

**ROUTINE OF STUDY OF THE YELLOW BOOK AND
NAHWU SHOROF IN IMPROVING UNDERSTANDING OF
ARABIC IN THE RAUDLATUL ULUM PATEMON ISLAMIC
BOARDING SCHOOL, JEMBER REGENCY**

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ABSTRAK

Kajian kitab kuning dan Nahwu Shorof ciri khas di pondok pesantren Tradisional Raudhlatul Ulum. Pembelajaran dilakukan setiap hari secara rutin dalam bentuk halaqah di masjid dengan tujuan untuk menambah khazanah ilmu keislaman dan memahami Bahasa Arab. Metode yang digunakan dalam penelitian ini adalah kualitatif. Teknik memperoleh data melalui tiga cara yaitu observasi, wawancara dan dokumentasi. Hasil dalam penelitian ini menjelaskan bahwa kajian kitab kuning dan Nahwu Shorof dilakukan dengan menerjemahkan perkata dan mencari akar kata bahasa Arab. Setelah kajian, pengajar mewajibkan santri mengumpulkan kosa kata dan menghafalkannya. Rutinitas kajian ini berdampak terhadap kognitif dan psikomotorik santri, mulanya menggunakan bahasa daerah yaitu bahasa madura dan jawa namun pada saat ini bahasa Arab sebagai bahasa sehari-hari santri. Mereka banyak menggali kosa kata, memahami perubahan kata, menerjemahkan kitab dari kajian rutin kitab kuning dan kitab nahwu shorof. Sehingga semua santri mampu muhadatsah dan terbiasa berkomunikasi bahasa Arab di lingkungan pesantren.

Kata kunci: Kajian Kitab Kuning, Nahwu Shorof, Pemahaman Bahasa Arab

ABSTRACT

The study of the yellow book and the Nahwu Shorof are typical of the Raudhlatul Ulum Traditional Islamic boarding school. The lessons are carried out every day routinely in the form of halaqah at the mosque with the aim of adding to the treasure of Islamic knowledge and understanding Arabic. The method used in this research is qualitative. The technique of obtaining data in three ways, namely observation, interviews and documentation. The results in this study explain that the study of the yellow book and the Nahwu Shorof was carried out by translating words and looking for Arabic root words. After the study, the teacher requires the students to collect vocabulary and memorize it. The routine of this study has an impact on the cognitive and psychomotoric of students, initially using regional languages, namely Madurese and Javanese, but now Arabic is the daily language of students. They dig a lot of vocabulary, understand word changes, translate books from routine studies of the yellow book and the Nahwu Shorof book. So that all students are able to

muhadatsah and get used to communicating Arabic in the pesantren environment.

Keywords: *Yellow Book Study, Nahwu Shorof, Understanding Arabic*

INTRODUCTION

Language has a very important role in everyday life. Language is one of the communication tools to provide ideas, feelings or thoughts between one person and another. Language can also make a person able to solve the problem that is being faced. One example is Arabic. This language is one of the languages that has been recognized by international institutions. As evidence this language is often used by Muslims in their daily life. Besides that, Arabic is one of the keys of science, especially in Islamic science. Someone who has mastered Arabic well, this will open up opportunities for that person to easily explore the treasures of Islam and deepen what is taught in it. Al-Qur'an and Hadith are included in Arabic, because as we know, the Al-Qur'an and Hadiths are in Arabic from the beginning. Thus, Arabic should get attention, especially for Muslims to learn it from an early age, even the Prophet

recommended that Arabic lessons be taught when he was a teenager.

When we examine learning Arabic, we must understand what Arabic itself is for. The first is learning Arabic as a means of deepening religious knowledge. With this, it means that the main thing is made passive language skills. Meanwhile, the second one is learning Arabic as a goal. This means that this language is studied in order to be able to print Arabic linguists and be able to teach it. This objective is focused on four aspects, namely listening, writing, reading and speaking. In order to achieve the goals mentioned above, let the nahwu and shorof lessons be very important to be taught first, because these lessons are the basis for understanding the yellow book. This is highly approved by the scholars who state that nahwu is the father of various sciences, and shorof as his mother.

