literature, as Madjid reveals in more detail that pesantren as an education based on the development of values and the spread of Islam is consistent with horizontal mobility (relationships with fellow human beings) and vertical (relationship with Allah SWT) (Madjid, 1997). In addition, the existence of the yellow book cannot be isolated from pesantren-style Islamic education. Azyumardi Azra said that Islamic boarding schools are run by traditionalists who constantly teach the yellow book in Arabic so that it may be translated into Pego Javanese, Malay, and indigenous languages spoken throughout the archipelago (Azra, 1999). As it is well-known that students at Islamic boarding schools are seen to have acquired Islamic religious knowledge if they can read and explain the yellow book properly, the position of learning the yellow book (*kitab kuning*) is of the utmost importance (Dahlan, 2018).

The yellow book (*kitab kuning*) and *Pesantren* have risen to prominence and cannot be separated from the establishment of *the Islamic boarding schools*. Despite the fact that the position of pesantren appears to be quite dynamic in light of the development of the times, this is not the case. In accordance with what Musthofa stated, Islamic boarding schools are able to strike a balance between keeping up with national education trends and preserving their traditions (Mustofa, 2019). In accordance with Imam Bawani's assertion that the yellow book (*kitab kuning*) is an Islamic medieval legacy with Arabic as its trademark and without *syakal* (*fathah, kasrah, sukun* and *dhommah*). At addition, numerous well-known yellow book (*kitab kuning*) scholarships are taught in Islamic boarding schools, including jurisprudence, monotheism, *aqidah*, interpretation, and *tasawwuf*. *Al-Jurumiyah*, *Al-Imsalah At-Tasrifiyah*, *Al-Imrity*, and *Alfiyah Ibnu Malik* include explanations of the science of tools (Arabic grammar) and must be read before to comprehending the above books (Bawani, 1990).

Some research on the yellow book (*kitab kuning*) tradition has been carried out by researchers in various parts of the world. For example, Fahmi Zarkasyi's research explains that in addition to preserving traditional and unique yellow book learning methods, such as *bandongan* (Abidin, 2017; Akbar & Ismail, 2018; Fakhurrazi & Sebgag, 2020), *sorogan* (Mu'izzuddin et al., 2019), *mudzakarah* and *halaqah* (Mawaddah, 2022; Murtafiah, 2021). Islamic boarding schools represented by *Pesantren* also carry out institutional transformation from traditional to modernization, such as the initiation of modern pesantren by Wahid Hasyim and Jami'ah Khair (Zarkasyi, 2015). In line with Amrizal who gave reinforcement that the study of the yellow book is one of the traditions that exist in the world of Islamic boarding schools (Amrizal, 2017). this is reinforced by the many methods (quick way) in understanding and studying the yellow book such as the *al-miftah lil ulum* method, one of the yellow book (*kitab kuning*) reading methods developed by the *Pesantren* Sidogiri Pasuruan (Abdullah, 2018; Amin & Nurhayati, 2020; El Amin & Nurhayati, 2020; Halil & UlumPamekasan, 2015). In line with Zaenuri's research, he explained another method, namely the *btida'i*, method by Mujahidin Rohman as one of the quick methods for reading the yellow book (*kitab kuning*) (Zaenuri, 2019).

Saputra's research revealed that Madrasah Diniyah Darut Taqwa employed the Dick and Carey approach as one of their ways for fostering reading the yellow book (*kitab kuning*) (Saputra, 2020). Meanwhile, *Pesantren* Bayt Tamyiz Tukdana Indramayu and the *Pesantren* Hizbul Kahfi Pare Kediri apply the Tamyiz method as a solution for quickly reading the yellow book (*kitab kuning*) (Farhan, 2019; Wildan & Fuad, 2019). *Pesantren* As-Sunniah Kencong Jember uses the *muafaah naam Jurumiyyah* method as a fast method for learning to read the yellow book (*kitab kuning*). According to Ghofur and Husniah's research, 85% of the results of the *muhafazah* method receive the designation of very good grades, while 15% receive good grades (Ghofur & Husniah, 2022). Unlike the *Pesantren* Al-Azhar Bangkalan which uses the method of reading other books, the *Nubdzah al-Bayan* method is part of the method by continuously strengthening the three science tools (*nahwu, sharaf, i'lal*) with 5 volumes of the key books (Laila, 2020). In addition, Ritonga in his research said that the *tarqib* method is an effective method for reading and understanding the yellow book (Ritonga dkk., 2021).

Based on many research results that have been published in national and international databases of journals and processes. Regarding the propensity to focus on only one or two approaches to reading the yellow book. Researchers are interested in doing a critical evaluation based on unrecorded space and the need for more studies using a systematic literature review. As a new (focused) perspective on how Islamic educational institutions (Islamic boarding schools-non-Islamic boarding schools) in the twenty-first century established the yellow book reading technique trend. In addition, researchers need reliable information on the efficacy of the yellow book reading method based on the study conducted in the twenty-first century.

