



Recitation of the yellow book using the Buginese language at As'adiyah Sengkang Islamic boarding school

Fatmawati¹, Syahrudin Usman², Amrah Kasim³, & Kamaluddin Abunawas⁴

^{1,2,3,4}Universitas Islam Negeri Alauddin Makassar

Correspondence Email: fatmawatihjfatmawati@gmail.com

ABSTRACT

The title of this research is the Strategy for Reciting the Yellow Book in Buginese Language at the As'adiyah Sengkang Islamic Boarding School. The research objective was to analyze the strategy for reciting the yellow book using the Buginese language at the As'adiyah Sengkang Islamic Boarding School. The second, to analyze the responses of the students regarding the use of the Buginese language in the recitation of the yellow book at the As'adiyah Islamic Boarding School. Third, to analyze the use of the Buginese language in reciting the yellow book at the As'adiyah Sengkang Islamic Boarding School. This is qualitative research with a phenomenological approach and a scientific approach. The data collection methods used were observation, interviews, and reference tracing. Data analysis/processing techniques were carried out through three stages, namely data reduction, data presentation and conclusions. The results showed that the strategy for reciting the Yellow Book using the Buginese language at the As'adiyah Islamic Boarding School was to use the Sorogan Method or the Wetonan Method, namely the students submitting books for study to the ustadz to study and translate, then the ustadz listened while correcting the students' reading and translation. The halaqah method is gathering students with teacher-centered learning. The responses of the students regarding the use of the Buginese language in the study of the yellow book varied, some were interested, and also less interested, because the students came from various regions, from Sumatra, Kalimantan, Maluku, and Papua, who did not know the Buginese language at all. The use of the Buginese language in the recitation of the yellow book is still effective because it is easy to understand.

Keywords: Islamic boarding school; Qur'an recitation; yellow book; Buginese language

1. INTRODUCTION

Islamic boarding school is a model of education that has long been rooted in the lives of Indonesian people. This education is the forerunner of the first indigenous Islamic education system; its uniqueness is not only due to its very long existence, but also because of the culture, methods and networks applied by these religious institutions. However, the curriculum in Islamic boarding schools, especially Salafiyah Islamic boarding schools, is more oriented towards the capacity of the Islamic students, so that they can master religious knowledge comprehensively which originates from classical books that have been passed down from generation to generation. An institution known as an Islamic boarding school is a separate community in which a number of people who are committed to heart and sincerity live or who are willing to tie themselves to a Kyai as a leader, coach and role model to live together with certain moral standards and form a separate culture. This means that a community is called an Islamic boarding school, at least it has a Kyai (whatever title), there is also a mosque, dormitory (boarding school), recitation of the yellow book or classical/salaf texts on Islamic knowledge.¹

In the history of education it is stated that Islamic boarding schools are the initial evidence of Indonesian people's concern for education, so that Islamic boarding schools are also referred to as the oldest indigenous educational institutions in Indonesia and Islamic boarding schools have reached almost all levels of Muslim society which are able to accommodate hundreds of students.

In contrast to the *bandongan* method, the *sorogan* method positions students as yellow book readers while the teacher listens to them.² Having said that the word *sorogan* comes from the Javanese language, namely sorog which means to hand over a book to the Islamic cleric. In this method, individual students face their teacher with their books and then read them through the same process as *bandongan*, namely reading, translating/giving meaning and explaining it. While the teacher listens and reprimands the students if there are errors in the use of grammar because this will affect the meaning that will be given to each word. In this method the *Islamic cleric* can know with certainty the ability of the Islamic students.

At the beginning of the 21st century, the Buginese language continues to weaken in its society, both in terms of the number of speakers and its function as a medium of communication. In terms of learning, the Buginese language is no longer a mulok subject in schools. Although there are still a number of schools that continue to teach Buginese language, the learning materials are still based on language skills; meanwhile the cultural aspect is still less attention. This paper describes the current situation of the Buginese language and relates it to the learning strategy which combines the recitation of the

¹PENGAJIAN KITAB KUNING MATERI DISERTASI.pdf, Al-Mara>jj' || Journal of Arabic Language Education, accessed on 16 January 2023

²Ramadhani, R., Syukri, A., & Indriyani, T. (2020). *Pelaksanaan Kegiatan Ekstrakurikuler Keagamaan Dalam Pembentukan Akhlak Siswa Di Sekolah Menengah Pertama Negeri 2 Kuala Tungkal Kabupaten Tanjung Jabung Barat Provinsi Jambi* (Doctoral dissertation, UIN Sultan Thaha Saifuddin Jambi, 2020).p. 73

yellow book with the introduction and internalization of cultural values. This study is qualitative in nature which is based on data sources that are mixed from the results of survey research and are supported by research data, books, and scientific journals. The condition of the Buginese language experiencing a weakening of its functional position for the community requires a strategy in its learning, both in the aspect of the method and the substance of the material. With the development of modern technology, there is a tendency for students to no longer want to use Buginese language as a spoken language, so they need a language learning design and strategy that combines aspects of literature and culture as a medium to strengthen local wisdom, strengthen national literacy, and instill positive cultural values in students. students of the As'adiyah Islamic Boarding School.

