



## Learning Methods of “*Kitab Kuning*” in Dayah Manyang Gampong Meulum Samalanga District

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### **Abstract:**

*One of the oldest dayahs in the Masjid Raya area of Samalanga District is Dayah Manyang Gampong Meulum and in recent years the wheels of education have been renewed by adding formal education in the form of lectures from IAI Al-Aziziyah Samalanga, but the salafiyah education system is still running. Seeing the current phenomenon in the dayah, the author tries to further examine the yellow book learning method in a scientific paper entitled Learning Management of the Kitab Kuning in Dayah Aceh "(Case Study of Dayah Manyang Gampong Meulum Samalanga). There are three problem formulations in this scientific paper, the first is how the management method of the yellow book learning planning at Dayah Manyang Gampong Meulum Samalanga, the two management methods of learning the yellow book and finally what are the obstacles in learning the yellow book in the Dayah. The approach used in this research is qualitative using descriptive analysis method. The results showed that Dayah Manyang in the yellow book learning method adopted the bandongan (syarah) method where the teacher explained the book and its contents to their students and the students only listened carefully, wrote the translation and understood it. Another method is sorogan, which is the opposite of bandongan, this method is that the students are more active in learning and come to the teacher to read the book in front of the teacher. The last method is the rote method which focuses on memorizing verses and other types of memorization by students. Furthermore, the obstacles faced in yellow kitab learning revolve around the lack of discipline of the students so that time is not paid attention and causes drowsiness while studying. The lack of private tutors or guree peulang is also an obstacle in addition to very low management science, only armed with natural expertise. Lack of interest in learning is also an obstacle. Hopefully there will be a change towards the better for the advancement of the Dayah Manyang Gampong Meulum Samalanga education.*

**Keywords:** method; learning; kitab kuning; Dayah

### **I. Introduction**

The oldest educational institution in the world as well as in this archipelago is known as the dayah or pesantren. Dayah is a religious education and teaching institution, generally in a non-classical way, where a teungku teaches Islamic religious knowledge to santri based on books written in Arabic by medieval scholars, and the students usually live in the dayah environment. Dayah as a traditional educational institution has a main character, namely as an educational institution that has distinctive characteristics. Because pesantren has a scientific tradition that is different from the scientific traditions of other institutions, such as schools. One of the main characteristics of the dayah is that it differentiates other scientific institutions is the yellow book, namely the classical Islamic books written in Arabic both written by Arab Muslim figures and Indonesian Muslim thinkers.

*Kitab kuning* written by salaf scholars who discuss the teachings of Islam, for Muslims to deepen their Islamic studies, the relevant discussion is found in the *Kitab kuning*. By reading the yellow book, said Abdurrahman Wahid, we as Muslims can deepen Islamic knowledge, answer current problems, have implications for the power of adaptability and responsiveness to the times. Yellow book is also an original source and can provide a lot of knowledge about Islam. Another benefit according to him in reading the *Kitab Kuning* is to understand the two main sources, namely the Al-Qur'an and Hadith, not to fall into the mistakes and mistakes he makes himself. Because, the content of the *Kitab Kuning* is a ready-to-use (instant) explanation and the formulation of legal provisions sourced from the Al-Qur'an and Hadith prepared by mujtahids in all fields and to facilitate the process of deep religious understanding so as to be able to formulate fresh explanations.

One of the Acehnese special educational institutions is called a *dayah*. This institution initially positioned itself as a center for the education of ulama cadres. Its presence as an Islamic educational institution in Aceh can be estimated at almost the same age as Islam in the archipelago. The word *dayah* comes from Arabic, namely *zawiyah*, which means corner. One of the *dayahs* in Aceh is called *Dayah Manyang* which is located in Gampong Meulum, Samalanga, Bireuen Regency. In the teaching process *dayah* education in curriculum preparation is still oriented towards the old system in general. In a sense, the books taught are medieval books. Overall, there are no significant changes in the curriculum. This is due to the influence of the predecessors who were so strong that they did not develop a representative curriculum. Of course this could be different from the more modern *dayah* education system developed in the *dayah* or Islamic boarding schools in Java or *surau-surau* in West Sumatra.