2. Method

This study employed a qualitative method with a systematic literature review approach, gathering data from online articles published in national and international databases. Scopus, Sciencedirect, Emerald, crossref, and Google Scholar are other examples. The researchers employ the keywords "yellow book (*kitab kuning*) reading method/ yellow book (*kitab kuning*) method", "yellow book (*kitab kuning*)", and "Islamic boarding school/pesantren" between the years 2000 and 2022.

Table 1. Article Data Source

Focus	Source	Data Base
Yellow book (<i>kitab kuning</i>) reading method/ yellow book (<i>kitab kuning</i>) method	S Sauri (2016)	Scopus

	A.H.A. Rahman (2018)	
	Putro (2019)	
	Rahman (2015)	
	Nurtawab (2022)	
	M Ritonga (2021)	
	Versteegh (2015)	Crossreff
	Zaini Dahlan (2018)	
	Musthofa (2019)	
	Nisa et al (2020)	
	Wahyudi and Ibrahim (2017)	
	Helwani (2020)	
	Dalimunthe and Nasution (2020)	
	Greg Barton (2014)	
	Mayhudin Ritonga et al (2021)	
	Rohmana (2021)	
	Wildan (2019)	Google Scholar
	Zaenuri (2019)	
	Sari (2018)	
	Kamaru (2020)	
	Restu and Wahyuni (2019)	
	Muzaky and Ishari (2020)	
	Fikri (2018)	
	Ardiansyah (2020)	
	Mu'izzuddin et al (2019)	
	Hakim Novianty (2020)	
	El Amin and Hayati (2020)	
	Amrizal (2017)	
	Rokib (2020)	
	Atabikal (2019)	
	Ritonga (2019)	
	Azizah (2017)	
	Fahrurrazi (2020)	
	Hamdani (2018)	
	Bardan (2018)	
	Yusuf and Imawan (2021)	
	Faisol and An Nuha (2022)	
	Ulfatin and Sunami (2021)	
	Maskuri et al (2022)	
	Adib (2021)	
	Ifendi (2021)	
	Ulfa (2022)	
Yellow book (<i>kitab kuning</i>)	M Van Bruinessen (2015)	Crossref
	M Van Bruinessen (2015)	
	Raikh (2018)	
	Saidek and Islami (2016)	
	Nur Syamsiyah (2021)	
	Rosidin et al (2022)	
	Mahyudin (2021)	
	Syaifuddin et al (2021)	
	J Pink (2021)	Scopus

	Burdah (2011)	
	E Nurjannah (2018)	
	J Burhanuddin (2022)	
	Laila (2020)	Google Scholar
	Jamaluddin (2019)	
	Mu'izzuddin (2020)	
	Farhan (2019)	
	Hanum (2016)	
	Akbar dan Ismail (2018)	
	Hamdani (2018)	
	Rasikh (2018)	
	Irawan (2020)	
	Halimah (2019)	
	Aris dan Syukron (2020)	
	Mujizatullah (2018)	
	Sholeh (2014)	
	Hakim (2021)	
	Murtafiah (2021)	
	Sari and Fikriyah (2022)	
	Awaluddin (2021)	
	Reksa (2022)	
	Nikmayanti (2021)	
Islamic boarding school/pesantren	David Hanan (2010)	Scopus
	F Pohl (2006)	
	Putro, Suyanto and Suryono (2019)	
	Lukens-Bull (2008)	
	Fauzi (2021)	
	N Ismah (2012)	
	Hamdi, Carnegie, Smitr (2015)	
	Ismail and Ismail (2010)	Emerald
	Patriadi et al (2015)	
	Van Minde (2008)	
	Permani (2022)	
	Rahman (2005)	
	Nor and Malim (2014)	
	Zakaria (2014)	
	Duna Izfanna and Nik Ahmad Hisyam (2012)	
	Farah Mulyasari and Rajib Shaw (2012)	
	Anthony Welch (2012)	
	Fahmi Ali Hudaefi and Neni Heryani (2019)	
	Irham Zaki, M. Bastomi Fahri Zusak, Denizar Abdurrahman Mi'raj and Fatin Fadhilah Hasib (2022)	
	Burhanuddin (2012)	Scopus
	Nasruddin et al (2021)	Crossreff
	Fauzi (2012)	Google Scholar
	Ismah (2012)	
	Lukens-Bull (2008)	
	Raihan (2013)	

