



COMPARISON OF KITAB KUNING LEARNING AT PESANTREN AL-ATIQUIYAH IN SUKABUMI AND PESANTREN FALAHUL AHKAM IN PANDEGLANG

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ABSTRACT

The research discusses how the comparison of *kitab kuning* learning in Pesantren Al-Atiqiyah and Pesantren Falahul Ahkam. *Kitab kuning* learning is learning that is very influential on Arabic language skills and understanding of Islamic teachings. In addition, the learning of *kitab kuning* is very diverse, and a deep understanding is needed so that the teaching of *kitab kuning* can be more effective and efficient and maximize the results obtained. Therefore, this research focuses on learning the *Kitab Kuning* of Pesantren Al-Atiqiyah and Pesantren Falahul Ahkam. This study aims to compare the methods and approaches of learning *kitab kuning* in two pesantren, namely Pesantren Al-Atiqiyah and Pesantren Falahul Ahkam. The *kitab kuning*, which is a traditional intellectual heritage in Islamic science, is the main focus of learning in these two educational institutions. This research focuses on the learning approach, teaching methods, and supporting and inhibiting factors in the process of learning *kitab kuning*. The research methodology uses a qualitative approach with in-depth interviews, observation, and document analysis as data collection techniques. The results showed differences in the approach to learning the *kitab kuning* between the two pesantren. Pesantren Al-Atiqiyah combines classical tradition with formal education, giving the impression of being flexible and open. Pesantren Falahul Ahkam shows a stronger emphasis on tradition in teaching methods, focusing on the Javanese language and the use of traditional methods. Differences in curriculum, the degree of flexibility of learning, the role of teachers, and students' interests contribute to shaping the different learning experiences in these two institutions. In addition, this study identified supporting and inhibiting factors in learning *kitab kuning* in both pesantren, including the availability of resources, teachers' qualifications, and students' motivation. In conclusion, an in-depth understanding of the different approaches to learning *kitab kuning* can provide valuable insights to improve the effectiveness of Islamic scholarly learning in pesantren.

Keywords: Arabic Reading, Comparative Study, Curriculum Comparison, *Kitab Kuning*

ABSTRAK

Penelitian membahas tentang bagaimana perbandingan pembelajaran kitab kuning di Pondok Pesantren Al-Atiqiyah dan Pondok Pesantren Falahul Ahkam. Pembelajaran kitab kuning merupakan pembelajaran yang sangat berpengaruh terhadap keterampilan berbahasa arab dan pemahaman ajaran islam. Selain itu pembelajaran kitab kuning sangat beragam, diperlukan pemahaman yang mendalam agar pembelajaran kitab kuning dapat lebih efektif dan efisien sehingga hasil yang didapatkan lebih maksimal. Maka dari itu penelitian ini berfokus pada pembelajaran kitab kuning Pondok Pesantren Al-Atiqiyah dan Pondok Pesantren Falahul Ahkam. Penelitian ini bertujuan untuk membandingkan metode dan pendekatan pembelajaran kitab kuning di dua pondok pesantren, yaitu Pondok Pesantren Al-Atiqiyah dan Pondok Pesantren Falahul Ahkam. Kitab kuning, yang merupakan warisan intelektual tradisional dalam keilmuan Islam, menjadi fokus utama pembelajaran di kedua lembaga pendidikan ini. Pendekatan pembelajaran, metode pengajaran, serta

faktor-faktor pendukung dan penghambat dalam proses pembelajaran kitab kuning menjadi fokus penelitian ini. Metodologi penelitian menggunakan pendekatan kualitatif dengan wawancara mendalam, observasi, dan analisis dokumen sebagai teknik pengumpulan data. Hasil penelitian menunjukkan perbedaan dalam pendekatan pembelajaran kitab kuning antara kedua pondok pesantren. Pondok Pesantren Al-Atiqiyah menggabungkan tradisi klasik dengan pendidikan formal, memberikan kesan fleksibel dan terbuka. Sebaliknya, Pondok Pesantren Falahul Ahkam menunjukkan penekanan yang lebih kuat pada tradisi dalam metode pengajaran, dengan fokus pada bahasa Jawa dan penggunaan metode tradisional. Perbedaan dalam kurikulum, tingkat fleksibilitas pembelajaran, peran guru, dan minat siswa berkontribusi pada membentuk pengalaman belajar yang berbeda di kedua lembaga ini. Selain itu, penelitian ini mengidentifikasi faktor-faktor pendukung dan penghambat dalam pembelajaran kitab kuning di kedua pondok pesantren, termasuk ketersediaan sumber daya, kualifikasi guru, dan motivasi siswa. Kesimpulannya, pemahaman mendalam tentang perbedaan pendekatan pembelajaran kitab kuning dapat memberikan wawasan berharga untuk meningkatkan efektivitas pembelajaran keilmuan Islam di pondok pesantren.

