

DAYAH AND CLASSICAL ISLAMIC TEXTS IN CONTEMPORARY GAYO LAND

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ABSTRACT

This article examines the teaching of classical Islamic texts (or kitab kuning) in traditional Islamic educational institutions in contemporary Gayo Land. The study is based on research conducted at Dayah Bustanul Arifin 2 in Bener Meriah Regency, Aceh Province, Indonesia. This research is a qualitative research, where data collection is done with: interviews, observations, and documentation, with the data subsequently analyzed using the Miles and Huberman analytical model. The article demonstrates that Dayah Bustanul Arifin 2 plays a role in transmitting traditional Islamic practices in contemporary Gayo Land. It also confirms the research by Martin van Bruinessen, Karel A. Steenbrink, and Zamakhsyari Dhoefier on traditional Islamic educational institutions, pesantren, and kitab kuning. The study finds that pesantren in Aceh, known locally as dayah, are traditional Islamic educational institutions that teach Islamic doctrines according to the views of past scholars, both from the Middle East and the Nusantara region, as expressed in their scholarly works written in Arabic language and script. These works cover a range of religious disciplines and represent the intellectual heritage of the Shafi'i school, the Ash'ariyya doctrine, and the Sufism of Imam al-Ghazali. The use of classical teaching methods such as sorogan, bandongan, and memorization further underscores that Dayah Bustanul Arifin 2 reinforces and transmits traditional Islamic practices in contemporary Gayo Land. This also affirms that dayah, as a traditional Islamic educational institution in Aceh, retains its resilience and appeal to advance and develop into a professional educational institution.

KATA KUNCI:

Teks-teks Islam Klasik,
dayah, Gayo, Aceh, Ilmu-
ilmu Keagamaan

ABSTRAK

Artikel ini mengkaji pembelajaran teks-teks Islam klasik (atau kitab kuning) di lembaga pendidikan Islam tradisional di Tanah Gayo kontemporer. Artikel ini berasal dari penelitian yang dilakukan di Dayah Bustanul Arifin 2 di Kabupaten Bener Meriah, Provinsi Aceh, Indonesia. Penelitian ini merupakan penelitian kualitatif, dimana pengumpulan data dilakukan dengan wawancara, observasi dan dokumentasi, kemudian dianalisis dengan analisis model Miles dan Huberman. Artikel ini menunjukkan bahwa Dayah Bustanul Arifin 2 ikut mentransmisikan tradisi Islam tradisional di Tanah Gayo kontemporer. Artikel ini juga mengkonfirmasi penelitian Martin van Bruinessen, Karel A. Steenbrink, dan Zamakhsyari Dhoefier tentang lembaga pendidikan Islam tradisional, pesantren dan kitab kuning. Temuan penelitian mengungkapkan bahwa pesantren di Aceh yang disebut dayah merupakan lembaga pendidikan Islam tradisional yang mengajarkan ajaran Islam menurut pendapat para ulama masa lalu, baik ulama Timur Tengah maupun ulama Nusantara, sebagaimana tertuang dalam karya kesarjanaannya mereka yang ditulis dalam bahasa dan aksara Arab. Karya-karya mereka meliputi berbagai disiplin ilmu-ilmu keagamaan, dan merupakan warisan intelektual dari mazhab Syafi'iyah, aliran Asy'ariyah, dan tasawuf Imam al-Ghazali. Penggunaan metode pembelajaran klasik seperti *sorogan*, *bandongan* dan hapalan semakin menunjukkan bahwa Dayah Bustanul Arifin 2 mentransmisikan tradisi Islam tradisional di Tanah Gayo kontemporer. Semua ini juga menegaskan dayah sebagai lembaga pendidikan Islam tradisional di Aceh tetap memiliki daya tahan dan daya pikat untuk maju dan berkembang menjadi lembaga pendidikan profesional.

