

Strategies For Defending The Yellow Islamic Classic Book Tradition in Madrasah Al Washliyah

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ABSTRACT

This paper aims to discuss In an era of dynamic globalization and rapid changes in educational paradigms, educational institutions around the world are faced with the challenge of revising and modernizing their methods and curricula. This context also applies to Madrasah Al Washliyah which has a deep tradition of teaching the YellowIslamic classic Book. This paper explores how Madrasah Al Washliyah maintains the essence of the Kitab Kuning tradition while remaining relevant amidst the evolution of global education. Using a qualitative approach, the study uncovers the various techniques, innovations, and strategic measures implemented by the madrasah in combining traditional and contemporary methods. The main finding of this study is the application of hybrid methods in the teaching of the Kitab Kuning by Madrasah Al Washliyah. It is also found that community support, active participation of alumni, as well as the madrasah's ability to adapt the content and teaching approach to the needs of the younger generation, play a vital role in the sustainability of this tradition. This study offers a valuable perspective for other educational institutions that seek to blend tradition with the demands of modernity in the current era.

Keywords: Strategy, Kitab Kuning, Madrasah

A. INTRODUCTION

The Kitab Kuning tradition is an integral part of Islamic educational culture that has been going on for centuries. Madrasah Al Washliyah, as an Islamic educational institution with a long history, plays an important role in continuing this tradition. The defense strategy of the Yellow Islamic classic Book tradition in Madrasah Al Washliyah has a very high relevance in the context of Islamic education today. In this introduction, we will discuss the role and importance of the Yellow Islamic classic Book, the history of Madrasah Al Washliyah, and the problems faced in maintaining this tradition. (ja'far, 2020)

The Yellow Islamic classic book (Kitab Kuning) tradition is one of the precious legacies that has played a central role in the spread and maintenance of Islamic teachings. The Yellow Islamic classic Book (Kitab Kuning), with its Arabic content often written by hand, covers various aspects of religious knowledge, ranging from the interpretation of the Quran, hadith, and fiqh (Islamic law), to the science of Sufism. This tradition has been a source of knowledge and spirituality for Muslims for centuries. (Ja'far & Iqbal, 2023)

Madrasah Al Washliyah is one of the leading Islamic educational institutions that preserve the Yellow Islamic classic Book tradition. With a curriculum that integrates the Kitab Kuning in learning, Madrasah Al Washliyah has succeeded in producing many Islamic scholars and intellectuals who contribute in various fields. Although the Kitab Kuning tradition remains the core of education in Madrasah Al Washliyah, new challenges have emerged in maintaining and developing this tradition. (Mesiono et al., 2019)

One of the challenges faced is the change in students' mindset and interest in learning. The younger generation tends to be more interested in modern education and technology, thus neglecting the Yellow Islamic classic Book. In addition, the development of information technology also affects the way religious information is accessed, which may threaten the relevance of the Kitab Kuning. Similarly, Madrasah Al Washliyah also has to face competition from other educational institutions that may focus more on modern approaches to religious teaching. (Aziz et al., 2019)

In the context of this challenge, Madrasah Al Washliyah needs to develop a strong defense strategy to keep the Kitab Kuning tradition alive and relevant in modern Islamic education. These strategies include creative approaches to the teaching of the Kitab Kuning, the use of technology to support learning, as well as efforts to enhance students' understanding and appreciation of this valuable Islamic intellectual heritage. (Asari & Abidin, 2020)

However, although this tradition remains relevant, Al Washliyah madrasas are currently facing challenges in their efforts to preserve yellow-classic learning. Various ideas and offers of change, both global and national, have emerged, resulting in Al Washliyah madrasas facing a variety of unique problems. Their responses to these challenges also vary, creating various forms of efforts in preserving the yellow classical learning tradition that are not uniform.(Ja'far, 2017)

