

## Learning the Yellow Book in Al-Fitroh Jejeran Boarding School, Wonokromo Pleret Bantul: Study of Learning Materials in Philosophical Perspective

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### Abstract

Many studies on boarding school have been carried out before by researchers. But most of these studies are more descriptive by describing what happened in the boarding. While studies about boarding school analyzed with philosophical theory are still rarely conducted. The subjects of this study were caregivers and some students who were selected purposively. The data collection uses observation, interview and documentation. This paper aims to reveal the philosophical perspective of the learning materials of the Yellow Book in al-Fitroh Jejeran Boarding school, Wonokromo Pleret Bantul. The philosophical framework used as a reference for the analysis of this study is the Religious-Conservative tradition (*al-Diniy al-muhafidz*). Religious -Rational (*al-Dini al-'Aqliy*) and Pragmatic-Instrumental (*al-Darai'i*) traditions. The results showed that philosophically learning the Yellow Book in that boarding school uses religious-conservative tradition (*al-Diniy al-muhafidz*). The source of the material taught refers to the yellow books produced by scholars in the Middle Ages. The reason Kyai refers in the classical books because the books were written by salafiyin scholars closer to its existence with the Prophet, to allow the truth is more assured. According to his beliefs getting closer to the existence of the prophet, the value of truth is more authentic. While the Religious-Rational School (*al-Dini al-'Aqliy*) has not got an adequate place in the Boarding School. The existence of general science is not given to students so that the students are not affected by outside influences that will slowly erode and keep students away from religious sciences. While the instrumental pragmatic tradition (*al-Darai'i*) which is characterized by accommodating a variety of tangible sciences related to the direct needs of humans, both spiritual needs and material needs, must be recognized not all can be organized by the boarding school completely.

**Keyword:** Material, Yellow Book, Philosophical Perspective

### Abstrak

Penelitian tentang pondok pesantren sudah banyak dilakukan oleh para peneliti sebelumnya. Namun kebanyakan peneliti tersebut lebih banyak bersifat deskripsi dengan menggambarkan apa yang terjadi di pondok. Sementara penelitian pondok Pesantren yang dianalisis dengan teori filsafat masih jarang dilakukan. Subyek penelitian ini adalah pengasuh dan sebagian santri yang dipilih secara purposive. Pengumpulan datanya menggunakan observasi, wawancara dan dokumentasi. Tulisan ini bertujuan untuk mengungkapkan perspektif filosofis materi pembelajaran kitab Kuning di Pondok Pesantren al-Fitroh Jejeran, Wonokromo Pleret Bantul. Kerangka



filosofis yang dijadikan acuan analisis penelitian ini adalah aliran Religius-Konservatif (*al-Diniy al-muhafidz*). Aliran Religious –Rasional (*al-Dini al-‘Aqliy*) dan aliran Pragmatis-Instrumental (*al-Darai’i*). Hasil penelitian menunjukkan bahwa cscara filosofis materi pembelajaran Kitab Kuning di Pondok Pesantren tersebut menggunakan aliran Religius-Konservatif (*al-Diniy al-muhafidz*). Sumber materi yang diajarkan merujuk pada kitab-kitab kuning yang dihasilkan oleh para ulama pada abad pertengahan. Alasan Kyai merujuk pada kitab-kitab klasik karena kitab yang ditulis oleh para ulama *salafiyyin* lebih dekat keberadaannya dengan Nabi, sehingga memungkinkan kebenarannya lebih terjamin. Menurut keyakinannya semakin dekat dengan keberadaan nabi, nilai kebenarannya lebih autentik. Sedangkan Aliran Religious–Rasional (*al-Dini al-‘Aqliy*) belum mendapat tempat yang memadai di Pondok pesantren tersebut. Keberadaan ilmu umum tidak diberikan kepada santri dimaksudkan agar para santri tidak terpengaruh oleh pengaruh-pengaruh luar yang secara perlahan akan mengkikis dan menjauhkan santri dari ilmu-ilmu agama. Sementara aliran pragmatis instrumental (*al-Darai’i*) yang bercirikan dengan mengakomodir ragam keilmuan yang nyata terkait dengan kebutuhan langsung manusia, baik kebutuhan yang bersifat spiritual-rohaniah maupun kebutuhan material, harus diakui belum semuanya bisa diselenggarakan oleh pondok pesantren secara utuh.

**Kata Kunci:** Materi, Kitab Kuning, Persepektif Filosofis

## Introduction

In the context of Indonesian history, Islamic education cannot be separated from the existence of boarding school. Boarding school is one of the oldest educational institutions in Indonesia. As the oldest Islamic educational institution, Boarding school has contributed to enliven the history in the country. (Zainal Abidin, 2020: 203). Before Islamic Education was formally laid out in the National education system as it is today, boarding school education spread before in this archipelago.