Kata Kunci: Kitab Kuning, Membaca Bahasa Arab, Kurikulum Komparatif, Studi Perbandingan

INTRODUCTION

Pesantren is an Islamic educational institution that grows and develops and is recognized by the surrounding community, with a dormitory system and receives an education with a *pengajian* system that is entirely under the leadership of the *Kyai* with distinctive characteristics that are independent in all respects. *Pesantren* is the oldest traditional Islamic institution in Indonesia, and it is an Islamic educational institution implemented by Indonesian Muslims (Alfurqon, 2019). As an Islamic educational institution, *Pesantren* can be said to be a "training center" in terms of history and culture, automatically becoming an Islamic "cultural center" that is cultivated or institutionalized by the community, at least by the Islamic community itself, the government cannot ignore (Fauzi, 2017). In pesantren, Kiai and Ustadz interact as teachers and santri as students, studying and discussing classical Islamic religious books in mosques or dormitories (Pondok) (Ahmad, 2021). These books are better known as *kitab kuning* because, in the past, these books were generally written or printed on yellow paper. Ancient scholars wrote these books containing Islamic knowledge such as fiqh, hadith, explanations, and understanding of morality (Adib, 2021).

Pesantren are unique educational institutions with conventional characteristics that have evolved, adapting to scientific knowledge and technology changes without compromising their distinctiveness as centers of Islamic learning and development within communities (Syafe'i, 2017). Learning within these institutions integrates teachings derived from Islamic sources aimed at guiding individual Muslims towards applying these principles in their social lives (Hayati, 2018). Traditionally, pesantren have emphasized three fundamental domains: *faqah* (religious knowledge), *thabi'ah* (character development), and *kafa'ah* (practical skills) (Hidayat et al., 2018). Thus, any changes in the learning process within pesantren must align with these domains, fostering positive transformation and growth.

Learning in *pesantren* is identical to learning in classical books called *kitab kuning*. The term *kitab kuning* appears in the pesantren environment, which is shown in the books of Islamic teachings written in Arabic without *barakat* and without meaning (Hanani, 2017). This *kitab kuning* is the standard for students to understand Islamic teachings. *kitab kuning* has difficulties learning it (Amir, 2020). *kitab kuning* only has sentences without the *barakat*, so if it is wrong in determining the *barakat*, there can also be an error in interpreting it, so particular expertise is needed in reading and understanding the contents of *kitab kuning* as well as the role of the teacher in determining the proper learning method to make it easier for students to accept and understand *kitab kuning* itself (Maskuri et al., 2022).

The study of *kitab kuning*'s learning methods and strategies tends to be viewed from several perspectives. First, the strategies and techniques used in *pesantren* can be categorized as less motivating and less supervision of students when learning takes place. Finally, it has an impact on the santri's interest in following and attending the learning process both in the classroom and outside the *pesantren* environment. Second, many students, especially beginner students, find it challenging to learn *nahwu* and *sharaf* (Ardiansyah & Muhammad, 2020), which ultimately has an impact on not being able to be active in class when learning with a tendency to be indifferent because it is challenging to understand *nahwu* and *sharaf*, even though *nahwu* and *sharaf* are fan sciences that are the key to being able to read *kitab kuning* (Dalimunthe & Nasution, 2020).

Pesantren Al-Atiqiyah in Sukabumi, West Java, and Pesantren Falahul Ahkam in Pandeglang, Banten, both employ the *bandongan*, *sorogan*, and memorization system for learning and teaching *kitab kuning* classical books, albeit with differences in implementation. These differences yield varying results, each with its advantages and disadvantages. Investigating these disparities offers a deeper understanding of *pesantren* education in Indonesia and provides insights for enhancing the *kitab kuning* learning system or developing new methods. Al-Atiqiyah, a Salafi-based *pesantren*, follows Sukabumi's *kitab kuning* learning culture, while Falahul Ahkam follows Banten's, particularly Pandeglang's. An example of their methodological difference lies in *sorogan* recitation: Al-Atiqiyah students interpret empty, unannotated books, relying on reasoning and memory, whereas Falahul Ahkam students use annotated books, aligning their interpretations with teachers' meanings. Despite technological advancements, maintaining Arabic language proficiency remains crucial for understanding Quranic concepts. Therefore, both schools prioritize *kitab kuning* to ensure comprehensive Islamic knowledge acquisition, requiring students to master *nahwu* and *sharaf*. Recognizing the significance of these methods, the author intends to compare them further, aiming to enhance their efficacy in different educational contexts and contribute to pedagogical improvements in *pesantren*. This research seeks to deepen students' understanding of Islamic sciences by refining *kitab kuning* learning methods.