Each Al Washliyah madrasah tends to make its policy in this regard, although some madrasahs may have similar forms or patterns. This may contradict the regulations set by the Aljam'iyatul Washliyah board, which requires tsanawiyah madrasas to adhere to the Ministry of Religious Affairs' SKB 3 curriculum in full. However, this attitude seems to have arisen due to a strong desire to maintain the image of Al Washliyah madrasahs as places of religious studies with the yellow book tradition inherent in the souls of their teachers.(Harahap, 2019)

The spirit to maintain this image, especially among senior teachers, such as Muallim Syukur Abrazain, Abdul Aziz, Muhyiddin Masykur, and others at Madrasah Tsanawiyah Muallimin UNIVA Medan, has brought historical experiences with early generation Al Washliyah scholars as their students. This experience, in itself, has set aside strong memories, which then appear in the spirit and attitude to maintain the tradition of religious knowledge and yellow classical books that have been ingrained over the years.(Harahap, 2023)

In this context, the role of these teachers continues to encourage and inspire residents and teachers of MTs Muallimin UNIVA Medan to continue to maintain the tradition of the yellow classical books. In our view, Al Washliyah's role in preserving the yellow classical book tradition in the archipelago remains relevant and has a significant impact on the study and learning of religious knowledge in this region. In this paper, we will dig deeper into the various efforts and differences in the preservation of the yellow classical tradition carried out by Al Washliyah madrasas today.

In this paper, we will delve deeper into the various efforts and differences in the preservation of the yellow classical tradition carried out by Al Washliyah madrasas today. We will investigate how these madrasas respond to the challenges of modern times and various ideas of change, and how they maintain the sustainability of the yellowclassic book tradition in an increasingly diverse environment.

B. LITERATURE REVIEW

1. The Yellow Book Tradition

"Kitab" is an Arabic term that refers to written works, both religious and non-religious, that are written in Arabic characters.(Ghofur & Husniah, 2022) This term distinguishes between written works in Arabic letters and written works in other languages, which are usually referred to as "books". In the context of education in Islamic boarding schools, the books that are often used as learning resources are known as "kitab kuning". Kitab kuning is a term for classical Arabic books that are widely studied in Islamic boarding schools, so named because the paper used to print these books is usually yellow.(Bruinessen, 1994)

In the world of traditional boarding school education, "kitab kuning" is a well-known term. This term is used as technical terminology in pesantren studies in Indonesia. The yellow book is often also referred to as the classical book. In the pesantren environment, this book is also often referred to as "kitab gundul" because of its peculiarity that does not use harakat or vocal punctuation in its writing. The term "kitab kuning" arises from the color of the book paper used, which is yellow. This yellow paper comes from the Middle East and became popular in Indonesia around the 20th century.(Adib, 2021)

To print Arabic books that become the main reference in learning in Islamic boarding schools. Over time, the yellow Islamic classic book has not only become a symbol of the tradition of learning in pesantren but also a symbol of the depth of Islamic knowledge and the scholarly heritage that is passed down from generation to generation. Although technology has developed rapidly and many digital learning resources are available, the yellow Islamic classic book still has a special place in the hearts of Santri and kyai because of its authenticity and depth in conveying Islamic teachings.(Zulkifli, 2013)

Kitab kuning or kitab gundul is a special category of Islamic intellectual heritage that features the distinctive feature of using written Arabic as the medium for the expression of the thoughts of past scholars. These books, which originated in the classical Islamic tradition, have now been translated into various languages by scholars in Asia and around the world.

The study of the yellow Islamic classic books is an integral part of traditional Islamic education, and cannot be separated from the understanding of the tool sciences that help in mastering these texts. These tool sciences include various aspects of traditional Arabic grammar, such as nahwu (grammar), shorof (morphophonology), balaghoh (rhetoric), and manthiq (logic), as well as other related fields.(Asari, 2019)

The yellow book reflects the rich knowledge and cultural heritage of Islam, which has been passed down from generation to generation. Its study requires great dedication, as a deep understanding of the Arabic language and the concepts contained in these texts is essential. It plays a significant role in expanding knowledge and understanding of the Islamic scholarly tradition and remains a key reference source for scholars and researchers.

