



Application of the Al-Miftah Al-Ulum Method in Learning the Kitab Kuning Islamic Boarding Schools

Hendrisab¹, Samsurizal², Awang Ringgit³

¹STIT Ahlussunnah Bukittinggi, Indonesia

²STAI Balaiselasa YPPTI Pesisir Selatan Sumatera Barat, Indonesia

³STIT Al-Yaqim Muaro Sijunjung, Indonesia

✉ hendrisab@stitahlussunnah.ac.id *

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Abstract

In fact, in several Islamic boarding schools, the majority can only read the kitab kuning after entering the aliyah class and even then only a small percentage. This research aims to determine the application of the Al-Miftah Lil 'Ulum method at Madrasah Tarbiyah Islamiyah Canduang both in terms of planning, steps, evaluation and supporting and inhibiting factors. This research is field research using a qualitative descriptive approach. Data collection was carried out by observing, interviewing, documenting and analyzing data. The results of this research can be concluded as follows: i) planning for the implementation of the Al-Miftah Lil 'Ulum method at Madrasah Tarbiyah Islamiyah Canduang was carried out by designing a program: sending teachers to participate in method training, facilitating all matters related to the method, forming a team responsible for the method, implementing the method with a pilot project program, appointing a method team coordinator, ii) the team holds various forms of activities such as material competitions, nazhom al-Miftah Lil 'Ulum and book reading practice. iii) hold tests after every chapter, semester exams, demonstrations, graduations. Fourth, the supporting factors for implementing the Al-Miftah Lil 'Ulum method at Madrasah Tarbiyah Islamiyah Canduang are: The school fully supports the Al-Miftah program with a pilot project program system, class 1 Madrasah Tarbiyah Islamiyah Canduang is a class for beginners to learn the basics.

INTRODUCTION

Islamic boarding schools are institutions that have special characteristics, with a curriculum that focuses on religious sciences such as science nahwu, sharaf, hadits, tafsir, al-quran and so forth. This scientific literature that uses classical books is known as the kitab kuning and is a characteristic that is considered commonplace in Islamic boarding schools for learning, but is also unique in its outlook on life and the values it adheres to, and all other aspects of education and society (Marin-Lafletche et al., 2020). In general, the typology of Islamic boarding schools can be

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divided into at least three types, although it is quite difficult to differentiate between these types, namely traditional, khalafiyah modern, and integrated (Wekke & Hamid, 2013). Salafiyah is a type of Islamic boarding school that only teaches Islamic religious knowledge, or classical books written by previous scholars. The teaching methods used are only the halaqah, slogan, memorization, and deliberation methods.

Khalafiyah is a type of modern Islamic boarding school, which teaches Islamic religious knowledge and general knowledge, but still teaches classical books like Islamic boarding school salafiyah. The leadership pattern of this type of Islamic boarding school is usually collective democratic, so that duties and authority are clearly described so that there is no centralization of decisions in the figure of a kiai. The system used is a classical system, and the evaluation used has clear and modern standards. Boarding school khalafiyah is a boarding school that applies religious learning with a modern approach through formal education, in both madrasahs and schools. This modern approach aims to ensure that students not only understand religious concepts but also understand general knowledge (Lewallen et al., 2015).

Each of these systems has its pluses and minuses, if salafiyah focuses on the formation of morals and character without going too deep into general knowledge. But khalafiyah is more to introduce both religious and general knowledge, so that the application of morals and character is not as deep salafiyah likewise to the kitab kuning learning system. Madrasah Tarbiyah Islamiyah Canduang Islamic Boarding School is one of thousands of Islamic boarding schools in Indonesia, there are 26,975 Islamic boarding schools recorded by the ministry of religion as of April 2022, and is still implementing the system salafiyah and combined with khalafiyah. The kitab kuning has a strategic role in the scientific transformation at Madrasah Tarbiyah Islamiyah Canduang, in fact, the kitab kuning is the earliest single reference in the Islamic intellectual tradition of the because Islamic scientific documentation is mostly in Arabic (Burhanudin, 2022).