INTRODUCTION

Researchers have provided various perspectives on the tradition of the *kitab kuning* in Indonesia. Azyumardi Azra has defined the *kitab kuning* as “religious books in Arabic, Malay, and Javanese or other local languages in Indonesia written in Arabic script, authored not only by scholars from the Middle East but also by Indonesian scholars themselves.” Azra further explains that the primary sources of the *kitab kuning* discourse are the Qur’an, Hadith, and reason. Almost all of the texts written are based not only on these three sources but also on the thoughts of scholars recognized for their authority (Azra, 2012). Martin van Bruinessen, who interprets the *kitab kuning* as classical texts written centuries ago, also notes that the *kitab kuning* is taught by kiai, ajengan, or tuan guru in various traditional educational institutions, particularly *pesantren*, *pondok*, *surau*, or *dayah*. According to Bruinessen, the reason for the emergence of Islamic educational institutions such as *pesantren* (Java), *surau* (Minangkabau), and *dayah* (Aceh) was to transmit traditional Islam (Bruinessen, 1994).

Prominent researchers have also highlighted several aspects of the *kitab kuning* in traditional Islamic educational institutions in Indonesia. Martin van Bruinessen stated that the content of the *kitab kuning* revolves around the Ash‘ari creed, the Shafi‘i school of jurisprudence, and the teachings of al-Ghazali’s Sufism (Bruinessen, 1994). Meanwhile, Dhofier noted that traditional Islam preserves the

thoughts of scholars of Islamic jurisprudence (*fiqh*), Hadith, exegesis (*tafsir*), Islamic theology (*tauhid*), and Sufism who lived between the 7th and 13th centuries (Dhofier, 1982). On the other hand, Karel A. Steenbrink identified two stages in the study of these texts. The first stage involves students (*santri*) learning Arabic. They read and memorize Arabic texts, and the amount of time needed for mastering the Arabic language depends on both the teacher’s (*kiai*) proficiency and the students’ abilities. In the second stage, after students have mastered several branches of Arabic grammar, they begin studying the actual religious subjects, such as *fiqh*, *tauhid*, *tafsir*, *Sufism*, Hadith, and Islamic astronomy (*‘ilm falak*). Steenbrink also explained that these subjects are taught using the *halaqah* system, in which the teacher reads an Arabic text, translates it, and provides explanations (Steenbrink, 1986). Furthermore, Dhofier added two additional methods in the study of texts: *sorogan* and *bandongan* (Dhofier, 1982). These are the findings of leading scholars on various aspects of kitab studies within traditional Islamic communities in Indonesia.

This article examines how *dayah* in the contemporary era transmits traditional Islam in the Gayo Land. Specifically, this research was conducted at *Dayah Terpadu Bustanul Arifin*, with a particular focus on exploring the teaching of *kitab kuning* at this institution. The study aims to map the types of *kitab kuning* that serve as references for the students (*santri*) and the teaching methods employed by the teachers.

The research argues that dayah remain committed to preserving and maintaining the tradition of traditional Islam in contemporary Aceh, especially in the Gayo Land, a mountainous region that has been relatively underexplored by Islamic scholars in Indonesia.

This study complements the existing research on *kitab kuning* in traditional Islamic educational institutions. To date, no research has been conducted on the teaching of *kitab kuning* in the Gayo Land of Aceh. Several scholars who have conducted research on *kitab kuning* in Indonesia include: Martin van Bruinessen (Bruinessen, 1990), Karel A. Steenbrink (Steenbrink, 1984), Azyumardi Azra (Azra, 2004), Affandi Mochtar (Mochtar, 1996), Ja'far (Ja'far, 2017), Jajat Burhanuddin (Burhanudin, 2022), Aly Abubakar Basalamah (Basalamah, 1994), and Suteja, et al. (Suteja et al., 2022). Several researchers have studied *kitab kuning* in dayah (Aceh), including Fakhrurrazi and Saliha Sebgag (Fakhrurrazi & Sebgag, 2020), Inayatillah (Inayatillah, 2023), and Iin Meriza, et al. (Meriza et al., 2022). So far, no specific studies have been conducted on *kitab kuning* in Gayo Land, Aceh, Indonesia. Therefore, this study can contribute to the literature on *kitab kuning* studies in contemporary Islamic educational institutions in Indonesia.