Historically the emergence of Islamic education, boarding school model is inseparable from the process of Islam entered Indonesia in the 8<sup>th</sup> century AD which originated from the northern Sumatra region (samodra Pasai). The development of Islam was more expansive in Java starting in the 15<sup>th</sup> century. In that century the influence of Islam became more strategic, penetrating and decisive (Muslimin, 2008: 144).

Slowly, boarding school institutionalized in line with the situation of peaceful Islamization, heterodox and syncretic. In terminology, modern educational science, the power of boarding school is in its success in synergizing between the personal curriculum of madzhab *education* and the pattern of social reconstruction curriculum (functional social madzhab) (Muslimin, 2008: 145)

According to Karel A. Steenbrink (1968: 23), the close relationship between Indonesian Islam and Islamic centers, especially Makkah occurred since the operation of steam boat and the opening of the Suez canal. All of this proves that the practice of Islamic education in the XIX century, in general, is an effort to adjust to the Islamic education provided in Makkah.

Boarding school is the oldest Islamic educational institution in Indonesia. Boarding school has become the home of Muslims after going through the process of Islamization in the history of its development. Boarding school in Indonesia was established for the first time in East Java on the initiative of Islamic advocates. Maulana Malik Ibrahim is seen as the first boarding school student in Indonesia. Meanwhile, Raden Rahmat known as Sunan Ampel is considered as the first Boarding School builder in East Java. (Ramayulis, 2011: 263-364). The tendency of boarding schools that stood first in traditional pattern (*Salafy*). The main feature of the traditional boarding school according to Gusdur as quoted by Sembodo Ardi Widodo (2009: 120), is the teaching that is emphasized to the understand of *harfiyah* over a particular book. The orientation is the completion of reading the book then continue with the reading of other books. In contrast to modern huts that emphasize the use of foreign languages such as Arabic and English in the learning process. This emphasis aims to prepare students to be able to compete according to the demands of the times. (Riska Wahyu Nucendani, 2020: 157).

Al-Fitroh Jejeran boarding school Wonokromo Pleret Bantul, the tendency towards traditional education is still very thick. The learning system in *sorogan* or *bandongan* is still maintained. The students are required to complete the study of the Yellow Book and have not been allowed to move to another book before the study of the book is completed.

Philosophically, the implementation of Islamic education in boarding schools is not explicitly built from philosophical theories. But implicitly the implementation of Islamic education in boarding schools has been based on theories extracted from certain educational philosophies. Unfortunately, existing research remain rare that associate analysis with philosophical theories. The tendency of existing research is new to descriptive telling the situation at the research site without any deepness analysis taken from established theories.

Therefore, this study seeks to analyze the data by using the theory of Islamic Education schools as a data analysis tool found in the field. The

existence of the theory of Islamic Education schools will become a formal object while the material object is learning material in al-Fitroh Jejeran boarding school, Wonokromo, Pleret Bantul Yogyakarta. With this kind of analysis, the scientific value of a study will be more visible.

### **Research methods**

This type of research is field study, by taking the location of Al-Fitroh Jejeran Boarding School, Wonokromo Pleret Bantul. The choice of the location, because until present this boarding school still retains the Yellow Book learning.

The subject of this investigation consists of a *key informant* who is the caretaker of the boarding school. Other research subjects were some students who were determined by purposive sampling and snowball samples. This means that the informant continues to grow until the information fulfilled has been satisfying and cannot be added anymore.

Data collection is done by observation that researchers observe directly the learning process of the yellow book held in the boarding school. While the interview was conducted by interviewing the research subjects in a controlled manner. The documentation method is taken to see and record the documents contained in the books taught.

After the collected data is analyzed in analytical descriptive using the theory of philosophy of educational tradition, namely Religious-Conservative Tradition (*al-Diniy al-muhafidz,*) Religious-Rational Tradition (*al-Dini al-'Aqliy*) and Pragmatic-Instrumental Tradition (*al-Darai'i*).

### **Results and Discussions**

This section presents two important subs as the main content of this research. The two main subs are learning materials of yellow book in Al-Fitroh Jejeran boarding school Wonokromo Pleret Bantul and philosophical analysis by using the theory of educational flow as mentioned above.

#### *Learning Materials of Yellow Book at Al-Fitroh Jejeran Boarding School Wonokromo Pleret Bantul*

In general, the materials taught in Al-Fitroh Jejeran Boarding school are sciences related to Islam and Akhlaq. This is because of how important akhlaq is to this life. Even in the world of globalization this tendency towards the decline of akhlaq is very easy to enter especially to the younger generation. Therefore, Al-Fitroh Jejeran Boarding school early on tried to have the students

fortified with noble akhlaq so that it would not be easily tempted by the moral degradation that always gnaws at it.

The Learning Materials of the Yellow Book are classically presented. Each level has different learning materials. But in principle in general the material can be categorized into six (6) categories, namely the category of Qur'an-Hadith, aqidah, fiqh, akhlaq and the date of the Prophet. The learning of the Qur'an is focused on memorizing Juz' Amma at awaliyah level I, at awaliyah II level is eliminated and reappeared at awaliyah III level. While the study of the interpretation of the Qur'an was only given to the students on wustho II Ulya level along with the material of the science of interpretation. While hadith is given at awaliyah III level and continued at wustho II level which includes Hadith in bulughul maram and hadith histories.