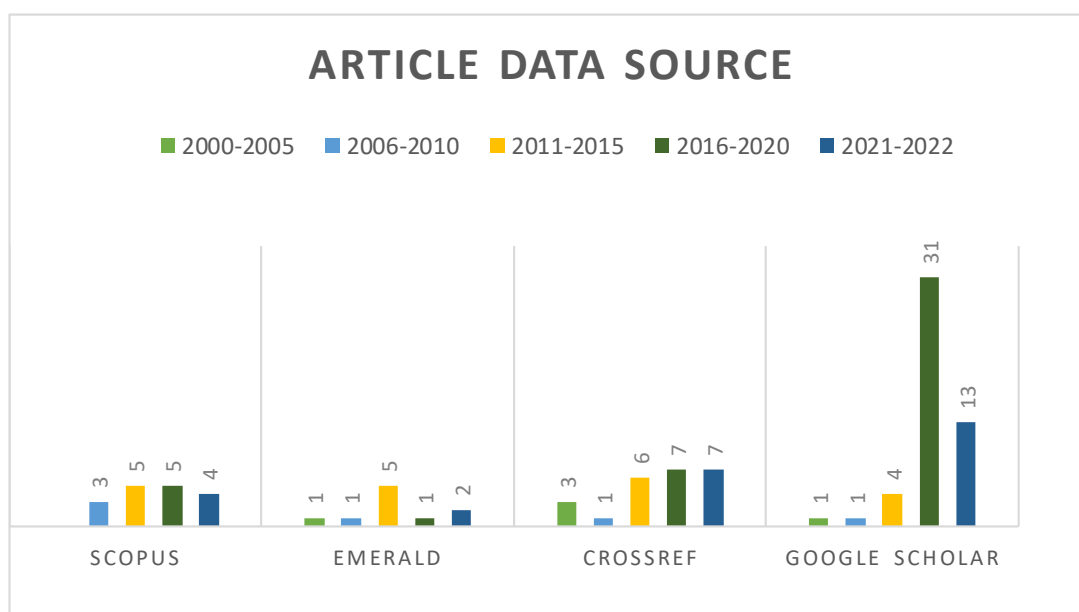
Pribadi (2012)
Azhra (2000)
Nasrudin (2021)
Hidayah (2021)

Table 2. Literature Review Type

Article Type	Criteria	Inclusion	Exclusion
Publication Type	Journal Article	X	
	Proceeding Article	X	
	Dissertation		X
	Book		X
Access	Online	X	
Publication Period	2000-2022	X	
Publication Place	Worldwide		
Study Method	Qualitative	X	
	Quantitative	X	

The received information is as follows: First, 13 publications from Scopus online data (Publish or Perish 8) Second, 10 Emerald articles, 19 crossref articles, and 50 Google Scholar articles. As shown in the above table (table.1), 92 journal articles were collected in total.

Table 3. Distribution of Literature Review 2000-2022



In this study the researchers used the Prisma analysis (Moher dkk., 2010) (Preferred, Reporting Items for Systematic Reviews and Meta-analyses), the first defined the feasibility of the literature in accordance with the research study. The second defined the process of collecting data through a database with a large and valid database. The third defined the process of sorting articles through keywords, titles and abstracts. Fourth, the process of making the extraction form as shown in the table; 1. Fifth, the selection of article data items. (Hutton dkk., 2016; Rethlefse et al., 2021).

3. Results and Discussion

Based on the information provided in the background and research methodologies sections, the researcher will provide a thorough explanation of the research problem's focal point. Includes: The

trend of the yellow book reading method developed by Islamic educational institutions (Islamic boarding schools-non-Islamic boarding schools) in the 21st century and researchers want accurate data on the success of several yellow book reading methods in the 21st century based on research results. This is strengthened by the tremendous expansion of the yellow reading tradition in Indonesia, which is accompanied with ways that continue to evolve (Nursyamsiyah, 2021; Rosidin et al., 2022).

a. The Trend of the Yellow Book (*Kitab Kuning*) Reading Method in the 21st Century (2000-2022)

Kitab kuning (yellow book) is a treatise composed by Arabic grammatical specialists (*nahwu, shorof, balaghoh*, etc.). The yellow book is a prerequisite for the oldest educational institution in Indonesia and its star performer (Dhofier, 2011) namely *pesantren*. In addition, the yellow book is used as a reference in Islamic boarding schools for developing knowledge, skills, and curriculum based on the student's background (M. L. Fauzi, 2012). Mahyudin emphasized that a *pesantren* curriculum based on yellow books was no longer an option. Nonetheless, obligations that must be fulfilled in tandem with the times (Mahyudin dkk., 2021). Bruinessen noted that the *pesantren* curriculum based on the yellow book was much developed during the era of Indonesian scholars such as *Nawawi* and *Ahmad Katib Minangkabau* (Bruinessen, 1994). It causes educational institutions to address the difficulties of the twenty-first century. By adding the yellow book in the formal curriculum, so many educational redundancies are created (Patriadi dkk., 2015).

The results of research at Madrasah Aliyah Tahfizhil become formal madrasahs that apply the yellow book education by reinforcing learning tools (*nahwu/shorof*) through a special book made by the professor and maximizing the *amtsilati* method (Izzah, 2022). In line with Hanun, it shows that there is a Madrasah Ta'hilayah Ibrahimiyah Salafiyah Syafi'iyah in the form of the *qowaid lughoh* method as a book reading method that can be maximized (Hanun & Wassalwa, 2017). Al-Khairat Islamic High School, is a university that exists in strengthening the yellow book as the main reference for students in making scientific papers, several supporting factors in the form of activating the study of the yellow book and optimizing the library (Thoah, 2019). Based on some of the research results above which have continuity with formal education (SMA/MA, Higher Education), Non-Formal Education (Pesantren) and the yellow book, making some new findings in developing the trend of the fast method of reading the yellow book, without eliminating the previous method which many researchers have referred to it, such as *bandongan, sorogan, mudzakah* and *halaqah* (Azra, 1999; Bruinessen, 1990; Dhofier, 2011; Hermawanto dkk., 2019; Ziemek, 1991).