Al-Alimul Al-Allamah AG. K.H. Muhammad As'ad played a role in the process of transmitting and interpreting religious texts, especially in a number of yellow books. The context of studying religion in the early 20th century in South Sulawesi still uses traditional methods. therefore, the house belonging to the kiyai becomes a learning space as some local clerics do.³

The Buginese language is something that must be preserved, but as time goes by, the Buginese regional languages are getting left behind and forgotten. The lack of teaching media such as dictionaries also makes it difficult for people to learn the Buginese language with the strategy of reciting the yellow book by using the Buginese language at the As'adiyah Islamic Boarding School as a teaching medium that can support maintaining local wisdom.

2. METHODS

This is a qualitative descriptive research because this research aims to examine the phenomena that occur in the Yellow Learning strategy using the Buginese language at the As'adiyah Islamic Boarding School in Sengkang, Wajo Regency. Kirk and Miller in Lexy J. Moleong define qualitative research as research that depends on human mentality as a key research instrument.⁴

This research is located at the As'adiyah Sengkang Islamic Boarding School, Wajo Regency, approximately 230 km north of Makassar, the capital city of South Sulawesi Province. Determining the location of this research, because it is easy to reach by researchers so that the costs and time used can be well optimized.

The approaches used in this research are: 1) Phenomenological approach, this approach is used to look at existing phenomena or facts regarding implementation, graduate competence, supporting factors and obstacles to understanding the yellow book learning strategy using Buginese language at the As'adiyah Sengkang Islamic

³Mattulada, '*Gerakan pembaharuan Masyarakat Islam' dalam Taufiq Abdullah (sd) Agama dan Perubahan Sosial*, (Jakarta Yayasan Ilmu-Ilmu Sosial dan Raja Grafindo Persada, 1996), p. 266-267.

⁴Lexy J. Moleong, *Metodologi Penulisan Kualitatif, edisi revisi* (Cet. XXXI; Bandung: PT Remaja Rosdakarya, 2013), p. 4.

Boarding School; 2) Islamic education approach, before explaining the various methods of Islamic education, it is first explained about the approach in Islamic education. Because the method was born to realize the approach that has been set. The Islamic Education Methodology stated in the Qur'an uses a multi-approach system which includes, among others.

The data source is the subject from which the data is obtained.⁵ The data used in this study are primary and secondary data. The primary data referred to by the author is the result of interviews with informants and the results of observations carried out by the author to determine the suitability between the results of the interviews and the reality in the field.⁶ The methods used in collecting data in this study are as follows: observations, interviews, and documentation study.

The research instrument is a tool used to measure a phenomenon that occurs in the research object. In this study the authors collected data related to the title of the dissertation using the following research instruments or tools:

1) Human instrument

In essence, the researcher is a key instrument in qualitative research, because the researcher has a role in determining the research focus to be studied, determining the criteria for interviewees to be interviewed, Interview Guidelines.

2) Observation Guideline

An observation guideline is a tool that provides convenience in observation activities to obtain data that is in accordance with the subject matter under study. There are several kinds of observation tools, including: 1) Anecdotal records, 2) Periodic records, 3) Checklists, 4) Rating scales, 5) Mechanical devices.⁷

3) Documentation Record Format

This research uses a documentation study to explore various documents about important events that are related to the object and subject matter of this research. Documentation studies provide reinforcement of the objectivity of data from the field.⁸

Data analysis is a very important research phase, because it is through data analysis that researchers can obtain the form of the research they are doing. Analysis is an attempt to decompose data into parts that can be presented so that a form of description is compiled that can explore the results of research in accordance with the facts in the field.⁹

⁵Suharsimi Arikunto, *Prosedur Penulisan, Suatu Pendekatan Praktek* (Cet. XI; Jakarta: Rineka Cipta, 1998), p. 114.

⁶Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, p. 157.

⁷Cholid Narbuko and Abu Achmadi, *Metodologi Penelitian* (Cet. XI; Jakarta: Bumi Aksara, 2010), p. 73.

⁸Djam'an Satori and Aan Komariah, *Metodologi Penelitian Kualitatif*, p. 148-150.

⁹Geoffrey Walford, *Doing Qualitative Educational Research A Personal Guide to the Research Process* (London, British Library, 2001) p. 157.

Data processing is done in the form of data reduction, data presentation, and making conclusions.

3. RESULTS AND DISCUSSION

The Strategy for Reciting the Yellow Book Using the Buginese Language at The As'adiyah Sengkang Islamic Boarding School

The As'adiyah Islamic Boarding School was founded by a Bugis scholar named Kiyai Haji Muhammad As'ad who was born in the Holy Land of Mecca in 1902, and died in 1952 in Sengkang, Wajo Regency. Initially, the As'adiyah Islamic Boarding School only held educational activities in the form of reciting halaqah (mangaji tudang). Then in May 1930 he founded an educational institution with a classical system (madrasah). This madrasah education took place at the Jami Sengkang Mosque, which was hereinafter named Madrasah Arabiyah Islamiyah (MAI), at the same time it was opened and accepted al-Qur'an reciter students.