Looking at the data above the learning materials in the boarding school does not show a clear degradation. From the increase of classes per class ranging from Awaliyah I to Ulya classes do not show a systematic order, so that each level has no clear goals or targets or competencies. With a clear order and degradation, the expected goals and competencies at each level will be more apparent. With the clear objectives of each class level, the ultimate goals of studying in the boarding will be clearer as well. Conversely, if the competence of each class is unclear then the ultimate purpose of the learning also becomes unclear.

The learning materials of the Yellow Book in al-Fitrah Jejeran Boarding School Wonokromo Pleret bantul are as follows:

### **1. Qur'an Hadith Material**

The material of the Qur'an hadith in the boarding begins with the memorization of juz Amma. This is inseparable from the characteristics of traditional boarding that prefer memorization. The goal to be achieved in this learning is that the students can memorize the entire juz Amma. This goal is a pragmatic goal that expects the students to perform prayers properly and correctly. But what needs to be criticized in this memorization is that usually the students will easily memorize but sometimes they do not understand the content that ultimately cannot apply it in daily life other than for the sake of worship.

The memorization of the short surah was carried out in the class Awaliyah I and Awaliyah II. At the level of Wustho II began to be introduced to the science of interpretation and continued with Jalalain

interpretation. The study of Jalalain book lasted up to ulya level. While the teachings of Hadith are given in the class of Wustho II with material *Tarikh Hadith, Mukhtar al-Hadits* and *Bulug al-Maram*.

## 2. Aqidah Material

Aqidah learning is focused on aqidah in general (*Aqidah 'A'wam*), which includes believing in God and the nature of mandatory, Impossible and Jaiz for Him, believing in the Angel of God which includes the number, name and duties of each, believe in the prophet which includes the nature of mandatory, impossible and jaiz for the prophet (Ahmad Marzuqi, tt). This study uses the *nadhaman* system. This system has the advantage that the students will be easier to memorize and easier to remember in the mind. In addition, in Al-Fitroh Jejeran Boarding school also learned about *Husnu Hamidiyah*.

Another material aqidah is *amantu billah* material (AbdulMuhit An Nawai, 1996: 1). This book talks about the nature of Faith and Islam, things that can increase and decrease faith, saying two creeds, things that can invalidate the Faith, things that damage faith and Islam, Build Faith and Islam, causes and excuses, apostasy in which contains the obligations of the apostates and accuse the apostates), carry out and abandon faith and Islam, believe in Allah and his attributes, believe in the angels of God, believe in the Bible of God, believe in the Messenger and his attributes, believe in the Last Day, believe in the last day. In addition, in this book is also discussed about religion and law, signs of religion, *ihsan, aqidah ahlu sunnah wal Jamaah*. (AbdulMuhit An-Nawawi, tt).

Judging from the content of this book the majority of discussions include aqidah material. This can be seen from the description in this book which contains the majority of discussions in the group of aqidah. In it is also mentioned about ihsan which is actually ihsan is not the territory of aqidah but more teachings about akhlaq. The tendency of the discussion of the book seems to be combining faith, Islam and ihsan so that for readers and reviewers it is expected to be a perfect Muslim (*Insan Kamil*). But the discussion about Islam and Ihsan was not discussed in depth, even impressed just entered the area of the surface only.

The next aqidah material is *Nidaul Mukminin ila Dzkrillah* (Abdul Muhit An-Nawawi, tt). The book is about the teachings of *dhikr* to God. The discussion began from the understanding of *dhikr*, followed by verses that



instruct and explain about the virtues of *dhikr*, differences of opinion of scholars about *dzikir* verses, hadiths that indicate the virtues of *dhikr*, *dzikir* manner, *dhikr* benefits, specificity and benefits of the Qur'an, specificity and benefit of the pronunciation of *Tahlil*, practicing *pitung leksan*, Benefits of reading *La Ilaha illa Allah wa Muhammad Rasulullah*, the specificity and benefits of reading *Tasbih*, the specificity and benefits of reading *Shalawat* on the Prophet Muhammad SAW.

Another Aqidah material taught in al-Fitroh boarding school is *Bahjul Wasail bi Syarhi masail* (Nawawi al-Syafi'I al-Qadiri,tt). This book begins its discussion by introducing the teachings of Islamic harmony, namely reading the creed, establishing prayers, performing zakat, fasting Romadlon and performing Hajj for those who are able. Then the book also discusses the teachings of believing in Allah and the prohibition of shirking to him, the attributes of God, believing in the angels of God. The discussion of the book on the compaction between faith and Islam. On the other hand, that the implementation of Islamic teachings should be based on faith. Faith as the foundation will underlie the implementation of Islam. So before discussing the teachings of Islam in depth the basic foundation of faith should be discussed strongly first.

