Learning Psychological Overview of 
*Kitab Kuning* Teaching Learning 
(Study on *Pondok Pesantren* Al-Is’af Kalabaan Guluk-Guluk Sumenep Indonesia)

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**Abstract**

*Pesantren* (Islamic boarding school) is the traditional Islamic educational institution. Kiai as the leader of pesantren has an authority in managing, choosing the education system, curriculum (*manhaj*) that will be used, and also kinds of text books that will be used in teaching and learning process. Generally, Kiai uses *Kitab Kuning* (KK, yellow books) also called classical Islamic books, as the material of teaching-learning in pesantren. This paper aims to examine teaching-learning of KK in pesantren. The research method of the study is qualitative. The result of the research are that 1) there are levels of learning material KK in line of cognitive development, 2) the pesantren applied the prerequisite knowledge, 3) the pesantren applied the methods of teaching learning, 4) the pesantren applied the tutorial KK teaching learning.

**Abstrak**

*Pesantren* (pondok pesantren) adalah lembaga pendidikan Islam tradisional. Kiai sebagai pemimpin pesantren memiliki wewenang dalam mengelola, memilih sistem pendidikan, kurikulum (*manhaj*) yang akan digunakan, dan juga jenis buku teks yang akan digunakan dalam proses belajar mengajar. Secara umum, Kiai menggunakan Kitab Kuning (KK, buku kuning) yang juga disebut buku Islam klasik, sebagai bahan belajar-mengajar di pesantren. Makalah ini bertujuan untuk menguji belajar-mengajar KK pesantren. Metode penelitian yang digunakan adalah kualitatif. Hasil penelitian adalah 1) terdapat materi pembelajaran KK sesuai perkembangan kognitif, 2) pesantren menerapkan pengetahuan prasyarat, 3) pesantren menerapkan metode pembelajaran, 4) pesantren menerapkan tutorial KK belajar mengajar.

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Introduction

At first, the emergence of a *pesantren* is a support from the society for the higher education. Hierarchically, it is a continuation of the education in the mosque (*laggar/surau*). Besides, the emergence and the existence of a is seen as the admission of the society to the height of knowledge, the depth of spiritual and the greatness of personality of the *kiai*, the owner of the *pesantren*, the Islamic boarding school.

All the strength attached to the *Kiai*, the leader of *pesantren* gives support to the surrounding youngster and children to study in his *pesantren*. Based on this support, the people come to the place and built the boarding around the *kiai* house. Therefore, the existence and the development of *pesantren* cannot be separated with the admission of the society.¹

As the traditional Islamic education institution, *pesantren* has specific characteristics which differentiate it from other institutions, they are: 1) education in *pesantren* does not deal with the age limitation for *santri* who wants to study, so that everyone can start to study at every level, 2) education in *pesantren* does not deal with education time, because they follow a lifetime education system, 3) there is no *santri* classification and staging in study so that everyone can follow the learning process, 4) someone can stay in *pesantren* anytime, even he can stay there forever as long as he obeys the rule, 5) the speed and the amount of the learning depends on the *santri* wish.

With the attached characteristics, *pesantren* becomes a unique life, consists of a livelihood separated from outside life with some buildings; the *kiai’s* house, a mosque or the small one, a place to study and the boarding for the *santris* to stay.²

A specific characteristic can also be seen from the learning activity in the *pesantren* is that the process of reviewing the lesson from the first level to the next level. A sub chapter can be repeated in the other level although it comes from different book. Meanwhile, *kiai* did the teaching using his own chosen book and the *santri* are free to choose the teaching they like, *kiai* teaches the *kitab* openly, *Kiai* reads, translates and explains the interpretation of the KK.

The unique teaching and learning system cannot be separated from maintained living values, it makes the *pesantren* as sub-culture which symbolized by the believed way of life, views of life and believed values, specific hierarchical authority. Those three things can make the way working which allows *pesantren* becomes a sub-culture.³

As a sub-culture, some *pesantren* keep their characteristics of traditional education, which the *santri* stay and live in the boarding house near the *kiai’s* house.⁴ In this kind of *pesantren* there is no specific curriculum, and *kiai* hold the full authority to decide the time, place, kinds or level of textbook that needs to study. It also identified with KK teaching-learning that use methods of *sorogan* (individual learning), *bandongan* (collective learning), *musyawarah/hiwar* (discussion).