The previous studies used as references in this research include the following: Chairul Fadli's thesis at UIN Sunan Kalijaga, Yogyakarta, titled "Arabic Language Learning in Modern *pesantren* and Traditional *pesantren* (Comparative Study Between Pesantren As'ad and Pesantren Sa'adatuddarain in Jambi City)," which examines the similarities and differences in Arabic language learning between modern and traditional *pesantren* (Fadli, 2018); Muhammad Badruzzaman's thesis, also from UIN Sunan Kalijaga, titled "Curriculum and Implementation of Arabic Language Learning in Pesantren (Case Study at Pondok Pesantren Nurul Ummah Kotagede and Muhammadiyah Boarding School, Prambanan, Sleman, Yogyakarta)," focusing on the curriculum development process in two *pesantren* (Badruzzaman, 2015); a journal article by Asri Fauziah and Sobar Al Ghazal in the Bandung Conference Series: Islamic Education, titled "Comparative Study of the *kitab kuning* Learning Method at Pondok Pesantren Tanjung Salam Ciwidey Kab. Bandung and Pondok Pesantren Al-Falah Dago Bandung," which compares *kitab kuning* learning methods and examines the supporting and inhibiting factors in two different *pesantren* (Fauziah & Al Ghazal, 2022); a journal article by Ian Ilyas S, M. Lutfi Yasin Faujan, and Imam Tabroni in the journal *Lebah*, titled "The *kitab kuning* Learning Method at Pesantren Al-Azhar," which aims to determine the most effective method among those used in the *pesantren* (Faujan & Tabroni, 2020); and a journal article by Rosma Eka Putri in the *El-Hekam Journal of Islamic Studies*, titled "Implementation of the *kitab kuning* Learning Method at Pesantren Tarbiyah Islamiyah Malalo," which describes *kitab kuning* learning methods and aims to compare these methods in two different *pesantren* (Putri, 2020).

This research presents a new contribution to the field of Islamic education by conducting a comparative analysis of *kitab kuning* learning methods in two traditional pesantren. Unlike previous studies, which often focus on modern versus traditional approaches or the development and implementation of specific curricula, this research uniquely examines the practical application and effectiveness of *kitab kuning* learning methods in two distinct geographical and cultural settings. By comparing Pesantren Al-Atiqiyah and Pesantren Falahul Ahkam, this study highlights the specific pedagogical strategies used, their impact on students' comprehension and mastery of Islamic sciences, and the contextual factors influencing learning outcomes. This research fills a gap by not only describing these methods but also providing a comparative analysis that identifies the strengths and weaknesses of each approach, offering insights to inform and enhance pedagogical practices in similar educational contexts. This comparative study provides a new perspective on the adaptability and effectiveness of traditional Islamic educational methods, contributing to a broader discourse on improving the quality of Islamic education across various regions.

METHOD

This research adopts a qualitative approach, aiming to describe and analyze various aspects such as events, social activities, beliefs, and perspectives of individuals or groups. Qualitative research, being inductive in nature, allows for the emergence of research questions from collected information or leaves room for open-ended exploration. In qualitative studies, the researcher acts as the primary instrument, necessitating a thorough understanding of the subject matter and adequate knowledge to question, analyze, and represent the observed phenomena authentically. Unlike quantitative research, qualitative inquiry does not rely on statistical methods for deriving findings. Specifically, this study is descriptive in nature, focusing on portraying factual information obtained from field observations. Descriptive research serves as a fundamental method for elucidating various phenomena and examining their forms, activities, characteristics, and relationships with other phenomena.

So, it can be concluded that descriptive qualitative research is a research procedure that seeks to describe the subject's condition, situation, or area to describe and analyze the cases and events that occur analytically. In other words, this research only describes what research events exist from the base of good information in the form of notes, attitudes, and words without any elastic bonding experiments. Sources of data in this study. First, primary data sources, namely data obtained directly from the *asatidz*, teachers, students, and caregivers of the Pesantren. Secondary data sources, namely data obtained from books, literature, brochures, and articles, are relevant to the object of this research.

This research uses qualitative data. Qualitative data is data collected in the form of words or images rather than numbers. The data includes interview transcripts, field notes, photography, videotapes, personal documents, memos, and other official recordings. The process and method used by researchers to get the data they need. Every research, be it qualitative or quantitative research, indeed uses techniques to collect the necessary data. The purpose of this is to help researchers obtain authentic data.

In this study, the first step in data collection techniques carried out by researchers is observation. Observation or observation can be defined as focused attention to events, symptoms, or something. So, it can be concluded that observation is an activity carried out to collect data by conducting direct research on the environmental conditions of the research object so that it can get a clear picture of the object to be studied. Observation is carried out in this

study; the researcher is involved with daily activities while observing activities, the implementation of *kitab kuning* learning at Pesantren Al-Atiqiyah Sukabumi and Pesantren Falahul Ahkam Pandeglang; thus, the data obtained will be more complete and comprehensive (Sugiyono, 2014).

The second step in the data collection technique carried out by researchers is interviews. An interview is a conversation with a specific purpose by two parties, namely the interviewer (interview) as a questioner and the interviewee (interviewee) as the answer to that question. The interview will be conducted face-to-face or face-to-face with the informant to be interviewed. The interviews conducted by researchers are semistructured interviews, which are more accessible than structured interviews. To find problems openly and in-depth, the interviewee is expected to be able to express his ideas and opinions, and the researcher notes carefully what the informant says.

The third step in the data collection technique carried out by the author is documentation. Documentation is the collection of data obtained from documents and literature as material for analysis in this research. The method used to record secondary data is available in the form of archives or documents. This technique is used to find documentary data related to the things that researchers will examine (Musthafa & Hermawan, 2018). Data in the form of documents like this can be used to recognize information that occurred in the past or the past.

