

## Changes in the Tradition of Islamic Studies at Pesantren: A Grounded Theory Approach

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ARTICLE INFO	ABSTRACT
<b>Article History:</b> Received: 24-05-2023 Revised: 06-07-2023 Accepted: 07-07-2023  <b>Keyword:</b> Islamic Studies; Pesantren; Tradition.	Pesantren has a distinctive Islamic scientific tradition, namely the <i>kitab kuning</i> tradition. However, now a phenomenon exists where <i>kitab kuning</i> is no longer used. This study aimed to explore changes in the habit of Islamic studies at Pesantren Assalaam. This research used a case study qualitative research at Pesantren Assalaam, Sukoharjo, Indonesia. There were 18 respondents consisting of 10 teachers, 4 pesantren administrators and 4 employees. Observations, interviews, and documentation are used to collect data. The main findings of this study revealed that modernization led to a change in the tradition of Islamic studies, which was marked by the absence of <i>kitab kuning</i> in the pesantren curriculum as a learning reference authority. The white book references were used as the typical tradition of developed Islamic studies at Pesantren Assalaam. The white book summarized several <i>kitab kuning</i> that can be evaluated each semester, printed on white paper.

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### INTRODUCTION

Pesantren has characteristics and uniqueness compared to other educational institutions. First, aspects of pesantren have the teaching of Islamic texts (Falikul Isbah, 2020). Second, pesantren's scientific practice differs from other institutions' scientific traditions. Third, pesantren has a teaching system known as reciting *kitab kuning*. It is called *kitab kuning* because the Islamic studies book is printed on yellow paper (Yusri, 2020). Fourth, the pesantren tradition has a great tradition in Indonesia in Islamic teachings, which aims to transmit traditional Islamic values (Zarkasyi, 2020). Characteristics are the continuity of Islamic traditions developed by ulama that form the essential elements of social behavior of habits typical of pesantren (Mujahid, 2021).

Pesantren, as the agent to maintain and spread the characteristics of Islamic values, faces the expansion of the general education system and the modern world. In facing changes and challenges, receiving educational updates is only on a scale of being able to guarantee it to survive. Therefore, education conducted in pesantren is recognized in the Indonesian national education system (Nurtawab & Wahyudi, 2022).

Since 2000, pesantren has experienced a significant change in the typical Islamic curriculum. This change is marked by the removal of use of Islamic books (*kitab kuning*). *Kitab kuning* was considered to have no profit value, so it was removed from the curriculum, and students were not obliged to read *kitab kuning*. However, as long as the pesantren runs from time to time, it must not eliminate the characteristics, traditions, and rules. In addition, the pesantren has turned into a formal educational institution. With this, students are expected to understand religion and understand it academically (Putro et al., 2019). However, Pesantren shows changes in the value of pesantren traditions in revising, anticipating, and responding to modernization. As a result, pesantren, an Islamic educational institution, has become less responsive to the issues of modernity with its traditional character (A. Rohman & Muhtamiroh, 2022).

The dynamics of education in the pesantren and other educational institutions are influenced by changes in habits (Yusuf & Taufiq, 2020). In pesantren Assalaam, the characteristics of traditional pesantren are reduced. One of them is by eliminating the learning of *kitab kuning*. Pesantren Assalaam does not have a pesantren tradition like those in other pesantren. Because of this, students in the pesantren are no longer familiar with the culture of *ta'lim muta'alim*. Whereas usually, students can complete the book *ta'lim muta'allim* and understand and practice it while in pesantren (Nurtawab & Wahyudi, 2022).

There are some researches which focus on pesantren educations, namely: Mujahid (2021), Rohman (2022), Nurtawab & Wahyudi (2022), and Isbah (2020). The above researches described about students behavior in learning *kitab kuning*, *pesantren* traditions, *pesantren* curriculum, and structure of *kitab kuning*. From what has been discussed in the previous researches, it is clear that this research shows a very different research than previous researches as the present research talks about the shift of Islamic studies tradition. This study explored the shift of Islamic studies in Pesantren Assalaam that occurred in the modern era.

## LITERATURE REVIEW

### Islamic Studies in Pesantren

In the pesantren tradition, understanding classical Islamic books is considered sacred. These books are highly respected and are difficult to criticize (Farida & Kasdi, 2021). Pesantren still wants to maintain traditions and tends to take a moderate attitude (Marzuki et al., 2020). That reasonable attitude is demonstrated by supporting a science-based curriculum (Huda et al., 2020). Meanwhile, the *kitab kuning* tradition is a continuous scientific tradition of Islamic scholars in Indonesia, which is the scientific basis in pesantren (Raden et al., 2022).

In modern pesantren, the *kitab kuning* is not studied in detail (Ritonga et al., 2019). In the context of the demands of modern times, pesantren focuses on the construction of school facilities, school structures, and the syllabus taught (Ab Rahman et al., 2015). As a result, modern education has become a contrast with traditional education. Adapting modern

pesantren to modernization shows the independence of pesantren management (Suhirman, 2022).