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¹ Ferdinan, Pondok Pesantren, Ciri Khas Perkembangannya, Jurnal Tarbawi, Volume 1, No 1, 13
² Muhajir, Pesantren Sebagai Institusi Pendidikan Islam (Pesantren Akomodatif Dan Alternatif), Jurnal Saintifikasi Islamica Vol.1 No. 2 Periode Juli - Desember 2014, 2-3.
³ Abdurrahman Wahid, ‘Pesantren Sebagai Subkultur’, Pesantren dan Perubahan, ed. M. Dawam Rahardjo. Jakarta: LP3ES, Cet.V. 2004 , 12
⁴ Zamaksyari Dhofer, Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai, Jakarta: LP3ES, 1982, 33
Teaching and learning in *pesantren* using the above methods produces graduates with *tafaqquh fi-al din* (qualified Islamic knowledge). The successful of the *pesantren* cannot be separated from the *santri* who are active in following the teaching learning process under the guidance and motivation from *kiai*. Therefore, psychologically, a strong interaction and communication between the *kiai* and the *santri* in the process of teaching-learning support the successful of them very much.

This paper is trying to analyze the learning psychological aspect of teaching-learning *kitab kuning* in *pesantren*, e.i. the levels of learning material *KK* in line of cognitive development, the application of the prerequisite knowledge, the methods of teaching learning.

**The Method of Kitab Kuning Teaching Learning in Pesantren**

There are several terms that were found and often used to designate the type of traditional Islamic education of Indonesia, that more famous called *pesantren*. In Java, including Sundanese and Madurese generally used the term *pondok* or *pondokpesantren*. In Aceh known as *rangkang/meunasah*, and called a *surau* in Minangkabau. The terminology may be mentioned here some of the views that led to the definition of *pesantren*. Abdurrahman Wahid define *pesantren* as a place where *santri* live.

*Pesantren* according to Arifin is an educational institution of Islam is growing and is recognized around the community, with the boarding system (complex) in which the *santri* shortly receive religious education through lectures or madrassa system completely under the *kiai’s* leadership that charismatic and independent in all respects. Traditional *pesantren*, is conducting a Islamic boarding school education system of non-classical and traditional method of learning (*sorogan* and *bandongan*) in studying *Kitab Kuning* (the classical Islamic textbook), written in Arabic by scholars in the Middle Ages.

By using this method, *santri* learn time does not depend on the length of the study, but based on the time it takes *santri* to finish books that were examined. If *santri* finish reviewing the books presented, then he is considered to have graduated from these books. In some traditional *pesantren*, when *santri* or groups of *santri* completing one or more of the book under review, *khataman* (graduation) ceremony was held, in which was shown in the form of martial arts entertainment, harp, tambourine and various power struggles.

Usually *santri* do not directly learn to *kiai*, but through an *ustad* (religious teacher). *Sorogan* derived from the word *Sorog* (Javanese), which means thrusting, thrusting his book because each *santri* in the presence of *kiai* or ustad. In this method, the *santri* read the book before *kiai* and the *kiai* correct it. At the same time the *santri* write down the meaning of every word in the local language Indonesian or directly under each word Arab, using Arabic letters *pegon* to conform with the wording in the language of instruction. The other method commonly used in *pesantren* is *tahfidh* (memorization). This method is used in

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5 Faizin; Farhah, Pola Integrasi Nilai-Nilai Kepesantrenan Dalam Mengimplementasikan Budaya Religi Di Universitas Nurul Jadid, edureka Vol. 2, No. 2, 2018,113
6 Cep Habib Mansur, “Peranan Pendidikan Islam Di Pesantren Dalam Mengantisipasi Dampak Negatif Era Globalisasi (Penelitian di pondok pesantren Nurul Huda A1-Manshuriyyah Kampung Cimaragas Desa Karangsari Kecamatan Pangatikan Kabupaten Garut),” Jurnal Pendidikan, Universitas Garut Fakultas Pendidikan Islam dan Keguruan, 57
7 Ibid, 58; Nur Jamal, “Sekolah, Transformasi Pendidikan Pesantren Dalam Pembentukan Kepribadian Santri,” Tarbiyatuna: Jurnal Pendidikan Islam, Volume 8, Nomor 2, Agustus 2015,73-74
8 Aliakbar, Hidayatullah Ismail, “Metode Pembelajaran Kitab Kuning Di Pondok Pesantren Daarun
pesantren to assign tasks to santri to memorize the sentence, either in the form of poetry (nadhâm). With this method, santri have the opportunity to memorize well he was studying inside or outside the room to learn.

