

# IMPLEMENTATION OF MUTAMMIMAH BOOK LEARNING ON THE READING ABILITY OF KUTUB AL-TURATS AT MADRASAH RIYADLOTUSY SYUBBAN PONOROGO

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**Abstract:** The kutub al-turats are the source of knowledge for Muslims after the Holy Qur'an and Hadith. Practically and theoretically, the ability to read the yellow book has degenerated. This requires follow-up to overcome practical and theoretical problems in the kutub al-turats. This study discusses the implementation of learning the mutammimah book on the ability to read the kutub al-turats at Madrasah Riyadlotusy Syubban Ponorogo. This study used a qualitative method, by describing the Mutammimah book learning method and its implications for the ability to read the yellow book. Sources of data were obtained by direct observation, as well as interviews with 1 Madrasah head, 4 Ustad and 7 students. Data analysis used content analysis which included data reduction, data display and conclusion. The results of the study show that learning the mutammimah book is capable of being a solution to practical and theoretical problems in the ability to read the kutub al-turats in Madrasah Riyadlotusy Syubban.

**Keywords:** Kitab Kuning, Mutammimah, Madrasah Riyadlotusy Syubban

**Abstrak:** Kutub al-turats menjadi sumber pengetahuan umat Islam setelah kitab Suci Al-Qur'an dan Hadis. Secara praktis dan teoritis kemampuan membaca kutub al-turats mengalami degenerasi. Hal ini memerlukan tindak lanjut untuk mengatasi Problem praktis dan teoritis pada kitab kuning. Penelitian ini membahas implementasi pembelajaran kitab mutammimah terhadap kemampuan membaca kutub al-turats di Madrasah Riyadlotusy Syubban Ponorogo. Penelitian ini menggunakan metode kualitatif, dengan mendeskripsikan metode pembelajaran kitab mutammimah serta implikasinya terhadap kemampuan membaca kitab kuning. Sumber data diperoleh dengan observasi secara langsung, serta wawancara dengan 1 Kepala Madrasah 4 Ustad dan 7 murid. Analisis data menggunakan analisis konten yang meliputi reduksi data, display data dan conclusion. Hasil penelitian menunjukkan bahwa pembelajaran kitab mutammimah mampu menjadi solusi terhadap problem praktis dan teoritis pada kemampuan membaca kutub al-turats di Madrasah Riyadlotusy Syubban

**Kata Kunci:** Kutub al-Turats, Mutammimah, Madrasah Riyadlotusy Syubban

## I. INTRODUCTION

The widespread circulation of translation books in the world of education has left a dilemmatic problem among religious people (Nashoih and Pendahuluan 2016). This is influenced by several factors, including a lack of references in reading books, not understanding the texts of the ulama and a lack of interest in studying al-turats in educational institutions. This is reinforced by the existence of several religious groups who tend to blame other people who disagree on *furū'iyah* issues. based on these facts, pole al-turats are currently still a theoretical and practical problem among students. Kutub al-turats is one of the sources of knowledge for Muslims after the Qur'an (Puniman and Kadarisman 2018). However, on the other hand, to be able to understand the poles of al-Turats, it requires quite a long step, starting from knowing Arabic, then the knowledge of nahwu, shorof and balaqah, so that quite a few religionists turn to translated books on the pretext that they are easier to read and understand (Bruinessen 2012). Such conditions will gradually erode and even eliminate the traditions of the Salaf scholars in the form of studying the kutub al-turats. (Salahuddin 2014).

In the digital era, all translation activities can be done easily and online,

however, it is very feared that this will change the meaning of the contents of the kutub al-turats if it is not accompanied by an understanding of tool science. One of the categories of science that can help in understanding the kutub al-turats is nahwu science. Syekh Syarifuddin Yahya in a poem of nadhaman he hums (Syarifuddin Yahya al-Imriti 2015)

وَالنَّحْوُ أَوْلَىٰ أَوْ لَا أَنْ يُعْلَمَ # إِذِ الْكَلَامِ دُونَهُ لَنْ  
يُفْهَمَ

Artinya: *As for the science of nahwu, it is the knowledge that is most prioritized to be known, because Allah's word cannot be understood without nahwu knowledge*