Sorogan Method

The sorogan method is a method that is quite widely used by formal and non-formal educational institutions (Islamic boarding schools), Sari and Fikriyah also said that the implementation of the sorogan method is an effective method used in every process of learning the yellow book, because it contains feedback and the presence of intensive mentoring (W. A. S. Sari & Fikriyah, 2022). In addition, Mu'izzuddin and Aris confirmed that choosing the *sorogan* method showed an increase in reading ability in the yellow book (Anshori & Wardana, 2022; Aris & Syukron, 2020; Irawan, 2020; Mu'izzuddin dkk., 2019).

Bandongan Method

All Islamic boarding schools in Indonesia employ the bandongan technique to study the Yellow Book, particularly salafiyah Islamic boarding schools that continue to uphold tradition. The kiai reading the book illustrates how to utilize the *bandongan* approach (Nursyamsiyah, 2021), students as listeners by bringing the same book and studying and giving meaning according to the explanation

conveyed by the big teacher (*kiai*) (Dhofier, 2011). It is noted that this method is a method that is able to exist in the midst of changes in civilization. In line with Mawaddah who explained that the bandongan method or (in other words; wetonan) is a method that can train discipline, independence and concentration in the learning process (Farida & Kasdi, 2021; Mawaddah, 2022). Tracing the learning process does not stop at writing the *kiai*'s explanation. However, students are required to review with fellow students so that they can evaluate the abilities of all students (Lukens-Bull, 2000).

Mudzakarah Method

The mudzakarah method is a yellow book learning method that is classified according to the abilities of each student. Natsir, revealed that the mudzakarah method is a method that is widely used in studying yellow books in educational institutions, both formal and non-formal (Natsir, 2020). Basically, each implementation of the Mudzakarah method is divided into three levels. First, the level of students in which a group of students take turns reading, studying and evaluating in each process of learning the yellow book. Second, the santri level is led directly by the *kiai*, namely a question and answer forum and assessment (Munawaroh, 2010). Third, the *kiai*-level mudzakarah, which is a forum for *kiai* to resolve or make decisions on an urgent problem, and require depth of religious knowledge from the big teachers (*kiai*) (Ulfa, 2022).

Halaqah Method

The halaqah method is basically identical with the bandongan method in the process of learning the yellow book. In the process of implementing the halaqah method, students gather in a circle and are accompanied by an *ustad*/teacher (M. L. Fauzi, 2012; W. N. Fauzi, 2022). In line with Zaitun and Hasmulyadi who said that the halaqah method is more appropriate for applying learning because it can group based on the level of proficiency in reading the yellow book (Zaitun & Hasmulyadi, 2021).

Tarqib Method

Tarqib is a frequently utilized method for teaching students to read books. The *tarqib* approach is the procedure of enhancing comprehension of each phrase structure in the text (Ulfa, 2022). Ritonga said that the *tarqib* method has maximum implications in strengthening reading comprehension of the yellow book (Ritonga dkk., 2021). The *tarqib* method is more widely used in pairs with other methods, such as a *sorogan*, (Anshori & Wardana, 2022) *al Miftah lil ulum* (Hakim, 2021), *tamyiz* (Wildan & Fuad, 2019) and several methods of reading the yellow books.

Al-Miftah Lil Ulum Method

The Al-Miftah Lil Ulum method is one of the methods in the 21st century which is quite interesting to apply to Islamic educational institutions. Al-Miftah Lil Ulum is a learning model initiated by *Pesantren* Sidogiri Pasuruan (Amin & Nurhayati, 2020). A method that facilitates the learning process of *nahwu-sharaf* which is separated into 6 volumes (1-6), tasrif and nadzom. Some Islamic boarding schools such as; *Pesantren* Sidogiri Pasuruan (Amin & Nurhayati, 2020; Hakim, 2021; Muzaky & Ishari, 2020a; Rizkiyah, 2021), *Pesantren* Al-Yasini (N. K. Sari, 2018), *Pesantren* Matholi'ul Anwar Lamongan (Hakim, 2021), *Pesantren* Walisongo Rejoso (Rizkiyah, 2021), *Pesantren* Miftahul Ulum Panyepen Palengaan Pamekasan (Bukhori, 2021)

Ibtida'I Method

The *Ibtida'I* method is an approach for teaching nadzom and codes during the yellow book learning process (Zaenuri, 2019). At the level of the *ibtida'I* method, it is divided into two. First, the level of Al-Qur'an Education Center (TPQ) and Madrasah Ibtidaiyah (MI/SD). Second, Madrasah Tsanawiyah, Madrasah Aliyah, Madrasah Diniyah. The *Ibtida'I* method is applied to several Islamic

boarding schools, such as *Pesantren Nurul Ikhlas Langon* (Rokib, 2020), *Pesantren Hidayatul Mubtadiien Majalengka* (Ardiansyah, 2020).