Hiwâr method or deliberation, almost the same as the general discussion method that we know so far. This method is used in many pesantren are not held every day, but only a few times in one week is usually combined with khitâbah method. Hiwar activities or meetings is one way to boarding pesantren to familiarize santri were able to answer the problems of Muslims with an explanation of the argumentative rhetoric. For certain santri must prepare arguments and identify the source/reference book, if requested to be mentioned by kiai. Those who have the ability to explore and understand the sources of reference were able to find a variety of arguments and answers to the questions raised, especially in the perspective of school of Shâfi‘i, who in the next period, they will be promoted to teach high-level books.

Kitab Kuning (The Yellow Book) is often referred to classics books which refer to the traditional works of classical scholars with assessment models and different styles of language with modern books. There are also suggestions that the book is called KK because his book is yellow. Azyumardi Azra stated that Kitab Kuning is that the use of Arabic, Malay, Java or any other local language using Arabic script were written by scholars in the Middle East and Indonesian scholars. This sense, an extension of the terminology of KK that evolved over the years, namely those religious books in Arabic, using Arabic script, which is generated by the Muslim scholars in the past particularly from the Middle East.

While based on the origin of the KK author is divided into several types as follows: first, KK is a book that was written by the classical scholars of Islam in the Middle East since the beginning of pesantren until now is still used as a handle by the kiai in Indonesia, such as Tafsîr al-Jalâlaynî, Tafsîr al-Marâghi, and so on. Second, the kitab kunings are written by Indonesian scholars referenced in pesantren today, such as Mirâl Labib works of Imam al-Nawawî al-Bantenni. Third, the KK written by Indonesian scholars as the comments of the classical scholars work in the Middle East, the books, such as Sirâj al-Thâlibîn, Kiai Ihsan Jampes work which is commentary on Minhâj al-‘Âbiin, the work of Al Ghazali. Other characteristics of the books is as explained by Mujammil, first, the formulation of the larger to the smaller detail such as babun (chapter), fashlun (chapters), far‘un (branches), and so on. Second, do not use common punctuation marks, do not wear periods, commas, exclamation marks, question marks, and so forth. Third, always used the term (idiom) and certain formulas like to express a strong opinion by using the term al-ashâh, as-Sâîlh, Al-arjâh, Al-râjih, and so on, to express agreement among scholars of some pesantren used the term ijmâ’an, while stating an agreement among scholars in the pesantren used the term ittifâqan.

Method

The approach in this study is a qualitative approach, which is a research process that produces descriptive data in the form of words written or spoken of and behaviors that can be observed."

Researchers come to the study site to obtain data on research and understand the phenomenon of the yellow book learning in Pesantren al-Is’af.
Respondents of this research consist of eight ustad (teacher) at the pesantren. Pondok Pesantren al-Is‘af is one of traditional pesantren that located in Kalabaan Village, Guluk-Guluk, Semenep Regency.

Collecting data in this study were 1) observed for non-participants, the researcher not involved and only as an independent observer. 2) non-structure interviews were used to find information that is not standard or single information, 3) documentation.

Analysis of the data used in this research is done in three ways, namely: 1) data reduction is the process of selecting, focusing, abstraction and transforming the raw data from the field. 2) data display. In this process, the researchers grouped similar things into a category or group one, group two, group three, and so on. 3) conclusion or verification that conclusion as part of the activities of the configuration intact. The conclusion also verified during the study. Meanings that emerge from the data should always be tested for truth and compliance so that its validity is assured. The technique of data validity checking as follows: extension of participation, persistence observation, and triangulation.

**Kitab Kuning Teaching-Learning In Pondok Pesantren al- Is‘af: Learning Psychological Overview**

Teaching materials in traditional pesantren has been dominated by books/ written by the previous Ulama. Those books become the object of analysis in pesantren, talking about Islamic knowledge, including Tafsîr, Hadîth, Aqâid, Fiqh, Tarvkh, Nahw and Sharrf (Arabic Grammar and Syntax). Those books are also called Kitab Kuning.