The beginning of the establishment of the As'adiyah Islamic Boarding School, the leadership of AG. H. Muhammad As'ad was assisted by several Saudi Arabian scholars as caretakers, including Al-'Allamah Sheikh Mahmud Abdul Jawwad al-Madany, Sayyid Ahmad al-Afifi al-Misry, Sayyid Sulaeman and Sheikh Haji Muhammad Ya'la. Then the leadership was continued by his students like AG. H. Muhammad Daud Ismail (1952-1961), AG. H. Muhammad Yunus Martan (1961-1986), AG. H. Hamzah Badawi (1986-1988), AG. H. Abdul Malik Muhammad (1988-2000), AG. Prof. Dr. H. Abd. Rahman Musa (2000-2002), AG. Prof. Dr. H. M. Rafi'i Yunus Martan, MA (2002-2018), AG. Drs. H. Muhammad Sagena, MA (2018-2022), and AG. Prof. Dr. H. Nasaruddin Umar, MA (2022-present).¹⁰

The 2022 As'adiyah Islamic Boarding School Conference XV established a new central leadership under the leadership of AG. Prof. Dr. H. Nasaruddin Umar, MA. With a passion to serve the alma mater, Anregurutta offers a new pattern of management system management in Islamic boarding schools with approximately 320 branches spread throughout the archipelago. As'adiyah Islamic Boarding School organizes Islamic education and da'wah and is managed as an institutional organization. Currently As'adiyah Islamic Boarding School fosters educational institutions ranging from early childhood education institutions to higher education institutions. In the 2023/2024 school year, Sengkang Center's As'adiyah Islamic Boarding School began implementing an integrated New Islamic Students Acceptance system under the control of the central leadership.

From the beginning, the As'adiyah Islamic boarding school was an inseparable part of society. The development of this Islamic boarding school occurred because the community's participation was very good, both in public interest in following their

¹⁰Kamaluddin Abunawas, et al., *Sejarah dan Perkembangan Pondok Pesantren As'adiyah: Penebar Islam Rahmatan Li'Alamin dari Tanah Sengkang-Wajo*, (Cet. I; As'adiyah Pusat Sengkang, 2022), p. 155

education and in participating materially. On the one hand, the Sengkang people who are known to be tenacious in their endeavors have made many material contributions, but on the other hand none of them have been recorded as prominent Islamic students who in turn became well-known scholars. All well-known scholars from As'adiyah are immigrants, both from the Wajo area itself and from outside.

Since its establishment in 1930, the journey of the As'adiyah Islamic Boarding School across the ages has been inseparable from the progress of leaders and figures as actors who have determined the development of the As'adiyah Islamic Boarding School. For this reason, this chapter describes the role of leaders and figures who gave birth to educational innovations at the As'adiyah Islamic Boarding School so that they are able to develop in line with the demands of the times without having to abandon the character and identity of as'adiyaan. There are two main topics of concern in this chapter, namely, cross-leaders and cross-figures. The cross-leaders in question are the traces of innovation that were born from each As'adiyah leader from period to period, while the cross-figures are descriptions of the figures or scholars who have contributed to the development of As'adiyah. Each leader and character has its own story. Likewise, each leader has a different policy, depending on the current situation. In addition, leaders or figures are basically equipped with a series of schemes or internalized patterns that are used to feel, understand, realize and evaluate the world they face.

Mangaji tudang is one of the traditional recitation methods developed by K.H.Muh. As'ad, who the residents and the surrounding community are familiar with calling him "*Anre Gurutta Fuangngaji Sade*". At first this recitation was only carried out at his residence, but with the increasing number of students, the recitation was moved to the Jami Mosque with the same method (*mengaji tudang*).¹¹ Anre Gurutta K.H.Muh. As'ad played a role in the process of transmitting and interpreting religious texts, especially in a number of yellow books. The context of studying religion in the early 20th century in South Sulawesi still uses traditional methods. Therefore, the house belonging to the Anre Gurutta became a learning space as did several local scholars, for example H. Abdul Aziz Gobe (Sengkang, 1910), H. Ambo Emme, H. Maratang (Belawa, 1920), H. Makkatu (Tosora, 1920)¹⁷⁴ and also H. Makkatu Ganra Soppeng.