The author in this study uses the type of research field research, which is a data collection technique by means of the author directly plunging into the object of research. The method that I use in writing this thesis is a descriptive method with a case study approach. Meanwhile, the author's data collection process used qualitative methods, in which the data was collected directly in the field and what was experienced by the informants. While the formulation of the problem to be studied is related to the *Kitab Kuning* learning method in *Dayah Manyang Gampong Meulum, Samalanga District* and what obstacles occur in learning the *Kitab Kuning* in *Dayah*. Moving on from that the writer tries to further study this scientific work with the title "The *Kitab Kuning* Learning Method in *Dayah Manyang Gampong Meulum, Samalanga District*"

## II. Review of Literatures

### 2.1. Definition of Management

#### a. Planning Management

Planning is the initial action in managerial activities in any organization. That way, planning will determine the differences in performance from one organization to another in implementing plans to achieve goals. Mondy & Premeaux explained that planning is the process of determining what should be achieved and how to make it happen in reality. Daft argues that planning identifies goals for the future and organizational performance, decisions about tasks and the use of resources needed to achieve intended goals. Planning according to Gibson, et al (1982) includes activities to determine targets and appropriate tools to achieve predetermined goals.

## **b. Organizing Management**

According to Robbins, Organizing is something related to assigning tasks to be carried out, who does them, how the tasks are grouped, who reports, to whom reports are submitted, and where decisions are made. According to Winadi, organizing is a work process that is divided into components that can be handled and activities that coordinate the results achieved to achieve certain goals. Reseer said "As managerial function, organizing is defined as grouping work activities into the department, assigning authority and coordinating the activities of the different departments so that objects are met and conflicts minimized". (As a managerial function, organizing is defined as grouping work activities into departments, assigning authority and coordinating the activities of different departments so that objectives and conflicts are minimized). This opinion emphasizes that organizing functions to divide work into various fields, assign authority and coordinate activities in different fields to ensure the achievement of goals and reduce conflicts that occur within the organization.

Organizing is the preparation of organizational structure related to the objectives and in accordance with the resources owned without ignoring the surrounding environment.<sup>9</sup> Organizing is done after finishing setting goals and planning carefully, steadily, neatly, carefully, and precisely. The organizing process includes activities or efforts in distributing tasks based on expertise by determining what tasks must be done, who should do it, how to do it, how to classify those tasks, who should report to whom, and where the decision should be made. (Irma et al, 2020)

## **c. Implementation Management**

Move (Actuating) according to Terry, it means stimulating group members to carry out tasks with enthusiasm and goodwill. The task of mobilizing is carried out by the leader, therefore the leadership of the regional head and the leadership of the school principal have a very important role in moving personnel to carry out school work programs. In implementation management, high commitment is the key to the success of any work, be it individual or group commitment, especially the commitment of the leader. Commitment is born from an organizational culture that loves learning. Without a learning culture it is difficult to foster individual commitment in an organization. From some of the above meanings, we can draw a conclusion that implementation management is to stimulate group members carried out by a leader, both regional head leaders and school or madrasah principals to carry out tasks with enthusiasm and goodwill leader.

## **d. Supervision Management**

As one of the management functions, supervision is the last action taken by managers in an organization. Siagian argues that controlling (controlling) is a process of observing or monitoring the implementation of organizational activities to ensure that all work being carried out goes according to a predetermined plan. In management there is no perfect job. Humans experience saturation points in carrying out their work routines. The way humans work is greatly influenced by internal and external conditions. The supervisory system must be made as good as possible, and of course comprehensive.

## **2.2. Dayah Education Institution in Aceh**

### **a. Understanding Dayah**

Although dayah or rangkang is considered the same as pesantren in Java or surau in West Sumatra, however, these three educational institutions are not exactly the same. At least when viewed from the perspective of its historical background. Pesantren existed before Islam arrived in Indonesia. The ancient Javanese people had known educational institutions similar to pesantren which were named pawiyatan. In this institution a teacher called Ki teach lives

and lives with his student called Cantrik. This is where the educational process occurs, where Ki Ajar transfers his knowledge and values to his cantrik.

