Investigating Tamyiz Method for Learning Kitab Kuning within 100 Hours:

An Educational Management Perspective

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Abstract—Kitab Kuning **(Islamic book used as a source of learning in** *pesantren***) was considered difficult by santri (students at** *pesantren***. There are many method to learn** *kitab kuning* **and one of them is Tamyiz method. This method is expected overcome difficulties in reading** *Kitab Kuning***. It serves as key strategies for** *santri* **to be able to directly read, outlines the structure of the word while translating** *Kitab Kuning***. The study was aimed at describing** *Kitab Kuning* **learning in 100 hours using the method of Tamyiz in terms of its planning, Organizing, Assessing, Concept of the** *Kitab Kuning* **learning pattern 100 hours using the method of Tamyiz. This research was qualitative using a descriptive method. The data were collected from several sources namely:** *pesantren***, its staff, the management of the education and teaching field, pesantren management and** *santri* **(student in pesantren). Data were collected through observation, interviews, and documentation study.**

Keywords—learning; pesantren; santri; tamyiz method

I. INTRODUCTION

Science and technology have developed and their impact have invaded on various aspects of life. Their development have been very helpful for human daily life and they might take two form: negative and positive influence. The negative influence has occurred as a result of swift flow of globalization and this may weaken the culture of the nation. It is necessary to arrange and re-fix various social attitudes of society and state to prevent negative impact. On the other hand, the positive effect of the rapid flow of globalization is the ease of accessing information through various media such as television, internet, social media and other media. This benefit of globalization can be very beneficial for the potential of learning children and education in a more general scope.

The size of the community has a direct bearing on the extent to which all involved have a sense of belonging. Within any community, as the number of people involved increases directly, the number of potential linkages between them increases at a much greater rate. Fahy, Crawford and Ally (2001) note that group size becomes a determinant of the level of involvement, and thus sense of belonging. Smaller groups could expect to develop closer relationships) [1].

Learning process may take place in formal and non-formal institutions (Pesantren, courses and other institutions). It need several educational components, such as learners, educators and education personnel, facilities and infrastructure, methods, and learning media. In psychological perspective, the learning process of learners can achieve if it is compatible to some characteristics and learning styles of learners. According to some experts, learning style can be divided into three learning conditions, namely: a) visual; b) audio visual; and c) kinesthetic. These three conditions can describe an effective learning pattern for learners.

A learning style is a characteristic just like other developmental and biological characteristic (Dunn, 1989); therefore, it cannot be neglected. There are significant differences in learning styles in students of different disciplines (Jones, Reichard & Mokhtari, 2003) [2].

Management is an important part of human life that differentiates humans from other living creatures. In Indonesian Language Dictionary, it is defined as the effective use of resources to achieve the goals or leaders responsible for the course of the company or organization [3]. It is a science and art which means a process or conscious effort among human beings using civilized manner. It suggests that one person directs and guides the development of ability and personality of the other persons or staff. Its definition can be expanded into a macro as a conscious human effort where more mature and cultured citizens help the less fortunate people together to achieve better levels of ability [4]. The above description explains that management is indispensable part to education since it is the art of organizing planning, organizing, implementing and evaluating. It can not be implemented effectively without the collaboration of other parties.

One of the distinguishing features of formal and non-formal education institutions (*pesantre*n) is the teaching of Arabic classical religious books, or more popularly called the *kitab kuning*. The goal is to form a personality, consolidate morals and equip it with knowledge. As a *da'wah* institution, *pesantren* tries to approach the community by realizing development and actively involved in the mobilization of social development of society. It has some function according to Ma'shum and its functions cover: religious (*diniyya*h), social function (*ijtimaiyah*), and education function (t*arbawiya*h) [5].

It uses several references to implement the aspect of education (*tarbawiyah*).