In further developments, Gurutta H.M. As'ad took a strategic step by reforming Islamic education in a classical way, namely establishing Madrasah Arabiyah Islamiya (MAI) Wajo in 1930 while continuing to maintain halaqah (*mangaji tudang*) recitation. The combination of halaqah recitation and the classical madrasah system ultimately resulted in the architects and actors forming a network of early 20th-century Southeast Asian scholars in South Sulawesi. Several students of Gurutta H.M. As'ad became a major scholar and an icon of the Islamic boarding school, for example Gurutta H.M. Daud Ismail (Yastrib-Soppeng), Gurutta H.M. Yunus Maratan (As'adiyah Sengkang), Gurutta H. Ambo Dalle (DDI-Mangkoso), Gurutta H.M. Abduh Pabbaja (Al-Furqan, Pare-Pare), Gurutta H. Muin

¹¹Aguswandi, *Kontribusi AGH. Muhammad As'ad Terhadap Pengembangan Dakwah di Sengkang Kabupaten Wajo* (Suatu Kajian Tokoh Dakwah), *Jurnal Al-Khitabah*, Vol. V, No. 2, November 2018,

Yusuf (al-Urwatul Wutsqa-Sidrap), Gurutta H. Marzuki Hasan (Darul Isitqamah Maccopa Maros), and so on.¹²

The dynamics of halaqah and madrasa recitation collaboration implemented by Gurutta H.M. As'ad managed to cadre future scholars. Apart from the first generation who has developed a scientific network through the new Islamic boarding school, several early alumni have played a vital role in the future development of As'adiyah, for example Anre Gurutta H. Hamzah Badawi, Anre Gurutta Hamzah Manguluang, and Anre Gurutta H. Abdul Malik. For the second generation of scholars, several names can be mentioned, among others, Anre Gurutta H.M. Rafi 'Yunus Maratan, Anre Gurutta H. Abdul Qadir, Anre Gurutta H. Abunawas Bintang, Anre Gurutta M. Ilyas Salewe, Anre Gurutta H. Rahman Musa, Anre Gurutta H.M. Ali Pawellangi, Anre Gurutta H. Muhammad Hasan, Anre Gurutta H. Abdul Gani P and others.¹³

The halaqah/yellow book recitation that is held is intended for all students and is sometimes attended by the general public. To accommodate all students and make it easier for them to take lessons, halaqah recitations are held at campus mosques and near campuses, namely the Great Ummul Qura Mosque located on Jalan Masjid Raya Sengkang, Jami Mosque Puteri As'adiyah Campus, Jalan K.H. Muh, As'ad, Al-Ikhlash Mosque, Putera As'adiyah Campus in Laponkoda, and the mosque on the Macanang campus. The halaqah recitation at the 4 mosques is managed and regulated by the Islamic boarding school and cadre cleric department, including the determination and arrangement of the teaching staff. The number of teaching staff at the khalaqah recitation at the Great Ummul Qura mosque was seven, namely Anre Gurutta H. Abd. Malik Muhammad, Anre Gurutta H. Hamzah Badawi, Anre Gurutta H. Abdullah Katu, Anre Gurutta Drs. Abunawas Bintang, Anre Gurutta Drs. H. Muhammad Hasan, Anre Gurutta Drs. H.M. Ilias Salawe, and Anre Gurutta K.M. Abd. Gani. There are 12 teaching staff at the Jami Mosque, consisting of eight men and four women, namely Anre Gurutta K.M. Abd. Gani, Anre Gurutta Drs. Nurdin Maratan, Anre Gurutta Drs. H. Ali Palewangi, Anre Gurutta Dr. Muhiddin Tahir, Anre Gurutta Drs. Muhammad Syaib, Anre Gurutta Drs. Abd. Halim Aco, Anre Gurutta K.M. Muhammad Ikhwan, Anre Gurutta Drs. Abu Nawas Bintang, Anre Gurutta Hj. Nur Kamri, Anre Gurutta Dra. St. Aminah Adnan, Anre Gurutta Dra. Rusmyati Nuh and Anre Gurutta Dra. St. Sagirah; Meanwhile, there are six teaching staff at the Al-Ikhlash Mosque, namely Anre Gurutta Drs. H. Muhammad Ali Palewangi, Anre Gurutta Drs. Muhammad Shuaib, Anre Gurutta Dr. Muhiddinn Tahir, Anre Gurutta Drs. H. Muhammad Ilyas, Anre Gurutta Drs. Abunawas Bintang and Anre Gurutta Drs. H Muhammad Hasan.¹⁴

The tradition of reciting the Yellow Book has been maintained since the era of Anre Gurutta KH. Muh. As'ad until now. This is supported by the birth of the next generation/alumni who not only have Arabic language skills but also have a good

¹²Aguswandi, *Kontribusi AGH. Mubammad As'ad Terhadap Pengembangan Dakwah di Sengkang Kabupaten Wajo*

¹³Aguswandi, *Kontribusi AGH. Mubammad As'ad Terhadap Pengembangan Dakwah di Sengkang Kabupaten Wajo*,

¹⁴Aguswandi, *Kontribusi AGH. Mubammad As'ad Terhadap Pengembangan Dakwah di Sengkang Kabupaten Wajo* (Suatu Kajian Tokoh Dakwah), *Jurnal Al-Khitabah*, Vol. V, No. 2, November 2018,

understanding of the books they have studied. The alumni distribution was carried out to As'adiyah branches in various regions, so that the recitation of the yellow book was not only carried out at the center but also at the As'adiyah branches. The strategy used for the procedure for reciting the yellow book/halaqah at the Pallae mosque is to close the wall lights (*pajjennangeng*) Some at night only highlight the light on the bare book or yellow book being read.