KK studies as indicated in the table above, illustrates that psychologically, there are levels of learning material KK discussion by santri cognitive development, in accordance with the stated Jean Piaget, that a person's level of cognitive development is started 1) sensory motor: 0-2 years 2) thinking (Pre) operation, 1-7 3) the concrete operations: 7-11. And 4) formal operations: 11-16. At the elementary and secondary level teaching, KK revolves around the knowledge that is the basis of Islamic science.

Fiqh science learning materials, using the book of Umm al-'Ibâdah and Safinat al-Najâh discusses the pillars of wudu ', pillars of prayer, which cancels prayer, prayer legitimate condition, the pillars of fasting, which break the fast, harmonious alms, charity treasure that must be removed. In the book discussed simply and sequentially. For example, when discussing the pillars of ablution, the author says there are six in the order of the pillars of the first to the last pillar. Discussion of the pillars of wudu 'above is not accompanied by logical reasons. (Interview with R1)

In accordance with the level of cognitive development of santri at the stage of concrete operations: 7-11 in the early years. At this age, the cognitive development one has been able to sort objects according to size, shape, or any other characteristic. In addition, one has to classify, namely the ability to name and identify a set of objects according to appearance, size, or other
characteristics, including the idea that a series of objects can include other objects in the series.

While the advanced intermediate level and high level, the KK used high books. For example, *Fath al-Mu'in, Fath-al-Wahhāb*, which contains the rules of Islamic law that are conceptual and abstract. For example, in these books, discussed prayer. In the discussion of the concept of prayer known fardhayn, ie individual duty as the obligatory prayers five times a day and *fardhukilayat*, ie a collective obligation for a group of Muslims.

At this stage, one has entered the stage of formal operations: 11-16. The formal operational stage is the last period in Piaget's theory of cognitive development. This phase began experienced by children at the age of eleven years (puberty) and continues into adulthood. Characteristics of this stage are to obtain the ability to think abstractly, reason logically, and draw conclusions from the available information.

In order to gain an optimal result in teaching and learning process, *pesantren* applied the knowledge prerequisite, that is specific qualification on the ability and capability of the *santri* to choose specific class. Therefore, the *santri* participation in the class is based on the ability and capability of his class. The Prerequisite applied in all the classes show that there is relationship among the lessons in *pesantren*. In another words, it shows that the lessons are in an order from one level of education to a higher one. This order of lessons can be seen in KK used as teaching and learning materials. Prior knowledge is usually very helpful in acquiring further knowledge, and is very important in creating integrated learning.

In Pesantren al-Is'af, application of prior knowledge is found in books that are discussed in the hierarchy. The use of a particular book that is an explanation of the book is more modest. For example, the book *Fath al-Qarib* is a book that explains the rules of the science of jurisprudence, which is discussed briefly in the book of al-Taqrīb. The *santri* who follow the teachings of the book *Fath al-Qarib* are those who have finished completing and understand the contents of the book *al-Taqrīb*. The amount and quality of prior knowledge of the book *al-Taqrīb* positively influence both knowledge acquisition of the *Fath al-Qarib* and the capacity to apply higher-order cognitive skills. (interview with R4)

Thus, *pesantrenal- Is'af* applies science prerequisites in the KK learning, Mastering of certain books at the basic level as a prerequisite in reviewing the books above the intermediate level. Pupils then mimicked what was read back *kiai* as has been spoken before.

The importance of prior knowledge which become the prerequisite knowledge in *pesantren* is one of the principles in constructivism learning which states that knowledge will be arranged or built in the *santri* own mind while they try to organize new experience based on the cognitive framework on their mind, as stated by Bodner “knowledge is constructed as the *santri* strives to organize his or her experience in terms of preexisting mental structures”. Therefore, the

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10 Simatwa Enose M. W. 2003. “Piaget's Theory Of Intellectual Development And Its Implication For Instructional Management At Pre Secondary School Level”, *Educational Research And Reviews*: Vol. 5(7)

11 Sitti Aisyah Mu'min, “Teori Perkembangan Kognitif Jean Piaget, “*Jurnal Al-Ta'dib* Vol. 6 No. 1 Januari-Juni 2013, 94.

12 Bodner, G. M. “Constructivism A Theory of Knowledge. *Journal of Chemical Education*, 1986, 63, 873-877.
knowledge cannot be transferred automatically from the kiai’s brain to the santri. Every santri should be able to build knowledge in their own brain based on the prior knowledge and experience they have.