It is emphasized that nahwu is the father of various sciences because nahwu science is the study

of vocabulary which changes according to the context of its use (grammatical) which determines what will be achieved from the purpose of reading. If the knowledge of nahwu is not mastered, it is feared that the purpose to be achieved from the reading will not be achieved accordingly, and only nahwu science can clarify every word of its arrangement such as I'rob and others. From this statement, it is also concluded that the science of Nahwu is grammar (Arabic Grammar) (Limas Dodi, 2013). Meanwhile shorof is described as the mother of various sciences because it gave birth to word forms, and is also seen as an important part or element in Arabic. People who study shorof science think that shorof science is a necessity that cannot be negotiated anymore. The knowledge of Nahwu Shorof can find out the root of a word and its use in every change of meaning.

Nahwu shorof science is the science of grammar which is the basic means of studying the yellow book (Wahyono, 2019). For this reason, the existence of an ustadz or kyai is very much needed to provide

learning to students so that they do not feel difficult, because in the view of students the knowledge of nahwu shorof seems difficult and it is not easy to learn it on their own.

The yellow book is a book compiled by scholars who discuss various aspects of learning (Limas Dodi, 2013), where the yellow book is written in Arabic and without harokat. So this is where the knowledge of nahwu shorof (Arabic grammar) needs to be mastered by students so that they can write, read, and understand the yellow book (Wahyono, 2019). There are various types of yellow books that are studied in Islamic boarding schools, namely books that discuss fiqh, hadith, tafsir tauhid, history, morals, and also Tajwid (Mustafa, 2018). Of the various types of yellow books that are studied by students, it is hoped that they can be implemented in life and become one of the reference sources for developing Islamic teachings, because for the most part we can find that Islamic teachings are written in the form of yellow books (Syaifullah, 2017).

If in the past the yellow book was taught and distributed through

halaqoh which made the system less programmable, now the system has changed to be more effective and programmed through formal education or Islamic boarding schools (Syaifullah, 2017). Even now, the yellow book has become a characteristic feature of the identity of a boarding school education institution which is always preserved as a feature of its existence (Umam, 2020).

The Raudlatul Ulum Islamic boarding school in Patemon Village, Tanggul Subdistrict, Jember Regency is one of the Islamic boarding schools that still maintains the tradition of learning the yellow book. There are students who come from inside and outside the santri, students who do not come from within the pesantren, namely called santri bats, but in the Raudlatul Ulum Islamic boarding school area this is often called santri musangan (Arifin, 2014). In this study using a qualitative approach, according to (Sugiyono, 2010) qualitative research is research that uses methods based on post-positivism philosophy, used to examine natural objects that place researchers as key instruments,

namely by collecting data using triangulation (combined). Techniques to obtain the data as a whole is done through 3 stages, namely observation, interviews and documentation. Data analysis using triangulation, observation and peer assessment.

Learning at the pesantren aims to increase the knowledge of students in religion, including Islamic law and Arabic grammar. Pesantren realizes studying Nahwu Shorof as a foundation for understanding the yellow book because previously learning was applied using everyday language, namely Madurese and Javanese languages. However, at this time Islamic boarding schools have implemented international languages as the language of learning and the language of communication for everyday students, namely Arabic. So to maximize understanding of how students can write, read, understand and speak Arabic, the study of the yellow book and Nahwu Shorof is an alternative to improve the competence of students in Arabic. So in this discussion, it focuses on 2 (two) problems, namely: first,

describing the learning of Nahwu Shorof and the yellow book in Islamic boarding schools, second, describing the form of learning nahwu shorof and the yellow book in improving the Arabic language of students.

DISCUSSION

1. Learning Nahwu Shorof and Kitab Kuning

The Raudlatul Ulum Islamic boarding school in non-formal teaching uses a teaching system such as salafi, which teaches Islamic understanding through the yellow book (Syaifullah, 2017) and is balanced with Nahwu Shorof which is the basis of the yellow book or Arabic (Wahyono, 2019). Teachers who focus on teaching the yellow book and nahwu shorof in this pesantren are the caregivers, wives and some siblings of the caregiver's wife, as well as ustadz or duty teachers who come from the Banyuwangi-Madura pesantren annually. The yellow book that is taught to students includes the science of fiqh, tawhid, history, ahklak, tajwid and so on related to the teachings of Islam (Mustofa, 2019) taught outside formal school

hours, which is after the dawn prayer until a maximum of 22.00 night. That is learning in a pesantren, for 24 hours they learn about all aspects of lessons, especially about religion.

