DEVELOPMENT OF PESANTREN CURRICULUM IN IMPROVING THE QUALITY OF EDUCATION

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Abstrak
This study aims to analyze the process of developing the pesantren yellow book curriculum in improving the quality of education at Al-Ittihad Poncol Islamic Boarding School, Al-Huda Islamic Boarding School Petak Semarang Regency. To analyze the implications of developing the yellow book curriculum in improving the quality of education in the Al-Ittihad Poncol Islamic Boarding School in Semarang Regency and Al-Huda Islamic Boarding School in Semarang Regency, to analyze the reasons why the yellow book curriculum needs to be applied in the pesantren environment in Indonesia. This research uses a qualitative approach with natural characteristics (Natural Setting) as a direct and descriptive data source, the process is more important than the results. Primary data of caregivers, leaders of Islamic boarding schools, heads and representatives of the curriculum, ustadz, and Santri sons / daughters of Al-Ittihad Poncol Islamic boarding school and Al-Huda Petak Islamic boarding school. Data collection techniques with in-depth interviews, observation, and documentation. Data analysis uses methods of descriptive analysis, content analysis, and critical analysis. The Discussion Method uses the inductive method, the deductive method, and the comparative method. The result of this research is the History of al-Ittihad Islamic Boarding School and al-Huda Islamic Boarding School developed from Sufism boarding schools, studying the Qur'an and studying the yellow book using the classical system.

Keywords: The Yellow Book; Curriculum; Boarding School.

INTRODUCTION

Education is a matter that is needed by every human being. With education, a person will become better and more useful (Ramazani & Jergeas, 2015). Good education is education that has an impact on cognitive, psychomotor, and affective sides (Kusumawati, 2022a). Education can be held formally or non-formally. Formal education tends to be stricter in terms of regulations and educational materials, while non-formal education can be held more loosely.

The Dutch colonized Indonesia, and Islamic educational institutions in the form of Islamic boarding schools already existed and were used as a place to indoctrinate cadres of Muslims at all levels of society (Basri, 2001). Since the colonial era until now, pesantren have always been used as a fortress by Indonesia in facing all conditions and situations that exist, especially for Muslims. The demands of the people are always

supported by the existence of these pesantren. The alumni of pesantren have participated in the nation's struggle to break away from the invaders, fight for revolution and the establishment of a sovereign government, and support the development process to the success of reform. Therefore, pesantren always try to make their existence not alienated from the surrounding community, pesantren always build relationships with the community harmoniously and harmoniously so that they always support and appreciate all activities of the pesantren.

The only Islamic educational institution that continues intellectual culture is the Islamic boarding school because in it highly upholds the authentic culture and traditions of the nation seen from its buildings. All cultures and traditions that are distinctive and rooted in the surrounding community environment do not fade and cannot be separated from the life of pesantren. However, the role and function of pesantren in the era of nationalism and modernity as it is now has undergone a significant shift.

"Historical facts, pesantren always show a role that is never neutral or passive, but always productive by functioning as a dynamic actor of social change in every historical process of the nation's struggle and as a place for the spread and socialization of religion Islam in colonial times. Pesantren is a representation of institutions in opposition to the policies of the colonizers" (Iskandar, 2003).

Pesantren in Indonesia is founded on two opinions. The first says that the Islamic boarding school is rooted in the Islamic tradition itself, while the second states that the Islamic boarding school is an original Indonesian education system (Halik, 2016). Pesantren has proven to be an education system that functions to transfer religious knowledge in the community. The world of education in the era of development like today makes pesantren must be able to improve their quality, especially in the scientific field so as not to form differentiation, alienation, and gaps between modern world science and pesantren (Kusumawati, 2022). This needs to be done so that graduates can compete in the professional world compared to graduates of modern schools. There is a heavy burden of responsibility on pesantren in this era of globalization.

The similarities between pesantren and modern schools, there are also distinct differences in pesantren that make it have its privileges. All pesantren have features that cannot be defined with certainty (Atqiya & Pawito, 2022). Some similarities are considered the hallmark of Islamic boarding schools. Along with the development of the era in this era of globalization, there have been many pesantren that dare to take various steps and progress that can answer and meet everything the community needs.