THEORY DESCRIPTION

Dayah is a traditional educational institution in Aceh, including the Gayo region. It is an institution that focuses on Islamic

religious education. Its main function is to teach religious knowledge, ranging from the understanding of the Qur'an, the Hadith, to various classical Islamic texts such as the books of Fiqh, Tawhid, Sufism and others. In this context, dayah is one of the important pillars in maintaining the continuity of Islamic teachings in the Gayo community. The theory of traditional Islamic education places dayah as a model of education that is transformative and rooted in ulama education to create future ulama who are noble and knowledgeable (Erawadi & Setiadi, 2024).

Classical Islamic texts, such as the Yellow Islamic Classics (*kitab kuning*), are the works of earlier scholars and are the main reference in dayah learning. These books cover a wide range of Islamic disciplines, from fiqh and tawhid to Sufism. This research will focus on how these classical texts are studied in Tanah Gayo dayahs in a contemporary context. In Islamic educational theory, classical texts play a role in shaping the scholarly insights of the younger generation, rooted in traditional Islamic values but adapted to the challenges of the times (Maulidiya & Nuha, 2023).

In Tanah Gayo, the dayah still plays an important role in the socio-religious life of the community. However, today's dayahs face the challenges of modernisation, such as technological developments, curriculum changes and pressure from formal education. These dynamics are forcing dayahs to consider change without losing their traditional essence.

The theory of Islamic social change highlights how Islamic educational institutions, such as dayahs, need to make adjustments to remain relevant in the midst of changing times, while still adhering to the classical scholarly heritage (Usman et al., 2021).

Dayah in Tanah Gayo face a dilemma between maintaining tradition and reform. The concept of renewal in Islamic education suggests that innovations should be made in teaching methods or curriculum without eliminating the core values of the classical texts. The theory of progressive Islamic education states that renewal is necessary for Islamic education to remain relevant and respond to the challenges of the times. However, this must be done carefully so that long-standing traditions are not lost (Nasir et al., 2024).

METHODS

This article investigates the teaching of *kitab kuning* at Dayah Terpadu Bustanul Arifin 1 (specifically for male students), part of the Darul Muttaqin Foundation in Bener Meriah Regency, Indonesia. This dayah was founded by *Teungku* Haji Syarqawi Abdusshomad on August 3, 2000, and initially provided informal education on classical Islamic texts. The research was conducted from mid-2023 to mid-2024. The data collected includes words, actions, and documents. Data collection was carried out through interviews, observations, and document reviews. The researcher interviewed selected informants, particularly several leaders and

teachers at the dayah. Informants were chosen using purposive sampling and snowball sampling techniques. Additionally, the researcher observed the activities involved in the teaching of *kitab kuning*. Documents related to the dayah were collected as long as they were relevant to the focus of the research. The validity of the data was ensured through triangulation techniques. The collected data were analyzed using the Miles & Huberman data analysis model, which consists of data reduction, data display, and conclusion drawing/verification (Miles et al., 2014).

RESULTS AND DISCUSSION

Historical Background of Dayah Terpadu Bustanul Arifin

Dayah Terpadu Bustanul Arifin is an Islamic educational institution and part of the Darul Muttaqin Foundation, an Islamic foundation located in Bener Meriah Regency, Aceh Province, Indonesia. It was founded by *Teungku* Haji Syarqawi Abdusshomad, a scholar (*ulama*) from the Gayo Land, on August 3, 2000. Initially, this dayah provided informal education focused on teaching classical Islamic texts. In 2001, the institution established Madrasah Tsanawiyah (MTs) Bustanul Arifin, followed by the establishment of Madrasah Aliyah (MA) in 2004. In 2005, the Madrasah Tsanawiyah was converted into Sekolah Menengah Pertama (SMP) Terpadu Bustanul Arifin, and the Madrasah Aliyah became Sekolah Menengah Atas (SMA) Terpadu Bustanul Arifin.