2. Madrasah Al Washliyah

Al Jam'iyatul Washliyah" comes from Arabic terminology, consisting of "Al Jam'iyah" which means "group, union, or organization" and "Al Washliyah" which means "union or connection". Therefore, "Al Jam'iyatul Washliyah" can be interpreted as an organization that aims to strengthen the relationship between a person and his God, as well as between humans and their environment.(Ja'far, 2020)

Al Jam'iyatul Washliyah, an Islamic organization, was founded on 30 November 1930, or 09 Rajab 1349 H, in Medan, North Sumatra, when Indonesia was still under Dutch colonialism known as the Dutch East Indies. This oppressive environment encouraged the founders of Al Jam'iyatul Washliyah to fight against Dutch rule. Many of the organization's leaders were arrested and put in prison by the colonialists. One of them, Muhammad Arsyad Thalib Lubis, was imprisoned in Sukamulia, Medan in 1948 for his efforts to spread propaganda against colonialism. Tragedy befell him.(Ja'far, 2020)

Al Jam'iyatul Washliyah was born out of a discussion group called the Debating Club, which was initially a platform for alumni and senior students of Maktab Islamiyah Tapanuli (MIT) to discuss subject matter as well as social and religious issues. Over time, the group's discussions began to encompass topics related to nationalism and various religious views. Wanting a more impactful role in helping society and dealing with the changes taking place, the Debating Club members decided to establish a more formal and larger organization. As a result, on November 30, 1930, Al Jam'iyatul Washliyah was officially established.(Ja'far, 2019)

Madrasahs are one of the forms of educational institutions that are part of the educational initiatives by Al Jam'iyatul Washliyah, which are enshrined in the structure of their organizational assemblies. In 1930, Al-Jam'iyatul Washliyah planned several assemblies, but the plan was not realized. However, after the formation of the Executive Board in 1934, the organization was able to activate the previously designed assemblies. One of them was an assembly that focused on the development of madrasahs.

C. METHODS

This research uses qualitative methods, (Darmalaksana, 2020) to explore data in depth and even to explore the meaning behind the data related to the strategy of defending the yellow book learning tradition at the Al Washliyah madrasa in North Sumatra.

In this study, the position of the researcher is a key instrument, because qualitative research is an approach that emphasizes the results of researcher observations so that humans as research instruments become a necessity. Even in qualitative research, the position of the researcher becomes the key instrument. (Lexy J. Moleong, 2012)

This research approach is descriptive field research which is considered a broad approach in qualitative research. The idea is that researchers go to the 'field' to make observations about a phenomenon in a natural setting or 'in situ'. In that sense, this approach is closely related to participant observation. With this approach, field researchers usually make extensive field notes which are then coded and analyzed in various ways.

This research was conducted in 6 (six) Al Washliyah madrasas in Medan City, Deli Serdang Regency, and Serdang Bedagai Regency, namely: (1) Madrasah Al Washliyah al-Qismul Ismailiyah, (2) Madrasah Muallimin UNIVA Medan located at Jalan Sisingamangaraja KM. 5.5 Medan, (3) Madrasah Aliyah Al Washliyah 12 Perbaungan located at Jalan Malinda II, Batang Terap Perbaungan, Serdang Bedagai Regency, (4) Madrasah Tsanawiyah Diniyah Al Washliyah Belawan located at Jalan Selebes/Beliton No. 40 Belawan, (5) Madrasah Tsanawiyah Muallimin Medan located at Jalan Sisingamangaraja KM. 5.5 Medan, and (6) Madrasah Tsanawiyah Al Washliyah Tanjung Morawa, located at Jalan Bandar Labuhan Dagang Kerawan Tanjung Morawa, Deliserdang Regency.