The typology of contemporary pesantren differs from traditional pesantren in terms of their characteristics and curriculum (Rahman, 2022). The curriculum is the most influential part of the pesantren policy for students and society towards Islamic teachings (Zuhdi, 2018). In addition to offering a mix of curricula, modern pesantren also provides exceptional and contemporary educational facilities, usually accessible to the upper middle class (Hidayah, 2021). As a result, there are two types of schools in Indonesia: schools that refer to the national curriculum and schools that combine the national curriculum with religion (Nurjanah et al., 2018). However, modern pesantren with formal schools must follow the established national curriculum. Then it can be supplemented with other curricula (Latif & Hafid, 2021). The arranged subjects adapt to the context of religion and the general (Muhajir et al., 2020). Modern pesantren usually uses the government curriculum in the morning and the Islamic curriculum in the afternoon (Habibi et al., 2021).

Rationalization is an interpretation of adequate information about things that contradict the Qur'an and hadith (Kurniawan, 2018). The pesantren has become more rational because it is more competent in choosing, sorting, and consuming modernization, which impacts in Islamic consciousness and enlightenment (Rahmawati et al., 2018). Human interaction with the development of science in the contemporary era is the embodiment of the pattern of human activity forms (Sudrajad & Wibisono, 2021). Facing globalization and modernization, the design of information and technology development in education is an alternative to the pesantren culture carried out (Masnawati et al., 2019).

### **The Change of Tradition in Pesantren**

Islamic studies are also the identity of pesantren and part of religious identity, cultural identity, and social identity (Ahmad et al., 2021) as they are closely related to the language of religion and has become an identity for many people (Sabiq et al., 2022). The moderate transmission of Islamic values is also reflected in the curriculum and various activities in pesantren (Nasir & Rijal, 2021). The curriculum in pesantren integrates religious and general knowledge (Triatmo et al., 2020). Pesantren shapes students' character through curricular and extracurricular activities, which are tailored to their potential, talents, and demands (Santoso et al., 2020).

The vision and mission of pesantren should support Islamic education characteristics (Marzulina et al., 2021). Formulating pesantren as an Islamic educational institution represents Islamic values that synergize with modernity (Bakri, 2021). The characteristics of pesantren are to prepare students who are qualified in Islam and other areas according to the demands of the times (Bramantoro et al., 2020). With information and educational technology, pesantren builds its culture as an alternative solution to modernity (Masnawati et al., 2019).

The texts of the old religious literature are expected to be re-read in a new way with the standards and conditions of modern times to be better understood (Falyouna, 2020). Islamic education must also adapt to the increasingly broad information and communication technology and globalization (Abdul Fattah Santoso et al., 2019). By adjusting the context

of Islamic life, education, teachings, and culture, pesantren can go hand in hand and integrate with all social aspects.

In the context of developing pesantren, modern education is equipped with complete facilities and infrastructure so that Islamic educational institutions that were previously exclusive and traditional are transformed into inclusive and modern places (Hamid, 2012). Information media also supports learning to improve skill development (Putra et al., 2019). Holistic learning strategies that carry out modern, traditional techniques and relevant to national and international curricula form an integrated curriculum in realizing the vision and mission of pesantren (Wargadinata et al., 2019). The modernization of pesantren is supported by new modern facilities and infrastructure based on current technology (Roqib, 2021).

## METHOD

This research was descriptive qualitative research in a form of case study. Case studies can have tremendous power, including: through actual practical observation can gain understanding relevant to theory, question phenomena can more meaningfully produce relatively complex understanding, and exploration of variables and phenomena that are not yet understood (Emblen-Perry, 2022; Sadeghi Moghadam et al., 2021). This research was conducted at the pesantren Assalaam, Sukoharjo, Indonesia. The respondents were 18 people consisting of 10 teachers (five men and five women), four pesantren administrators consisting of the pesantren secretary, Kiai council, and principal, while the employees came from the public relations, library, and student affairs departments. The data were collected through interviews with the respondents. The data were then analysed using interactive model suggested by Miles and Huberman (1994).

## FINDINGS

Pesantren Assalaam emphasizes the professionalism of modern organizational performance and entrepreneurship. It focuses on academic habits which tend to put forward teaching and learning process in school. The pesantren seems different from what can be seen in everyday life. As stated by some *ustadz* and *ustadzah* in the interview about academic manner there (interviewees were *ustadz/ustadzah*, and staffs, namely: *ustadz MD*, *ustadz SG*, *ustadz MR*, *ustadzah UA*, *ustadz Hyk*, *EN*, *UR*, and *Kdr*). They said that *ikrom al-ustadz* or *ta'limul muta'allim* (instructions of the student) was no longer used. The missing habit caused the pesantren to lose its soul. The informants said that the pesantren only had professional culture of work. The empowerment of *pesantren* was conducted through the capitalist economic development that emphasized on profit.