Dayah Terpadu Bustanul Arifin is an Islamic educational institution that is managed and oriented in accordance with Islamic principles. It aspires to embody the ideals and hopes of an ideal Islamic educational institution. This is reflected in its vision: “to produce a generation of Muslims who are faithful, knowledgeable, practice their faith, uphold good character, and contribute to society.” The dayah’s mission includes: (1) providing education at the junior high, senior high, and higher education levels, (2) creating an Islamic environment for personal and spiritual development, (3) implementing an integrated quality management system, and (4) optimizing the involvement of all stakeholders.

Initially, Dayah Terpadu Bustanul Arifin was centered in Desa Pondok Sayur, where both male and female students (*santri*) studied within the same complex. In 2012, a separate dayah for male students was established in Desa Bale. By 2013, the dayah had obtained permission to manage Sekolah Tinggi Ilmu Tarbiyah (STIT) Bustanul Arifin, with a single study program focused on Arabic Language Education. In 2017, a Madrasah Diniyah for male students was established in Desa Bale, and one for female students in Desa Pondok Sayur, both offering specialized religious education.

Currently, Dayah Terpadu Bustanul Arifin 1 offers three flagship programs: *Takbassus Kutub Turats*, Qur’an Memorization (*Tahfidz al-Qur’an*), and a regular program. Each of these programs has its own strengths and is

designed to cater to the interests and talents of the *santri*. One of the programs, *Takbassus Kutub Turats*, emphasizes the study of classical Islamic texts (*kitab kuning*). The curriculum for *kitab kuning* at Dayah Terpadu Bustanul Arifin is structured to meet the students’ needs.

In the general school setting, *kitab kuning* lessons are interspersed with general subjects. For instance, the first period might cover a general subject such as Bahasa Indonesia, while the second period would focus on a *kitab kuning* subject like *fiqh*. Formal learning at the general school takes place in the morning from 7:50 AM to 1:30 PM, while non-formal classes (*Takbassus Kitab*) are held in the afternoon from 2:30 PM to 4:00 PM. The primary focus of the dayah’s teaching is proficiency in the *kitab kuning*, which is taught both formally and informally (through the *Takbassus* class).

***Kitab Kuning* in Formal Classes**

Dayah Terpadu Bustanul Arifin places a strong emphasis on the study of *kitab kuning* to ensure that students are capable of reading, understanding, and explaining Arabic texts. As a result, students are taught religious subjects such as *tajwid* (Qur’anic recitation rules), *nahwu* (Arabic grammar), *fiqh* (Islamic jurisprudence), *tauhid* (Islamic theology), *hadith* (Prophetic traditions), *tafsir* (Qur’anic exegesis), *tarikh* (Islamic history), *tasawuf* (Sufism), *balaghah* (rhetoric), *sharaf* (morphology), *usul fiqh* (principles of jurisprudence), *tarikh tasyri’* (history of Islamic law), *ulumul hadith* (sciences of

Hadith), *ulumul tafsir* (sciences of Qur'anic interpretation), comparative jurisprudence (*perbandingan madzhab*), *qawa'id fiqh* (legal maxims), and *mantiq* (logic). Students at the junior high (SMP) and senior high (SMA) levels also refer to *kitab kuning* as key resources in their study of religious sciences.