The Kutub al-turats dilemma requires follow-up and solutions to maintain the traditions of the salaf scholars in the form of kutub al-turats studies among the public, especially in Indonesia. The effective step in maintaining the continuity of the kutub al-turats tradition has been taken by several scholars in Indonesia. The first research was conducted by Roihkan Zamzani (Zamzami 2020), M. Mu'izzuddin, juhji, Hizbullah (Mu'izzuddin, Juhji, and Hasbullah 2019), Effendi Chairi (Abid, n.d.), The improvement step is by optimizing *bahtsul kutub* activities, developing the *badongan* and *sorogan* methods. The second research was conducted by Ubaidillah, Rif'an (Ubaidillah and Rif'an 2019), and resarch

Jabbar, Anam, Anis (Jabbar, Wahidul Anam, and Anis Humaidi 2017) optimizing steps in increasing the ability to read the yellow book through the al-miftah method by going through several stages which include preparation, implementation and evaluation, as well as the kiai providing nahwu material in daily recitations, adding hours of madrasah diniyah, holding practices, carrying out the muhafadah method, holding *syawr* and reading the book before and after the lesson begins and do questions and answers for material that is still difficult to understand.

The results of this study discuss the implementation of learning the mutammimah book on the ability to read al-turats in Madrasah Riyadlotusy Syubban. This study uses a qualitative approach, by looking at the cognitive development of students after the application of learning the mutammimah book. Data collection was carried out by direct observation and interviews with 12 informants with the classification of 1 madrasa head, 4 ustadz/ madrasa teachers and 7 students. This research offers several novelties as follows: first, this research offers nahwu learning methods in the form of the sorogan and badongan methods, the mutammimah book is included in the compulsory subject category at Madrasah Riyadlotusy Syubban, thirdly, the implications of learning the mutammimah

book are considered successful in increasing the ability to read kutub al-turats students at the Riyadlotusy Syubban Madrasah. So that it can be a reference for other madrasas, especially in Indonesia.

## II. METODE

This study used a qualitative method. This study uses two types of data sources, namely primary data sources and secondary data sources. Primary sources include *mutammimah books* (Abdullah bin Muhammad al-Fakihi 2016), *al-kawakibu al-durriyah* (Muhammad bin Ahmad bin Abdul al-Barri 2011), *al-imriti* (Syarifuddin Yahya al-Imriti 2015), *ibnu aqil* (bin Abdullah bin Malik 2013), *al-mu'jam al-mufassal fi al-I'rob* (Yusuf al-Khotib 2017), *jami' al-durus al-Arabia* (Mustofa al-Gholayani 2015).

The first informant was M.I.A. the head of Madrasah Riyadlotusy Syubban Ponorogo (called informant A). The second informant was Ustadz A.M. a teacher of the mutammimah book at Madrasah Riyadlotusy Syubban (named informant B). The third informant is A.R. as the secretary of Madrasah Riyadlotusy Syubban (called informant C). the fourth informant is M. I.H, a teacher at Madrasah Riyadlotusy Syubban (named informant D). The fifth informant is ustadz A. I as

chairman of the Riyadlotusy Syubban Madrasah Committee (called informant E). The sixth informant is M.K, a Riyadlotusy Syubban Madrasah Student (called informant F). The seventh informant was named S H, a student at the Riyadlotusy Syubban Madrasah (named informant G). The eighth informant is M. S B, who is the Head of OSIMA Putra madrasah Riyadlotusy Syubban Ponorogo (called informant H). The ninth informant was A. K. the head of the female OSIMA Madrasah Riyadlotusy Syubban Ponorogo (called informant I). The tenth informant is J. S. a student at Madrasah Riyadlotusy Syubban Ponorogo (called informant J). The eleventh informant is Z, a student at Madrasah Riyadlotusy Syubban Ponorogo (called informant K). The twelfth informant is M. H, a student at Madrasah Riyadlotusy Syubban Ponorogo (called informant L). Classification of the number of informants based on status in the pesantren is 1 caregiver, 4 ustadz, and 7 santri. The classification of the number of informants based on gender was 8 sons and 4 daughters. The relevance of informant data to the concept and research flow can be classified as follows: (1) All informants (A, B, C, D, E, F, G, H, I, J, K, and L), provide information about learning book of mutammimah at Madrasah Riyadlotusy Syubban Ponorogo. (2) All informants (from A to L), also provided relevant

information regarding the development of the ability to read polar al-turats after learning the mutammimah book.