Tamyiz Method

The *Tamyiz* method is a new method that is being looked at by many educational institutions. This situation is based on learning outcomes that are fast and easy for students to understand even at the Madrasah Ibtidayah (MI/SD) level (Wildan & Fuad, 2019). Farhan, gave research results that the *tamyiz* method is a fun active learning method, because besides the learning process it can be taken for 100 hours. The *Tamyiz* method is supported by verses of poetry which contain learning tools (*nahwu-shorof*), so that students are not suggested that learning the yellow book is scary and difficult. (Farhan, 2019).

Muhafadzah Method

The application of the *muhafadzah* method is widely used in the stages of memorizing vocabulary in grammatical Arabic, starting from structure, pronunciation to its use. The *muhafadzah* method according to Nikmayanti and Atabikal reveals that the application of the *muhafadzah* method is very appropriate for students to use at the beginning of the learning process to read the yellow book. Because students are expected to be able to understand each *mufradat* (vocabulary) as well as its application (how to read) in Arabic (Atabikal, 2019; Nikmayanti, 2021).

Talaqqi Method

The *talaqqi* method is a method that is widely used in non-formal educational institutions, such as Islamic boarding schools, diniyah or out-of-school education. The *talaqqi* method is a learning process by directly imitating the lesson (how to read the book) that comes out of the teacher's mouth. Muallim in his research said that the *talaqqi* method (Muallim, 2020) has stages in the process of application in learning. First, choosing the right teacher, learning motivation *istiqomah*. Second, the selection of reference sources (books) that are in accordance with students' abilities. Third, the process of completing the book is in accordance with its original purpose. Athaillah confirmed that the *talaqqi* method is the right choice to be implemented in educational institutions similar to Islamic boarding schools in order to reduce the number of students who are less fluent in reading the yellow book (Athaillah, 2021; Halimah dkk., 2019).

Bandongan Method

All Islamic boarding schools in Indonesia employ the *bandongan* technique to study the Yellow Book, particularly salafiyah Islamic boarding schools that continue to uphold tradition. The kiai reading the book illustrates how to utilize the *bandongan* approach (Nursyamsiyah, 2021), students as listeners by bringing the same book and studying and giving meaning according to the explanation conveyed by the big teacher (*kiai*) (Dhofier, 2011). It is noted that this method is a method that is able to exist in the midst of changes in civilization. In line with Mawaddah who explained that the *bandongan* method or (in other words; wetonan) is a method that can train discipline, independence and concentration in the learning process (Farida & Kasdi, 2021; Mawaddah, 2022). Tracing the learning process does not stop at writing the kiai's explanation. However, students are required to review with fellow students so that they can evaluate the abilities of all students (Lukens-Bull, 2000).

Amsilati Method

The *amsilati* method is a method developed by the Darul Falah Bangsari Islamic Boarding School, Jepara, Central Java. The development of the *amsilati* method is also used in other non-formal institutions such as the Mambaul Ulum madrasah, Jabung Malang, which applies the *amsilati* method in learning to read the yellow book (Annisyah et al., 2021). The *amsilati* method has seven

main reference books (5 volumes of *Amtsilati* books, 1 book of *qowaid* formulas and 1 book of Khulasoh Alfiyah ibn Malik). 5 volumes of the *Amtsilati* book study pure Arabic grammatical (*nahwu* and *sharaf*) in detail and easily. Fikri gives the view that the *amtsilati* method is a method with clear elements including planning strategies, methods and evaluation (in each volume) so that each stage of the learning process can run optimally (Fikri, 2018; Hasanah, 2016).

Based on several research results regarding the selection of the yellow book reading learning method, in formal (schools or madrasah) and non-formal (*pesantren*) educational institutions it shows that the trend of developing the yellow book reading method looks very rapid (Munip, 2016).

Sorogan Method

The sorogan method is a method that is quite widely used by formal and non-formal educational institutions (Islamic boarding schools), Sari and Fikriyah also said that the implementation of the sorogan method is an effective method used in every process of learning the yellow book, because it contains feedback and the presence of intensive mentoring (W. A. S. Sari & Fikriyah, 2022). In addition, Mu'izzuddin and Aris confirmed that choosing the *sorogan* method showed an increase in reading ability in the yellow book (Anshori & Wardana, 2022; Aris & Syukron, 2020; Irawan, 2020; Mu'izzuddin dkk., 2019).