Sengkang Arabiyatul Al-Islamiah (MAI) Madrasah students took turns attending the teaching and learning process at the Pallae mosque, food was scarce because of World War II, the Japanese army was free to print money to give salaries to its soldiers in Indonesia, as a result, massive inflation occurred. The economic difficulties at that time had an impact on food ingredients so students and madrasa teachers sometimes ate rice mixed with corn and side dishes, sometimes they ate dried fish to keep hunger at bay.

During the evacuation (*lari beta*) from the city of Sengkang to Pallae Hamlet, the madrasa teachers, students and AG's family. KH. Muhammad As'ad also felt how difficult it was to get staples. Even though there were difficulties, he never subsided to stop his intention in carrying out the teaching and learning process of reciting his yellow book/halaqah.

The process of giving meaning to each word or phrase in the bandongan and sorogan methods is generally done using the Buginese language. However, the process of interpreting words or phrases is sometimes carried out in Indonesian considering that not all students in this Islamic boarding school are Bugis people even though this Islamic boarding school is based on Bugis people. This was done by the Board of Islamic Boarding Schools for the reasons (1) the messages or lessons contained in the book could reach the students properly, (2) respect for ethnic groups who do not understand Buginese language and (3) as a special attraction for this Islamic boarding school.¹⁵

The ustas or kiyai give lectures to them by translating the chapters discussed using the Buginese language, then the students listen to the translations delivered by the teachers and asatin in their respective books and write the meaning in Buginese language, because the students are required to have Islamic boarding schools books, and the teacher explains.¹⁶

The yellow book is taught through the halaqah strategy.¹⁷ Halaqah is a way of conveying with a distinctive form, namely the students sit in a circle in front of the Islamic cleric. As for the system, halaqah is a forum in which there are objectives, curriculum, media, teachers, participants and atmosphere. The form of halaqah in studying the yellow

¹⁵Sumarni Naim Head of Junior High School 2 Putri Sengkang (interview on 10 January 2023 in Sengkang

¹⁶Sumarni naim, January 10, 2023 via interview

¹⁷The definition of halaqah will be comprehensively described in the next section. This understanding can be seen in Oemar Muhammad Al-Thaomi Al-Syaibani, *Al-Tarbiyah Al-Islamiah Philosophy*, translated by Hasan Langgulung under the title *Philosophy of Islamic Education* (Jakarta: Bulan Bintang, 2007), p. 15; See also H. M. Arifin, *Ilmu Pendidikan Islam: Suatu Tinjauan Teoritis dan Praktis* (Jakarta: Pustaka al-Husna, 2000), h. 58; Imam Barnadib, *Filsafat Pendidikan: Sistem dan Metode* (Jakarta: Al-Husna, 2003), p. 7

book is a specific strategy in an effort to provide a comprehensive understanding of Islamic teachings in the Islamic boarding school environment.

The types of bare books taught at the As'adiyah Islamic boarding school include the Jalālayn commentary book, the Riyād Al-ṣālihīn book of hadith, the Kifāyah Al-Akhyār fiqh book, the Ihyā 'Ulūm Al-Dīn book of Sufism. These books are taught with sorogan and or bandongan as a strategy for reciting the yellow book. In the sorogan strategy, the Islamic students read the book in front of the Islamic cleric, and the Islamic cleric listened while giving input, while the bandongan students listened to the Islamic cleric's reading and explanation and then took notes.¹⁸

The recitation of the yellow book at the As'adiyah Islamic Boarding School has an effectiveness value, because with it students are gradually able to understand Islamic teachings from their original sources, namely the yellow books as the original references to Islamic scientific treasures. In other words, students themselves are able to study authentic Islamic teachings directly without having to use translated books. However, weaknesses are still found, especially when viewed from the perspective of the yellow book recitation strategy.¹⁹

Fundamental weaknesses can be seen in the strategic aspect which includes an unorganized and systematically structured teaching curriculum. the study of the yellow book that took place at the As'adiyah Islamic boarding school showed that the Kyai (teachers) in giving the yellow book study did not use the attendance of the students, even though it appeared that all the students were present during the lesson²⁰

The yellow book as an Islamic boarding school curriculum is placed in a special position. Its existence is the main element and at the same time a distinguishing feature between Islamic boarding school and other Islamic educational institutions. In Islamic boarding schools in Java and Madura, the distribution of knowledge, the types of books and the system of teaching the yellow book have the same characteristics, namely *sorogan* and *bandongan*. This similarity results in homogeneity of outlook on life, culture and religious practices among the Islamic students.²¹

Related to the recitation of the yellow book as a relationship between Islamic boarding school and learning activities today, there are at least two models of Islamic boarding school. The first model, the authors refer to as the Pondok kuning pesantren or also commonly known as pure salafi Islamic boarding school. This model Islamic boarding

¹⁸Sitti Aminah Adnan, (73 years old) Female Ulama in South Sulawesi Islamic Boarding School, Interview, Sengkang, 12 January 2023. In Sengkang

¹⁹Nurdin Martan (45 years old), Chairman of the Board of Islamic Boarding School, Central Board of As'adiyah Islamic Boarding School Interview, Sengkang, 15 January 2023.