It has been explained above that teaching and learning in pesantren using KK as the materials with sorogan, bandongan, musyawarah, memorization and practice as methods of teaching. The above methods will create a variation in teaching and learning models suitable with the santri level and competence.

In Pesantren al-Is’af, sorogan method stressed on the interaction between the santri and the ustad vertically. With this model, the kiai can observe, fix, and guide the santri competence in understanding KK personally. The above teaching and learning mode can make the santri more active than only listening to the ustad’s talk. The santri are listening to the Kiai, the santri are reading the kitab in front of the kiai, and the kiai gives guidance if the santri found any problems in understanding about a topic. The next step is giving a wider explanation about the material then doing some interview. The kiai checks the santri work not read translate the text directly, but he points one of the santri to read, to translate and to explain about the text. (interview with R3)

With this method, kiai to oversee, guide and maximal learning progress his students. This learning method includes learning methods are very meaningful because the students will feel a special connection when reading of the activities takes place in the presence of kiai. They do not just always be guided and directed on how to read but can be evaluated developmental abilities. The efforts to guide santri is a scaffolding, the efforts of kiai teachers to provide tutoring students, how to read, translate and understanding KK, overcoming the difficulties of students in reading and understanding the KK.

In Pesantren, learning by using bandongan is a learning expository (direct instructional model) is a model of learning undertaken by educators with the aim of providing tenure to santri mastery of knowledge procedural, declarative knowledge and wide range of knowledge, "while Killen was quoted Sanjaya naming strategy expository with the term learning (direct instruction), the model of learning that material is deliver directly by the kiai, in the form of ready-made. The learning process by using wetonan /bandongan can be described as follows: kiai read, translate, explain and often to review the texts of books in Arabic. Pupils withholding the same book, each recording directly under the word in question to help understand the text. The position of the students in learning by using this method is encircling and surrounding kiai or cleric to form study circles (circles). The model expository teacher can control the order and breadth of learning materials, so he can find out to what extent the student mastered the material. Besides, this model students can look, observe, hear and listen to the subject matter, which is presented by the teacher.

At the higher level, kiai sometimes not directly read and translate, but pointing it in turns to his students to read and interpret at the same time particular to explain the text. Upon completion of the reading of a specific restriction, kiai or cleric to give an opportunity to the students to ask for things that are not yet clear. After that kiai answered questions of students. In the end, kiai to explain the conclusions that can be drawn from the learning activities that have taken place.

The learning model above can be explained using behavioristic learning
approach especially connectionism theory of learning, which emphasizes the understanding that is a link between stimulus and response. In terms of learning this model provide stimulus to provide an explanation of learning materials, provide questions and quizzes, told the santri to ask questions or provide feedback, give the assignment to santri. While the santri responded by listening kiai, kiai answer questions, provide feedback and complete the task of kiai.

Another method used in the teaching and learning using KK in pesantren is memorizing method. Memorizing method is usually recognized to have a significant correlation to the learning achievement. Memorizing method is an activity of the santri by memorizing certain text under the the kiai’s guidance and control. They got the task to memorize certain text in a certain length of time. They santri then come to the kiai to recite their memorization periodically.

Teaching-learning Nahw science and Sharraf at Pesantren al-Is’af done by providing both a science lesson that every day at every level of education since intermediate I, intermediate II, advance I, and advance II (four levels). Learning Sciences focused Nahw using Alfiyah book, contains 1000 verses, who rules in the Science Nahw --- beginning on the first of 250 verses, the second of 250 verses, the third of 250 verses, and the last of 250 verses. With the division as above, then the students are have to memorize 2 or 3 verses every day. Besides, students are given the opportunity to strengthen memorizing the rules in the book Alfiyah which has been given in the previous lesson. (interview with R4, R7 & R9).

By using the memorization method, the santri not only understand the lesson easier, but also understand the rules in Islam longer. The Kiai used memorization method because it has many strengths, they are: 1) the santri show that they are interested in reading many things and motivated to study KK, 2) The santri knowledge and understanding will stay longer and will not be easy to be lost, 3) it can also grow a responsibility spirit, self confidence, independent, and they will have courage to study, The santri will also have an experience of easy and joyful learning, because it can be done through songs and rhythm, 5) the santri can learn easily and simple, it can decrease stress and fear in mastering learning materials.

In teaching and learning using this method, the kiai asked the santri to memorize certain part or the whole book. The purpose of this is that the santri can read/ say certain sentences fluently without seeing the text. The utterance can be done personally or in group.