It is necessary to know together that the language used in the study of the yellow book in this pesantren has begun to apply Arabic which originally used regional languages. The importance of learning the yellow book and Nahwu Shorof as its supporters. Learning by changing the learning method, which was originally a kyai as a learning center for students to listen and translate, but now, the pesantren has assigned students to learn interpretations, dig up vocabulary from the yellow book and provide opportunities for students to become peer tutorials. This learning model has an impact on the activeness of students in learning the kyai by monitoring, motivating and consulting more.

In general, nahwu science lessons function as an analysis tool for the I'rob position of a sentence in numbers, while shorof generally functions as a tool for analyzing the status of a word that makes a sum

(Wahyono, 2019). Abu Bakar Muhammad argues that Nahwu is etymologically Arabic grammar, whereas in terminology it is a rule that provides an explanation of the Arabic form either alone or in the form of a sentence structure. In addition, Sheikh Musthafa Al-Ghulaini who was quoted in the writing (Wahyono, 2019) argued that Nahwu is a lesson that learns about basic things, where the basics will be known about the forms of the Arabic kalimat, whether seen from the change in the end of the harokat. the sentence and its development.

Furthermore, shorof in language is changing. While in terms of terms, namely the change in the origin of the form from one sentence to another in order to get the right meaning that will be obtained by the change.

In order to simplify and succeed in the learning of Nahwu Shorof what must be considered is the learning of qawa'id (Arabic grammar) which is taught must be made very systematically. Learning must be conveyed from the most basic, explained in detail one by one and so on. Learning qawa'id that is

not done systematically will result in a kind of shortcut in thinking, thus creating long distress and confusion. So in order to make qawa'id material to be maximally systematic, the teachers at this Islamic boarding school must really master in advance how the characters contained in each chapter in Nahwu Shorof. In addition to being systematic, a teacher must have a spirit of perseverance and patience in teaching his students. In addition, learning qawa'id must be conveyed with its benefits. educators as much as possible provide lessons that are conveyed can directly feel the benefits of students. If there is a sentence or discussion that is rarely found in Arabic vocabulary at the initial stage as much as possible to leave it first, because students cannot feel the benefits directly, and it is feared that it will make students feel bored, bored, even not. like the material conveyed.

The Nahwu Shorof learning is comparable to a yellow book lesson in an Islamic boarding school, where one of the objectives of learning it is as an effort so that students are able to understand the yellow book, both in terms of writing,

listening, reading and interpreting it. In a pesantren, the yellow book is Islamic literature, one of the value systems is even a characteristic feature in an Islamic boarding school which teaches Islamic teachings (Mustafa, 2019). However, in a lesson from each pesantren, there must be shortcomings, and according to (Mustafa, 2018) what often becomes a weakness and obstacle in learning nahwu shorof and the yellow book is the lack of a number of coaches who are able to teach it.

In various yellow books, there are various studies that are learned from him, for example, such as lessons in the field of interpretation, hadith, tawhid, fiqh and even to Sufism and so on. However, according to (Rasyidin, 2017), in an era like this, Islamic boarding schools that study the yellow book are also expected to contribute to the history of Islamic education, both in Indonesia and outside Java. This is where the importance of a religious figure or cleric or cleric is really needed to facilitate the hopes that you want to achieve. In this regard (Hairani et al., 2019) provide an opinion of one

solution that can be tried to accelerate this achievement, namely the tamyis method which must be applied to the basic learning of Nahwu Shorrof, which is to collaborate all things learning Nahwu Shorof with the technique of making easy and fun learning. In addition, there are also those who argue that using the al-Fatih method which includes: First the planning stage, namely formulating objectives, preparing materials and techniques from learning the yellow book. The second stage of implementation, namely preparing students to take part in teaching and learning activities psychologically and physically, the educator explains the material and after that gives time to discuss with each other. The third is the closing stage, namely educators providing motivation to students and ending learning (Umam, 2020). Based on the results in the field, the learning of the yellow book and nahwu Shorof uses several methods that have been applied in the Raudhatul Ulum Islamic boarding school as follows:

1. The sorogan method, namely learning that is carried out

by giving lessons to students, and after that students are appointed to learn to explain what has been explained by the educator. And also occasionally students are appointed to read, interpret and explain chapters of the book that have not been explained, but if there is an error it is correct by the educator. In his theory (Alwan, 2014; Muslim, 2018; Rodiah, 2019), explains the methods that are carried out individually or in groups that are usually done in mosques, violated even in the homes of students in order to strengthen the relationship between educators and students.