²⁰(Nurdin, Martan Interview, 2023).

²¹Aminah Adnan (46 years old), South Sulawesi female cleric who teaches the book Tanwir al-Qulub at the As'adiyah Putri Islamic Boarding School, Interview, Sengkang, 17 January 2023.

school is a Islamic boarding school that has maintained the yellow book as the main literature in the learning curriculum since its establishment.

*"Looking at the current reality, the recitation of the yellow book is actually maintained within the Islamic boarding school environment, and various strategies should be pursued so that it remains sustainable, such as the implementation of the Musabaqah Qiraatul Kutub (MQK). So far, people only know Musabaqah Qiraatul Quran (MTQ). Since 2004, the Ministry of Religion has programmed and held MQK which is held every two years to build enthusiasm for studying the yellow book in Islamic boarding schools, because Islamic boarding schools and the yellow book are like two inseparable sides."*²²

When students and the community encounter problems, the reference is to ask the Islamic cleric at the Islamic boarding school. Then, the Islamic cleric explained based on the information from the yellow book. The majority in matters of fiqh belong to the Shafi'i school of thought, although in this matter they must refer to schools other than those of the Hanafi, Maliki, and Hambali. Therefore, most of the yellow books studied in Islamic boarding schools are written by Shafi'iyah scholars. Starting from basic fiqh books, such as Safinat Al-Naja, Taqrib, Kifāyat Al-Ahyar, intermediate books such as Fathul Qarib, Fathul Wahab, Fathul Mu'in, l'anatuth Talibin, Hasyiyah Bajuri, Muhazzab, to high levels such as Nihayatul Muhtaj, Hasyiyah Qalyubi wa Umairah, Al-Muharrar, Majmu Syarh Muhazzab. All of them are books by the scholars of the Shafi'i school of thought which are taught in Islamic boarding schools, especially in the As'adiyah Islamic boarding school environment²³

The strategy used is to teach students directly the meaning of the language in every word in the yellow book, and the language used with Buginese language introduction.²⁴ In general, the strategy used by Anregurutta and Gurutta at the As'adiyah Islamic Boarding School in halaqah recitation is included in the bandongan/wetonan method. In this strategy, a group of students (between 5 and 1500 students) listen to and observe Anregurutta and Gurutta who read, translate, explain and review Islamic boarding schools books in Arabic and translate them in Buginese language.²⁵

The term *bandongan* is often also called *wetonan*, which is taken from the Javanese language which means time. The implementation of this learning is carried out based on the times determined by the kyai or the Islamic boarding school, where a kyai or ustadz reads, translates and studies certain books, while the students listen to the kyai's readings

²²Muhammad Agus (32 years old), Head of As'adiyah Sengkang Senior High School for Boys, Ustaz teaches Tafsir Jalalain at the As'adiyah Islamic boarding School Putra Macanang, Interview, 14 January 2023

²³Nurdin, Martan, Chairman of the Central Management Board of the As'adiyah Islamic Boarding School, (Interview, 15 January 2023).

²⁴Sulaeman Abdullah (60 years old), Ustaz teaches at the Yellow Book Study Interview, Sengkang, 25 January 2023

²⁵Idemam Salewe, The kiai who gave the recitation with the book Interview, Sengkang, 26 January 2023.

in a number that is sometimes quite a lot. This *bandongan* model is more compatible with the yellow book recitation model held at the As'adiyah Islamic Boarding School.

The gurutta sitting position is in front of the students with a special seat that is higher, so that the students in the back can see and hear clearly. Islamic students sit in front of the gurutta in a semicircle pattern. This position has been a characteristic of reciting the yellow book at the As'adiyah Islamic Boarding School since its inception during the AG As'ad period.

At recitations where there are female students, such as at the female Islamic boarding school, the students sit in a row. Even if they are behind, they can still see the Islamic cleric teaching and can listen to his explanations well. The Islamic cleric's higher position and the use of a sound system help them follow the recitation process well.

Every Islamic students pay attention to his book and makes notes, both the meaning and explanation of words or explanations that are difficult to understand. Islamic students usually write down the position of a word that is not yet known, with small writing between the lines of the book. There are also those who write symbols as a translation or explanation of a word, usually done by senior students.

Before the gurutta reads the book to be taught, the gurutta first asks one of the students/students to read one or two paragraphs to be studied, the gurutta then reads it again, translates and explains the contents of the book. Every time the gurutta brings a book study, he doesn't forget to include the rules of Arabic in his explanation. This is done bearing in mind that the yellow book has a very close relationship with Arabic, without understanding the rules it will certainly be difficult for students to understand the contents of the book.