Referred to curriculum at Pesantren Assalaam, the informants (*ustadz MD*, *ustadzah UA* and *kiai council*) stated that Arabic and English were no longer used as formal languages. It was due to the students that were difficult to practice them. Besides, they have not been used to reading *juz'amma* (The last *Juz* - one of thirty parts of varying lengths into which al-Qur'an is divided) and *mufrodat* (vocabularies). The informants worried about the crisis of Islamic studies at the pesantren. They thought that the pesantren just looked like any other boarding schools and many of the students not familiar with Islamic studies at *pesantren*. It has good ameliorations, which are influenced by economic improvement of society.

This change in Islamic studies at Pesantren Assalaam was marked by the abolition of religious subjects, including reading *kitab kuning* (classical books) and Arabic. In Islamic studies, Islamic books study tradition refers to the foundation and typical curriculum of pesantren. The books which are textualized in the *salaf* (forerunner)/ classical texts are often popularly introduced as *kitab kuning* (ancient Islamic book in Arabic, which is usually circulated among *pesantren* students (*santri*) as the subject matter of the *Syariat* (Shari'a) sciences, especially *fikih* (jurisprudence). The pesantren did not develop the tradition of classical Islamic studies and even tended to discard it because it was considered ineffective and had no practical value. In the pesantren tradition, understanding classical Islamic books is considered sacred. Pesantren Assalaam was more likely to develop modern education with a general educational pattern. Pesantren Assalaam negated Islam's religious elements and demystified the concept of worldliness by basing it on the contemporary world's rational calculations and living behaviors. The modernization of Pesantren Assalaam impacted on the loss of pesantren identity with the reduction of Islamic material and the change from the spiritual dimension to the physical extent. In other words, many Islamic studies and activities (especially *kitab kuning*) were no longer used there.

Pesantren Assalaam changed the study of *kitab kuning* based on the interests and needs of the learning process there. Based on interviews with Ustadzah NR, ustadzah SA, and kiai council, traditions for *pondok* subjects like *kitab kuning*, *muthalaah* (reading activity orally), *insya* (thinking systematically and communicatively), *imla'* (writing), *balaghah* (language proficiency), and *naqduladab* (literary criticism) no longer existed there. *Kitab kuning* and Arabic were considered unimportant anymore. Many *ustadz* lost teaching hours and even no longer taught there. In *ushul fiqh* (the jurisprudence in Islam that studies rules, theories, and sources in detail to produce Islamic law that is derived from these sources), *kitab kuning* was only used by *ustadz*. Pesantren Assalaam did not use the method of learning *kitab kuning* such as *sorogan* and *bandongan*. Instead, the typical tradition of Islamic studies developed in pesantren Assalaam is white books written from summaries of several *kitab kuning* and printed on white paper were used there. Classical texts on Islamic studies have been a legacy for a long time, written in Arabic not in the local language.

## DISCUSSION

From the findings, it could be seen that modernization has caused the shift of traditional values from traditional-modern to modern-capital. It relates to growing ideas of Islamic modernism and educational institutions. Adopting modern educational ideas at pesantren tends to take experiments in Islamic organizations. It is about the system of current educational institutions. The starting point of academic modernism of *pesantren* is system development and modern institutional education. It is not about the designs and institutions of Islamic teaching of traditional *pesantren*. Two ways can be done to start the point of educational modernism of *pesantren*. Firstly is revising the curriculum of *pesantren* by including more general subjects or even general skills. Secondly is setting up institutional and educational facilities for the benefit of public education. This is in line with Santoso et. al (2019) that Islamic education must also adapt to the increasingly broad information and communication technology and globalization.



Interactions between pesantren and the modernization environment impacted the shifting model of the Islamic pesantren study tradition, which was developed. It is based on the understanding that religion affects the behavior of modernization, rationalization, and scientific thinking. Viewed from the understanding of religion, pesantren has been influenced that embraces religious puritanism. This impacts the foundation of Islamic studies that taught scripturalism (the idea of spiritual understanding that goes back to the sole foundation of the scriptures).

The planning is tailored to the school system. As the previous descriptions, the classical learning method (*kitab kuning*) through *sorogan* and *bandongan* (*wetonan*) did not anymore. Instead the typical tradition of Islamic studies developed in pesantren Assalaam is white books written from summaries of several *kitab kuning* and printed on white paper were used there. This finding was supported by Falyouna (2020) that the texts of the old religious literature are expected to be re-read in a new way with the standards and conditions of modern times to be better understood.

## CONCLUSION

Changes in the tradition of Islamic studies in Pesantren Assalaam could be seen from the changes in academic manner, Islamic study curriculum, the use of *kitab* in Islamic study, and Islamic study learning. The change of academic manner at the pesantren is started from ignoring *ikromu ustadzin/ irsyadu ustadzin*, The changing of Islamic studies value of *pesantren* was marked by *kitab kuning* (classical books) and Arabic which were no longer taught. Pesantren Assalaam developed a typical tradition of Islamic studies that is *kitab putih* that serves as a summary of some of the classic books that the author is in the present and printed by using white paper. The exchange of *kitab kuning* to *kitab putih* showed that the pesantren was able to formulate the vision and educational goals. This research contributes to parties related to similar Islamic educational institutions, especially pesantren, in establishing new traditions, especially for Islamic studies, to survive the onslaught of the modern era.

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