This study used content analysis in the form of data reduction, data display and conclusions (Huberman and Jhonny 2014). The researcher reduced the profile data of the Riyadlotusy Syubban Madrasah, the application of learning the mutammimah book and the development of the ability to read polar al-turats for students after learning the mutammimah book, then displayed data about organizational structure, facilities and infrastructure as well as the results of interviews based on the classification of each informant. The next step is to draw conclusions based on the discussion (Sugiyono 2015).

### III. FINDINGS AND DISCUSSION

#### Findings

**Table 1.**

| <b>Mutammimah Book Learning Method</b> |   |
|--|---|
| <b>Method</b>                          | <ol style="list-style-type: none"> <li>1. Sorogan</li> <li>2. Badongan</li> <li>3. Peran Guru</li> </ol>  |
| <b>Kognitif</b>                        | <ol style="list-style-type: none"> <li>1. reading</li> <li>2. Interpret</li> <li>3. Understand</li> </ol> |

## **DISCUSSION**

### **Implementation of Mutammimah Book Learning in Madrasah Riyadlotusy Syubban Ponorogo**

Based on the observations of researchers and information from informants B, C, E and G, the application of learning the book of mutammimah at Madrasah Riyadlotusy Syubban uses 2 (two) methods, namely the sorogan method and the badongan method. The badongan method is carried out when learning is in the classroom while the sorogan method is carried out outside of class hours as a support for improving students' reading skills. The time for implementing the sorogan method is carried out after the morning prayer and accompanied directly by the homeroom teacher. The procedure is for the students to come forward one by one to read the book in turn and the book they are reading is an empty book that has no meaning. After one student has finished reading in front of the ustadz, the other students take turns advancing, for students who have been shooing the ustadz are not allowed to go home first because, at the end of each meeting, there will be additional material and evaluation of material that is still difficult for students to understand.

The process of learning the mutammimah book at Madrasah Riyadlotusy Syubban an ustadz or teacher

in choosing a learning method is adjusted to the needs when learning takes place in the classroom (Mohammad Muchlis 2008). According to informant B as the teacher teaching the Mutammimah book, the method that is relevant when in class is using the Badong method and outside the classroom using the sorogan method. (Mu'izzuddin, Juhji, and Hasbullah 2019)(Kamal 2020). The badongan method, according to Idho Anas, is that a kiyai or teacher first reads a certain book accompanied by meaning using the local language or Indonesian, while the students will write down the meaning spoken by the teacher in their respective books. (Anas, n.d.). While the sorogan method is practised a santri advances one by one or takes turns and then reads the blank book in front of the teacher (Wakit 2016)(Fauzan and Muslimin 2018)(Arifin and Ristianti 2022). Apart from using the sorogan and badongan methods, Ust. Ali Mustofa also applied the teacher's role method, in which a student stepped forward to become his representative to convey material regarding the contents of the mutammimah book (Marwah Sholihah and Nurrohmatul Amaliyah 2022)(Zaenuri and Prastowo 2021).

### **Obstacles in Learning the Book of Mutammimah**

The results of data reduction from informants B, C, D, G and J stated that in a lesson, of course, there will be ups and downs in its journey, both in the form of internal factors and external factors. One of the factors that become an obstacle in learning the mutammimah book is the lack of interest of the students in nahwu science because they think that nahwu science is something complicated so their interest in learning nahwu science decreases. Apart from internal factors, external factors also affect the learning process of the mutammimah book, such as the different backgrounds of the students, some of them are graduates of Islamic boarding schools so they are familiar with nahwu lessons, and some are general graduates so quite difficult to understand nahwu lessons.