So learning the kitab kuning at Madrasah Tarbiyah Islamiyah Canduang has become a learning that must exist and be prioritized, it could be said that around 70% of 100% still apply the system salafiyah while 30% is filled by the ministry of religion curriculum (Fadillah et al., 2021). However, as time goes by and globalization changes, viscosit rongdoing The Madrasah Tarbiyah Islamiyah Canduang Islamic Boarding School with its kitab kuning is starting to erode, even students who are in class VII still cannot or are fluent in reading the kitab kuning, so this is a concern for teachers about the causes and what the solution is. One of the reasons is the Madrasah Tarbiyah Islamiyah Candung curriculum which is full of burdens due to the requirement to follow the curriculum issued by the Indonesian ministry of religion and the foundation curriculum, so there are 6 subjects with the same name but from the same two references, namely the ministry of religion and foundation curriculum (Ismail, 2016).

Another possible cause is the fact that the learning model is not in line with current developments, that is, it still applies old methods, and this also happens in many Islamic boarding schools, so many kitab kuning experts in the archipelago are trying to create practical methods that can be used and are suitable for today's times. So that learning the kitab kuning continues to exist and is in demand by students. Method *Al-Miftah Lil Ulumis* one of the kitab kuning clever fast learning methods that is widely used in Islamic boarding schools in Indonesia, the method formulated by the Sidogiri Islamic boarding school creates fun learning with its easy methods and fosters a sense of awareness in students to be active because it contains poems sung together. Method *Al-Miftah Lil Ulum* consists of the words method and *Al-Miftah Lil Ulum*. The word method etymologically comes from greek, name methods.

This word consists of two syllables, name measure which means through or past, and hodos which means path or way. So method means a path followed to

achieve a goal (Ching et al., 2018). Meanwhile, according to the big Indonesian dictionary, it is an orderly method used to carry out a job so that it achieves what is desired (Gunawan et al., 2019). Thus it can be concluded that a method is a way to achieve a goal. Allah SWT himself has taught humans to prioritize methods. As Allah says in Surah An-Nahl verse 125:

Meaning: *Call to the way of your lord with wisdom and good lessons and argue with them in a good way. Indeed, your lord is the one who knows best about those who stray from his path and he is the one who knows best those who are guided* (Q.S. al-Nahl/16: 125).

Madrasah Tarbiyah Islamiyah Canduang is one of the boarding schools that is trying this method, to answer the concerns of teachers who see that many children students who had difficulty reading the kitab kuning when they were in the upper grades (Arrohmatan et al., 2022).

After the researcher conducted an interview with one of the teachers who used this method about what results were currently felt after this method was applied, he answered There has been progress among students from class 1 who have been able to organiz (Rosenthal, 2016). Students usually easily recite poetry which only exists in large books such as Ibn Malik's lecture or Khudri and others that are taught in grades 6-7 at the aliyah level, so the researchers think, if in grade 1 they have memorized these poems, it is very likely that in the upper grades, these students will easily understand the kitab kuning. So that the kitab kuning will become part of their lives and of course they will be fluent in reading the kitab kuning. Based on this background, researchers are interested in conducting research on how to apply the Al-Miftah Al-Ulum Method in learning the kitab kuning at the Tarbiyah Islamiyah Canduang Private Madrasah Tsanawiyah Islamic Boarding School (Sayyi et al., 2021).

The objectives to be achieved in this research are: to find out how to plan the application of the method *Al-Miftah Lil Ulum* at Madrasah Tarbiyah Islamiyah Canduang, to find out the steps for implementing the method *Al-Miftah Lil Ulum* in classes 1.1 and 1.2 Madrasah Tarbiyah Islamiyah Canduang, to find out how to evaluate the application of the method *Al-Miftah Lil Ulum* in classes 1.1 and 1.2 of Madrasah Tarbiyah Islamiyah Canduang, and to find out the supporting and inhibiting factors for implementing the method *Al-Miftah Lil Ulum* in classes 1.1 and 1.2 of Madrasah Tarbiyah Islamiyah Canduang.