D. DISCUSSION RESULTS

1. Engineering Learning Times and Classes

Based on Al Washliyah's education guidelines, educational institutions such as MI, MTs, and MA under Al Washliyah should implement the Ministry of Religious Affairs curriculum with the addition of Sibghah Al Washliyah elements. However, for kindergarten, MAQ, and MAM, it is recommended to apply a special curriculum, namely the diniyah Al Washliyah curriculum. (Harahap, 2023)

In other words, madrasas that fall into the muallimin and al-Qismul 'Aly categories must follow the diniyah Al Washliyah curriculum, while others do not. However, what is surprising is that there are Al Washliyah madrasas that completely reject the SKB 3

Ministerial curriculum of the Ministry of Religious Affairs and fully use the diniyah Al Washliyah curriculum. This can be seen in MTs Diniyah Al Washliyah Belawan and MTs Al Washliyah Tanjung Morawa.(Aziz et al., 2019)

History shows that madrasahs in Indonesia were originally religious educational institutions. Although they have integrated general sciences, madrasahs remain distinct from pesantren. In accordance with the Minister of Religious Affairs' regulations from 1946 and 1950, madrasahs are defined as educational institutions with a primary focus on Islamic religious sciences. Thus, education in madrasahs tries to combine the methods of pesantren and public schools.(Asari & Abidin, 2020)

Before the 1930s, madrasahs in Indonesia focused entirely on religious studies. However, starting in 1930, some madrasahs began to include general subjects. Nevertheless, the core of madrasahs remained on religious subjects, to produce individuals who have expertise in religious sciences. This historical fact shows that the spirit of education in madrasahs is in line with pesantren, both of which focus on the study of religious sciences. This spirit is also reflected in the education system of Al Washliyah madrasahs.

However, the situation changed when the SKB 3 Minister curriculum was implemented. Al Washliyah madrasahs were then faced with a choice between adopting the new curriculum or sticking to the diniyah curriculum that had been used. Despite pressure from the organization to follow the SKB 3 Minister curriculum, some Al Washliyah madrasahs chose to remain consistent with the Diniyah curriculum and reject the new regulation.(Syah Putra et al., 2019)

In response to the situation, various strategies are implemented by madrasahs to maintain their educational traditions, among others. First, the strategy is the engineering of learning time and class structure. For example, the Tsanawiyah Diniyah Al Washliyah Belawan madrasah chose to stick with the full Diniyah Al Washliyah curriculum and set aside the SKB 3 Minister curriculum. Although this meant facing various risks and consequences, the madrasah remained consistent with its decision to maintain its long-held educational traditions and values. As a result of the decision to maintain the diniyah curriculum, the teaching methods used at the Tsanawiyah Diniyah Al Washliyah Belawan madrasah have remained traditional. Teachers in this madrasah teach the books prescribed in the diniyah curriculum using the classical method. This method focuses on the reading, translation, and memorization of religious texts.

In contrast to the modern approach to education that requires teachers to make lesson plans, teachers in this madrasah are not required or even encouraged to make them. Their

learning approach is more about direct interaction with the text, where they read and translate the contents of the book to students. Students are then asked to memorize (mendacity) what has been read and translated. This approach emphasizes deep understanding and internalization of the content of the text, in line with the long-standing tradition of learning in religious education in Indonesia.

Based on theory, the teaching method often used in learning the yellow classical books is the wetonan method also known as band organ. This method has long been used and characterizes education in Islamic boarding schools. In this method, the teacher plays a central role in the teaching-learning process. He reads, translates, explains, and often reviews Islamic books written in Arabic. Meanwhile, students or Santri will focus on the text of their books, often making notes related to the explanations of the teacher, especially on difficult or confusing parts.