Mudzakarah Method

The mudzakarah method is a yellow book learning method that is classified according to the abilities of each student. Natsir, revealed that the mudzakarah method is a method that is widely used in studying yellow books in educational institutions, both formal and non-formal (Natsir, 2020). Basically, each implementation of the Mudzakarah method is divided into three levels. First, the level of students in which a group of students take turns reading, studying and evaluating in each process of learning the yellow book. Second, the santri level is led directly by the kiai, namely a question and answer forum and assessment (Munawaroh, 2010). Third, the kiai-level mudzakarah, which is a forum for kiai to resolve or make decisions on an urgent problem, and require depth of religious knowledge from the big teachers (*kiai*) (Ulfa, 2022).

Halaqah Method

The halaqah method is basically identical with the bandongan method in the process of learning the yellow book. In the process of implementing the halaqah method, students gather in a circle and are accompanied by an *ustad*/teacher (M. L. Fauzi, 2012; W. N. Fauzi, 2022). In line with Zaitun and Hasmulyadi who said that the halaqah method is more appropriate for applying learning because it can group based on the level of proficiency in reading the yellow book (Zaitun & Hasmulyadi, 2021).

Tarqib Method

Tarqib is a frequently utilized method for teaching students to read books. The tarqib approach is the procedure of enhancing comprehension of each phrase structure in the text (Ulfa, 2022). Ritonga said that the tarqib method has maximum implications in strengthening reading comprehension of the yellow book (Ritonga dkk., 2021). The tarqib method is more widely used in pairs with other methods, such as a *sorogan*, (Anshori & Wardana, 2022) *al Miftah lil ulum* (Hakim, 2021), *tamyiz* (Wildan & Fuad, 2019) and several methods of reading the yellow books.

Al-Miftah Lil Ulum Method

The Al-Miftah Lil Ulum method is one of the methods in the 21st century which is quite interesting to apply to Islamic educational institutions. Al-Miftah Lil Ulum is a learning model initiated by *Pesantren* Sidogiri Pasuruan (Amin & Nurhayati, 2020). A method that facilitates the

learning process of *nahwu-sharaf* which is separated into 6 volumes (1-6), tasrif and nadzom. Some Islamic boarding schools such as; *Pesantren Sidogiri Pasuruan* (Amin & Nurhayati, 2020; Hakim, 2021; Muzaky & Ishari, 2020a; Rizkiyah, 2021), *Pesantren Al-Yasini* (N. K. Sari, 2018), *Pesantren Matholi'ul Anwar Lamongan* (Hakim, 2021), *Pesantren Walisongo Rejoso* (Rizkiyah, 2021), *Pesantren Miftahul Ulum Panyepen Palengaan Pamekasan* (Bukhori, 2021)

Ibtida'I Method

The *Ibtida'I* method is an approach for teaching nadzom and codes during the yellow book learning process (Zaenuri, 2019). At the level of the *ibtida'I* method, it is divided into two. First, the level of Al-Qur'an Education Center (TPQ) and Madrasah Ibtidaiyah (MI/SD). Second, Madrasah Tsanawiyah, Madrasah Aliyah, Madrasah Diniyah. The *Ibtida'I* method is applied to several Islamic boarding schools, such as *Pesantren Nurul Ikhlas Langon* (Rokib, 2020), *Pesantren Hidayatul Mubtadiien Majalengka* (Ardiansyah, 2020).

Tamyiz Method

The *Tamyiz* method is a new method that is being looked at by many educational institutions. This situation is based on learning outcomes that are fast and easy for students to understand even at the Madrasah Ibtidaiyah (MI/SD) level (Wildan & Fuad, 2019). Farhan, gave research results that the *tamyiz* method is a fun active learning method, because besides the learning process it can be taken for 100 hours. The *Tamyiz* method is supported by verses of poetry which contain learning tools (*nahwu-shorof*), so that students are not suggested that learning the yellow book is scary and difficult. (Farhan, 2019).

Muhafadzah Method

The application of the *muhafadzah* method is widely used in the stages of memorizing vocabulary in grammatical Arabic, starting from structure, pronunciation to its use. The *muhafadzah* method according to Nikmayanti and Atabikal reveals that the application of the *muhafadzah* method is very appropriate for students to use at the beginning of the learning process to read the yellow book. Because students are expected to be able to understand each *mufradat* (vocabulary) as well as its application (how to read) in Arabic (Atabikal, 2019; Nikmayanti, 2021).

Talaqqi Method

The *talaqqi* method is a method that is widely used in non-formal educational institutions, such as Islamic boarding schools, diniyah or out-of-school education. The *talaqqi* method is a learning process by directly imitating the lesson (how to read the book) that comes out of the teacher's mouth. Muallim in his research said that the *talaqqi* method (Muallim, 2020) has stages in the process of application in learning. First, choosing the right teacher, learning motivation *istiqomah*. Second, the selection of reference sources (books) that are in accordance with students' abilities. Third, the process of completing the book is in accordance with its original purpose. Athaillah confirmed that the *talaqqi* method is the right choice to be implemented in educational institutions similar to Islamic boarding schools in order to reduce the number of students who are less fluent in reading the yellow book (Athaillah, 2021; Halimah dkk., 2019).