Pesantren generally teach *santri* by using classical methods such as *bandongan* and *sorogan*. Unlike other *pesantren*, studying *kitab kuning* using special method *Tamyiz* at Bayt Tamyiz Tukdana Indramayu. The method offered in this *pesantren* enable to produce *santri* who are able to read the Quran and *kitab kuning*, to translate, and to write Arabic (*imla*) and understand it.

The study of *kitab kuning is* considered difficult by the students at *pesantren*. From the phenomenon, then *Tamyiz* method is considered effective to overcome the difficulties of reading *kitab kuning*. It is intended that *santri* can read directly, describing the structure of the word at the same time translating *kitab kuning*. This phenomenon is interesting to investigate. This study was aimed at investigating *Kitab kuning* learning in100 Hour Pattern Using Tamyiz Method which was conducted at *Pesantren Bayt Tamyiz* Tukdana Indramayu.

II. LITERATURE REVIEW

In general, management is the process of organizing and utilizing resources owned by the organization through the cooperation of members to achieve organizational goals effectively and efficiently. It refers to the behavior of members in one organization to achieve goals [6]. Management is a typical process of planning, organizing, directing, and controlling actions taken through the utilization of human and other resources [7]. So it can be concluded that the functions of management include planning, organizing, directing, and supervision [8].

In the view of Islamic teachings, everything must be done in a neat, correct, orderly manner and the processes must be followed. Something should not be done randomly [9]. Muhammad Yaumi said that there are three key factors that determine the success of learning that includes general characteristics, as well as specific entry competencies, and learning styles. General characteristics include an overview of the sex, age, level and factors of socio culture and economic. Specific initial skills refer to the knowledge and skills that the learners possess or have not had, such as prerequisite knowledge, targeted abilities, and attitudes. Learning style refers to the psychological characteristics that affect how the views and responses of learners on the stimulus provided [10].

Martin Van Bruinessen in a journal wrote his thought on *kitab kuning*:

Indonesian Muslims even use different words for books in Romanized script ('buku') and those in Arabic script, irrespective of the language used ('kitab'). Up until the 1960's a well-defined line divided the Muslim community into 'traditionalists' and 'modernists' (with as their major socio-religious organizations the Nahdlatul Ulama and the Muhammadiyah respectively). The former used to study religion exclusively through kitab kuning (called kuning, 'yellow', after the tinted paper of books brought from the Middle East in the early twentieth century), while the latter read and wrote buku putih, 'white' books in Romanized Indonesian [11].

III. METHOD

This research is a qualitative using descriptive method, because it describes comprehensively, holistically, and integrative in depth the current symptoms and events concerning learning *kutib kuning* in 100 hour pattern. Participants of the study included pesantren caregivers, *pesantren* administration, management of education and teaching, *asatidz* (teachers in *pesantren),* management of human resources, and *santri*. The data collection technique was done by observation, interview, and documentation study. The data obtained were analyzed and interpreted to obtain valid data.

IV. RESULTS AND DISCUSSION

A. *Planning kitab kuning for 100 hours Using Tamyiz method*

Planning learning activities will affect the quality of graduates of education units, therefore, the government makes government regulations on national education standards to regulate education management. According to PP (peraturan pemerintah/ Government regulation) No.19 / 2005 on National Education Standards in Article 20 mentioned, "*learning process planning includes syllabus and learning implementation plan which contains at least learning objectives, teaching materials, teaching methods, learning resources, and assessment of learning outcomes*". *Pesantren* Bayt Tamyiz is a type of religious education that operates in a form of non-formal education channel.

The function of non-formal education type is set to comply with Law no. 20/2003 on the National Education System in Article 26 which states "*non-formal education is organized for citizens who need educational services that serve as substitutes, enhancers, and or complementary formal education in order to support lifelong education*". Learning management for *kitab kuning* 100-hour pattern includes learning plans, learning objectives, learning materials, learning activities, learning methods, and learning media [12].