2. The wetonan / bandongan method, namely by teaching educators (ustadz or kyai) to read, interpret, and explain. While students listen, listen, note important things that are obtained from the educator.
3. The halaqoh method, is a method that focuses on the discussion system in order to understand the contents of the book, where students are free to ask educators to understand more and get correct clarity.

4. The hafalah method, which is a learning method that emphasizes that students must memorize vocabulary, texts, or rhymes without looking at them. And sometimes there are those who are required to deposit their memorization.

5. Peer tutoring method, which is a method in which if there are students who have completed the subject matter, it is hoped that it will help other students who find it difficult to understand the subject matter.

Learning methods or learning techniques are methods that are deliberately prepared and carried out so that the learning process runs smoothly in accordance with the objectives to be achieved. There are many methods that can be used in teaching and learning activities, but in use they must be adapted to the circumstances and needs. Of the several methods used in the routine study of the Kitab Kuning and Nahwu Shorof, in addition to the routine studies, the method factor is very decisive for improving Arabic. Of the 5 methods applied in learning, educators assign students to explore

Arabic vocabulary and memorize at least 10 vocabulary words every day. The memorized vocabulary is recommended to be practiced in interpreting the yellow book and in daily conversations at the pesantren. This can be seen in the following scheme:

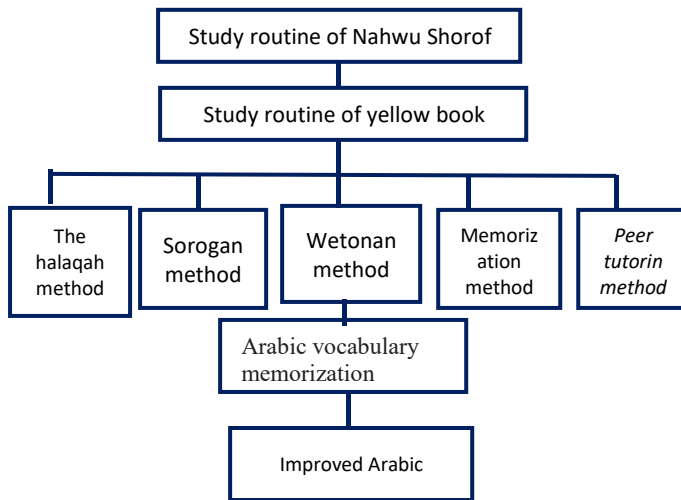


Figure 1. The study model for the routine learning of Nahwu Shorof and the yellow book at the Raudlatul Ulum Patemon Islamic boarding school, Jember Regency

Based on this picture, the Raudlatul Ulum Islamic Boarding School applies a form of learning through several approaches with the aim of changing the attitude of the students who have been passive to active, so that learning does not have to be with kyai, nyai, lora or ustadz

but can be done with tutorial or peer teaching.

2. Routine study of Nahwu Shorrof and Kitab Kuning to Improve Arabic for Santri at Raudlatul Ulum Islamic Boarding School

From various studies found, in a boarding school educational institution there are several things that are very important, one of which is the existence of the yellow book. There are several things that are understood by this in the Raudlatul Ulum Islamic boarding school, namely (Wahyono, 2019):

- 1) Reflecting on the community's point of view, the yellow book is a very important book which characterizes a boarding school education institution and must be taught from generations as a reading that must be mastered by students in Islamic boarding schools.
- 2) The yellow book is used as an important reference in dealing with problems faced in everyday life.
- 3) The yellow book is used as the main reference in learning to

explore and deepen Islamic teachings.

In an effort to make the yellow book lessons successful, it is clear that the existence of an educator (caregiver / kyai / Lora / ustadz) is needed to teach this learning, because they are experts in this field and certainly have the right strategy. In addition, it is also because in a boarding school a caregiver / Kyai / Lora / Ustadz his existence is highly respected by students and the community.