The word pesantren comes from "santri" which means someone who studies Islam, thus pesantren means a place for people to gather to study Islam. Meanwhile, the surau in Minangkabau is an institution of the original Minangkabau people that existed before the arrival of Islam to the region. In the Hindu-Buddhist era in Minangkabau, the surau had an important position in the structure of society. Its function is more than just a place for religious activity. According to the Customary provisions, the surau serves as a gathering place for teenagers, adult males who have not yet married or are widowers. Thus, these three institutions in principle have different historical backgrounds, but have the same function.

### 2.3. Understanding the Yellow Book

The *Kitab Kuning* is books in Arabic, or with Arabic letters, as a result of the thoughts of past scholars (al-salaf), which were written in a pre-modern format, before the 17th century AD. The yellow books are books written by foreign ulama, but from generation to generation they have been the references guided by Indonesian scholars; it can also be written by Indonesian scholars as an independent paper; and written by Indonesian scholars as a commentary or translation of the work of foreign scholars. In the Islamic intellectual tradition, especially in the Middle East, there are two terms known to describe the category of scientific works based on the period or format of their writing. The first category is called al-polar al-qadimah (classical books). While the second is called al-polar al-'ashriyyah (modern books). The difference between the first type of *Kitab Kuning* from the second, among others, is characterized by its writing that does not recognize stops, punctuation, and the impression of heavy, classical and non-syaki language (punctuation or sandangan, namely fathah, dhammah, kasrah). Thus, the so-called *Kitab Kuning* basically refers to the first category, al-polar al-qadimah. Apart from that name, because it is not equipped with slopes or lines, the *Kitab Kuning* is also often called "bald", kaldan gan because the time span of history is very far from its present time, the *Kitab Kuning* is not even an ancient book" missed. of the designation There are also those who explain that it is called a *Kitab Kuning* because the material of the book is printed on yellow paper.

Then, it is called a bald book because the *Kitab Kuning* is written without using vowels or syaki (punctuation or line marks). The *Kitab Kuning* is the scientific work of major scholars in the field of Islamic sciences in Arabic which is written in Arabic letters without punctuation and because the shape of the letters is bald, not everyone, except by people who are experts and master grammar or grammar Arabic, namely mastering nahwu and sharf. As for the yellow books which are used as references and taught in Islamic boarding schools in various parts of Indonesia, according to Zamakhsyari Dhofier, they are generally the same and the teaching system is the same, namely the sorogan and bandongan systems. The *Kitab Kuning* which is taught in various Islamic boarding schools includes several branches of Islamic religious sciences, namely:

- a. Fiqh, such as books: Matn at-Taqrīb, Fath al-Qarīb, Kifayah al-Akhyar;
- b. Tawheed, including the books: Jawahir al-Kalamiyyah, Al-Milal wa an-Nihal;
- c. Arabic-Nahwu, using the books: Al-Jurmiyyah, Imrithi, Alfiyah Ibn Malik;
- d. Hadith, using the book: Al-Arba 'in al-Nawawiyyah, Bulugh al-Maram;
- e. Tafseer, generally uses the book: Tafsir Ibn Kathir, Tafsir Al-Jalalain.
- f. Arabic-Sharaf, using the book: Al-Amsilah at-tashrifiiyyah, Qawa "id-I" lal
- g. History, almeng used the book Khulasah Nur al-Yaqin, Shirah Nabawiyah Ibn Hisyam, and others

### III. Results and Discussion

#### 3.1 Profile and History of the birth of Dayah Manyang

Dayah Manyang is a religious education institution located in the city of Samalanga santri which is located on the edge of the historical river Batee Iliak. History records that this dayah was formerly called "Balee Lhok". This is because the recitation places are in the lowlands and riverbanks. This dayah was founded by Tgk. Chiek. H. Muhammad Jamil bin Usman in 1941 AD (1304 H). Time passed and the condition of the dayah which was on the banks of the river and frequent flooding caused the building of the dayah to be damaged and destroyed. The results of the meeting on the location of the dayah were moved to their current location in 1950 AD (1312 H). The new dayah was called "Dayah Manyang" because the location was higher than before and was not prone to flooding. Now the leadership of Dayah Manyang is under the control of Tgk. H. Husnul Mannan by continuing to focus on the study of the *Kitab Kuning* but now also starting to improve by opening himself up to the flow of science integration with the existence of formal education. This education is a collaboration with IAI Al-Aziziyah Samalanga.