In the first year of junior high school, each student studies the following texts: *Matan al-Jurumiyyah* by Abu Abdillah Muhammad bin Muhammad bin Daud Ash-Shanhaji; *Matan Taqrib* by Ahmad bin al-Husain bin Ahmad al-Asbahaniy (Abu Syuja'); *'Aqidatul Islamiyah* by Sheikh Basri bin al-Haj Marghubi; *Arba'in Nawawiyah* by Imam Yahya Syarifiddin An-Nawawi; *Tafsir Jalalain* by Imam Jalaluddin Muhammad bin Ahmad al-Mahalli and Imam Jalaluddin As-Suyuti; *Nurul Yaqin* by Sheikh Muhammad al-Khudhari; *Taisirul Akhlaq* by Hafidz Hasan al-Mas'udi; and *Kitab at-Tashrif (Volume 1)* by Hasan bin Ahmad.

In the second year, each student studies the following texts: *Syarab Mukhtashar Jiddan* by Sheikh Sayyid Ahmad Zaini Dahlan al-Makki Asy-Syafi'i; *Fathul Qaribil Mujib* by Sheikh Muhammad bin Qasim al-Ghazi; *Tijanud Dhurari* by Sheikh Nawawi al-Bantani; *Mukhtarul Hadits* by Sayyid Ahmad al-Hasymi; *Tafsir Jalalain* by Imam Jalaluddin Muhammad bin Ahmad al-Mahalli and Imam Jalaluddin As-Suyuti; *Nurul Yaqin (2 volumes)* by Sheikh Muhammad al-Khudhari; *Ta'lim Muta'alim* by Burhanuddin az-Zarnuji; and *Kitab at-Tashrif (Volume 1)* by Hasan bin Ahmad.

In the third year, each student studies the following texts: *Fathul Rabi al-Bariyah* by Sheikh Ibrohim al-Bajuri; *Fathul Qaribil Mujib* by Sheikh Muhammad bin Qasim al-Ghazi; *Jawahirul Kalamiyah* by Sheikh Thahir bin Shalih al-Jazairi; *Mukhtarul Hadits* by Sayyid Ahmad al-Hasymi; *Tafsir Jalalain* by Imam Jalaluddin Muhammad bin Ahmad al-Mahalli and Imam Jalaluddin As-Suyuti; *Nurul Yaqin (Volume 3)* by Sheikh Muhammad al-Khudhari; *Ta'lim Muta'alim* by Burhanuddin az-Zarnuji; and *Kitab at-Tashrif (Volume 3)* by Hasan bin Ahmad.

At the senior high school level, each student also studies religious sciences with reference to works by scholars in Arabic. In the first year, each student studies the following texts: *Syarb Ibnu 'Aqil* by Sheikh Ibn 'Aqil; *Fathul Mu'in* by Sheikh Ahmad Zainuddin al-Fannani; *Kifayatul 'Anwam* by Sheikh Muhammad al-Fudhali; *Bulughul Maram* by Syihabuddin Abul Fadl Ahmad bin Ali bin Muhammad bin Muhammad bin Ali bin Mahmud bin Ahmad bin Hajar; *Tafsir Jalalain* by Imam Jalaluddin Muhammad bin Ahmad al-Mahalli and Imam Jalaluddin as-Suyuti; *Khulasah Nurul Yaqin* by Sheikh 'Umar 'Abdul Jabbar; *Minhajul 'Abidin* by Sheikh Abu Hamid Muhammad al-Ghazali; *Mabadiul Anwaliyah* by Abdul Hamid Hakim; *Tarikh Tasyri' Islami* by Sheikh Muhammad al-Khudhari; and *Idbahul Mubham* by Sheikh Ahmad ad-Damanhuri.