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B. *Organizing kitab kuning in 100 hours using Tamyiz Method*

1) *Learning curriculum of Tamyiz method*

Unlike the curriculum taught in *pesantren* in general. *Pesantren* Bayt Tamyiz employs fast method of translating, reading and writing Arabic (imla) Quran and kitab kuning. The method takes 100 hours scheme to achieve extraordinary results. In general, *pesantren* which are equivalent to junior high school level or SMP / MTs / SMA / MA and adults or students are programmed to be able to translate the Quran. In *Pesantren* bayt Tamyiz which employs *Tamyiz* method, *santri*

are expected to have the ability of translating, reading and writing Arabic in the period equivalent to (SD / MI. This promotes earlier and faster achievement for *kitab kuning* learning program.

The curriculum designed by pesantren caretaker features four special programs that will be implemented to all *santri* who follow *Tamyiz* method, namely: 1) Tamyiz 1; 2) Tamyiz 2; 3) Tamyiz 3; 4) Tamyiz 4.

2) Facilities and Infrastructure Learning for Tamyiz method kitab kuning

Facilities and infrastructure available serve as a supporting factor for implementation of learning. Facilities include classrooms, mosques, offices for administrative matter, *Tamyiz* secretariat office, field, and terraces of citizens' homes.

3) Teacher and santri for Tamyiz Method

Teachers who deliver *kitab kuning* using *Tamyiz* method with 100 hours pattern are teacher who have good pedagogical, personality and social skills. In selecting credible instructors for *Tamyiz* method, the management of *pesantren* set the criteria to fulfill namely: *santr*i has *Tamyiz* ability, *santri* has finished all the learning and curriculum of Tamyiz, and *santri* has good personality and morality (*akhlakul karimah*).

The candidate of *tamyiz* teachers should meet the following proper criteria for teaching *Tamyiz* method namely: 1) ability to master all *Tamyiz* theory; 2) creativity; 3) good attitude and social skill; 3) friendly attitude toward students; 4) being diligent; 5) ability to follow the entire weekly evaluation of teachers; 6) being patient in dealing with *santri*; and, 7) exhibiting fun atmosphere. Other participant in *tamyiz* method

is *Santri* and it refers to all *santri* in *pesantren* bayt *tamyiz* tukdana indramayu.

4) Classroom Dynamic

Tamyiz method applied in *pesantren Bayt Tamyiz* strongly supports the active learning environment among *santri*. Dynamics that occur in learning is often carried out so that *santri* who learn it, although must memorize and learn the translation but they do not feel saturated. One of the interesting facts is that acceptance of new *santri* enrollment is opened on Monday, so the number of *santri* fluctuate. Sometimes *santri* who learn in one class only 1 *santr*i but the learning continues in *pesantren*. Implementation of learning dynamics in *pesantren Tamyiz bayt* is good enough because every week *pesantren* conducts class shift so that students do not feel bored with learning and routine environment.

C. Assesssing kitab kuning learning in 100 hours using tamyiz method

Instruments used for assessing *kitab kuning* achievement using *Tamyiz* method include several aspects namely: 1) ability; 2) interest in learning; 3) attention to learn; 4) motivation to learn; 5) study habits; 6) Pre Test and Post Test; 7) Characteristics of; 8) Formative assessment.

1) Santri Ability

According to Abah Zaun in the research which was reported in the kitab Tamyiz (2010: 6) teaching using Neuro Linguistic heart language (in helping the application and success of Tamyiz learning goals) is determined into several stages as described in the table below [13]:

TABLE I.   LEARNING ABILITY OF NEURO LINGUISTIC SANTRI USING TAMYIZ METHOD

	Delta	Theta	Alpha	Beta	Gamma
Frequency	0.5 - 4 Hz (gel./detik)	4-7.9 Hz (gel./detik)	8-13.9 Hz (gel.detik)	14-100 Hz (gel./detik)	< 100 Hz (gel./detik)
Hormone	Cellular Regerat ion, HGH	Melatonin, catecholamines, AVP	Serotonim, endorphine	Cortisol	Norepinephirine
Condition	Sleeping (without dream)	Sleepy (sleeping, dreaming)	Super learning, comfortable	conscious doing activities	High Mental activity
Emotion	Unconscious, Not thinking	Sincere, intuition, inspiration, imagination	quiet, happy, heart rate	anxious, worried	Bertanding, berlomba, stress, marah

The above research has been developed as a theory that supports the implementation of learning *Tamyiz* so that learning becomes fun, and learning objectives are achieved effectively in accordance with the vision of the *pesantren*.

2) Santri interest

Assessment of the *santri* interest is seen from all the activities they do daily. It is a supporting element of *santr*i in experienceing *kitab kuning* learning. In assessing the interest of *santri*, the board and caretaker of the *pesantren* are more concerned in testing the students after the learning *tamyiz* method is done. The test is given by the board through the teacher who is done every day using drill method

3) Focus and attention span of Santri

To assess focus and attention span of *santri*, *pesantren* instructor conduct similar test like *santri* interest assessment. The example of instrument can be seen in the following table:

TABLE II.   TABLE OF *Santri* ASSESSMENT ATTENTION IN LEARNING *KITAB KUNING*

No	Name	Date	Level of Tamyiz	Assessment			
				Focus	*Active*	*Pre Test*	*Post Test*
1	M. Syamsul Arifin	11/4/2017	2	B	B	C	A
2	Rina Nur Wasyilah	11/5/2017	2	B	A	B	A
3	Ahmad Pramuja	11/6/2017	2	A	B	A	A
4	Nuryanto	11/7/2017	2	B	B	B	A

4) Learning motivation of santri

Student learning motivation can be seen through the attitude shown by the students during the implementation of teaching and learning activities. According to Sudjana, it can be seen in terms of: 1) student interest and attention to the lesson; 2) the spirit of students to carry out their learning tasks; 3) the responsibility of students to carry out their learning tasks; 4) pleasure in doing the task of the teacher; 5) the reactions that students show toward the stimulus provided by the teacher [14].

If santri have problems with their declining motivation, then the first treatment given is the above assessment. Teaching team and *asatidz* have learned the motivation of *santri* learning, there are some steps done by the teaching team or the field of education and teaching in assessing the ability and motivation of *santri* learning is by inviting them who have problems with motivation to speak and given alternative solution to their problem [14].