##### a. Educational Goals

1. Education in Dayah Manyang is intended to give birth to human beings with good morals, with broad insight both in the field of religion and others.
2. Dayah Manyang education expects the birth of students with character, discipline and dedication to religion and the people.
3. Education that focuses on holding fast to the Koran, hadiths, consent and qias with Aswaja insight.
4. It is also hoped that students will have a sincere spirit and sincere devotion to society and religion.

##### b. Facilities and infrastructure

Dayah Manyang until now continues to improve itself not only in the field of improving education but also facilities and infrastructure which are currently still minimal. The facilities and infrastructure include:

1. Leadership room
2. Musalla and places of worship
3. the dormitory with a total of about 24 rooms can accommodate 128 students
4. Library room and secretariat office 1 unit
5. Two unit canteen.

##### c. List of Lessons and Class Level

Learning at Dayah Manyang starts from grade one to grade six with various subjects according to their respective levels, along with the textbooks and class levels:

**Table 1.** List of Lessons and Class Level

Class I	Class II	Class III
1. Matan Taqrib	1. Al-bajuri	1. Ianah Talibin jld 1-2
2. Matan Bina	2. Al-Kawakib	2. Shaykh Khalid
3. Matan Jurumiyah	3. Al-kailani	3. Kailani
4. Awamil	4. Ta'lim Muta'alim	4. Matan Sulam
5. Khulasah I	5. Khamsutun Mutun	5. Dakhaikul Akbar (Jawi)
6. Islamic Aqidah	6. Khulasah II	6. Tanqih (Hadith)
7. Dhammon	7. Matan Arba'in	
	8. Hidayatus Salikin	

8. Taisir Morals 9. Awaqid jawahir 10. Hidayah	9. Tambihul Ghafilin	7. Nufahat 8. Kasyful Ghaibiyah 9. Jam'ul Jawami'ul musannayat 10. Matla'ul Badraini 11. Kifayatul Awam
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Class IV	Class V	Class VI
1. Book of Ianah Talibin 3-2 2. Matan Sulam 3. Samsul Madkhal 4. Ahmad sawi 5. Majlisusaniyah 6. Hud Hudi 7. Muraqi 8. Nurul sure 9. Sawi Tafseer 10. Dusuqi 11. Lathaiful Isyarah 12. Mifathul jannah 13. Matla'ul Badrain	1. Al-Mahalli 1-2 2. Matan Alfiah 3. Matlub 4. Sabban 5. Farewell meaning 6. Majlisussniyah 7. Sawi Tafseer 8. Dusuqi 9. Lathaiful Isyarah 10. Mifathul jannah 11. Matla'ul Badrain 12. Darus Samin	1. Al-Mahalli 3-4 2. Matan Alfiah 3. Matlub 4. Sabban 5. Farewell meaning 6. Majlisussniyah 7. Sawi Tafseer 8. Dusuqi 9. Lathaiful Isyarah 10. Mifathul jannah 11. Matla'ul Badrain 12. Sirus salikin

#### d. Instructor

The majority of the teachers at Dayah Manyang are from Dayah MUDI Mesjid Raya Samalanga. Now Dayah Manyang has 24 teaching staff with 17 permanent teachers and 7 as temporary teachers. The following is the data with minus five non-permanent teachers.

#### e. Vision, Mission and Motto of Dayah Manyang

##### 1. Vision:

- 1) Giving birth to an Islamic generation based on sincerity, simplicity, self-reliance, Islamic brotherhood and freedom.
- 2) Organizing Islamic education, general education and skills.

##### 2. Mission:

- 1) Providing education based on Aswaja aqidah and fiqh syafi'iyah
- 2) Educating and bringing keshalih students and people through faith, knowledge, charity and da'wah bil hikmah wal mau'izatul Hasanah '
- 3) Strengthening and maintaining and maintaining Islamic values in accordance with the understanding of the shalifatulJahi scholars,
- 4) Creating a generation of people who are independent and able to work within the framework of Islam, Iman and Iman.