### 3. Akhlaq Material

While akhlaq material in the boarding school begins with introducing Akhlaq to Allah, Akhlaq to parents, ethics of walking, ethics of sitting, ethics of speaking, ethics of eating alone, ethics of eating together, ethics of visiting and asking permission, ethics of seeing the sick, ethics of the sick, ethics of grief, ethics of visiting people affected by disasters, ethics of congratulating, ethics of traveling, ethics of dress, ethics of sleep and ethics when waking up and teachings of ordinances *istikharah* and *Istisjarah* (Umar bin Ahmad Barja' tt).

Another learning material akhlaq is the will of the father to the children (*Wasaya al-Aba lil Abna,*). In the book is taught about the Advice of the Teacher to the disciples, Wills to trust in God the Almighty, The Rights of God and His Messenger, The rights of both parents, the rights of you, Manners in learning, *Mudzakarah and Munadharah*, ordinances of exercise and walking in the street, Ordinances of eating and drinking. Ordinances of worship and ordinances in the mosque, benefits of honesty. The virtues of trust, the virtues of *iffah*, *Muru'ah*, *Shahamah* and *Izah an. Nafs, ghibah*,

*Namimah, Hiqd (revenge), hasad (spiteful) al-Kibru (arrogant) and gurur, Taubah, khauf, raja' (hope), patient with gratitude. virtue of charity, effort, with tawakkal and zuhud. And let the intention merely for God in all deeds (Muhammad Syakir, tt).*

By observing the values of akhlaq the material taught includes vertical relationships / related to Allah (*hablum min Alla*), and teachings to human relations (horizontal relationship (*hablum min Nas*) and related to the environment remains a point of attention of Islam. This means that Islam has taught all dimensions of human life, both related to Allah (Vertical relationship / *hablun minallah*), human relations (horizontal relations / *hablun minan Nas*) relationships with the environment.

Another akhlaq material is the book *Bidayah al-Hidayah*. This book teaches some feelings disease. Feelings disease as mentioned in the book is *Ujub*, arrogant, and proud. Some hadiths that order that man keep these qualities, verses / hadiths related to the ordinances of association with God, fellow human beings and akhlaq children to parents. Read next, Muhammad Mamsyad ibn Abdul Muhit, tt).

#### 4. Fiqh Material

The next material of fiqh category includes *Safinatus Sunan, Adzkar Al-Salah, Infaq al-Sa'ah* and *Bulug al-Maram*. The Book of *Safnatus Sunan fi shalawatil al-masnunat*. Contains teachings on sunat prayers which include *qabliyahd zuhur, ba'diyah dzuhur, qabliyah Friday, ba'diyah friday, qabliyah 'asar, qabliyah maghrib, ba'diyah maghrib, qabliyah isya', ba'diyah isya', qabliyah dawn, witr fashl, witr washl, dh uha prayer, tahiyatul masjid, tasbih prayer, istikharah, tarwih, sunah mutlaq, awabaini prayer, Taubah prayer, hajjah prayer, shalat 'eid, 'idul adlha prayer, khusuf prayer, kusuf prayer, istisqa prayer', tilawah prostration, thankfull prostration* (Read next Abdul Muhit Nawawi, tt). Abdul Muhit Nawawi sees how important sunat prayers are in Islam. Although it is only a sunat prayer but its existence will be able to complete the obligatory prayer if Muslims in performing obligatory prayers are still not perfect.

While *Adzkar Al-Shalah* contains about the conditions of Wudoo', wudoo' mandatory, wudoo' sunat, things that cancel wudoo', wudoo' makruh, Conditions, mandatory and makruh in bathing, bathing sunat, requirements of shah prayer, pillars of prayer, prayers sunat, ordinances of



prayer, Prayer makruh and things that cancel prayer. (MuhammadMamsyad ibn Abdul Muhit, tt).

While *Infaq al-Sa'ah* speaks jama'ah prayer and Jum'at prayer which includes *fadlilah* and benefits jama'ah prayer and Friday prayer. In detail, the content of the book is starting from the opening, syareat teachings on jama'ah prayers, *fadlilah* (virtue of jama'ah prayer, *Itba'* ulama salam in performing congregational prayers, the main order of jama'ah prayers, the law of jama'ah prayer, the procedure of performing jama'ah prayers, the law of jama'ah prayers for women, prayers at home and in mosques, the requirements of imams and congregation, ordinances of making *shaf*, the intention of becoming an Imam, Congregation must follow the imam in terms of *tilawah prostration*, *sahwi prostration*, *qunut* prayer and first *tahiyat*. Congregation who precedes and reconciles the imam, the congregation who is slicing imam, Congregation against imams who are sure to abandon the obligatory, violations and laws of the ummi, imams who stand on additional design, Congregation who wudoo' to the imam who tayammum, congregation who does not hear the reading of the imam, the discipline of the person who is entitled to be an Imam, congregation against people who have not *baligh*, imam makruh, things that are sunat to be imams, *masbuq* congregation , sunah prayer jama'ah, friday prayers. (AbdulMuhit An-Nawawi, tt).