Pesantren has been at the stage of community desire in the future, which is not to leave religious elements but to be able to create innovations through the application of curricula that are by the demands of the times and the development of science (Bali & Holilah, 2021). Curriculum One aspect that affects the success of national education is the curriculum aspect. Because the curriculum as a design of education and has a fairly central position in the overall educational activity, determines the implementation process and results of education (Kusumawati, 2022b).

The curriculum is also a very decisive system in education, therefore the curriculum is a tool to achieve educational goals as well as a guide in the implementation of teaching at all types and levels of education (Hasan & Ali, 2003). The basis of the right curriculum used by an educational institution can be a good guide

as a first step and be the key to success in achieving the desired teaching and learning process according to the objectives of educational institutions that use the curriculum, both education in schools and education in pesantren.

Educational objectives can be realized optimally, and all learning and educational activities must be directed and planned properly through a curriculum (Haq et al., 2022). The SISDIKNAS Law states that the curriculum is a set of arrangements and plans related to learning materials, content, and objectives along with techniques for their use as a basis for implementing learning to realize an educational goal. The curriculum developed in Islamic education aims to produce scholars in the future with several packages of opportunities, experiences, and subjects that students must take in it. Meanwhile, the basic structure is to teach religious knowledge at various levels and provide guidance in groups and individuals to the state as a form of educational service (Nafi, 2007).

(Bakar, 2013) mentioned that the pesantren education curriculum is based on the following 9 principles:

First, to maintain the nature of a human being to remain upright and maintain self-purity. Second, it is based on achieving the ultimate goal of Islamic education by not ruling out its various further goals. Third, the preparation is carried out through several stages according to the period of student development. Fourth, the preparation of the curriculum must take into account the interests of the community such as education, administration, security, and health. In addition, it also considers the environment and surrounding conditions, for example, differences in commercial and industrial agrarian life or differences in natural and climatic conditions. Fifth, it must be organized and structured integrally. Sixth, it is realistic by the various facilities that each country has. Seventh, it must be flexible. Eighth, effective in manifesting positive emotions and behaviors. Ninth, it must consider various problems in every growth and development, intellectual, emotional, and physical of its students.

Islamic boarding schools in this modern era can compete with other educational institutions by implementing good things but not leaving the good things they used to apply as done by the Al-Ittihad pool Islamic boarding school and Al-Huda Petak Islamic boarding school in Semarang Regency. This pesantren has implemented classical or classy learning, developed formal education or madrasah, deepened religious doctrine, used a modern approach, and learning is carried out continuously and tiered through programs that refer to units of time such as years, semesters, classes, or others.

Pondok Pesantren Al-Ittihad Poncol Semarang Regency and Pondok Pesantren Al-Huda Petak Kabupaten Semarang, which is a religious path containing the madrasah diniyah level consisting of a high-level (Ulya), middle level (wus tho), and elementary level ('ula), then a formal path containing junior high school. The development of this type of pesantren model generally explores religious science through the excavation of the contents of the books of previous salaf scholars. This development is an effort to preserve the identity of pesantren. The yellow book refers to a collection of knowledge containing Islamic views and thoughts written and interpreted directly by previous scholars referring to Hadith and the Qur'an.

The status of the function of transmitting Islamic thoughts through schools with pesantren in the form of the madrasah is the same, in developing education at Pesantren Al-Ittihad Poncol and Pesantren Al-Huda Petak Semarang Regency, among others,

focusing the curriculum on transferring Islamic religious knowledge and producing scholars who can become professional educators in the field of religious science.

The following is the problem formulation that the author sets based on the description of the background above: (1) How is the process of developing the yellow book curriculum of pesantren in improving the quality of education at Al-Ittihad Islamic Boarding School Poncol Semarang Regency and Al-Huda Islamic Boarding School Petak Semarang Regency? (2) What are the implications of developing the Kitab kuning pesantren curriculum in improving the quality of education at Pondok Pesantren Al-Ittihad Poncol Semarang Regency and Pondok Pesantren Al-Huda Petak Kabupaten Semarang? (3) Why does the yellow book curriculum need to be applied in Islamic boarding schools in Indonesia?