5) Learning habit of santri

Learning habit is important in determining whether or not the effectiveness of the teaching and learning effort is being done. It will help *santri* to achieve learning objectives that have been planned. It has two factors that affect the assessment of learning outcomes of students in receiving learning *Tamyiz*. *Abah* explained that these two factors are good factors that can influence *santri* o achieve learning objectives, and the second is a bad factor that can make it difficult for students to understand the material given, hamper the progress of understanding of learning and eventually fail the learning process.
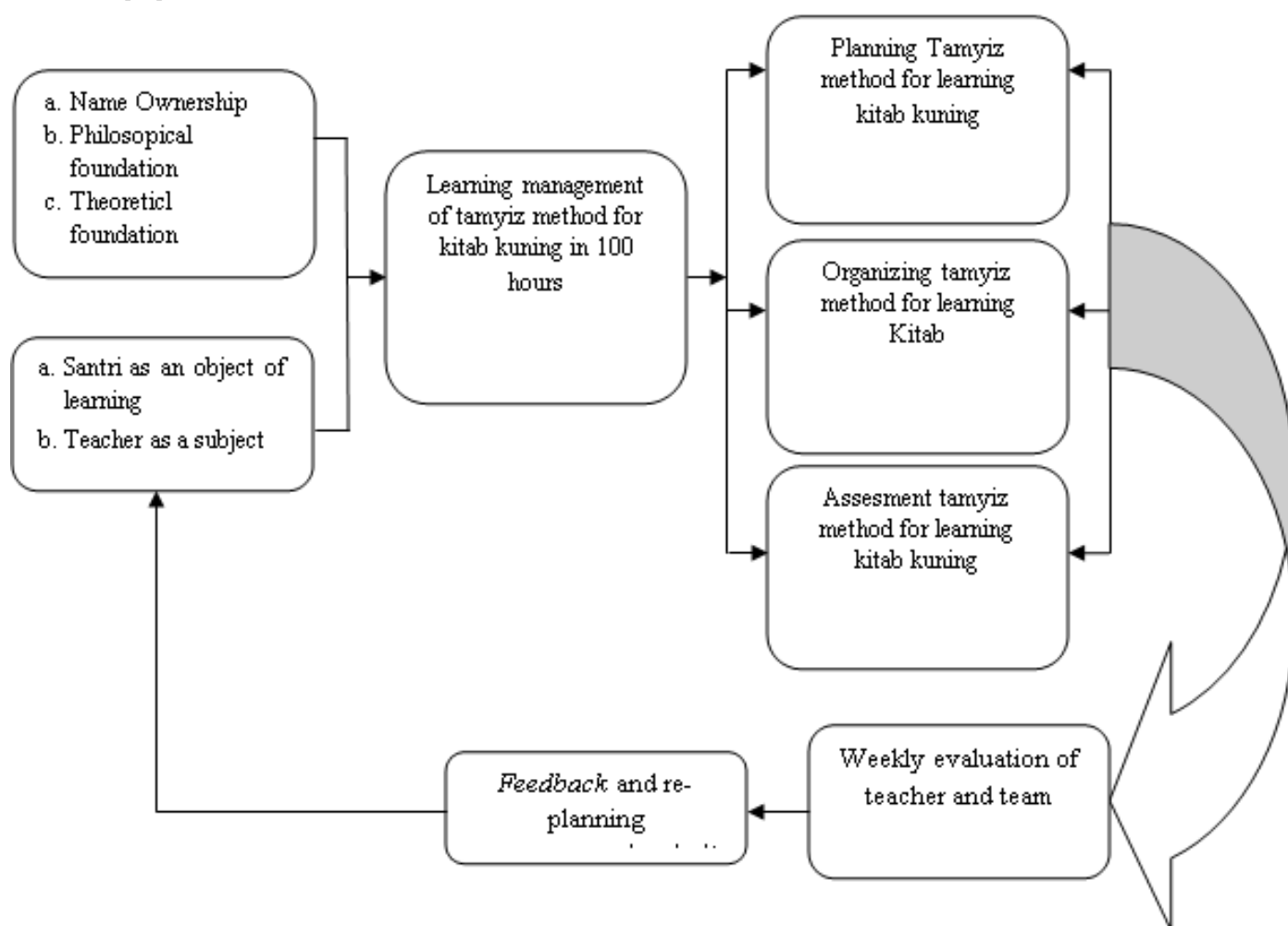

Fig. 1. Concept of *Tamyiz* method for learning *kitab kuning* in 100 hours.

a) Brand name ownership

Tamyiz method is one of the methods created by the caretaker of *pesantren Bayt Tamyiz*, namely Abah Fathin or familiarly called *Abah*. He created several research issues of religious science that occurred in the community. One of the found cases is the phenomenon that some Muslims who read the Quran are able to read it but they are not able to know its meaning. He argues that *Tamyiz* method can help s*antri* to master in reading, writing and understanding *kitab kuning* and translating Quran