RESULTS AND DISCUSSION

Kitab Kuning, comprising classic works authored by esteemed scholars of the past, serves as a cornerstone in Islamic education, offering invaluable insights into the teachings of Islam (Zaenuri, 2019). With its rich repository of knowledge spanning various Islamic disciplines, *kitab kuning* stands as a fundamental resource for individuals seeking to deepen their understanding of religious principles and practices. At Pesantren Al-Atiqiyah, this revered literary tradition holds a central position in the educational framework, guiding students on their journey toward scholarly enlightenment. Here, students delve into the intricate layers of Islamic scholarship, drawing wisdom from the timeless wisdom encapsulated within these ancient texts. The teachings found within *kitab kuning* not only impart knowledge but also instill virtues of critical thinking, moral conduct, and spiritual growth. As students engage with the texts under the guidance of knowledgeable mentors, they develop a holistic appreciation for the complexities of Islamic thought and tradition. Through rigorous study and contemplation, learners at Pesantren Al-Atiqiyah cultivate a profound connection with their faith, enabling them to navigate life's challenges with wisdom and conviction. Thus, *kitab kuning* emerges not just as a book but as a beacon of enlightenment, illuminating the path towards spiritual fulfillment and scholarly excellence within the hallowed halls of Pesantren Al-Atiqiyah.

At Pesantren Al-Atiqiyah, the primary objective of studying *kitab kuning* is to enhance students' proficiency in comprehending and interpreting Arabic texts, particularly those within the *kitab kuning* tradition. Through engagement with these texts, students not only refine their Arabic language skills but also deepen their understanding of various aspects of Islamic religious knowledge, including theology (*aqidah*), Quranic exegesis (*tafsir*), prophetic traditions (hadith), Islamic jurisprudence (*fiqh*), mysticism (*tasawwuf*), and other Islamic sciences. Mastery of *kitab kuning* equips students with the linguistic tools necessary to navigate complex Arabic writings, particularly in areas like pronunciation (*maharoh qiroah*) and composition (*kitabah*). By immersing themselves in the rich literary heritage of *kitab kuning*, students gradually acclimate to the Arabic language, fostering a sense of familiarity and confidence when encountering Arabic texts or manuscripts. This immersive learning experience not only facilitates linguistic proficiency but also cultivates a

deeper connection to Islamic scholarship, enabling students to access and appreciate the wealth of knowledge encapsulated within these venerable texts.

The main goal of studying *kitab kuning* at Pesantren Falahul Ahkam is to deepen one's comprehension of Islam. These ancient writings include a wealth of Islamic knowledge that has been painstakingly maintained and passed down through the centuries of scholars, with a direct genealogy to the Prophet Muhammad. Through the examination of the ageless knowledge contained in *kitab kuning*, students set out on a path towards both intellectual and spiritual growth. These books act as channels for the profound wisdom of the past's greatest thinkers, providing priceless direction on theology, law, ethics, and spirituality. Through the study of *kitab kuning*, students at Pesantren Falahul Ahkam not only deepen their knowledge of Islamic principles but also forge a deeper connection to the rich intellectual heritage of their faith. This pursuit of knowledge fosters a sense of reverence and appreciation for the scholars who diligently preserved and transmitted these teachings throughout history, ensuring their continued relevance and significance in the contemporary era.



Picture 2: Image of *Kitab Kuning*

Additionally, *kitab kuning* plays a crucial role in preserving the purity of Islamic teachings. Through its transmission by generations of scholars in a mutawatir manner—a method of transmission with multiple, consistent chains of narration—these teachings are safeguarded from erroneous interpretations that deviate from the Quran and the Sunnah of the Prophet. The mutawatir transmission ensures that the foundational principles of Islam remain intact and unadulterated, thus upholding the authenticity and integrity of the faith. By adhering closely to the teachings encapsulated within *kitab kuning*, students at Pesantren Falahul Ahkam not only deepen their understanding of Islamic doctrine but also fortify their commitment to upholding the true essence of the religion. This adherence to authentic sources serves as a bulwark against ideological distortions. It ensures that the teachings of Islam endure in their purest form, guiding believers toward spiritual enlightenment and moral rectitude. By studying *kitab kuning*, students are also expected to be able to understand and reinterpret the contents of the text, which constitutes Islamic teachings for the next generation. By mastering the *kitab kuning*, students will be able to study the Islamic religion more deeply because the source of Islamic teachings is Arabic.

Three Methods are Employed for Learning the *Kitab Kuning* at Pesantren Al-Atiqiyah and Falahul Ahkam

1. *Sorogan* Method

At Pesantren Al-Atiqiyah, the *sorogan* model of learning emphasizes independent practice by students to refine their skills through face-to-face interactions with teachers. In this context, *sorogan* entails students presenting, depositing, or submitting their books to the teacher for review. This method underscores active student participation and individual responsibility in the learning process. Students engage in self-directed study to master the material before presenting their understanding to the teacher, who provides guidance, correction, and further instruction as needed. The *sorogan* approach fosters a dynamic learning environment where students take ownership of their education while benefiting from personalized feedback and mentorship from experienced instructors (Mu'izzuddin et al., 2019). By actively engaging with the texts and seeking guidance from their teachers, students at Pesantren Al-Atiqiyah develop not only a deep understanding of the subject matter but also critical thinking skills and self-discipline essential for lifelong learning. This pedagogical approach aligns with the traditional methods of Islamic education, emphasizing the importance of active engagement, mentorship, and continual refinement of knowledge and skills.