METHODS

This type of research is, namely research whose object of study is in Islamic boarding schools Madrasah Tarbiyah Islamiyah Canduang, by directly interviewing the head of the Madrasah, teachers and students. The nature of this research is descriptive qualitative, namely a research method that attempts to describe and interpret objects in accordance with what exists. Researchers do not manipulate variables and also do not control research variables. The data reported is data obtained by researchers according to events that were taking place at that time (Liao et al., 2017; Nyumba et al., 2018).

Table 1. Data Source

Sumber Data	Jumlah
Peserta Didik kelas 1.1 dan 1.2 dan 4 khusus Madrasah Tarbiyah Islamiyah Canduang	108
Guru pengampu metode <i>Al-Miftah Lil Ulum</i>	10
Kepala Madrasah Tsanawiyah Canduang	1

The data collection techniques that the author uses in collecting research data are observation, interviews, and documentation. After the necessary data is collected, then the data is processed or analyzed. The data analysis that the author uses in this

research is qualitative descriptive analysis, namely a method of analysis that tends to use words to explain the phenomena or data obtained. The steps taken by researchers are the data reduction stage, data presentation, and drawing conclusions.

RESULT AND DISCUSSION

Madrasah Tarbiyah Islamiyah Canduang, better known as Madrasah Tarbiyah Islamiyah Canduang, was founded by Maulana Sheikh Sulaiman Arrasuli. He was a figure of a warrior cleric who lived in three eras, namely the pre-independence period, the independence period, and the post independence period (Gregg, 2016). The Canduang Tarbiyah Islamiyah Madrasah was actually built in 1926 and officially started its education on May 5 1928. The Canduang Tarbiyah Islamiyah Madrasah is a form of reconstruction of educational institutions that have had embryos since the formation of the halaqah system in Surau Baru. Madrasah Tarbiyah Islamiyah Canduang is an Islamic educational institution developed by Maulana Syekh Sulaiman Arrasuli from his Thurs recitation halaqah at Surau Baru Pakan Kamis Canduang which he studied since 1908 after returning from studying from Mecca.

Entering 1950, Madrasah Tarbiyah Islamiyah Canduang was registered with the Department of Religion, and in 1964 Madrasah Tarbiyah Islamiyah Canduang was under the umbrella of the Sheikh Sulaiman Arrasuli Foundation. The character of Madrasah Tarbiyah Islamiyah was built by Sheikh Sulaiman ar-Rasuli, adhering to the Ahlussunnah wal Jama'ah ideology, adhering to the Syafi'i school of thought, empowering the mudzakah tradition maintaining the halaqah pattern in the study of the kitab kuning addition to the classical pattern in general. The vision of Madrasah Tarbiyah Islamiyah Canduang as an Islamic educational institution that creates young muslim intellectuals tafaquh fiddin. With the following mission: to provide education and teaching based on faith and morals so as to produce human resources who have the integrity of the muslim personality (Solihin et al., 2020).

Developing education that integrates the study of verses Quran with verses *Kauniyah*. Implementing effective, efficient, and consistent education, referring to national quality standards. Striving to provide education in three languages: Arabic, English, Indonesian, and based on information communication technology. Preparing graduates who have knowledge and abilities in Islamic studies that refer to classical books. Making the Tarbiyah Islamiyah Canduang Madrasah a Madrasah that specializes in kitab kuning to produce a cadre of reliable ulama, preachers, and preachers. With this, it is clear that the educational orientation of Madrasah Tarbiyah Islamiyah Canduang is to create young intellectual graduates tafaquh fiddin by studying religion by referring to the kitab kuning, so that it becomes commonplace for unrest to occur when learning the kitab kuning experiences a decline in quality, this is what has happened recently (Sabri et al., 2022).