Before students learn the yellow book, the Raudlatul Ulum Islamic boarding school, they are obliged to study the basic science first, namely the science of nahwu shorof, which was previously taught simultaneously with learning the yellow book. Nahwu science is the Arabic vocabulary that is used to determine the form of a word and its state when it is still in one word (mufrad) or when it is composed (murokab). And discussion of shorof is also included in it. Shorof science is part of nahwu science, which focuses on discussing the form of words and their state when they become mufrad, while nahwu

focuses on discussing the form of words and their state when they are not compiled (mufrad). So it cannot be denied that it is very important to study the science of nahwu shorof because in the science of nahwu shorof many terms have been compiled by the compilers from classical to modern times like today, so it seems difficult to learn.

The yellow book was made into a book that studied the teachings of Islam in Arabic language and letters. There are two things that are the goals in learning the yellow book, namely in addition to studying the contents of the book being studied, without realizing it, studying the yellow book means learning Arabic, which in fact is the language of the yellow book itself. That is why by studying the yellow book a student has knowledge of Arabic, although not optimally.

In Raudlatul Ulum Islamic Boarding School using 5 (five) methods in teaching and learning activities in book study. Namely the wetonan method, sorogan method, halaqah, memorization method and peer tutorial method. Currently these five methods are applied

interchangeably depending on each educator. Kiai often use the wetonan, sorogan and halaqoh methods, while the rote and peer tutorial methods are applied by senior santri who are given the task of accompanying them. In practice the learning of nahwu shorof and the yellow book in improving the Arabic language of students can be pronounced as follows:

- 1) The study of the yellow book and the Nahwu shorof is carried out regularly every day from after dawn to 22.00 at night.
- 2) In each study, students are required to dig up 10 vocabulary words from the book being studied.
- 3) Santri must memorize vocabulary of 10 words every day taken from the routine study of the yellow book and Nahwu Shorof.
- 4) Memorization to each tutor is carried out in the afternoon.
- 5) Learning begins with a combination language, namely Arabic and regional languages.

The results of the Nahwu Shorof lesson and the study of the yellow book which were regularly

reviewed were not able to make students in the Raudlatul Ulum Islamic boarding school practice everyday Arabic, they were only able to understand the extent of understanding the meaning of Arabic and the like. This is because there are no pesantren rules that oblige students to speak Arabic in their daily lives, so they only understand and memorize them, but in practice Arabic communication is still not fluent. They need to have a habit that they have to get used to in their daily activities. The study of the yellow book was used as a means of deepening the teachings of Islam, used as a reference and practiced in everyday life. In addition, this routine study can improve students to understand Arabic both orally and in writing.

In the various explanations above, it is clear that the knowledge of nahwu shorof in the Raudlatul Ulum Islamic boarding school is used as the basic knowledge of the yellow book so that students are able to understand the yellow book. By understanding the yellow book, it means that students have learned Arabic and are able to read, write,

interpret and give harokat to the yellow book. However, in this Raudlatul Ulum Islamic boarding school, they still cannot practice directly using Arabic in their daily life, the importance of habituation in this direction, learning the yellow book is only focused so that students are able to understand the contents of the books being taught as deepening religious teachings. Islam, is used as a source of reference and is practiced in everyday life.

CONCLUSION

The Raudlatul Ulum Islamic boarding school, which is located in Patemon Village, Tanggul Subdistrict, Jember Regency, is a boarding school that follows the archipelago boarding school system which is mostly salafi, which uses and focuses on the study of the yellow book as a deepening of understanding of Islamic teachings. The science of nahwu shorof is the basis for which it is taught so that students are able to appreciate and read it, and understand the meaning and content of the yellow book. The routine of nahwu shorof and yellow book studies is carried out after dawn prayers until 22.00 at night with the

aim of improving the Arabic language of the students. The learning implementation uses 5 methods, namely: the wetonan method, the sorogan method, the halaqah method, the memorization method and the peer tutorial method. Each student is required to dig up 10 Arabic vocabulary words from the routine of nahwu shorof and yellow book studies and must memorize them. Vocabulary memorization is deposited with the tutor in the afternoon and evening, but the pesantren does not require students to apply Arabic as their everyday language. So that the increase in Arabic for students in communication has not been smooth.

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