Amsilati Method

The *amsilati* method is a method developed by the Darul Falah Bangsari Islamic Boarding School, Jepara, Central Java. The development of the *amsilati* method is also used in other non-formal institutions such as the Mambaul Ulum madrasah, Jabung Malang, which applies the *amsilati* method in learning to read the yellow book (Annisyah et al., 2021). The *amsilati* method has seven

main reference books (5 volumes of *Amtsilati* books, 1 book of *qowaid* formulas and 1 book of Khulasoh Alfiyah ibn Malik). 5 volumes of the *Amtsilati* book study pure Arabic grammatical (*nahwu* and *sharaf*) in detail and easily. Fikri gives the view that the *amtsilati* method is a method with clear elements including planning strategies, methods and evaluation (in each volume) so that each stage of the learning process can run optimally (Fikri, 2018; Hasanah, 2016).

Based on several research results regarding the selection of the yellow book reading learning method, in formal (schools or madrasah) and non-formal (*pesantren*) educational institutions it shows that the trend of developing the yellow book reading method looks very rapid (Munip, 2016).

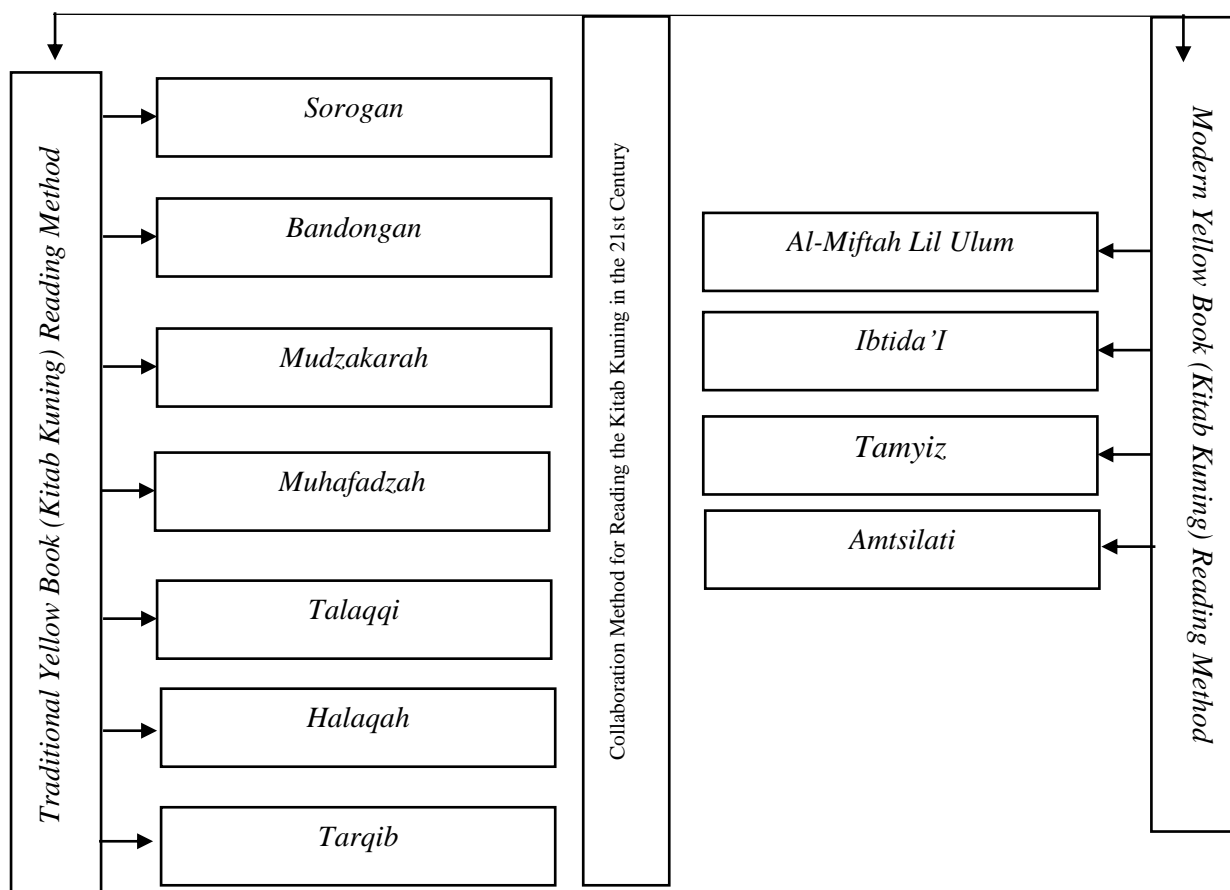


Figure 1. Trends in the Yellow Book (*Kitab Kuning*) Reading Method in the 21st Century

The presence of several modern methods are: *al miftah lil ulum*, *amtsilati* (Bukhori, 2021; Fikri, 2018) and some other methods in reading the yellow book, do not remove the traditional methods, such as *sorogan*, *bandongan*, *mudzakarrah* (Patriadi et al., 2015; Ulfa, 2022) as in Figure 1 about the distribution of the yellow book reading method. Based on the results of the analysis above, it strengthens the synthesis that *pesantren* are still able to survive in the face of educational challenges, as stated by Dhofier that *pesantren* is a traditional education capable of capturing public attention through its dynamics in responding to contemporary educational challenges (Dhofier, 2011). as the emergence of several modern methods of reading books that are able to run side by side with other traditional methods.