At Madrasah Tarbiyah Islamiyah Canduang, the young teachers who taught the nahwu and sharaf kitab kuning subjects at that time held a meeting to discuss the problems that occurred, so that several conclusions could be drawn, including the need to apply a fast method of learning to read the book, from several known methods such as *Al-Miftah Lil Ulum*, *Amtsilati*, *Tamyiz* and *Nubdzatul Bayan*, so choose it *Al-Miftah Lil Ulum* as a method that is suitable to be applied because it is more practical, using the Indonesian national language complete with nadzom and its poems, which were compiled by observers and educational managers of the Sidogiri Pasuruan Islamic boarding school. that is Badan Tarbiyah Wa Ta'lim Madrasah This method is prepared with the motto easy to learn kitab kuning (Syakur & Hashona, 2022).

All of these suggestions were responded to favorably by the school, so to make this happen, planning programs were prepared for implementing the Method *Al-Miftah Lil Ulumat* Madrasah Tarbiyah Islamiyah Canduang as follows: i) the school

sends teachers who specialize in the subject *Nabwu Sharaf* to attend method training *Al-Miftah Lil Ulum*, ii) the school facilitates all matters related to *Al-Miftah Lil Ulum* both for teachers and students. iii) The school forms a team to be responsible for implementing the method *Al-Miftah Lil Ulum* Madrasah Tarbiyah Islamiyah Canduang, iv) the school applies the Method *Al-Miftah Lil Ulum* with the program pilot project with an agreement of achieving 80% can read kitab kuning, v) the school appoints a team coordinator to oversee and manage the implementation of the method, vi) the school applies the method *Al-Miftah Lil Ulum* in 3 classes namely 1.1, 1.2 and 4 Special. vii) the school gives full responsibility to the team to manage the learning process (Arifin et al., 2023; Engkizar et al., 2018; Putra et al., 2020).

Steps and policies are taken in implementing the method *Al-Miftah Lil Ulum*, considering that there are differences between Madrasah Tarbiyah Islamiyah Canduang and sidogiri Islamic boarding school, they are as follows: i) sidogiri applies to each teacher *Al-Miftah Lil Ulum* can only teach a maximum of 20 students, whereas at Madrasah Tarbiyah Islamiyah Canduang 1 teacher is responsible for one locale where 1 locale has more than 30 students, so the team took steps to provide special hours for tahqiq and tasmi' specifically for *Al-Miftah Lil Ulum*. ii) sidogiri applies a system of increasing volumes from volumes 1-4 by holding exams after each volume, while *Al-Miftah Lil Ulum* Madrasah Tarbiyah Islamiyah Canduang cannot implement this because it is under the auspices of the head of the curriculum. So Tim *Al-Miftah Lil Ulum* Madrasah Tarbiyah Islamiyah Canduang continues to hold tests for students after each class, both written and oral tests, with questions that refer to the questions applied by Sidogiri.

If there are students who do not reach the target, special attention will be given to the students concerned. iii) team *Al-Miftah Lil Ulum* raising various forms of activities such as material competitions and nazhom *Al-Miftah Lil Ulum* for volumes 1-3 and read the book when you reach volume 4 and also do a demonstration *Al-Miftah Lil Ulum* which was attended by high-ranking Canduang officials such as the chairman of the foundation, leaders, and the teachers of Madrasah Tarbiyah Islamiyah Canduang, whose students were called to the stage and asked directly by the team teachers *Al-Miftah Lil Ulum*. iv) sidogiri implements *Al-Miftah Lil Ulum* in local *Idadiah*, however, at Madrasah Tarbiyah Islamiyah Canduang, it is implemented in class 1 of Madrasah Tarbiyah Islamiyah Canduang which is *Idadiah* Madrasah Tarbiyah Islamiyah Canduang, because what is meant by class *Idadiah* Sidogiri is a preparatory class whose focus is studying the basics of the kitab kuning, or Special class *Al-Miftah Lil Ulum* while class 1 of Madrasah Tarbiyah Islamiyah Canduang.