Based on the formulation of the problem above, this study aims to: (1) analyze the process of developing the yellow book curriculum of pesantren in improving the quality of education at Al-Ittihad Poncol Islamic Boarding School Semarang Regency and Al-Huda Petak Islamic Boarding School Semarang Regency. (2) To analyze the implications of developing the yellow book curriculum of pesantren in improving the quality of education at Al-Ittihad Islamic Boarding School, Poncol, Semarang Regency and Al-Huda Islamic Boarding School, Petak Semarang Regency. (3) To analyze the yellow book curriculum, it needs to be applied in Islamic boarding schools in Indonesia. The benefits of this research are Here are some of the benefits of this research: (1) Able to provide views on the process of developing the right curriculum in the era of globalization in Islamic boarding schools and general education institutions. (2) Can be used as a concrete example by educational institutions, especially Pesantren Al-Ittihad Poncol Semarang Regency and Pondok Pesantren Al-Huda Petak Semarang Regency.

RESEARCH METHODS

Researchers use qualitative as a research approach with data sources being natural settings or natural characteristics that are taken and arranged descriptively and directly where more concerned with the process than the results (Queirós et al., 2017). Qualitative type research analyzes data inductively and interprets it essentially (Moleong, 2005). Qualitative research can use 5 types of methodologies, such as classroom action, interactive research, grounded theory, case studies, or ethnographic (Suryabrata, 1998), and researchers chose case studies in this study. Researchers try to describe a society, institution, group, or individual that is incorporated into a social unit or a phenomenon analytically and intensively.

The location of this research is in Pondok Al-Ittihad Poncol Semarang Regency and Pondok Pesantren Al-Huda Petak Semarang Regency, in August, September, October, and November 2023. The determination of the location is based on the suitability and uniqueness of the location with the topic that the researcher raises.

Data Sources

Two types of data sources, namely humans who have the function of being the main informant and not humans in the form of supporting documents (Nasution, 2003). All of the previously mentioned sources become human data sources that researchers

use, while non-human data sources are in the form of documents, locations, and places, then activities or events related to the research topic. The learning process, evaluation practices, to data or information about the research cottage curriculum directly. Then the main source in knowing the real situation of various learning activities in the cottage in this era of globalization comes from the location that researchers get. The documents that researchers use as secondary data sources are obtained from writings, images, notes, and archives related to the implementation of the cottage curriculum. The type of data source that researchers collect is adjusted to what they need because this type of petition is more concerned with fulfilling data than the number of informants.

Research Instruments

Researchers must be directly involved with the object they are researching if they want to explore, interpret, and interpret phenomena in the curriculum development process at the cottage so that this research uses human instruments (researchers themselves) as instruments. Researchers being key instruments have several advantages, namely, being able to find typical or odd responses from informants, having the opportunity to summarize and clarify data, refreshing processes, developing a knowledge base, focusing on wholeness, and being adaptive and responsive (Lincoln et al., 1985). Therefore, any tool cannot combine it to carry out research.

Data Collection Techniques

A. In-depth Interview

The tool used to collect data through asking several questions face-to-face and having direct contact between the object and the questioner is called an interview. This in-depth interview was given to several informants or resource persons from Pondon Pesantren Al-Ittihad Nanny (Kiyai), namely KH. Nur Kholis Thohir, KH. Fatkhurrahman Thohir, head of Islamic Boarding School, Hasan Alfaruq, curriculum representative, Ali Syukron, Ustadz/Ustadzah among them, Ali Mustofa, Alfi Maulida, then several santiwan and santriwati, namely Ahmad Rifai and Siti Fatimah. Al-Huda Islamic Boarding School, namely, Caregivers KH. Maghfur, KH. Drs. Adib Maesur, Head of the Lodge namely Sholikin, the curriculum representative is Ustadz / Ustadzah including Shoqiron, Fatimah and Santri son/daughter Wulandari, Kholisoh, Irfan Nadib.