Another book of Fiqh taught in the al-Fitroh boarding school is the book. In general, the book teaches fiqh about *Thaharah*, *Shalat*, *zakat*, *fasting*, *hajj*, *buyu'* (buying and selling), *marriage*, *jinayat*, *jihad*, food, judiciary. The discussion of *thaharah* begins with a chapter of water, eliminating uncleanness, *wudlu'*, washing both palms, *nawaqidh wudlu'*, discarding *hajat*, bathing and *jinabat* law, *tayammum* and *menstruation*. While in the chapter of prayer is discussed about prayer times, *adhan*, prayer conditions, motivation for *khusyu* in prayer, chapters of mosques, the nature of prayer, *sahwi prostration*, *prostration* and *tilawah prostration*, sunat prayers, jama'ah prayers, prayers of *travelers* and sick, Friday prayers, *khauf* prayers, *lead* prayers, *kusuf* prayers, *istisqa's* prayers, clothes chapter, funeral prayers.

While in *zakat* is discussed about *zakat fitrah*, *shadaqah* the sunnat, and the distribution of *zakat*. In the *fasting* chapter discussed about *fasting sunnah* and prohibitions of *fasting*, *i'tikaf* in mosques and *tarwih* prayers

(*Qiyam al-Lail*). While the discussion of Hajj is focused on *fadlilah* and hajj obligations, hajj times, matters related to ihram, the nature of hajj and entering the city of Makkah, and the nature of *fawat wa Ihshar*.

The discussion of buying and selling is discussed about the terms of buying and selling, things that are prohibited in buying and selling, *hiyar*, *riba*, *rukhsah* in buying and selling, debt and collateral, bankruptcy, peace, *hiwalah*, *syirkah*, *iqrar* buying and selling, borrowing, force in buying and selling, *syafaah*, *qirad*, *masaqah* and *ijarah*, *waqaf*, *hibah*, inheritance division, *wasiyat* and *wadiah*.

While in the chapter of Marriage is recited about *kafa'ah* (conformity) between men and women, choosing a mate, having sex with a wife, dowry (*mahar*), *walimah* (wedding party), *khulu'*, *thalaq*, *ruju'*, *ila'*, *dhihar* and *kafarah* (fine), *li'an*, *iddah* and *iddad*, *radha*, supporting wife and breastfeeding children.

In *jinayat* chapter this book talks about fines, lawsuits, oaths, murders, killing apostates, the next chapter on punishment which includes the punishment of adultery, the law of slander, the punishment of stealing, the punishment of drinking, *ta'zir*. Further discussion about the call to jihad which contains about the rationing of weapons, and arrows. In food terms the book talks about hunting animals and slaughtered animals, *qurban* and *aqiqah*, oaths and trust. While in the judiciary is discussed about testimony and explanation in the trial. The last chapter discussed in the book is about moral teachings that include practice, ethical chapters, doing good and connecting brotherhood, *zuhud* and *wara'*, high *tarhib* and *akhlaq* chapters and *targhib* in noble *akhlaq* (Hafidl ibn Hajar al-'Asqalani,tt).

Special chapter inheritance (*faraidl*) there is a special book that discusses this chapter that is, the book '*Iddatul Faridl fi Ilm Al-Faraidl* written by Syeh Said ibnSa'ad ibn Nabhan al-Hadramy. The book discusses the causes of inheritance, relatives, genealogy of relatives and *nasab* (descendants), the number of inheritances of men and women, grandmother heritage of mother and father (Syeh Said ibnSa'ad ibn Nabhan al-Hadlramy, tt).

## 5. Tarikh Material

While *the tarikh* of the Prophet contains about the life history of the Prophet Muhammad SAW. Discussion of this material consists of two groups of learning materials. The first material photographed the life of the

Prophet before being appointed rosul in which he talked about *nasab* (descendants) until the death of his father, birth and suckling, the death of his mother and his care, education and death of his grandfather, herding goats until the first trip to Syria, the journey to the second Sham, his marriage with Siti Khodijah, Wisdom of putting the Hajar Aswad, the growth and development of the Messenger of Allah and life before becoming an Apostle.