Only focus on learning the basics of the kitab kuning without studying general learning and team learning *Al-Miftah Lil Ulum* asked the school to eliminate english language learning in grade *Al-Miftah Lil Ulum* which was previously included in class 1 subjects at Madrasah Tarbiyah Islamiyah Canduang (Helmi et al., 2021). Evaluation system *Al-Miftah Lil Ulum* which is implemented at Madrasah Tarbiyah Islamiyah Canduang is carried out periodically as follows: pre-test holding a test after each volume, the test is in the form of written and oral, and the team maps out the students who are lacking and who are superior, those who are lacking will be taken to monthly meetings to discuss and give special treatment. Semester exams, because *Al-Miftah Lil Ulum* is under the auspices of the head of curriculum, *Al-Miftah Lil Ulum* is included in the student list as usual using a report card. Demonstration, Graduation *Al-Miftah Lil Ulum* which is held at the end of each academic year by inviting all student guardians, alumni, senior officials of Madrasah Tarbiyah Islamiyah Canduang from the foundation and leadership as well as the teacher council of Madrasah Tarbiyah Islamiyah Canduang (Elkhaira et al., 2020; Suherman et al., 2021; Zafirah et al., 2018).

Meanwhile, the supporting and inhibiting factors in this application are as follows: Supporting factors in applying the method *Al-Miftab Lil Ulum* at Madrasah Tarbiyah Islamiyah Canduang are: the school fully supports the program *Al-Miftab Lil Ulum* with the program system *pilot project*, class 1 is intended to provide a basic book to new students. The school gives it in full to the team *Al-Miftab Lil Ulum* in terms of implementation and management of students, the school prioritizes *Al-Miftab Lil Ulum*, the team of teachers is young and has an artistic and team spirit *Al-Miftab Lil Ulum*. Canduang also has its own method for sharaf. Meanwhile, the inhibiting factors are: the emergence of criticism from some parents of students, Method *Al-Miftab Lil Ulum* under the auspices of the Deputy Head of Curriculum, Tim *Al-Miftab Lil Ulum* Madrasah Tarbiyah Islamiyah Canduang has not been able to implement the level increase system, social jealousy has emerged between students *Al-Miftab Lil Ulum* with those who are not students *Al-Miftab Lil Ulum*.

CONCLUSION

This research has revealed how the *Al-Miftab Lil Ulum* method is applied in learning the kitab kuning at the Canduang Tsanawiyah Islamiyah Madrasah. It can be concluded that: i) planning for the implementation of the *Al-Miftab Lil 'Ulum* method at Madrasah Tarbiyah Islamiyah Canduang was carried out by designing a program: sending teachers to participate in method training, facilitating all matters related to the method, forming a team responsible for the method, implementing the method with pilot project program, ii) the team conducts tests for students after each volume, in the form of written and oral tests, the team holds various forms of activities such as material competitions, *Al-Miftab Lil 'Ulum* and book reading practice, iii) the form of evaluation method is by carry out: pre-test, post-test, hold tests after each volume, semester exams, demonstrations, graduations. iv) the school fully supports the *Al-Miftab* program with a pilot project program system, class 1 of Madrasah Tarbiyah Islamiyah Canduang is a class for beginners to learn basics. Meanwhile, the inhibiting factors are: the emergence of criticism from some of the students' parents, the method is under the auspices of the head of curriculum, the team has not been able to implement the level increase system, the emergence of social jealousy between *Al-Miftab Lil 'Ulum* students and the fact that there are several attitudes to wards implementing this method. Taken which are collected within the boundaries of the problem, namely related to planning.

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