Tamyiz method is the result of research conducted by *Abah* in 2010. In order for this learning theory to be valid, *Abah* asked Dr. Akhsin Sakho Muhammad al-Hafidz to certify *tashhih* (the test of the omniscience) the method of translating the Quran and *kitab kuning* to group of santri Tamyiz. *Tamyiz* method (an easy way of translating the Quran and the 100-hour *kitab kuning* pattern) was finally established in 2010 to the present day. The great achievement of the current *Tamyiz method* is to become one of the reference methods and to enter into the local regulation (Perda) of Indramayu Regency as a method of learning that must be used by MDTA (*Madrasah Diniyah Takmiliyah Quran*) as Indramayu Regency in 2012. In 2017 MDTA changed its name to *Diniyah Takmiliyah Awaliyah* (DTA).

b) Foundation of teaching and learning theory

Components that must be taken into account in planning learning according to sobik sutikno, are: a) the purpose of learning; b) learning materials; c) learning activities; d) learning method; e) learning media; f) learning resources; g) evaluation of learning. This is in line with the theory of learning described Sobri Sutikno and other education experts.

In implementing the lessons in his research, he used several psychological theories. Among them is the similarity and application of Quantum Learning theory which explains that there are three processes of student learning style, such as: a) visual modalities; b) auditorial; c) kinesthetic [15].

Implementation of the theory about the assessment of learning methods Tamyiz 100-hour pattern that is done at Pondok Pesantren Bayt Tamyiz Tukdana Indramayu is using research created by him then integrated with the theory that has been found by experts in education. Assessment of santri here takes into account some of the components of the assessment of learning, among others are 1) assessing *santri* learning ability; 2) assessing *santri* habits; 3) assessing *santri* ' learning attention; 4) assessing the motivation to learn of santri; 5) assessing *santri* learning habits.

c) Setting the Goal

Abah conducted the reason for research because there is a common knowledge that learning Quranis difficult. In addition, Abah tries to write the reasons why learning Quran is considered difficult when in the Quran Allah has given an explanation that learning Quran is easy. Pesantren Tamyiz conducted research on mufrodat (vocabulary) which was repeated several times and it was produced that repetition of 540 mufrodat which is often repeated in Quran is:

- 185 letters are repeated 26.786 time and they represent 34,4%

- 105 *isim* are frequently repeated 10.477 time and they represent 13%

- 110 *fi'il are repeatedly* 12.773 time and they represent 16%

- 140 *isim* and *fi'il* whose translation are equivalent in Indonesian and repeated 10.096 time and they represent 13%

- 540 letter of *isim, fi'il* which are frequently repeated 60.132 time and they represent 77% or 23,3 Juz

Researchers take the conclusion as the learning goal of pesantren Bayt Tamyiz is so that all people understand that studying the Quran and kitab kuning translation, reading and writing is not a difficult thing, but it takes only need sincerity and serious intention in studying.

D. Discussion

1) Planning kitab kuning 100 hours tamyiz method

Tamyiz learning method is generally carried out with good managerial. One of the things that is observable is the lesson planning is to plan learning using the theory of educational experts. The theory applied in the Tamyiz method (the easy way of reading the Quran and the yellow book of the 100 hour pattern) is Sobri Sutikno's theory. In his essay, Sobri explained that there are several plans used in planning the learning, namely: learning objectives, learning methods, teaching materials, learning media and so forth.

2) Organizing kitab kuning learning in 100 hour using tamyiz method

Organizing kitab kuning learning of 100 hour pattern is not regarded as a rigidity, but it is adapted to the ability of learning condition and their learning style. The ways in which the teacher taught *Tamyiz* method are seen as effective, so *santri* gradually have the ability to translate the Quran and *kitab kuning*, reading the Quran and *kitab kuning*, writing arabic (imla) Quran and *kitab kuning* to proficiency using digital *kitab kuning* such as *maktabah syamilah, kitab as-Sab'ah*, etc. and it is hoped that the abilities can be felt by all the *santri* who study.

Organizing fun and active learning makes *Tamyiz* method as a suitable method for all circles, level of education and age. Fun and active learning is the principle of teaching materials to teach all students.