B. Observation

Recording and observing what is seen in the object of study is systematically called observation. There are two types of observation, namely observations made indirectly or when events take place are called indirect observations, and observations that are carried out directly when events or objects take place and occur are called direct observations (Alam et al., 2019). Researchers conducted

direct observations of social conditions that took place at Pondok Al-Ittihad Poncol, Semarang Regency, and Pondok Pesantren Al-Huda Petak Semarang Regency.

C. Documentation

Various non-human data sources in the form of records or documents are collected and classified into documentation. Researchers here collect various documentation data from photos, recordings, and prototypes of cottages and matters related to the development of the curriculum of the Al-Ittihad Islamic boarding school and the Al-Huda Susukan Islamic boarding school in Semarang Regency.

Data Analysis Methods

The stages of compiling data from documentation, observation, and interviews that researchers find and collect and then find models or patterns that are reported systematically are called data analysis (Sinkovics et al., 2005). Researchers here use models from Miles and Huberman. Namely consisting of the stages of reducing data through domain analysis, displaying data through componential and taxonomic analysis, and concluding through cultural theme analysis.

RESULTS AND DISCUSSION

A. Quality in Education

The quality of education consists of 2 different words, namely quality, and education. KBBI defines quality as the degree, level, condition, and measure of whether or not something is good or not such as intelligence or intelligence (Schroeder et al., 2021). According to the Ministry of Education, Mulyasa (2022) said that quality is defined as a character or overall description of a service or goods that shows their ability to meet the expectations and satisfaction of its users. Quality in education refers to educational outputs, processes, and inputs.

B. Learning Quality Indicators

The quality of outcomes and the learning process as a whole is described through the quality of learning. The results and processes in question consist of supervision, assessment of results, implementation processes, and learning planning (Rusman & Pd, 2012). With services and resources from schools and teachers can be seen from the quality of the process. Mulyasa (2022) said that a learning process is said to have high quality if the integration, harmony, and coordination of various school inputs, namely equipment, curriculum, students, or teachers are carried out in harmony so that they can build exciting learning conditions, able to empower and motivate students' interest and learning.

Mulyono said that there are 5 references in the concept of learning quality, namely:

1) Conformity, consisting of Conformity of values, principles, and theories; Harmony with the times; Conformity to what society needs; Harmony with

individual or community aspirations; and Compatibility with the character of students.

2) Attraction, including: a). Learning opportunities that are great and therefore easy to achieve and follow, b.) Educational content that is easily digested because it has been processed in such a way, c.) Available opportunities that anyone can obtain at any time of need, d.) The message was given at the time of the appropriate event, e). High reliability, f). Diversity of resources both intentionally developed and already available and can be selected and utilized for the benefit of learning, g.) The intimate classroom atmosphere is warm and stimulates the formation of the personality of learners.

3) Effectiveness, including a.) Performed regularly, consistently, or sequentially through the stages of planning, development, execution, assessment, and refinement, b) Sensitive to the needs of learning tasks and learner needs, c.) Clarity of goals will therefore be able to gather efforts to achieve them, departing from the capabilities of the strengths of those concerned (students, public education, and government).

4) Efficiency, consisting of a.) utilization of shared learning resources, innovative efforts that are saved, such as distance learning, and open learning, b.) Development and utilization of various learning resources as needed, c.) Resource utilization of balanced task division, d.) Organizing neat learning and learning activities, e.) Designing learning activities based on models that refer to the interests, and needs of learners.

5) Productivity, consisting of: a) increasing the intensity of interaction of learning resources with students, b) increasing input in learning activities, c) changes in the learning process, and d) a combination of the three (Tantu, 2016).

C. Factors affecting the quality of learning

There are two types of factors that affect the improvement of the quality of learning, namely the management process and educational inputs. The first factor is that all components in the school are referred to as educational inputs (Podinovski et al., 2014). Admodiwiro said the school's resources consist of 184 (a) Human (HR), namely: administrative personnel, educators or teachers, and school principals. (b) Facilities and infrastructure, consisting of learning aids and media facilitate all interaction and communication of parties in the school. (c) Studentship, the students who are the subject of education also affect the level of educational success. (d) Budget financing (finance), the implementation of education in the form of school establishment requires adequate, efficient, and transparent funds. (e) Curriculum, one of the major and substantial components of schools is the curriculum. The curriculum has the basic principle of striving for the success of achieving educational goals and the learning process.