In the second year, each student studies the following texts: *Syarab Ibnu Aqil* by Sheikh Ibn 'Aqil; *Fathul Mu'in* by Sheikh Ahmad

Zainuddin al-Fannani; *Syarab Syarqawi* by Sheikh Muhammad Ibn Manshur al-Hud Hudi; *Bulughul Maram* by Syihabuddin Abul Fadl Ahmad bin Ali bin Muhammad bin Muhammad bin Ali bin Mahmud bin Ahmad bin Hajar; *Tafsir Jalalain* by Imam Jalaluddin Muhammad bin Ahmad al-Mahalli and Imam Jalaluddin as-Suyuti; *Khulasah Nurul Yaqin* by Sheikh ‘Umar ‘Abdul Jabbar; *Minhajul ‘Abidin* by Sheikh Abu Hamid Muhammad al-Ghazali; *Tarikh Tasyri’ Islami* by Sheikh Muhammad al-Khudhari; *Minhajul Mughits* by Sheikh Hafidz Hasan al-Mas‘udi; *Ilm al-Tafsir* by Mawardi Muhammad; *Rahmatul ‘Ummah* by Abi Abdullah Muhammad bin Abdurrahman Ad-Damaskus; *As-Sulam* by Abdul Hamid Hakim; and *Idhabul Mubham* by Sheikh Ahmad Ad-Damanhuri.

In the third year, each student studies the following texts: *Syarab Ibnu Aqil* by Sheikh Ibn ‘Aqil; *Fathul Mu’in* by Sheikh Ahmad Zainuddin al-Fannani; *Syarab Syarqawi* by Sheikh Muhammad Ibn Manshur al-Hud Hudi; *Bulughul Maram* by Syihabuddin Abul Fadl Ahmad bin Ali bin Muhammad bin Muhammad bin Ali bin Mahmud bin Ahmad bin Hajar; *Tafsir Jalalain* by Imam Jalaluddin Muhammad bin Ahmad al-Mahalli and Imam Jalaluddin as-Suyuti; *Khulasah Nurul Yaqin* by Sheikh ‘Umar ‘Abdul Jabbar; *Minhajul ‘Abidin* by Sheikh Abu Hamid Muhammad al-Ghazali; *Tarikh Tasyri’ Islami* by Sheikh Muhammad al-Khudhari; *Minhajul Mughits* by Sheikh Hafidz Hasan al-Mas‘udi; *Ilm al-Tafsir* by Mawardi Muhammad; *Rahmatul Ummah* by Abi Abdullah Muhammad bin

Abdurrahman Ad-Damaskus; *As-Sulam* by Abdul Hamid Hakim; and *Idhabul Mubham* by Sheikh Ahmad ad-Damanhuri.

Kitab Kuning in the Takhassus Class

Dayah Bustanul Arifin has established a *Takhassus* class because it aims for each student to access *kitab kuning*. The *Takhassus* class consists of six levels, and each student studies various *kitab kuning*. Each student is instructed in the subjects of *nahwu*, *sharaf*, *fiqh*, and the Qur’an. Students are expected to memorize texts from the *nahwu* and *sharaf* books, be able to read, interpret, and explain the *matan* of the *fiqh* books, and read the Qur’an accurately and correctly.

The *Takhassus* class consists of six levels (*marhalah*). First, Marhalah 1-A is led by *Teungku* Syukri, who is an alumnus of SMP Terpadu Bustanul Arifin, Mudi Mesra Samalanga, and Universitas Islam al-Aziziyah Indonesia (Islamic Education). Marhalah 1-B is led by *Teungku* Abdul Qodir, an alumnus of Dayah Bustanul Arifin and Pesantren al-Anwar Sarang.

Second, Marhalah 2-A is overseen by *Teungku* Syamsul Bahri, an alumnus of Dayah Bustanul Arifin and Ma’had Aly Lirboyo (National Fiqh). Marhalah 2-B is guided by *Teungku* Ahmad Idris, an alumnus of Ma’had Aly Lirboyo. Third, Marhalah 3 is led by *Teungku* Bahauddin, an alumnus of Pesantren Lirboyo and Ma’had Aly Lirboyo (National Fiqh). Fourth, Marhalah 4 is managed by *Teungku* Ach. Fauzi, an alumnus of Ma’had Aly Situbondo and

IAII Sukorejo Situbondo. Fifth, Marhalah 5 is supervised by *Teungku* Syahriral Amri, who is an alumnus of Dayah Bustanul Arifin, Ecole Prive Imam Nafie, and Université Abdelmalek Essaâdi. Sixth, Marhalah 6 is guided by *Teungku* Alda Syah Putra, an alumnus of Dayah Bustanul Arifin and UIN Maulana Malik Ibrahim Malang.