The second material portrayed the life of the Prophet after being chosen as Rosul. The scope of the discussion is: the revelation of the Qur'an, the Arab conditions before Islam, his da'wah secretly, the first people who believed, the blatant Da'wah, the Fanaticism of the Quraysh against the Messenger of Allah, the insults of the Quraysh against Rosulullah, hijrah to the first Habsyah, the Islamic process umar and Hamzah, Hijrah to the second Habsyah, Islam ruled Habsyah, The death of Siti Khadijah, marriage with Aisha, the death of her uncle, Hijrah to Thaif, Isra' and Mi'raj Messenger of Allah, The start of Islam in the Ansar, the first Aqabah Agreement, The Muslim Hijrah to Madianah, the Quraysh Agreement to kill the Messenger of Allah, Messenger of Allah hijrah, The Exit of the Prophet from the Cave, the Arrival of Rosulullah to Medina and the implementation of the first Friday, the entry of Rosulullah to Madinah and the welcome of the Anshor , Ukhuwwah Islamiyyah, Hijarnya Ahlul Bait with a weak people and the last is the conclusion (See Umar Abdul Jabbar, tt).

In terms of the number of subjects this material already covers all areas of Islam. If the students have mastered all the material well does not close the possibility of the students have been proficient in exploring the science of religion. When faced with the community where they will live later the students are ready to face it and kyai already willing to take it off. But it all goes back to everyone in material authority. There are also late in mastering the material so that the father of kyai still feel objections to release the students to the community where they live. The license of a Kyai to release students to enter the community is kyai's moral responsibility which will eventually bring kyai's good name or boarding school. Thus, a recommendation or license or *shahadah* in principle carries a heavy logical consequence. That is if it is not done in a trust by the concerned then it does not close the possibility that the name of a kyai will be at stake in the future.

It must be realized by all, so that graduates or alumni of boarding school will be present in the midst of the community by carrying the good name of the boarding school. Or in other words the goodwill of the boarding school always associated with the formation of the personality of the students both in the boarding and outside the boarding.

*A review of the Philosophy towards Yellow Book learning materials*

To dissect the research data in the boarding, the authors used three schools of Islamic education tradition. The three traditions are Religious-Conservative (*al-Diniy al-muhafidz*), Religious-Rational (*al-Dini al-' Aqliy*) and Pragmatic-Instrumental (*al-Darai'i*) traditions.

### **1. Religious-Conservative Tradition** (*al-Diniy al-muhafidz*)

This tradition in struggling with educational issues tends to be purely religious. They interpret science with a narrow understanding, which only includes the sciences needed today (living in the world) that will obviously bring benefits in the hereafter (Abd. Rachman Assegaf, 2013: 57). This flow is clearly evident in the implementation of education in the Al-Fitroh boarding school. As a boarding school that calls itself the salafiyah boarding school which in the Indonesian context is a traditional boarding, the Religious-Conservative tradition feels more visceral. Starting from the policy of Kyai Haji Abdul Muhith An-Nawawi who directed his students to be able to study religion and practice religion, then the next generation of boarding did not dare to come out of the policy. Even religious-Conservative education is judged to have a higher weight of truth than the Religious-Rational tradition. The reason he built is the study of educational materials that he did that was sourced to the teachings of salafiyin scholars, its existence is closer to the Messenger of Allah so that the value of truth can be guaranteed.

The policy of maintaining the values of the salafiyin ulema's legacy is still carried out because the meaning of life that is as real as the acquisition of happiness in the hereafter. And the happiness of the world is only temporary and pseudo-natured. This teaching was instilled so strongly and convincingly, that the students themselves were very active in studying religious science in the boarding and practiced regularly in daily life. Based on the results of interviews with students Muhammad Jadid. As a result, the students deliberately kept away from the influence of globalization that considered will affect and poison the minds of the students who in turn will

keep students away from the science of Religion. The policy was very visible in a boarding environment that is still far from modern equipment such as HP, Computers, Internet, laptops, tape Recorders and Radio.

The tendency of the Religious-Conservative tradition in the boarding became clearer as the Kyai and Ustadz continued to try to maintain and preserve the values of their predecessors that were characteristic of this tradition. While the Kyai themselves get knowledge also from the legacy of his predecessors so on if it is prosecuted continuously will reach the Prophet as the first source of knowledge. But what needs to be criticized here is that kyai's opinion or teachings have been considered as the most correct teachings that seem to be aligned with the Apostle and the Qur'an. This is if not handled carefully and with a healthy mind does not close the possibility of disputing others who are opposite to his creed.

The Religious-Conservative tradition in this boarding is also increasingly visible when science is only judged in terms of sin and reward. Science must only be sought if it can reward the seeker whose ends can lead the seeker to happiness in the hereafter. And the knowledge which he considers not to bring reward and happiness in the Hereafter tends to be denied. This is evident when the material taught in the boarding is never associated with other general sciences that can complement each other and clarify the truth of Islam. This could be that a Kyai does not have a general knowledge and in his heart always imagined that the science in this world is just religious science.

This tradition of tendency to "religious" is very strong. All knowledge and behavior carried out by man is measured only by the truth from the barometer of religion. While the barometer of religious truth is based only on what is understood through generations from the teacher who gave it. As a result, it could be that religious truth that comes from outside his teacher or from outside his faction is inclined to be denied. But it is very possible that the truth of other groups also has the truth even though it is different from the teacher. If this is the case, then the attitude of self-closure is very visible and does not give wiggle room to the other party to put the truth in it. Therefore, the occurrence of conflicts between groups is very open. If tolerance and self-openness are not carried out, then it will

accelerate and trigger the emergence of conflicts and conflicts between them.