3) Assessing kitab kuning 100 hour using Tamyiz method

Assessment is the final function of management. A 100-hour *kitab kuning* pattern study using the *Tamyiz* method is complex and requires several parties to determine it. In the discussion of *kitab kuning* appraisal, there are some things that are in the spotlight of the assessment, Abah divides it into the nine main points of assessment that need to be taken into account from *santri* namely: the ability, interest in studying, the attention, the motivation to learn , habit, characteristics, and non-Test, Pre-Test and Post Test.

All assessments that are carried out have the influence on *santri*, whether he or she is worthy of being upgraded or repeated in learning with the same material for the sake of material mastery. According to the researcher, the assessment applied by *pesantren* is very detailed. It can be seen from several assessment (tool) to measure ability, motivation and other criteria concerning *santri* during learning. Even the behavior is inevitably measured in *pesantren*. *Akhlakul Karimah* (noble character) is the purpose of this *pesantren* foundation.

Assessment presented by *pesantren* shows as a success *pesantren* to apply and implement learning *kitab kuning* 100 hour to *santri* and it also indicates proof of seriousness of *pesantren* to create Muslim generation who are able to translate Quran and read kitab kuning.

4) Concept of learning model Found in kitab kuning 100 hour using Tamyiz Method

The concept of the model is the discussion of researchers in expressing the application of Tamyiz method into a method that is easily understood and pursued in a relatively short period of time. T*amyiz* method as a learning model takes only within four weeks for *santri* to learn mastery of reading *kitab kuning*. It is considered fast because in general, *pesantren* that teach *santri* learning kitab kuning in long period of time that is study for four years and result that felt even less focused. Unlike the case of *kitab kuning* 100-hour pattern using *Tamyiz* method is sufficient 100 hours as well as *santri* learn *kitab kuning* in *pesantren* for 4 years.

In terms of instructional management, *tamyiz* model 100 hours is good. There are many indicators and one of them is precisely the name used to refer as a brand for the method. *Tamyiz* is the name of one of the characters who teach the Quran and *kitab kuning* so that the learning activities done by *pesantren* can survive and last until now. There are some obstacles in administering the method. One of them is in the educational components such as teachers, it is realized by the *abah* that it is still weak in applying management and standardization of new recruitment of teachers.

V. CONCLUSION

Planning kitab kuning 100 hours learning using *Tamyiz* method at pesantren Bayt Tamyiz Tukdana Indramayu was implemented with the stage of identifying learning objectives first before administering learning planning. After identifying the learning objectives, *pesantren* then develop the learning materials, learning activities, learning method, identify the required learning media, plan the learning resources, plan the evaluation of learning in accordance with the needs to achieve learning goals. The entire component of the planning is done in order to minimize the errors that occur when organizing. Planning implemented has been well developed.

Organizing *kitab kuning* 100 hour pattern using *Tamyiz* method at *Pesantren* Bayt Tamyiz Tukdana Indramayu used research and handbook which has been designed by *Abah* and all the teaching team as well as education and teaching field.

The book student's use in general is the book they will use during the lesson. The approach taken during organizing phase, teachers have a principle that must be implemented, that is conveying the material according to the condition of *santri*, does not contain violence or things that make santri not comfortable in learning. The principle is called the principle of Fun and Active teaching (teaching with active and fun).

Assessing *kitab kuning* 100 hour pattern using *tamyiz* method at *pesantren Bayt Tamyiz* Tukdana Indramayu held at *pesantren Bayt Tamyiz* is different from other *pesantren* in general. In this place, *santri* become the objects that really pay attention. The use of assessment (tool) to measure the ability of *santri* is also used so that students who continue the next program really *santri* that is capable of not only in terms of learning materials but the character of personality, emotions and so forth. The characteristics of santri also become one of the teacher's assessment materials. This is so that the graduates of *pesantren Bayt Tamyiz* besides being able to translate, read, write (imla) and understand the Quran and *kitab kuning,* they also have *akhlakul karimah.*

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