### 3.2. Management Methods of Learning The *Kitab Kuningin* Dayah Manyang Gampong Muluem Samalanga

#### a. Bandongan Method

There are several methods of learning the *Kitab Kuningat* the Manyang Gampong Muluem dayah. In learning the yellow book, it is also necessary to introduce several learning methods so that it is easy to understand them. The *Kitab Kuning* learning method which is the main characteristic of the learning process, one of the methods applied in the Manyang dayah is known as the Bandongan Method and also known as the collective service method. This

method is one of the learning methods that is conveyed directly by *teungku* to a group of students, to listen to and listen to what is read or translated from a certain book. In this learning management method, *teungku* reads the classical religious manuscript of the *Kitab Kuning* which takes place at the *dayah*.

The *bandongan* or *sarah* method, usually applied by *teungku* in reading the yellow book, explains the *teungku* sentence by sentence and translates using the local language. The *santri* listened carefully, followed the reading with the explanation given by *teungku*. In this way the students make certain notes in their respective books or certain codes so that the book is called the book of beards. Learning with the *bandongan* method, the length of study for the *santri* does not depend on the length of the study year but is based on the time when the student completes his book which has been determined. The classic yellow *turas* books were written by Islamic scholars in medieval times.

The *Kitab Kuning* learning activity usually uses the *bandongan* method. The implementation steps are, first, a *teungku* creates good communication with the students. Second, pay attention to the situation and condition as well as the attitude of the students, whether they are ready to learn or not. Third, At a higher level of learning, a *teungku* sometimes does not immediately read and translate the contents of the book. He sometimes points in turn to his students to read and translate as well as explain a particular text. Here *teungku* often acts as a guide who corrects if there are mistakes and explains if there are things that are seen by the students as foreign or complicated.

Furthermore, in this method of *sharah* (*bandongan*), after completing the reading within a certain limit, a *teungku* gives the students the opportunity to ask questions that are not yet clear. The answer is done directly by the *teungku* or by giving the other students a chance first. In closing, *teungku* provides conclusions that can be drawn from the learning activities that have been taking place. The study of the yellow books is considered important by the *dayah*, because it can make the students master two materials at once. First, Arabic which is the language of the book itself. Second, understanding or mastering the content of the book. Thus, a student who has completed his education in the *dayah* is able to understand the contents of the book well.

## **b. Sorogan's Method**

In addition to the first method above, *Dayah Manyang* also applies the *sorogan* method in the *Kitab Kuning* teaching method. This *sorogan* method consists of two syllables, namely *method* and *sorogan*. *Method* means the way or the path through which to achieve the goal. Meanwhile, the word *sorogan* means to proffer, in this paper what is being proffered is the yellow book. In other languages, this method is a way of learning individually in which a student is dealing with a teacher or *teungku*, there is mutual interaction between the two of them. In this method, the students get their own opportunity to get lessons directly from the *teungku*. The application of the *sorogan* method inevitably requires an interaction between two individuals, namely the *teungku* and the *santri*. The interaction of the two can occur if the *teungku* reads or talks while the students are listening or listening, or the student is reading or talking while the student is listening or listening. The implementation of this learning using the *sorogan* method, the students together come to *teungku*, then they queue and wait for their turn. Of course, from this description, it can be seen that the *sorogan* method requires the activeness and readiness of students.

One of the *Dayah Manyang* teachers said that the *sorogan* method was the most difficult part of the overall traditional Islamic education method, because this system required patience, diligence, obedience, and personal discipline of the *santri*. The advantages of the *sorogan* method include that a *teungku* can directly supervise, assess and guide a student maximally in learning the *Kitab Kuning* material. Also the advantage of this method is the individual interaction between *teungku* and *santri*. In addition, there is effective communication between students and teachers. This method also has drawbacks, including, it takes a long time to memorize the book, it also requires patience, diligence, persistence, tenacity, and requires personal discipline of a *teungku*.