D. Characteristics of Quality Pesantren Education

The development of an increasingly advanced world, a society with an adequate level of rationality, has been so intelligent to determine more rational and forward-looking choices, no longer emotional and relying on primordialism. Choosing a quality educational institution to send their children to school is also very rational and considers the prospects (Suprayogo, 2007). They will make choices for quality educational institutions that they see as ideal, namely educational institutions that can develop spiritual and moral potential, able to develop intellectual aspects, and able to develop the social potential and skills of their students. Muslim families also have high motivation in deciding whether their children should attend Islam-based school institutions such as cottages.

E. Quality Education Design in Pesantren

The output of an educational institution is the quality of its results and quality. Every educational institution must have the quality to know its effectiveness and efficiency in satisfying its customers and service users. It takes empowering workers, creating a conducive working atmosphere and climate, making a clear vision and mission, and strong leadership to optimize education in pesantren.

F. Analysis of the Curriculum Development Process of al-Ittihad Islamic Boarding School and al-Huda Islamic Boarding School

Ponpes Al-Ittihad and Al-Huda have undergone various types of changes since their establishment. The change is the implementation of a formal education curriculum based on various government programs such as the establishment of junior high schools. This is very different from the beginning of its establishment, which only applied the classical teaching system with activities in the form of the study of the book, the Qur'an, and Sufism. The existence of these changes is a form and proof that these popes always follow changes and developments that are always advancing so that graduates have competitive human resource values.

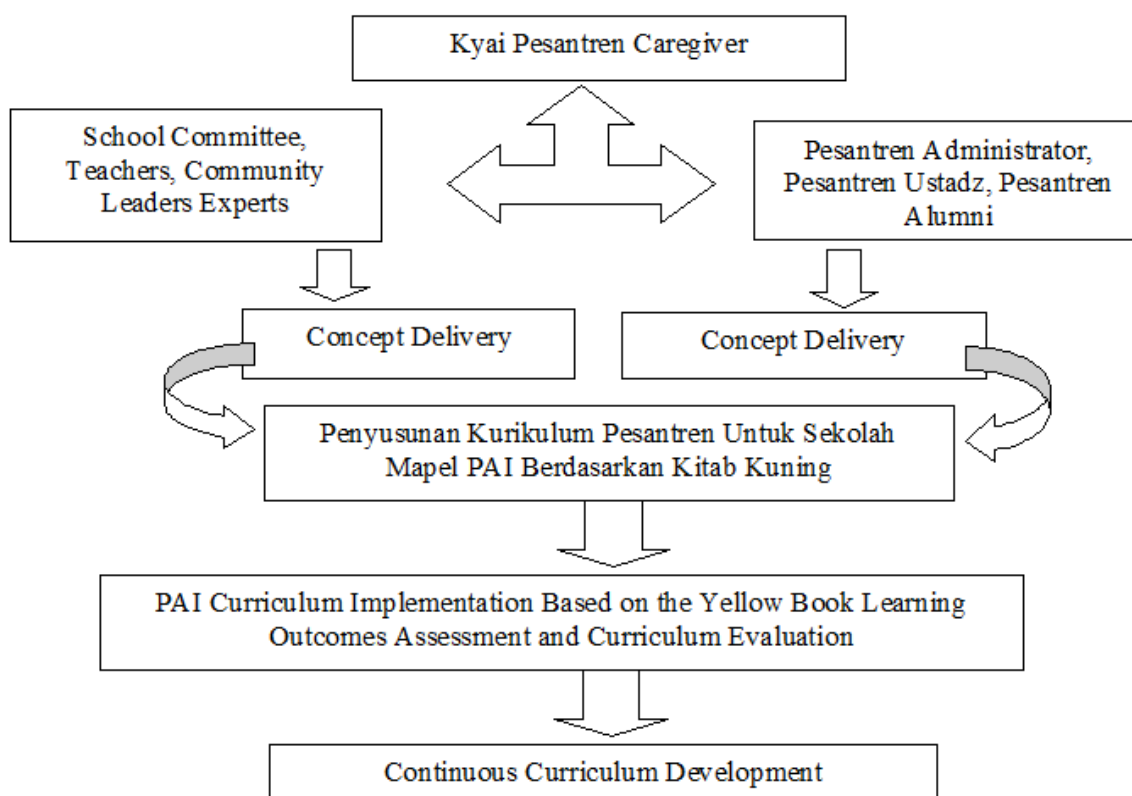The curriculum development steps as referred to can be described as follows:

Figure 1 Steps for Pesantren Curriculum Development for Schools

Based on this image, curriculum development requires the involvement of all parties related to pesantren, so that pesantren can serve the needs of the community, the community will believe in the education managed by pesantren, and pesantren are not uprooted from their cultural roots.

The development of al-Ittihad Islamic Boarding School and al-Huda Islamic Boarding School has undergone significant changes compared to the early establishment of Islamic boarding schools in Indonesia which only prioritized religious education. According to Ahmad Qadri Abdillah Azizy divides pesantren based on their institutions associated with their teaching system into five categories: (1) Pesantren that provide formal education by implementing the national curriculum, both those that only have religious schools and those that also have schools. (2) Islamic boarding schools that provide religious education in the form of madrassas and teach general sciences even though they do not apply the national curriculum.

There is a uniqueness in the application of the educational performance system in Al-Ittihad and Al-Huda popes, namely 1) The occurrence of a two-way relationship between kiai and santri through the freedom of the traditional system, 2) The high spirit of democracy between components in the popes because they are always required and taught about cooperation and togetherness in overcoming various problems.

Here are some stages of curriculum management carried out by popes Al-Ittihad and Al-Huda

1. **Curriculum Planning**

In general, pesantren have a taffaqul hidden curriculum planning and always make maximum efforts to make it happen. This also applies to the popes Al-Ittihad and Al-Huda who always try to print a person who is tafaqqun finding, namely humans who always carry out anything by the rules and demands of agama Islam in various aspects of their lives.

2. Curriculum Organizing

The nature of curriculum organization in Al-Ittihad and Al-Huda popes is integral that combines informal, non-formal, and formal education systems at once. Education that equips students based on their respective talents and interests is called informal education. Education that uses a curriculum according to the rules developed directly by pesantren is called non-formal education, while education that has a curriculum according to government provisions is classified as formal education.

3. Actuating Curriculum

In some previous descriptions, it is said that the popes Al-Ittihad and Al-Huda apply two different types of teaching methods, namely Islamic boarding schools and national. Teaching method is a technique that teachers use in teaching materials or materials to their students so that they can receive the knowledge taught easily (Nafi, 2007). The principle in the application of teaching methods in Al-Ittihad and Al-Huda popes is practical learning, meaning that various psychomotor abilities of students are measured and assessed by themselves so that students can understand their abilities.

4. Controlling

2 types of controls pesantren use, namely controlling the implementation of learning and learning outcomes. Assessment in the application of the curriculum is carried out in controlling the implementation of teaching or teaching implementation while measuring the level of mastery and understanding of subject matter in each student is carried out through controlling learning outcomes. Ponpes Al-Ittihad and Al-Huda generally apply two types of control, namely school and learning outcomes as well as controlling state attitudes that are usually discussed at board and teacher meetings.

This type of control is applied in the Al-Ittihad and Al-Huda popes, for example, in the provision of oral and written examinations at the madrasah diniyah level, especially in classical learning of book studies. there is also flexible control at the ubudiyah level, more precisely in the Qur'anic tahfidz program which is carried out by rote examination, oral, and written DNA by teachers and kiai.