The *Takhassus* class teaches four subjects: Fiqh, Nahwu, Sharaf, and Memorization. In Level (*marhalah*) 1, students study the *Matan Taqrib* by Ahmad bin al-Husain bin Ahmad al-Asbahaniy (Abu Syuja'), the *Matan Al-Jurumiyah* by Abu Abdillah Muhammad bin Muhammad bin Daud Ash-Shanhaji, and *Kitab at-Tashrif (vol. 1)* by Hasan bin Ahmad. In Level 2, students study *Fathul Qaribil Mujib* by Sheikh Muhammad bin Qasim al-Ghazi, the *Matan al-Jurumiyah* by Abu Abdillah Muhammad bin Muhammad bin Daud Ash-Shanhaji, and *al-Amtsilat at-Tashrifiyah* by Sheikh Muhammad Ma'sum bin Ali. In Level 3, students study *Fathul Qaribil Mujib* by Sheikh Muhammad bin Qasim al-Ghazi, the *Matan al-Jurumiyah* by Abu Abdillah Muhammad bin Muhammad bin Daud Ash-Shanhaji, and *al-Amtsilat at-Tashrifiyah* by Sheikh Muhammad Ma'sum bin Ali. In Level 4, students study *Fathul Qaribil Mujib* by Sheikh Muhammad bin Qasim al-Ghazi, the *Matan al-Jurumiyah* by Abu Abdillah Muhammad bin Muhammad bin Daud Ash-Shanhaji, and *al-Amtsilat at-Tashrifiyah* by Sheikh Muhammad Ma'sum bin Ali. In Level 5, students study *Fathul Qaribil Mujib* by Sheikh Muhammad bin Qasim al-Ghazi, the *Matan al-Jurumiyah* by Abu

Abdillah Muhammad bin Muhammad bin Daud Ash-Shanhaji, and *al-Amtsilat at-Tashrifiyah* by Sheikh Muhammad Ma'sum bin Ali. Similarly, in Level 6, students study *Fathul Qaribil Mujib* by Sheikh Muhammad bin Qasim al-Ghazi, the *Matan al-Jurumiyah* by Abu Abdillah Muhammad bin Muhammad bin Daud Ash-Shanhaji, and *al-Amtsilat at-Tashrifiyah* by Sheikh Muhammad Ma'sum bin Ali, and refer to *Wird Shamadiyah*.

Based on the presentation above, it can be concluded that the *Nahwu* text studied in the *Takhassus* class at Dayah Terpadu Bustanul Arifin Putra is the *Matan Al-Jurumiyah* written by Abu Abdillah Muhammad bin Muhammad bin Daud Ash-Shanhaji. The *Sharaf* texts studied in the *Takhassus* class include *Kitab at-Tashrif* (three volumes) and *al-Amtsilat at-Tashrifiyah*. *Kitab at-Tashrif* is authored by Hasan bin Ahmad, and *al-Amtsilat at-Tashrifiyah* is authored by KH. Muhammad Ma'sum bin Ali. The Fiqh text studied is the Shafi'i jurisprudence, specifically the *Matan Taqrib* and *Fathul Qarib*. *Matan Taqrib* is authored by Sheikh Abu Syuja', while *Fathul Qarib* is authored by Sheikh Ibn Qasim al-Ghazi.