Picture 3: Image of *Sorogan* Learning Method at the Pesantren

Technically, the implementation of *sorogan* method learning activities is individualized; students interact with the teacher one-on-one, presenting the book they are studying (Murtafiah, 2021). This individualized approach underscores the student-centered nature of the learning procedures within the *sorogan* model. By engaging with students individually, the teacher can tailor instruction to address each student's unique needs, pace of learning, and areas of difficulty. This personalized interaction fosters a supportive learning environment where students receive focused attention and guidance from their teachers. Moreover, the individualized nature of *sorogan* learning empowers students to take ownership of their education, fostering a sense of responsibility and autonomy in their learning journey (Hidayah & Asy'ari, 2022). As students present their work to the teacher individually, they have the opportunity to receive targeted feedback, clarification, and encouragement, further enhancing their understanding and motivation. Overall, the emphasis on individualized instruction within the *sorogan* model reflects a commitment to prioritizing the learning needs and growth of each student, promoting deeper engagement, and facilitating meaningful learning experiences within the traditional Islamic educational framework (Reksa & Rachmah, 2022).

In this learning process, each student listens attentively as their teacher reads and translates the text into Sundanese. Following the teacher's lead, students meticulously follow along until the completion of the maqra without adding any vowel markings or diacritics and refraining from jotting down the meanings of the text. Subsequently, students take turns reciting back what the teacher has read, reinforcing their memorization of the material. This methodical approach to learning underscores the emphasis on oral transmission and memorization inherent in traditional Islamic pedagogy. By immersing themselves in the spoken word and committing it to memory through repetition and recitation, students cultivate a profound understanding of the text and internalize its teachings. Moreover, this practice fosters a deep connection between teacher and student, as the oral recitation serves as a means of transmission from one generation to the next. Through this immersive and interactive learning experience, students at Pesantren Al-Atiqiyah not only acquire knowledge but also develop vital skills in memorization, oral communication, and comprehension, essential for their academic and spiritual growth within the Islamic educational context.

At Pesantren Falahul Ahkam, the *sorogan* method of learning emphasizes independent practice for students to refine their skills through direct interaction with the teacher. This approach maintains the essence of *sorogan*, wherein students present, submit, or hand over their books to the teacher, thus facilitating a personalized and interactive learning experience. In this model, students are encouraged to engage actively with the material, proposing their interpretations and seeking guidance from the teacher as they navigate through the texts. By interacting directly with the teacher, students receive immediate feedback and clarification, enabling them to deepen their understanding and mastery of the subject matter. Furthermore, the *sorogan* method fosters a sense of accountability and responsibility among students for their learning process, as they actively participate in shaping their educational journey. Through this collaborative exchange between students and teachers, Pesantren Falahul Ahkam cultivates a dynamic and supportive learning environment that empowers students to become independent learners and critical thinkers within the framework of Islamic education.

The *sorogan* learning method is characterized by individualized instruction, with each student directly engaging with their teacher while bringing along the book they are studying (Arifin & Ristianti, 2022). The *sorogan* learning method underscores the student-centric approach inherent in the *sorogan* model (Sari & Fikriyah, 2022). During the session, students either listen to the teacher's reading and translation into Javanese or proceed with their reading before comparing their interpretations with those of their peers or the teacher's reading in the *bandongan* recitation. The emphasis lies on students comprehending the text's meaning and aligning it with the teacher's interpretation to ensure a cohesive understanding. This alignment not only enhances comprehension but also safeguards against misinterpretations, preserving the integrity of the teachings for future generations. Ultimately, the essence of *sorogan* lies in fostering a shared understanding between teacher and student, facilitating effective transmission and preservation of knowledge within the Islamic educational tradition.

2. *Bandongan* Method

Bandongan, as a learning activity, emphasizes a collective approach to studying classical books (Chairi, 2019). Rooted in tradition, the *bandongan* learning procedure involves students gathering around the teacher, who leads the lesson by explaining the intricacies of the book being studied. This communal setting fosters an environment of shared learning and collaboration, where students benefit from collective insights, discussions, and exchanges of

knowledge. The physical arrangement, with students seated in close proximity to the teacher, facilitates direct interaction and engagement with the material being taught. Additionally, the *bandongan* method promotes active participation and inclusivity, as students of varying levels of proficiency and understanding come together to learn as a cohesive group. Through this collaborative approach, students not only deepen their comprehension of the subject matter but also develop essential interpersonal skills such as communication, teamwork, and mutual respect. Furthermore, the *bandongan* learning activity serves as a platform for the transmission of cultural and scholarly traditions, fostering a sense of continuity and heritage within the educational setting (Anshori & Wardana, 2022).