### c. Method of Memorization

The memorization method is a student learning activity by memorizing a certain text under the guidance and supervision of *teungku*. The students are given the task of memorizing the readings within a certain time. The memorization of the *santri* is then deposited to the *teungku* periodically or incidentally, depending on the *teungku* concerned. The method of rote memorization or *tahfīz* is generally used to memorize certain books, for example *Alfiyah* Ibnu Malik, verse or *Al-Qur'an*, both short letters and others. Of course this method is quite relevant to be given to children aged children, elementary and intermediate levels. At the above age, the memorization method should be reduced gradually, and it is more appropriate to use formulas and rules. The emphasis of this method is that students are able to pronounce or pronounce certain sentences fluently in the text. The pronunciation can be done individually or in groups.

## 3.3. Obstacles in Learning the *Kitab Kuning* in *Dayah Manyang Gampong Muluem Samalanga*

### a. Low Interest in Learning

So far, the learning process of the *Kitab Kuning* carried out by *Dayah Manyang Gampong Muluem Samalanga* has been going well and smoothly. However, it does not mean that there are no problems or obstacles to be faced. According to the *Dayah* leadership, in carrying out the *Kitab Kuning* learning process, of course there are many obstacles and problems faced, both internal and external, both regarding program management or management and regarding funding, the teaching board, students and learning facilities owned by *Dayah Manyang Muluem Samalanga Village*. The constraints or problems referred to, among others, are lack genuine interest in learning. Moreover, after finishing college there were those who no longer continued their education at the *Manyang Dayah*. The interest of the students in participating in the *Kitab Kuning* learning program is decreasing for various reasons; There are those who say that the *Kitab Kuning* is difficult to study and understand, and the students are also not very serious about learning the yellow book, especially as the majority of them are students of *IAI Al-Aziziyah Samalanga*. In fact, they generally stay in *Dayah Muluem* because of college. This is also an obstacle.

### b. Lack of private tutors

The *Kitab Kuning* learning time was ineffective and it was confiscated for activities in lectures which were part of the *IAI Al-Aziziyah Samalanga* lecture. Limited learning support facilities; funding. Lack of interest or motivation in participating in learning the *Kitab Kuning* resulted in a lack of number of *Dayah santri* who also faced the constraints of a lack of teachers or teachers or *teungku* who became carers in certain scientific fields who really understood and mastered the *Kitab Kuning* that was the guide. Because the number of teachers or *teungku* owned by *Dayah* was not proportional to the number of students, the learning of the *Kitab Kuning* was felt to be less effective and optimal. *Dayah* leaders and administrators have developed strategies and plans to recruit teaching staff who have the ability and are in



accordance with scientific qualifications, although they are constrained by many things; availability of teaching staff, funds are still limited, so it has not succeeded as expected. In addition to the problems above, Private teachers or guree peulang to teach students after learning in the classroom are also constrained, because most of the Manyang dayah teachers are external teachers, namely dayah MUDI Mesjid Raya Samalanga. This is also an obstacle in improving the quality of the *Kitab Kuning* education in Dayah Manyang.

#### **c. Lack of dayah management**

Dayah management behavior occurs naturally, not on the basis of theory, in addition to being hereditary from teachers or their predecessors. The experience that had been experienced by a *teungku* while studying in the dayah was then practiced back to his students when he led the dayah so that this method was considered standard. Weak human resources in the dayah environment, where it is realized that because the teachers who carry out assignments generally have formal educational backgrounds that do not have special skills, of course there is a lack of understanding of administration and management. As a result, there is no written accountability report, either to the students or to the community for their leadership. In fact, in the context of management,

#### **d. Negligence and lack of discipline**

When the teacher reads the meaning, the students write the meaning or explanation that I read, so it often happens that the students do not record all the material so that the books are still empty. Then also because they are tired, sleepy during activities and some even sleep. That is because the students in the dayah are not disciplined in dividing their rest time. Another disadvantage is that students usually act passively at the time of learning, because the students only listen to the reading of the book from the *teungku*. The culture of question and answer (dialogue) and debate did not develop, so that a culture of anti-criticism emerged against the mistakes made by the teacher when giving information. Also teaching and learning activities are centered on the teacher.