According to Muhaimin and Tasman263, to support learning success, various approaches and methods can be used that are tailored to the expected competencies. The approach and learning method in question can be described in the table as follows:

Table 1

Learning Approaches and Methods in the Implementation of the Pesantren Curriculum

No	Approach	Goal	Method
1	Experience	Religious experience to students to instill religious values	Assignment (recitation) Questions and answers about religious experiences
2	Habituation	Provide opportunities for students to always practice their religious teachings	Training, task execution, demonstration, and experience in the field
3	Emotional	Strive to arouse the feelings and emotions of students in believing, understanding, and living the teachings Religion	Lectures, storytelling, and socio-drama.
4	Rational	Strive to give reason a role in understanding and accepting the truth of his religious teachings	Q&A, discussions, group work, exercises, and assignments

From the results of interviews, observations, and focused discussions, it can be understood that the learning process of the curriculum of the two pesantren has not been optimal as expected, and even students feel burdened. This is because teachers / ustadz have not been able to develop a contextualized curriculum, as a result, it is difficult to carry out educational learning principles, namely student-centered learning, and teachers as facilitators with varied methods. As a result, students are less motivated and reluctant to participate in the learning process and are passive. This condition indicates the need to encourage the creativity of caregivers, teachers, and pesantren ustadz in synergy to develop an integrated pesantren curriculum in all subjects taught in schools.

G. Analysis of the Implications of Curriculum Development in Improving the Quality of Education for al-Ittihad Islamic Boarding School and al-Huda Islamic Boarding School Semarang Regency

"The development of the times is a necessity for mankind to be responded well and wisely. Therefore, Islamic boarding schools have an important role in responding by improving quality, at least in two factors; (1) the development of the times makes something infinite by time and value; (2) Islamic boarding schools will be marginalized with information disclosure and the widest possible situation. For this reason, Islamic boarding schools must be responsive to positive developments but on the other hand, can also improve good quality in stemming negative developments."

"In research at al-Ittihad Islamic Boarding School and al-Huda Islamic Boarding School, there are two interesting aspects, namely the characteristics of quality Pesantren Education and curriculum development. From the findings in the

field, it can be said that the Islamic boarding school curriculum has implications for the development of the times. This can be seen from three aspects. First, aspects of facilities available at the al-Ittihad Islamic Boarding School and al-Huda Islamic Boarding School have generally been able to take part in globalization, such as the existence of special schools for yellow books and languages".

Second, "the program aspects that have been prepared by the al-Ittihad Islamic Boarding School and al-Huda Islamic Boarding School according to the category of Islamic boarding schools that are ready to accept the flow of globalization with selection to divide the initial class and high level. Third, the aspect of human resources of al-Ittihad Islamic Boarding School and al-Huda Islamic Boarding School has fulfilled the representation of the two types of human resources needed. Thus, the al-Ittihad Islamic Boarding School and al-Huda Islamic Boarding School have prepared themselves to face the development of the times with their opportunities and challenges. There are two implications considered in organizing the pesantren learning system; implications on academics that point to the suitability of curriculum content with the development of science in society; and social implications that point to the suitability of curriculum content to existing problems in society".

H. Analysis of the Relevance of the Yellow Book Curriculum Needs to Be Applied in Islamic Boarding Schools in Indonesia

The book "yellow became a term synonymous with pesantren. Because the yellow book is the main reference and becomes one of the elements for pesantren. With its extreme language, an institution cannot be said to be a pesantren if it does not study the yellow book. This shows how closely related the pesantren is and the yellow book. In pesantren Kitab kuning is indeed the most dominant. It is not only a scientific treasure, but also as a stem of values that are held and color all aspects of life".

The book "yellow" manifests in religious beliefs, ordinances, worship, association, ethics, and perspectives on the lives of pesantren residents and their followers. In this fact, the yellow book is a tradition that lives as a 'santri culture' that is quite fertile in Indonesian society. And as a tradition it is also the yellow book lives on in its eternal history, transcending its existence as a scientific treasure".

The term "yellow book" in recent decades has not been known, because the pesantren world at that time closed itself from the outside world, especially from foreign cultural currents (read: West), as an attitude of silent opposition to the Dutch colonizers. Therefore, the pesantren world does not know any books outside the yellow book (Zainuddin, 2018). Islam is a divine religion (derived from God) that is bestowed and inspired to all ummah brought by His Messenger as an intermediary, namely, our Prophet Muhammad SAW with the Qur'an as His miracle. Starting from the oldest Sharia law in this holy book, it gave birth to interpretations,

thoughts, and studies studied by Muslim scholars and scholars who produced different paradigms and points of view. The results of his thoughts were then immortalized and recorded into writings in the form of short hair which is called the book in Arabic".