Picture 3: Image of *Bandongan* Learning Method at the Pesantren

In the *bandongan* recitation, students are granted the liberty to interpret the translations and notes provided in the book, a departure from the *sorogan* recitation method. During *bandongan* recitations, students primarily engage in writing, listening attentively, and observing as the teacher translates the texts into Sundanese. Unlike the *sorogan* method, where students refrain from adding their interpretations or notes, the *bandongan* approach encourages active participation and critical thinking. By allowing students to contribute their understanding and insights into the text, the *bandongan* recitation facilitates a deeper engagement with the material. It encourages students to develop their analytical and interpretive skills.

Moreover, this interactive learning environment fosters a sense of ownership and responsibility among students for their learning process. As students actively participate in discussions and contribute their perspectives, they not only deepen their comprehension of the subject matter but also cultivate a sense of intellectual curiosity and confidence in their abilities. The books that are read and taught using the *bandongan* method are more diverse, starting from thin books to thick books and books that are read in one assembly, including several books at once; this aims to broaden the students' insight and know more about classical literature, predominantly *kitab kuning*.

During the *bandongan* sessions at Pesantren Falahul Ahkam, students are tasked with assigning meaning, translating, and annotating their books, which they can subsequently reference during *sorogan* recitations. In *bandongan* learning, students engage in extensive writing, attentively listening, and closely following the teacher's guidance during the translation process into Javanese. This method accommodates various types of books, ranging from thin to thick volumes, and often encompasses multiple texts in a single session. The overarching objective is to provide students with a comprehensive understanding and exposure to a diverse array of

classical literature, particularly the kitab kuning. By immersing students in this multifaceted learning experience, the *bandongan* method aims to cultivate broader and deeper insights, equipping students with the knowledge and skills needed to engage critically with traditional texts and enrich their scholarly pursuits within the Islamic educational framework. Through this holistic approach, Pesantren Falahul Ahkam endeavors to instill a profound appreciation for the richness of Islamic literature and foster a lifelong passion for learning among its students.

3. Memorizing Method

The method of memorizing books at Pesantren Al-Atiqiyah is ingrained as part of mandatory book learning. Every student is required to engage with the *Matan* books corresponding to their class level, commencing with *Jurumiyah*, progressing through *Imrithi*, *Nadzm al-Maqshud*, *Safinah*, *Sullam al Munawraq*, and culminating with *Alfiyah*. This structured approach to memorization forms a foundational aspect of their education, fostering not only the retention of essential texts but also the cultivation of disciplined study habits and a deep understanding of classical Islamic literature. The emphasis on sequential learning reflects the traditional pedagogical methods employed, wherein students gradually advance through increasingly complex texts, building upon their knowledge and skills incrementally. Such a curriculum not only ensures a comprehensive grasp of the subject matter but also instills reverence for the scholarly heritage of Islam. Moreover, this systematic approach prepares students for higher levels of scholarship. It enables them to engage critically with religious texts, thereby fostering intellectual growth and spiritual development within the framework of Islamic education.



Picture 1: Books Studied at Pesantren Al-Atiqiyah

This memorization method serves a dual purpose: aiding students in comprehending and retaining the *qaidah* (principles) associated with the knowledge contained within the memorized books and seeking blessings from the pious authors. Through memorization, students not only internalize the content of the texts but also imbibe the underlying principles and values embedded within them. By committing the words of revered scholars to memory, students strive to emulate their piety and wisdom, seeking spiritual blessings and guidance

from their esteemed predecessors. This practice reflects a profound reverence for the scholarly tradition and a belief in the transformative power of sacred knowledge. Moreover, the act of memorization is regarded as a form of devotion and a means of strengthening one's connection to the divine. As students engage in the disciplined practice of memorization, they cultivate humility, discipline, and a sense of spiritual closeness to the authors whose works they commit to memory. Ultimately, the memorization method not only facilitates the acquisition of knowledge but also nurtures a deeper appreciation for the spiritual lineage and heritage of Islamic scholarship, instilling a sense of reverence and gratitude for the luminaries of the past whose teachings continue to inspire and guide present-day students.

At Pesantren Falahul Ahkam, while memorization of books is not compulsory, students are strongly encouraged to undertake this endeavor. Each student is expected to memorize a range of *Matan* books, beginning with '*Awamil, Jurumiyah, Imrithi, Nadzm al-Maqshud, Amsilah at-Tashrifiyah, Sullam al-Munanroq*, up to *Alfiyah*. This memorization method serves to deepen students' understanding and reinforce their retention of the principles outlined in the memorized texts. Additionally, by committing these texts to memory, students seek spiritual blessings from the revered authors of the books, who are esteemed for their piety and wisdom. At the culmination of the academic year, students' memorization proficiency is assessed, with their guardians witnessing the evaluation firsthand. This process not only acknowledges the students' efforts but also emphasizes the importance of parental involvement and support in their educational journey. Through this evaluative process, Pesantren Falahul Ahkam aims to foster a culture of excellence and spiritual growth, ensuring that students develop not only academically but also morally and ethically within the framework of Islamic education.