In the Manyang dayah there are three methods of learning the *Kitab Kuning* that are applied, first, the *bandongan* or *syarah* method. This method is one of the learning methods that is conveyed directly by *teungku* to a group of students, to listen to and listen to what is read or translated from a certain book. In this learning management method, *teungku* reads the classical religious manuscript of the *Kitab Kuning* which takes place at the dayah, while the students listen carefully while then make notes on the book that is being read. In this method, *teungku* usually applies in reading the yellow book, *teungku* explains sentence by sentence and translates using the local language. The *santri* listened carefully, followed the reading with the explanation given by *teungku*. In this way, students make certain notes in their respective books or separate notes in the form of codes and others. Usually learning with this *bandongan* method, the length of study for students does not depend on the length of the study year but is based on the time when the student completes his book which has been determined by the classical *turas* yellow books written by Islamic scholars in medieval times. However, in the Manyang dayah there is also a limit on the monthly target in the court.

The second method is known as *sorogan*. Where students offer books to the teacher and this is done more in repeating the book and when there is private recitation after learning. In other languages, this method is a way of learning individually in which a student is dealing with a teacher or *teungku*, there is mutual interaction between the two of them. In this method, the students have the opportunity to learn directly from the *teungku*. The application of the *sorogan* method inevitably requires interaction between two individuals, namely *teungku* and *santri*. The interaction of the two can occur if the *teungku* reads or talks while

the students are listening or listening, or the student is reading or talking while the student is listening or listening. The implementation of learning using this sorogan method, The students came together to teungku, then they queued and waited for their turn. Of course, from this description, it can be seen that the sorogan method requires the activeness and readiness of students.

Meanwhile, the memorization method is generally used to memorize certain books, for example the nahu book in the form of stanzas, logical stanzas or short letters or special prayers. Of course this method is quite relevant to be given to children aged children, elementary and intermediate levels. The wheels of education in Dayah Manyang also have obstacles, of course this must be able to find solutions. According to the writer's observation, the obstacle is the low interest in being able to read the yellow book. This includes the possibility that the spirit of the students is not so high even though in the daily life of the students, Manyang's father also plays a role as a student at IAIA Samalanga.

Another obstacle is the lack of private teachers to add "nutrition" and the enthusiasm for learning of the students at Manyang Gampong Muluem's father. Also among them it seems that they are living in the dayah only to finish college, not studying the *Kitab Kuning* or studying in the dayah as their main goal. They are not disciplined and keep time so that not a few students are sleepy while studying plus other disadvantages santri usually act passively during learning, because The students only listen to the reading of the book from the teungku. In addition, the lack of knowledge in dayah management and the process occurs naturally, not on the basis of theory, in addition to heredity from the teacher or his predecessor.

#### **IV. Conclusion**

There are at least three management methods for learning the Kitab Kuningin Dayah Manyang Gampong Muluem Samalanga, the first is the bandongan or syarah method. This method is one of the learning methods that is conveyed directly by teungku to a group of students, to listen to and listen to what is read or translated from a certain book. The two sorogan methods, this method is in the implementation of learning using this sorogan method, the students come together to teungku, then they queue and wait for their turn. The third method of memorizing, this method is the student's learning activities by memorizing a certain text under the guidance and supervision of teungku. The students are given the task of memorizing the readings within a certain time. There are several obstacles in learning the Kitab Kuningat Dayah Manyang Gampong Muluem Samalanga, first, the low interest in learning and this is also caused by several factors from the students themselves.

Second, the lack of private teachers or guree peulang to teach students after learning in the classroom is also constrained, because most of the Manyang dayah teachers are teachers from outside the Manyang dayah. Third, the lack of dayah management, in dayah management takes place naturally, not on the basis of theory, in addition to being passed down from generation to generation from teachers or their predecessors. Fourth, neglect and lack of discipline in learning, resulting in other negative effects in the form of drowsiness while studying and others. The lack of private teachers or guree peulang to teach students after learning in the classroom is also constrained, because most of the Manyang dayah teachers are teachers from outside the Manyang dayah.

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