Interest is the strongest motivator in humans to be maximal in doing everything (Nurhasanah and Sobandi 2016). This is in line with the expression conveyed by Djamarah in the book learning psychology "interest is a persistent tendency to pay attention and remember activities without being told so that interest can increase the concentration of students" (Djamarah 2002). External factors are also drivers and obstacles in learning (Syafi'i, Marfiyanto, and Rodiyah 2018). Likewise, what was stated by Muhibbin Syah in the educational psychology book "the social environment is one of the most influencing factors in

student activities such as the role of a teacher, parents, community and others". (Syah 2010). So the solution offered in dealing with situations like this is to restore the enthusiasm of the students in learning the mutammimah book. Steps that can be taken by a teacher include giving motivation regarding the importance of using nahwu knowledge in understanding the holy book of the Koran which is the guideline for Muslims. Carole and Carole stated in a psychology book "motivation is an impulse that makes a person move forward without any fatigue." (Wade and Carale 2007). Motivation can also make students' enthusiasm increase. Apart from providing motivation, the madrasa also facilitates everything that is needed in developing students' abilities in learning such as facilitating extracurricular activities *bahsul kutub* stage MQK (*musabaqoh qiroatul kutub*), exams and others. Another solution to improve the ability to read al-turats poles is by facilitating qualified teachers who can master the yellow book in terms of reading, nahwu, shorof balagoh and logic. (Wildan 2019) (Mutu and Pesantren 2015). The quality of teaching staff is very important to support the progress of learning in madrasas (Qori 2019) (Yaqutunnafis 2021) (Kasus and Cepu, n.d.). Based on these obstacles, the madrasa provided a solution by handing over the homeroom

teacher to qualified teachers by the needs of Riyadlotusy Syubban madrasah students.

Based on the results of the exploration above, the implications after holding the mutammimah book study at Madrasah Diniyah Riyadlotusy Syubban, the students experienced an increase in reading the at-turats, this was proven by the homeroom test results of 30 students and 27 of them were able to read correctly without any errors. translation and meaning.

### **Implications of Learning the Book of Mutammimah on the Ability to Read Pole al-Turats in Madrasah Riyadlotusy Syubban**

The results of data reduction for all informants showed that after studying the Mutammimah book, students were able to read fluently and be able to distinguish and analyze the position of a word in a particular sentence. Informants A, B, and C revealed that after the mutammimah learning, the students were proficient and able to read the polar at-turats, this result was proven by the syafahi exam, namely, the students were tested by reading blank books. The books tested included Fathul Qorib, Kifayatul Layman and Warokot. Informant A stated that of the 30 students who were tested by reading the book Fathul Qorib 27 children were able to read

correctly according to the tarkib, meaning and murod, 3 children were still not fluent –' the problem was students who did not understand the tarkib, so they read it there are still many mistakes and have not been able to reproduce (Interview M. Ihsan 2022). Informant B stated that the results of the reading test for the book of kifayatul lay from 30 students, 25 students were able to read the blank book well, and 5 students were not fluent, the problem was still their lack of understanding of nahwu science so they still had difficulty reading the book kifayatul lay. Informant C stated that the results of the Syafahi test in reading the Waraqot book contained 27 students who were fluent and correct in reading and were able to recite, and 3 students who were not fluent, the problem was the lack of understanding of students in learning the Nahwu book. Based on the results of the three ustad safahi exams, it can be concluded that learning the mutammimah book at the Riyadlotusy Syubban madrasah has a good impact on the progress of students in mastering the al-turats poles through qualified knowledge of nahwu science.

The results of learning the mutammimah book on the students' reading ability have a good and positive impact. After learning the mutammimah book, students can read and understand the turats book. The characteristics of a student

are said to be able to read the turats book after having met the criteria standards from the Riyadlotusy Syubban madrasa which includes 3 aspects, namely first knowing the syakl or harakat in the kutub turats, this categorizes the initial stages in reading the kutub al-turats, secondly knowing the meaning etymologically, the phase this is categorized as the second stage in reading the yellow book and the third is knowing the tarkib (grammar) of the arrangement of terms in reading the kutub al-turats (Syubban 2015). According to Taufiqul Hakim, the ability to read the yellow book can be said to be good if it meets the following indicators; the first can line the text of the yellow book, the second can interpret the text of the kutub al-turats, the third can explain the contents of the yellow

book text, the fourth can explain I'rob in the kutub al-turats text (Taufiqul Hakim 1995, 13).

#### **IV. CONCLUSION**

The implementation of learning the mutammimah book at Madrasah Riyadlotusy Syubban uses two methods, namely the badongan method and the sorogan method. The badongan method is carried out during in-class learning, while the sorogan method is carried out outside the classroom. The results of the study show that learning the mutammimah book is capable of being a solution to practical and theoretical problems in the ability to read kutub al-turats in Madrasah Riyadlotusy Syubban.

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