At the end of the school year, students' memorization efforts are appraised in the presence of their guardians, providing an opportunity for direct observation and acknowledgment of their progress. Additionally, memorization serves as the centerpiece of an annual competition, adding an element of excitement and motivation to the learning process. This competition not only celebrates the dedication and hard work of the students but also encourages friendly rivalry and the pursuit of excellence. Through this evaluative process, students receive recognition for their achievements while also being inspired to improve their memorization skills continually. Moreover, the involvement of guardians in the assessment underscores the importance of parental support and engagement in the educational journey of the students, fostering a collaborative partnership between the school and families in nurturing the academic and personal development of the students.

The differences in *Kitab Kuning* learning at Pesantren Al-Atiqiyah and Falahul Ahkam

The *kitab kuning* learning methods at Pesantren Al-Atiqiyah and Pesantren Falahul Ahkam exhibit significant differences rooted in the respective traditions, educational approaches, and philosophies of each pesantren. One notable difference lies in the pedagogical techniques employed, with Al-Atiqiyah emphasizing traditional methods such as memorization and textual understanding. At the same time, Falahul Ahkam incorporates a blend of traditional and modern approaches. Additionally, the curricula at each pesantren may vary, with Al-Atiqiyah focusing on a structured progression through specific texts. In contrast, Falahul Ahkam may offer a more flexible curriculum tailored to individual student needs.

Furthermore, the role of teachers and the learning environment may differ, with Al-Atiqiyah possibly adopting a more traditional teacher-centered approach. At the same time, Falahul Ahkam may prioritize student-centered learning and collaborative activities. These differences reflect the

diverse educational landscape within pesantrens and contribute to the unique educational experiences offered by each institution. The following are several aspects of the differences between the two Pesantren:

1. Pesantren Education Traditions

Pesantren Al-Atiqiyah integrates formal school education, including madrasah tsanawiah and high school, alongside its traditional and Salafist traditions. Despite its formal education integration, Al-Atiqiyah maintains a strong emphasis on traditional learning methods and classical texts. Conversely, Pesantren Falahul Ahkam, typical of many in the Banten area, adopts a more classical and Salafist approach. Here, education solely revolves around pesantren education without external formal schooling. Students exclusively engage with the classical tradition, and Salafist teachings are predominantly based on classical texts. This distinction underscores the diverse educational approaches and philosophies within pesantren education, with Al-Atiqiyah embodying a blend of modern and traditional practices. At the same time, Falahul Ahkam adheres more closely to classical methods and texts, reflecting the broader educational landscape of the Banten region.

2. Learning methods

Pesantren Al-Atiqiyah primarily employs traditional methods like *sorogan*, *bandongan*, and memorization, albeit with unique nuances. Notably, translation at Al-Atiqiyah utilizes Sundanese, the local regional language, while *sorogan* involves studying books devoid of meanings and diacritical marks. Conversely, Pesantren Falahul Ahkam also embraces traditional methods such as *sorogan* and *bandongan*. However, the distinguishing factor lies in the use of Javanese for interpreting books and the approach to *sorogan*. Here, students assign meanings to the books they study, allowing teachers to focus solely on correcting reading and comprehension. This divergence highlights the cultural and regional influences shaping educational practices within each pesantren. While Al-Atiqiyah maintains its Sundanese heritage in pedagogy, Falahul Ahkam aligns with Javanese traditions. These differences not only enrich the educational experiences of students but also underscore the diversity of approaches to Islamic education across regions in Indonesia. Despite variations, both pesantrens remain dedicated to preserving traditional methods while equipping students with the knowledge and skills needed for their academic and spiritual development.

3. Book Curriculum

Pesantren Al-Atiqiyah and Falahul Ahkam each adhere to distinct book curricula, reflecting the unique traditions and priorities of their respective pesantrens. In the case of Pesantren Falahul Ahkam, typical of many pesantrens in the Banten region, the curriculum begins with foundational texts such as the 'awamil' book. This approach aligns with the traditional progression observed in pesantrens across the area, emphasizing a gradual and systematic approach to learning. Conversely, Pesantren Al-Atiqiyah follows a different trajectory, commencing its curriculum with the Jurumiyah book. This departure from the norm suggests a nuanced approach to curriculum design, perhaps influenced by specific educational philosophies or historical factors unique to Al-Atiqiyah. Despite these differences, both pesantrens likely share common goals of providing students with a comprehensive grounding in Islamic knowledge and preparing them for further studies in the classical texts. The distinct starting points in their curricula may reflect varying interpretations of pedagogical principles or regional variations in educational practices. Ultimately, these differences contribute to the

rich tapestry of Islamic education in Indonesia, showcasing the diversity of approaches and traditions within the pesantren system.

4. Learning Flexibility

The educational methodologies employed at Pesantren Falahul Ahkam exhibit a solid adherence to traditional practices, maintaining a consistent approach over time. In contrast, Pesantren Al-Atiqiyah adopts a more adaptable stance, allowing for flexibility and innovation in its teaching methods. This divergence in approach reflects the unique ethos and priorities of each pesantren. While Falahul Ahkam prioritizes the continuity and preservation of established traditions, Al-Atiqiyah embraces a more dynamic approach that may incorporate modern pedagogical techniques alongside traditional methods. The flexibility of Al-Atiqiyah allows for experimentation and adaptation to meet the evolving needs of students and the changing educational landscape. Conversely, the steadfast commitment to tradition at Falahul Ahkam ensures the preservation of cultural heritage and the transmission of knowledge in its purest form. Both approaches have their merits, with Al-Atiqiyah fostering innovation and adaptability, while Falahul Ahkam upholds the integrity and authenticity of traditional Islamic education.