b. The Trend of Success of the Yellow Book Reading Method in the 21st Century

Learning the yellow book is a *pesantren* culture that continues to be preserved (Fakhrurrazi & Sebgag, 2020). In line with Bruinessen who said that the yellow book is one of the pillars contained in the *pesantren* (Bruinessen, 1990, 1994). Dhofier in his book also gives the view that the

development of the yellow book is not only within the scope of *pesantren* (Dhofier, 2011), Learning the yellow book in the 21st century has been developed in many formal educational institutions (Aulia, 2021) such as; Madrasah Aliyah Negeri in East Kalimantan, Madrasah Aliyah Negeri 2 Blitar in East Java (R. Sari, 2018) and MA Khoiriyah Waturoyo Margoyoso in Pati make learning the yellow book an advantage (extracurricular) in the religious field of madrasahs (Lubis dkk., 2021; Mahmud & Suratman, 2020; Ummah, 2020). Madrasah Tsanawiyah Negeri 2 Kediri in East Java (Alamin, 2019), Madrasah Tsanawiyah Negeri 3 Jombang in East Java require learning the yellow book in stages in the local content curriculum (uniqueness) (Ghozali, 2012).

The existence of an interest in the yellow book that is widely spread in formal and non-formal Islamic education strata, thus encouraging the development of practical and easy-to-understand yellow book learning methods (Awaluddin, 2021), although in practice the initial method in the process of reading the yellow book (the old methods: *sorogan*, *bandongan*, *mudzakarah*) still exists and is used in the world of Islamic education such as *pesantren* (Mahyudin dkk., 2021). With the development of time, Islamic educational institutions are able to transform without losing their identity as shown in Figure 1 which shows the effectiveness of collaborating on the yellow book reading method.

Hasanah and Hamdani conveyed in their research results which stated that the *amtsilati* method was a method with satisfactory success (Hasanah, 2016). In addition, the *amtsilati* method focuses more on meeting effectiveness, but with maximum results, so that students can read the yellow book properly and correctly (Hamdani, 2018). Meanwhile, another method that shows satisfactory results is *muhafadzah*, a method that teaches the process of memorizing (Hidayah & Susilo, 2020) because in it the santri are required to deposit *perbait* to the teacher/*kiai* (Hanum, 2016). In line with Ghofur and Husniah stated that one of the methods that has been used since the time of the Prophet Muhammad is the *muhafadzah* method, because in it students are encouraged to strengthen their memory and understanding (Ghofur & Husniah, 2022).

Another method that shows success in reading the yellow book is the *al-miftah lil ulum* method, as Ubaidillah and Rifa'i in their research results state that the *al-miftah lil ulum* method can improve the quality of reading the yellow book by maximizing other methods, such as the lecture, question and answer method, such as *takror* and *muhafadzah* (Ubaidillah & Rifâ, 2019). In line with El-Amin and Nurhayati who confirmed that the *al miftah lil ulum* method can run optimally with the 4 stages of the book (*isim*, *fi'il*, *nadzom* and sentence position) in addition, there is an evaluation test for each increase in the volume of the book (El Amin & Nurhayati, 2020) so that students can read the yellow book relatively briefly (without a vowel/bald accompanied by *tarqib*) (Muzaky & Ishari, 2020b). The presence of the *al-miftah lil ulum* method does not necessarily eliminate other methods. Restu and Wahyuni said that the obligation to restore the tradition of learning the yellow book in Islamic boarding schools is a non-negotiable necessity (Lukens-Bull, 2000; Restu & Wahyuni, 2019), as the tradition of the yellow book became the cornerstone of the establishment of the *pesantren* (Putro, 2019). Thus, the success of the *al-miftah lil ulum* method is closely related to other traditional methods, such as *bandongan*, *syawir* and *sorogan*. (M. L. Fauzi, 2012; Sauri, 2016). So that the presence of modern methods does not necessarily eliminate traditional methods. Because success in reading the yellow book in Islamic boarding schools requires collaboration between traditional and modern methods.

4. Conclusion

Based on an analysis of the trends of the yellow book reading method in Islamic boarding schools, it can be concluded that the trend of the yellow book reading method in the 21st century has undergone rapid changes, such as the optimization process of a combination of traditional and modern

methods, such as the al-miftah lil ulum method, Ibtida'I, Tamyiz, and Amsilati. Collaborate with traditional ways, such as sorogan, bandongan, mudzakarrah, muhafadzah, talaqqi, halaqah, and tarqab, in a suitable and effective manner. Based on the above results, it is confirmed that the evolution of education in the 21st century necessitates Islamic boarding schools to continue innovating in the yellow book learning technique without abandoning excellent old traditions.

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