However, the use of this method has some weaknesses as follows: 1) when the santri can only memorize the stanzas in the KK, in another side they cannot understand the rules in the knowledge they learn. 2) The santri knowledge and understanding about the knowledge being studied is rather textual. The santri often understand the rules in content of the kitab, without thinking its correlation with the real world, it shows the poor creativity, in a certain length of time, the memorization of the santri is often reduced or eve lost, if the santri have no effort to strengthen their memorization and recall it over and over.

Another teaching-learning method used in pesantren is musyawarah (discussion). This method is used in many pesantren but not every day, it is only done some times in a week. It is usually combined with khitâbah (speech) method. Hiwâr activity or discussion is one of the ways to make the santri get used to answer all problems in Islam using a rhetorical and argumentative analysis. The santris are asked to prepare some arguments and mention the KK being referred, if they are asked to mention them by the kiai. They have the ability
to understand the references, the ability to find some arguments and answer to the problems being discussed.

"In the Pesantren al Is'af this practice is done through hiwar as an effort to bridge scientific activities in schools with problems in society. In this forum raised issues of Islamic law from the people. The forum participants were students at a high level. They can explain their opinions, defend, criticize, refute other students, summed up his opinion. (interview with R5 &R6)

The active member of discussion is the senior santri, the one who has passed ulya level (high level) in pesantren. The santri (who involves in the above discussion forum) age is more than 17 years, with cognitive development according to Jean Piaget on the formal operational stage. The santri with that stage should involve in the discussion for the following considerations: 1) the santri can think logical, think formal theoretically based on propositions and hypothesis. The competence in thinking is really needed to arrange opinions, arguments to support their opinions with logical texts and some basic theories about the discussed knowledge. 2) the santri can take a free conclusion from what can be analyzed at that time, where the abstract way of thinking can be understood easily. The ability to think abstract is needed to understand the principles, and the rules related to the problem being discussed. 3) The santri can consider many opinions at a time and can think about their opinion objectively and reflect the process of thinking. 4) they can summarize a principle/theory, with which they can summarize from many opinion based on the topic discussed. 5) They can think deductively and inductively, can give reasons from combination of statements.

In another side, the forum also involved the santri to access all information and knowledge to discuss, so that they can get many experience that can increase their thinking ability, the ability to share ideas, to tell, formulate answers, finding concept or principles of the topic/problems discussed. The teaching and learning above is the characteristic of inquiry-discovery learning. Inquiry learning gives the santri chances to answer questions and solve problems based on facts and analysis. While in discovery learning the santri try to analyze a series of data and information in order to find a concept or principle. The students are taught to be able to express their opinions, defend his opinion on the issue being discussed. On this occasion, they were also able to refute comment, criticize the opinions of others. (interview with R2)

In addition, the discussion give opportunity for santri to think critically, which is a process that allows santri to gain new knowledge through the process

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13 Desak Gede Wirayanti Estin, “Aktualisasi Pemikiran Jean Piaget dalam Implementasi Kurikulum 2013 (Suatu Kajian Teoritis),” Proceedings Seminar Nasional FMIPA UNDIKSHA V Tahun 2015, 115.
14 Dedi Heryadi, “Menumbuhkan Karakter Akademik Dalam Perkuliahan Berbasis Logika,” Jurnal Pendidikan Karakter, Tahun VII, Nomor 1, April 2017, 5
15 Lily Rohanita Hasibuan, Rohani, “Pengaruh Pembelajaran Problem Posing Berkelompok Terhadap Kemampuan Berpikir Abstrak Matematika Siswa SMP,” Jurnal Education And Development, Vol.7 No.4 November 2019, 285.
16 Ruwaidah, “Implikasi Teori Kognitif Jean Pieget Terhadap Prestasi Belajar PAI Siswa Kelas VII SAMPIT Di Pondok Pesantren Al-Quraniyyah,” Skripsi, http://repository.uinjkt.ac.id/, 21-22
of problem solving and collaboration. By critical thinking skills, santris focus on the learning process rather than just the acquisition of knowledge. Critical thinking skills involve santri activities such as analyzing, synthesizing, make judgments, create and apply new knowledge in real-world situations. By discussing the material of learning, santri analyze, search, compile the answers and retain the answer, respond to and refute his friend’s answer, and summed together against the growing opinion.