5. Teacher's Role

The roles and qualifications of teachers at Pesantren Al-Atiqiyah and Pesantren Falahul Ahkam vary significantly. At Al-Atiqiyah, most teachers are undergraduates, while at Falahul Ahkam, the opposite holds. This distinction is crucial as it directly impacts the depth of knowledge and teaching methods employed. Teachers at Al-Atiqiyah, with their formal education background, may bring a broader understanding of modern pedagogical practices. In contrast, those at Falahul Ahkam, steeped in the traditional education system, possess extensive knowledge of the *kitab kuning*. While Al-Atiqiyah teachers may excel in incorporating innovative teaching methods, Falahul Ahkam teachers are adept at imparting traditional Islamic knowledge with authenticity and depth. Both sets of teachers have their unique strengths and advantages based on their expertise and educational backgrounds. The diversity in teacher qualifications underscores the richness and adaptability of the pesantren education system, catering to the varied needs and preferences of students seeking Islamic education. Ultimately, the combination of modern and traditional approaches ensures a comprehensive and well-rounded learning experience for students at both Pesantrens.

6. Student Interests and Motivation

Differences in students' interests and motivations during the two pesantrens can significantly influence learning approaches. At Pesantren Al-Atiqiyah, where students also attend formal schools, their motivation to study *kitab kuning* may be influenced by their other academic pursuits. Consequently, their focus on *kitab kuning* learning may be secondary to subjects they find more engaging or relevant to their formal education. Conversely, students at Pesantren Falahul Ahkam exclusively devote their attention to studying books without the distractions or competing interests present in formal school environments. This singular focus allows them to immerse themselves fully in the study of *kitab kuning*, fostering a deeper understanding and appreciation for the subject matter. The differing contexts of student engagement highlight the nuanced approaches to learning at each pesantren. While Al-Atiqiyah students may benefit from exposure to diverse educational experiences, Falahul Ahkam

students' singular focus enables them to delve deeply into their studies. Ultimately, both approaches offer unique advantages, catering to the diverse needs and motivations of students within the pesantren system.

CONCLUSION

The results of the research show differences in the *kitab kuning* learning approach between the Pesantren Al-Atiqiyah and the Pesantren Falahul Ahkam. The comparative study on *kitab kuning* learning at Pesantren Al-Atiqiyah in Sukabumi and Pesantren Falahul Ahkam in Pandeglang offers valuable insights into the diversity of Islamic education approaches in Indonesia. Through an in-depth analysis of teaching methods, curricula, and learning environments at both pesantren, it can be concluded that despite their shared roots in Islamic scholarship, significant differences exist in their instructional approaches. Pesantren Al-Atiqiyah emphasizes a more traditional approach, focusing on memorization and textual understanding of *kitab kuning*. In contrast, Pesantren Falahul Ahkam integrates traditional methods with modern pedagogical approaches, allowing for a more contextual and applicable understanding of *kitab kuning* content. These findings underscore the importance of flexibility in religious education approaches, acknowledging each pesantren's uniqueness and its successes in shaping religious understanding and character development among its students. Therefore, efforts to enhance the quality of *kitab kuning* learning in pesantren should consider the diversity of existing approaches while reinforcing core Islamic scholarly values. This research thus contributes significantly to the development of religious education in Indonesia, highlighting the complexity and richness of various pesantren traditions in shaping religious understanding and morality in future generations.

Pesantren Al-Atiqiyah combines classical heritage with formal education, creating a flexible and open impression. At the same time, Pesantren Falahul Ahkam shows a stronger emphasis on tradition in teaching methods, with a focus on the Javanese language and the use of traditional methods. Variances in curricula, levels of learning flexibility, teacher roles, and student interests contribute to the formation of different learning experiences at these two institutions. This research also identified supporting and inhibiting factors in learning the *kitab kuning*, including the availability of resources, teacher qualifications, and student motivation. Overall, an in-depth understanding of the different approaches to learning the *kitab kuning* can provide valuable insight to increase the effectiveness of the Islamic science learning process in pesantren, thus enriching the educational landscape and promoting the preservation of Islamic scholarly traditions in Indonesia's diverse cultural context.

AUTHOR CONTRIBUTIONS STATEMENT

The author's contribution statement for this research is as follows: [Rsw], as the primary author, played a pivotal role in shaping the manuscript. Their responsibilities encompassed conceptualizing the research framework, conducting data analysis, and drafting the manuscript's content. Additionally, [Rsw] provided critical insights into the interpretation of findings and contributed significantly to the overall coherence and structure of the paper. [Ar], as the secondary author, made substantial contributions to the development of the manuscript. Their duties involved collaborating with the primary author in drafting the manuscript, offering valuable feedback and suggestions, and actively participating in discussions about the research design and interpretation of results. [Ar] contributions significantly enriched the depth and breadth of the research, thereby enhancing the overall quality of the manuscript.

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