Providing explanations in the Islamic boarding school book, gurutta uses three languages, namely Arabic, Bugis and Indonesian. Arabic is used as the language of the book that is used or explains the meaning of an Arabic vocabulary with Arabic explanations. The Buginese language is used to translate vocabulary and provide explanations for books. The Buginese language is the main characteristic of Islamic boarding school recitation at the As'adiyah Islamic Boarding School. Indonesian is used for general explanations so that students or students who don't really understand Bugis can understand Gurutta's explanation. In addition, the Indonesian language explanation is intended to provide explanations to the general public who attend Islamic boarding school lectures through the live As'adiyah Chanel. The use of these 3 languages in Islamic boarding schools depends on the guru who teaches and is adapted to the material of the book and the conditions the students face.²⁶

The strategy for reciting the yellow book that is used is left entirely to the Islamic cleric. There are Islamic cleric who emphasize the wetonan or bandongan strategy, namely

²⁶Hasmulyadi, Head of Ma'had Aljamiah IAI As'adiyah Sengkang who taught Sahih Bukhari and Syarh Al-Hikam, Interview on 27 January 2023

recitation in which the Islamic students attend the recitation by sitting around the Islamic cleric. The Islamic cleric reads the book being studied at that time, the students listen to each other's book and make notes. There are also those who use the sorogan strategy, namely the recitation strategy by means of students facing the teacher one by one with the book to be studied.²⁷

The recitation of the yellow book at the As'adiyah Sengkang Islamic Boarding School is carried out with *wetonan*, *bandongan*. Centralized recitation at the mosque after each Maghrib and Fajr prayer is carried out by means of the students sitting cross-legged in a circle facing the Islamic cleric or *ustaz* following the recitation, in Bugis terms it is called *ngaji tudang* or *annggaji mempo* in Makassar terms.

The form of reciting the yellow book at the As'adiyah Islamic boarding school,

- 1) Islamic students sit in front of the teacher, Islamic cleric or *ustad* and the teacher is in the middle of the front.
- 2) The teacher, Islamic cleric and *ustadz* order one of the students to read the book first. Then the teacher, Islamic cleric and *ustadz* read, translate and then explain using Buginese language, but occasionally interspersed with Indonesian.²⁸
- 3) The form of reciting the yellow book at the As'adiyah Islamic boarding school is carried out in the form of a *halaqah* (*tudang majian*) which is held after every Maghrib prayer until Isha and after the Fajr prayer until 06.00 in the morning. And the strategy used to maintain the Buginese language in the study of the yellow book, among others, is that in translating you are required to speak Bugis even when explaining interspersed with Indonesian.²⁹

So far, the As'adiyah Islamic boarding school has used books which are the yellow books from the Asyafii school of thought, in terms of *fiqh* studies and also from the theology of Abu Hasan al-Asy'ari or *ahlussunnah wal jamaah*, those are studies in the field of *Aqidah*, then using books from *imam al-gazali* and *al-huzairi* and so on, if it is related to the issue of *tasawuf*, and the implementation of this *khalafah* study or study of the yellow book (*mangaji tudang*), since the founding of the As'adiyah Islamic boarding school it has used an introduction to Buginese language, the way it is when *anregurutta* gives recitations is translating and explaining the *Toras* books directly use the Buginese language introduction so that what the students who took part in the study did, they translated the sentence word for word, from the contents of the yellow book in the form of *Lontara* as well or Buginese language, some use special notes with the book. blank, there are also those who immediately write *Lontara* above every word translated into

²⁷Rabiah, Chairman of the Wajo Kab. Taklim Council Contact Body, who taught *Riyadus Shalihin* Interview on 27 January 2023

²⁸Nurdin Maratan Chairman of the Central Management Board of the As'adiyah Islamic Boarding School, who teaches the book *Fathul Muin*, between Maghrib and Isha at the Putri As'adiyah Islamic Boarding School (Interview, Sunday, 2 February 2023)

²⁹Agus, Interview on 19 January 2023.

Buginese language, for example, قال which is the *ikhtizab*/translation *makkedai* and so on, so we get the strategy used by the As'adiyah Islamic boarding school for reciting the yellow book by using an introduction to the Buginese language.³⁰

The resource person is expected to translate or explain the Buginese language because if it is not translated then the response of the students will not be optimal both in terms of translation and in terms of explanation. Additional lessons are given as local content that teaches the Bugis regional language.³¹

The strategy used in giving a recitation of the yellow book using the Buginese language is to mention the meaning of each word in fluent Buginese language and accompanied by Bugis lontara writing. According to our ulema's statement, Arabic will be very suitable to be interpreted with Buginese language compared to Indonesian.