According to Mahmud Arif a very strong "religious" tendency will be able to cause some implications as follows:

1. Interpreting knowledge is limited to the knowledge of God. This type of knowledge by some experts is termed by the knowledge of godliness (*ma'rifah ilahiyyah*) whose object of study is god and shari'ah. The purpose of knowledge is the Lord's knowledge and understanding of His commandments and prohibitions.
2. Ambition on spiritual nobility to be "discouraging" the world: priority is given to the kind of knowledge that is believed to support moral nobility and happiness in the hereafter. This type of knowledge is believed to have been widely inherited by previous generations, so the main task of science is to preserve.
3. Considering "science for science" (*al-'ilm fadlilah bi dzatihi*), science is intrinsically considered valuable (main) even without being used for devotion to others (MahmudArif, 2008: 110-111).

Science must only be sought if it can reward the seeker whose ends can lead the seeker to happiness in the hereafter. And the knowledge which he considers not to bring reward and happiness in the Hereafter tends to be denied. World sciences such as social sciences, politics, psychology, anthropology, and other world sciences are increasingly not getting a place in this school.

## **2. Religious –Rational tradition** (*al-Dini al-'Aqliy*)

In the view of rational tradition, educational activities are understood as an effort to actualize the potentials that individuals have so that the essence of education is a tip to transform various potentials into actual abilities. (Mahmud Arif,2008: 69). The tendency to use reason as a means of proving the truth of science is a hallmark of this tradition. The sciences of religion will increasingly show the value of truth if the human mind is involved in assessing the truth.

Based on the results the classroom observation related to the learning materials in Al-Fitroh Boarding school, this school has not been seen. The Kyai or Ustaz when teaching in the classroom never associate religious science with general science. They only provide religious material



without being accompanied and enriched with another related general knowledge. Whereas if Kyai or ustaz can relate between religious science and general science then the teachings of Islam are increasingly clear on the value of truth. On the other hand, if the science of religion is only studied alone then the science feels drier, and the value of its benefits is increasingly not showing its spurs. For example, when teaching about purity should not only review it from the aspect of jurisprudence that ends up boiling down to the shah or not about people worship. Whereas when teaching purity can be attributed to aspects of health and social aspects, the perfection of Islamic teachings is clearer that is not only bound by religious truth but also has an impact on social values and health values. In this way, the teaching of purity that is carried out correctly according to Islamic teachings will benefit him and will place him more respectable during society. Similarly, when teaching congregational prayers for example talk more about *fadlilah* and its virtues whose reward can increase to 27 degrees. Whereas in congregational prayer there are social values that can be developed rationally that will certainly bring good to Muslims themselves.

The lack of Religious -Rational tradition-- (*al-Dini al-'Aqliy*) in al-Fitroh boarding school was also triggered by the fear of wrong that ultimately led the culprit to the door of hell. If the previous scholars did not offend the teachings of Islam associated with the general sciences, then it really does not give the next generation the opportunity to do so. Based on an interview with one of the caretakers of the boarding, someone's courage crossed from the provisions that had been done by the previous scholars it became an offense that he considered to have sinned. The lack of learning materials associated with rational sciences in the al-Fitroh boarding school will add to the belief that studying rational science is increasingly out of place. As a result of this opinion, efforts to rationalize religious material will be considered a strange act and considered to have done heresy. The reason they gave because Rosulullah had never done this.

Another evidence of the absence of Religious Tradition -Rational (*al-Dini al-'Aqliy*) in al-Fitroh boarding school is the absence of opportunities for students to criticize Kyai's opinion. The students were deliberately seated as people who had to submit and obey Kyai. Kyai's own opinion seems to have become final without the slightest chance of being criticized. The students' critical attitude towards Kyai will instead be judged as an

attitude of defiance and resistance against kyai whose ends are sinful and considered as violations. For the crackdown violations must be imposed sanction and punishment not only from kyai but also from students themselves. An example of the displeasure of students criticizing kyai is when there is a fatwa kyia against students who are scabies. According to Kyai the students have not been successful in studying in the boarding if they have not suffered *gudigen* (scabies). According to the author, anyone including parents will not be willing when they find their child sick, even before entering their boarding in a fit state. The number of students who are scabies reflects the existence of unhealthy living habits. The dirty boarding environment will trigger the spread of scabies among the students themselves. This can be signaled from religious learning materials that only review water from the side of fiqh law. While the water has not changed the smell of taste and color it remains in a state of purity. While it could be that the germs of scabies disease that spread in the bath will not change the smell, taste and color. By just looking at the water from one side and ignoring the other side will result in the result of causing another disease.