The teaching of *kitab kuning* by teachers (*ustadz*) to students in the *Takhassus* class employs three methods: the *sorogan* method, the *bandongan* method, and the memorization method. Firstly, the *sorogan* method involves students facing the teacher while reading the text. The teacher corrects the text read by the students and assesses their reading ability. In the *Takhassus* class, students read *Matan Taqrib* and *Fathul Qarib* in front of the teacher, who

evaluates their reading and guides them on the text. This method requires students to be proactive and to master the texts covered in previous sessions. The teacher uses this method to assess the students' progress in reading *kitab kuning* and provides explanations on how to read, interpret, and explain the texts according to the objectives of the *Takbassus* class. This method allows the teacher to gauge the students' development and address any issues in comprehension. Secondly, the **bandongan method** is commonly used by teachers to deliver and explain learning materials, especially in the study of *Nahwu* and *Sharaf*. Technically, the teacher reads, translates, explains, and clarifies the text to the students. In this method, the teacher is more active, while the students focus on writing down the meanings and summaries provided by the teacher. This method is particularly beneficial for students in understanding *kitab kuning*, including *Matan Taqrib*, *Fathul Qarib*, *al-Amtsilat Tasbriyyah*, and *Kitab at-Tashrif*. Thirdly, the **memorization method** requires students to memorize various *Nahwu* and *Sharaf* rules. This approach helps students understand the meaning of each sentence in the text. Memorization is crucial for enabling students to grasp the fundamental principles and apply them in interpreting the texts of *kitab kuning*.

CONCLUSION

Dayah Bustanul Arifin has established *kitab kuning* as the primary reference for students

in studying religious sciences. *Kitab kuning* also serves as the main reference for students in formal classes. They engage in lessons on *tajwid*, *nahwu*, *fiqh*, *tauhid*, *hadits*, *tafsir*, *tarikh*, *tashawuf*, *balaghah*, *sharaf*, *ushul al-fiqh*, *tarikh tasyri'*, *'ilm al-hadits*, *'ilm at-tafsir*, comparative madhhab, *qawa'id fiqh*, and *manthiq*, all of which refer to various *kitab kuning*. In the *Takbassus* class, students study four subject: *fiqh*, *nahwu*, *sharaf*, and *memorization*. They refer to several texts, including *Matan al-Jurumiyah*, *Kitab at-Tashrif* (3 volumes), *al-Amtsilat at-Tashriyyah*, *Matan Taqrib*, *Fathul Qarib al-Mujib*, *Alfiyah ibn Malik*, *Nadham al-Imrithi*, and *Wird Shamadiyah*. All students are required to memorize Arabic language texts, as they must be able to read, understand, and explain texts in *kitab fiqh*. Additionally, they must be proficient in leading recitations from *Wird Shamadiyah*. The teachers rely on three methods for teaching *kitab kuning*: the *sorogan* method, the *bandongan* method, and the memorization method. This research has confirmed the findings of Martin van Bruinessen, Karel A. Steenbrink, and Zamakhsyari Dhofier regarding traditional Islam, *pesantren*, and *kitab kuning*. Dayah Bustanul Arifin has preserved and maintained the traditional Islamic practices in the Gayo region, a mountainous area in Aceh Province, Indonesia. This institution teaches works by various past ulama written in Arabic language and script. Local language texts with Arabic script seem not to be used as references. Instead, the references include works by Middle Eastern ulama as well as writings by Nusantara

ulama, covering various religious disciplines. These texts are prominent in the Shafi'i fiqh school, Asy'ariyah theological sect, and the teachings of Imam al-Ghazali in sufism (*tashawwuf*). The teachers at this dayah also preserve three classical teaching methods that have long been applied by Nusantara ulama in various traditional Islamic educational institutions in Indonesia: the *sorogan* method, the *bandongan* method, and the memorization method. This dayah prioritizes *kitab kuning*, requiring all students to memorize, read, understand, and explain texts from these various books. Thus, Dayah Bustanul Arifin has successfully transmitted traditional Islamic practices to contemporary Aceh.

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