One thing that is built, maintained and conditioned in the discussion is having students use the reference of books from the beginning is used as a handle in the world of boarding schools, for example when discussing own problems of Islamic law reference books used are, Fath al-Qarîb, Fath al-Muîn, Fath al Wahhâb, Fiqh al-Tahrîr. At the forum the students are trained to argue and argue using as reference the recognized authority in the pesantren.(interview with R2)

It means, that santri is exercised to think critically by seeing the problem from many perspectives, to consider many different investigative approaches, and to produce many ideas before choosing a decision.17

By using discussion method, put the kiai as facilitator, 18 which in constructivist learning its roles are as follows: 1) giving guidance and briefing and also arrange the way and circulation of the learning process. Supporting independence and santri’s initiative in learning. Kiai appreciates santri’s ideas or thought in learning and also support the santri to think independently, it means that the ustad help the santri finding their intellectual identity. The santri analyze all problems and develop the responsibility to their own learning process and it becomes a problem solver. 3) Asking questions openly and giving the santri chances to construct their own success in doing research. 4) The kiai supports the santri high thinking. The kiai applies constructivism learning process which is more challenging for the santri to be able to reach things behind the simple factual response. The kiai support the santri to be able to connect and summarize concepts through analysis, predictions, justifications, and defend their opinions or thoughts. 5) The santri actively involved in the dialogue or discussion between kiai and santri. The kiai develops the dialogue and discussion which is a social interaction in the forum which intensively help the santri to be able to change or strengthen their thoughts. If they have chance to tell what they thought and to listen other opinions, they will capable to build their own knowledge which is based on their own understanding.

Another teaching and learning method used in the KK teaching in pesantren is practice/demonstration method, by demonstrating a skill in a certain worship which is done individually or in group under the guidance and instruction of the kiai or the ustad. For instance how to do the worship such as: salat (praying), wudhu’ (ablution) etc. and others which are usually done through practice.

The steps are: 1) the santri get the explanation/ theory about the ways to pray that will be practiced to reach their full understanding. 2) The santri under the ustads’ guide prepared all the tools and media needed to do practice. 3) after deciding the time and place to do practice, the santri gathered to get short explanation deals with the order of activities

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17 Deti Ahmatika, “Peningkatan Kemampuan Berpikir Kritis Siswa Dengan Pendekatan Inquiry/Discovery,” Jurnal Euclid, vol.3, No.1, p.395
18 Mega Rahmawati, Edi Suryadi, “Guru Sebagai Fasilitator Dan Efektivitas Belajar Siswa (Teacher’s As A Facilitator And The Effectiveness Of Student Learning),” Jurnal Pendidikan Manajemen Perkantoran, Vol. 4 No. 1, Januari 2019, 51.
that will be done and also the job distribution of the santri deals with the practice. 4) the santri in return demonstrate the worship under the guidance and instruction of the ustad or kiai until it is really correct as kaifiat (the worship real procedures). 5) After the worship practice is done, the santri are given chance to ask questions while the practice is ongoing. (interview with R5)

The learning model above is student-centered learning, which is useful in developing creativity, contextual, fun, provide practice and experiential learning by doing (learning by doing). With these models, kiai can provide experiences that can be experienced directly by the students and can be applied in everyday life. 19 This learning process more meaningful, as students can experience / practice of science that he learned, which can develop their creative power. 20

The learning model above is one of the characteristics of a constructivist approach to learning. This principle is known in teaching with a constructivist approach stating that effective learning takes place when students will be directly involved in authentic tasks. This model is expected to produce graduates who have the capacity to capacity cognitive and psychomotor equally. In order to reach the santri success, the kiai / ustad give guidance in learning to the santri, either in the teaching and learning process or outside the process. In the process of teaching-learning, the kiai / ustad gives guidance. Here kiai/ustadacting as mentors corrected if there are mistakes and explain if there are things that are seen by the students as an alien or difficult/complicated.

Upon completion of the reading of a specific restriction, kiaigive an opportunity to the students to ask for things that are not yet clear. The answer is done directly by the kiai provide an opportunity to the students before another. In the end, kiai to explain the conclusions that can be drawn from the learning activities that have taken place. (interview with R6 &R7)

Tutoring is also done by kiai while giving way students make personal notes in the book were studied. Tutoring is given kiai / ustad when the yellow book learning with sorogan method (individual learning), Tutoring is also conducted by kiai while giving the way students make personal notes in the book were studied. This effort to provide opportunities to students in the initiative and creativity in shape and habit patterns and learn how they want. 21

Individual guidance given to students by providing the means and techniques in making personal note on the book. It could an explanation, a record on the edge of the book of the contents of the book. Note also put under the text of the book is by using a particular word to describe the position based by the rules of Arabic grammar. (interview with R8).