Religious-Rational Thinking is not much different from the thinking of "traditionalist-textualist" (*naqliyyun*) in relation to religious purposes. Ikhwan al-Shafa acknowledges that all knowledge and literature that do not lead the owner to concern for the hereafter, and do not give meaning as a provision there, then such knowledge will only backfire for the owner in the hereafter. But religious-rational people seem to have differences when discussing educational issues, because they tend to be rational-philosophical, for example in formulating science and learning.

The point of difference between the two schools concerns the perspective used by both of them in discussing the issue of educational discourse. Rational schools use analysis significantly, unlike conservative traditions. In the view of rational tradition, educational activities are understood as an effort to actualize the potentials that individuals have so that the essence of education is tips on transforming various potentials into actual abilities. The actualization of the variety of potentials according to Ibn Miskawaih as cited by Mamhud Araif is psychologically sorted into potential *nathiqah*, potential *gadlabiyyah*, potential *syahwatiyyah*. Everything is directed at the formation of qualifications of *wisdom*, *'iffah*, *syaja'ah* and *'adalah* (MahmudArif, 2008: 117). This contrasts with the conservative

tradition which in its educational concept emphasizes cultural devolution. (Mahmud Arif, 2008: 118)

Al-Farabi as one of the figures of this tradition, as quoted by Nur Munajat divides human potential functionally organic into six levels, namely:

- a. *al-ghadziyah* potential (organs that are useful for digesting food). This potential arises after humans are born.
- b. The potential of flavoring namely can feel the cold or hot and others.
- c. Respond and react.
- d. Perceiving and memorizing the stimuli-stimuli inderawiyah that he has received.
- e. The potential of *mutakhayyilah* (imagination), which is to associate and sort out the elements of stimuli with various models.
- f. The potential of *muthlaqah* (abstracting), namely reasoning, identifying between the beautiful and the ugly allows for creativity and initiation. (Nur Munajat, 2013: 6)

The success of efforts to transform the variety of potentials that exist, as desired in rational flow education, is largely determined by how much optimization of sensory functions and ratios. Because sensory power and ratio that can make a person has knowledge of reality around and the ability to abstract it so that it can lead him to come to the knowledge / understanding of the banishment (*al-ma'rifah*) (Mahmud Arif, 2008: 117)

### **3. Pragmatic-Instrumental Tradition (*al-Darai'i*)**

The figure of this tradition is Ibn Khaldun. Ibn Khaldun accommodated a variety of tangible sciences related to the direct needs of man, both spiritual needs and material needs. Ibn Khaldun's presence was the arbiter of the two previous traditions which seemed to be a conflict between the two or at least there was a difference.

According to this tradition, intrinsic sciences, such as (religious) sciences: interpretation, hadith, fiqh, aqidah, akhlaq must still be taught to learners. But the science is not enough. These sciences will be more meaningful if accompanied by other sciences that are extrinsic-instrumental for the first type of sciences, such as linguistics, counting sciences and the like for *religious* sciences, logic for philosophy and even

according to scholars *mutaakhirin*, also included kalam science and ushul fiqh. With this combination, the science of religion will be richer and not drier than other sciences.

By looking at this description, if you must combine the two sciences in the practice of learning in the classroom, then the practice of education in the boarding school al-Fitroh has not been able to accommodate this school.

The study of Ushul Fiqh in the boarding school al-Fitroh itself is only limited to the delivery of material ushul Fiqh which has become the product of the previous scholars. This means studying Ushul Fiqh is not much different from studying fiqh itself. Whereas Ushul Fiqh is the methodological framework that eventually produces fiqh, while fiqh is a product of Ushul Fiqh. Thus, the person who studied Ushul Fiqh should be able to produce *Ushuliyyin* who is clever and wise in producing fiqh. But in the reality, such things cannot happen because there has not been the courage to issue / produce a new fiqh based on the frame of ushul Fiqh mindset.

## Conclusions

From what the author has described above, it can be concluded that learning materials provided by Al-Fitroh Jejeran boarding school Wonokromo have touched 5 joints of Islamic values, namely the Qur'an Hadith, Aqidah, Akhlaq, Fiqh, and Tarikh. From each of these materials are scattered into several yellow books as determined by the boarding. From the source of reference that is used as a reference among others are taken from the yellow book written by *salafiyyin* ulema, some are written by the founder and the caretaker of the boarding namely KH. Abdul Muhit Nawawi.

From the three traditions of Islamic education initiated by Jawad Ridlo, the Religious-Conservative tradition (*al-Diniy al-muhafidh*) is more dominating, both reflected in the learning materials and in the practice of learning in the classroom. This tradition in struggling with educational issues tends to be purely religious. They understand knowledge with a narrow understanding, which only includes the knowledge that is needed now (in this world) that will obviously bring benefits in the hereafter. As a boarding school that calls itself the salafiyah boarding which in the Indonesian context is a traditional boarding, the Religious-Conservative tradition feels more visceral. Starting

from the policy of Kyai Haji Abdul Muhith An-Nawawi who directed his students to be able to explore religious knowledge and practice religion.

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