The use of the "yellow book in the study of Islamic sciences is something that is commonly known. However, this time we will replace the term yellow book with a more essential and relevant term, namely the Arabic book. The specialty of these books does not lie in the color of the printed paper, it is merely conditional, the real specialty is the quality of the author's scholarship and the breadth of scientific treasures that are only accommodated in Arabic writings. Kitab is a special term in Arabic that is used to refer to written works in the religious and non-religious fields that are written in Arabic characters. This is a term that distinguishes from written works other than written in Arabic which are often referred to as books. In general, the book that is used as a source of learning in Islamic boarding schools is the yellow book".

Usually "before studying the yellow book, students first learn about Shorof, Nahwu in sequence and continue to study more difficult knowledge. In learning the yellow book, students must learn from bare books written without vowels. That is why students must master Arabic grammar with complementary knowledge to be able to read and translate it easily. The existence of the yellow book as a source of study is generally accessible to traditionalists who give high value to the book and its author and feel a moral responsibility to preserve it as it is, while modernists have less access to the yellow book".

Here are some reasons that can be used as a basis for why the yellow book curriculum must still be applied in Islamic boarding schools in Indonesia:

1. **The yellow book has been tested for hundreds of years, and until now it can still answer what are the challenges and needs of today's times.**

   The oldest writings in the Malay-language branch of Islamic science are always represented by the writings of Nusantara Islamic scholars such as Nuruddin al-Raniry or Abdurrauf al-Singkily, both of which can be said to have Malay-language writings in the first branch of fiqh and exegesis that can be traced today. Even though both lived in the era of the 16th and 17th centuries AD, compared with the writings of scholars who first pioneered writing in various branches of Islamic science in Arabic have emerged and developed since the 8th and 9th centuries AD.

2. **The Yellow Book is still authentic**

   The authenticity of the information in it. Often the books in Indonesian are merely excerpts and preparations of thought from Arabic writing. This indirectly makes reading the Arabic scriptures like obtaining a commodity closer to the source than the Indonesian reference. This also reduces the potential distortion and manipulation of data that could have been carried out by Indonesian-language

writers who present the thoughts of a scholar incompletely and exactly as described by the book of the scholars themselves in Arabic.

3. Ease of Acces

The limited number of Islamic scientific reading books in the library has always been an obstacle for students when parsing certain studies. Some students may find a way out by buying books, but of course, students will face other problems such as limited costs, and bookstore completeness that is also inadequate, and many books may not be tracked. As for Arabic references, we will get greater convenience in terms of access and affordability.

4. Demands memorization, precision, and a lot of practice

The application of the yellow book will educate students to practice memorization because to be able to read the yellow book must be able to understand the knowledge of Nahwu and Sharaf which both sciences must memorize outside the head. The yellow book also teaches students to be more thorough, because if you are not careful when reading the yellow book, it will change the meaning and intent of the writing. The yellow book curriculum will also educate students to often and like to practice because practicing will make their character students, namely tenacious, earnest, and unyielding characters.

CONCLUSION

After a study of this problem through discussion in the previous chapters, several conclusions can be formulated as follows: (1) The process of developing Islamic boarding schools Pesantren al-Ittihad and Pesantren al-Huda through planning, organizing, implementing, and controlling, by existing theory. So that it has a positive (good) impact on the progress of the times. So expressed by the KH parenting board. Nur Kholish Thohir, KH. Fatkhurrohman Thohir, KH. Maghfur and KH. Drs. Adib Maesur. So that his education can be accepted by the community and able to compete specifically for Salafiyah's pesantren education. (2) The implications of al-Ittihad Islamic Boarding School and al-Huda Islamic Boarding School in their development on the quality of education are two aspects, namely: Characteristics of quality Pesantren Education and curriculum development. These two aspects have implications for: First, academics that refer to: Compatibility of curriculum content with the development of science in society. Second, social implications point to the suitability of curriculum content to problems that exist in society. (3) The yellow book curriculum still has to be applied in Islamic boarding schools in Indonesia

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