The form of carrying out the recitation of the yellow book at the As'adiyah Islamic boarding school is in the form of halaqah recitation in which a scholar discusses a certain book and is listened to by his students, each of whom has a book and the student immediately writes the teacher's translation. This form of recitation has also termed the recitation of the *tudang*, or the popular term in Islamic boarding school circles is the *bandongan* method, which means that the students learn to listen to the teacher's explanation collectively (simultaneously).³²

The tradition of reciting the Yellow Book has been maintained since the era of Anre Gurutta KH. Muh. As'ad until now. This is supported by the birth of the next generation/alumni who not only have Arabic language skills but also have a good understanding of the books they have studied. Distribution of alumni is carried out to As'adiyah branches in various regions, so that the recitation of the yellow book is not only carried out at the center but also at As'adiyah branches.

REFERENCES

Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*. Aguswandi. (2018). Kontribusi AGH. Muhammad As'ad Terhadap Pengembangan Dakwah di Sengkang Kabupaten Wajo (Suatu Kajian Tokoh Dakwah), *Jurnal Al-Khitabah*, Vol. V, No. 2.

³⁰Abdul waris, High Priest of the Great Mosque of Ummul Quraa Kab. Wajo, teaches the book Sunan Abi Daud, Bulugul Maram, Tanwirul Qulub, As'adiyah Islamic Boarding School for Girls in Sengkang and Boys in Macanang, Interview date, 13 February 2023)

³¹Muhyiddin Tahir, (Deputy Chairman of the Central Board of As'adiyah Islamic Boarding School and the kiai who teaches the book Al-Tafsir Al-Munir, As'adiyah Islamic Boarding School for Girls in Sengkang and Men's in Macanang, Interview on 15 February 2023)

³²Tarmizi, the Islamic cleric who teaches the book Kasyifah Al-Saja at As'adiyah Islamic Boarding School for Boys in Macanang, Interview on 20 February 2023.

- Ambo Enre Fachruddin *et al.* (1981). *"Sastra Lisan Bugis*, Jakarta : Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan.
- Amiruddin, Mustang. (2017). Pesantren Dalam Dinamika; *Studi pada Peranan As'adiyah dalam Pengembangan Pendidikan*, Jurnal Al-Ishlah Vol. XV No.1, Januari – Juni.
- Arikunto, Suharsi. (1988). *Prosedur Penulisan, Suatu Pendekatan Praktek*. Cet. XI; Jakarta: Rineka Cipta.
- Arief, Armai. (2002). *Pengantar Ilmu dan Metodologi Pendidikan Islam*, Jakarta: Ciputat Pres.
- As'ad, Muhammad. (2009). Pondok Pesantren As'adiyah, Jurnal "Al-Qalam" Volume 15 Nomor 24 Juli – Desember.
- A. Azizy Qadri. (2004). *Profil Pondok Pesantren Mu'adalah*. Jakarta: Departemen Agama RI, Direktorat Jenderal Kelembagaan dan Pondok Pesantren, Proyek Peningkatan Pondok Pesantren.
- Barizi, Ahmad. (2002). *Pendidikan Integratif: Akar Tradisi & Integrasi Keilmuan Pendidikan Islam*. Malang: UIN Maliki Press.
- Departemen Agama RI. (2010). *Al-Qur'an dan Terjemahnya*, (Bandung: CV Diponegoro, 2010
- Darlis. (2002). Peran Pesantren As'adiyah Sengkang dalam Membangun Moderasi Islam Di Tanah Bugis, Jurnal Mishbah, Vol. XII No. 1, Januari-Juni 2016 Arif, Armai. *Pengantar Ilmu dan Metodologi Pendidikan Islam*. Jakarta: Ciputat Pers.
- Darmansyah, Dasim. (2003). *Model Pembelajaran Berbasis Portofolio Sosiologi*. Bandung: Genesindo.
- Departemen Pendidikan dan Kebudayaan. (1995). *Kamus Besar Bahasa Indonesia*. Jakarta :Balai Pustaka.
- Dhofier, Zamakhsyari. (1994). *Tradisi Pesantren, studi tentang pandangan hidup kyai*. Jakarta: LP3ES.
- Dahlan, Cholil *et.al.* (2016). *Standar Isi Untuk Satuan Pendidikan Dasar, Menengah*, Jombang: Keputusan Majelis Pondok Pesantren Darul Ulum.
- Dhofier, Zamakhsyari. (1985). *Tradisi Pesantren*, Jakarta: LP3S.
- E.Rustan, E. (2011). *Pembelajaran Bahasa dan Sastra Daerah Berbasis Multikultural dalam Mewujudkan Pendidikan yang Berkarakter di Era Globalisasi*. International Seminar Language Maintenance and Shift. Semarang: INA-Rxiv.
- Enre, Ambo Fachruddin. (1983). *Ritumpanna Welenrengge: Telaah Filologis Sebuah Episode Sastra Bugis Klasik*". Disertasi. Jakarta: Universitas Indonesia.
- Hamalik, Oemar. (2001). *Cetakan Ketiga. Kurikulum dan Pembelajaran*. Jakarta: Bumi Aksara. Hasbullah. 1996. *Sejarah Pendidikan Islam di Indonesia, Lintasan Sejarah Pertumbuhan dan Perkembangan*. Ismail, Faisal. 1997. *Paradigma Kebudayaan*.