19 Erik Santoso, “Penggunaan Model Pembelajaran Kontekstual Untuk Meningkatkan Kemampuan Pemahaman Matematika Siswa Sekolah Dasar (Studi pada siswa kelas V DN Sukarasa II Kecamatan Samarang Kabupaten Garut Tahun pelajaran 2014-2015 )” Jurnal Cakrawala Pendas, Vol. 3 No.1 Edisi Januari 2017 ISSN: 2442-7470 16,
20 Dea Handini, et.all, “Penerapan Model Contextual Teaching And Learning Meningkatkan Hasil Belajar Siswa Kelas Iv Pada Materi Gaya,” Jurnal Pena Ilmiah: Vol. 1, No. 1 (2016) 451.; Putri Hana Pebriana, “Peningkatan Keterampilan Menulis Puisi Bebas Menggunakan Pendekatan Kontekstual Siswa Sekolah Dasar,” Jurnal Publikasi Pendidikan, Volume 7 Nomor 2, Juni 2017, 97
21 Rifda El Fiah, Adi Putra Purbaya, “Penerapan Bimbingan Belajar Dalam Meningkatkan Hasil Belajar Peserta Didik Di Smk Negeri 12 Kota Bandar Lampung Tahun Pelajaran 2015/2016,” Konsell: Jurnal Bimbingan dan Konsteling 03 (2) (2016), 230; Zainal Abidin, “Layanan Bimbingan Belajar sebagai Upaya Peningkatan Kualitas Proses Belajar Mengajar,” Jurnal Pemikiran Alternatif Kependidikan Insania, Vol. 11|No. 1|Jan-Apr 2006|34-48
Tutoring above is *kiai* attempt to provide services to facilitate students in learning the yellow book. The effort is intended to increase students' learning motivation, as well as to have an attitude and effective study habits. In addition to tutoring at the Pesantren al-Is'af intended to help students with learning difficulties especially for slow learners.

"Guidance in the classroom do when students experienced delays in learning. For them, kiai explained the lesson several times, then he gave general questions that are relatively easy for most students who believe not understand. Having in mind the points which santri are not readily understood by kiai repeated the lesson until all students understand the whole article or chapter that is being discussed ... " (interview with R3).

Thus, tutoring activities in Pesantren Al-Is'af that provide services to students—students who have difficulties in learning, especially slow learner, so that they can carry out the learning process well.

**CONCLUSION**

Teaching and learning *kitab* in Pondok Pesantren Al-Is'af uses some methods which has been used from the early birth of the *pesantren* itself up to now. *Kiai* and *ustad* as educators in Pesantren Al-Is'af decide the materials and methods of teaching which is suitable with the *santri* competence and their level of knowledge. Therefore, the owner and the organizer of the Pesantren have used those methods which is based on a long evaluation and it is proven that it is still relevant up to now.

In order to gain an optimal result in teaching and learning process, Pesantren Al-Is'af applied the prerequisite knowledge, that is specific qualification on the ability and capability of the *santri* to choose specific class. Therefore, the *santri* participation in the class is based on the ability and capability of the his class. The use of *sorogan*, *bandongan*, memorization, discussion shows a strong emotional relationship between the *kiai* / *ustad* with the *santri*. This relationship gained from intensive interaction and communication among the *kiai* - *ustad*-santri.

The above interaction and communication has been formed in teaching and learning process through learning guidance done by the *kiai* / *ustad* in order to help santri solving their learning difficulties.

It has been explained above that teaching and learning in *pesantren* using *KK* as the materials with *sorogan*, *bandongan*, *musyawarah*, memorization and practice as methods of teaching. The above methods will create a variation in teaching and learning models suitable with the *santri* level and competence. Another method used in the teaching and learning using *KK* in *pesantren* is memorizing method, and *musyawarah* (discussion). Another teaching and learning method used in the *KK* teaching in *pesantren* is practice/demonstration method, by demonstrating a skill in a certain worship which is done individually or in group under the guidance and instruction of the *kia*.

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