Madrasah Tsanawiyah Diniyah Al Washliyah Belawan, in its efforts to maintain the curriculum of diniyah Al Washliyah, continues to apply this wetonan method in its teaching and learning process. This is also in line with the policy of the Al Jam'iyatul Washliyah board which maintains the 2004 curriculum. In this context, yellow books are still taught, such as *Istilâhâh al-Muhaddîsîn* by Muhammad Arsyad Thalib Lubis, *Khulâṣah Nûrul Yaqîn*, *Al-Kailani*, *Jawâhir al-Bukhâri*, and several other books that have important value in the tradition of religious learning in Indonesia.

Second, in the context of engineering learning classes, Al Washliyah madrasas, such as the example of the Tanjung Morawa Al Washliyah Tsanawiyah madrasa, apply a class division strategy. To fully maintain the diniyah Al Washliyah curriculum, they divide students into two classes. One class is dedicated exclusively to students following the SKB 3 Ministerial curriculum of the Ministry of Religious Affairs, while the other class, known as the special class, is reserved for students following the Diniyah Al Washliyah curriculum.

In contrast to the approach taken by the madrasah Tsanawiyah in Belawan, madrasah Tsanawiyah Al Washliyah Tanjung Morawa divides its students at each level into two separate classes. One is a special class for students who only study based on the Ministry of Religious Affairs curriculum and ignore the diniyah Al Washliyah curriculum. The other class is designed specifically for students who only focus on the study of books by the diniyah curriculum, without reference to the curriculum from the Ministry of Religious Affairs. As for students who study based on the Diniyah curriculum and need to face the

national exam, they are given special training only for subjects that will be tested in the national exam.

Madrasah Al Washliyah Belawan shows resistance to modern ideas in Islamic education, a phenomenon that has historical roots in the Islamic educational tradition. Historically, many Islamic educational institutions have shown a dislike for modern school models, including madrasahs which are seen as a representation of modern Islamic education.

Karel Steenbrink, in his discussion, shows that traditional Islamic education has a conservative response to modernization. In the Minangkabau context, traditional institutions such as surau chose to adopt some of the modern elements without losing their traditional characteristics. This emerged as a response to pressure from reformists who considered traditional educational methods.

Madrasah Tsanawiyah Diniyah Al Washliyah Belawan, in this context, shows a parallelism with surau owners in Minangkabau who chose to maintain their methods rather than fully adopt the modern madrasah model. The gathering of traditional ulama under the guidance of Sulaiman Ar-Rasuli demonstrated their realization that their traditional surau were being abandoned as students preferred more modern educational institutions. This forced them to consider certain adaptations of modern educational methods, albeit on a limited scale.

For example, Syaikh Abbas of Ladang Lawas responded to this change by establishing Arabiyah School in 1918, an institution that adopted a classical approach in its education. This shows how tradition and modernity can interact in the field of Islamic education, with each trying to find the right balance between maintaining tradition and responding to the challenges of the present.

2. Curriculum Engineering

Efforts to maintain the yellow Islamic classic book tradition in Al Washliyah madrasahs are carried out by changing the curriculum. They integrate the yellow classical books into certain relevant subjects in the curriculum of the SKB 3 Ministerial Decree of the Ministry of Religious Affairs. As an illustration, at the Muallimin Muallimin madrasa in Medan, although the curriculum calls the subjects Quran-Hadith, what is taught is Tafsîr al-Jalâlain, Bulûghul Marâm, and Istilâhâh al-Muhaddisîn. Furthermore, although the curriculum lists the subject as Aqidah-Akhlak, the books taught are Al-Husûn al-Hamîdiyah, Akhlakul Banîn, and Ta'lim al-Muta'allim. (Ja'far, 2017)

This practice means that a single subject may consist of three books taught by three different teachers. For example, in the subject of Quran-Hadith, the three books taught include: Kitab Tafsîr Jalâlain which is taught by reading, translating, and interpreting verses; Kitab Bulûghul Marâm which is taught by reading, translating, understanding, and memorizing hadith and deriving laws; and Kitab Istilâhat al-Muhadditsîn which is taught to understand how to determine which hadith can be used as a reference in law.(Harahap, 2019)

In the learning process in madrasas, teachers who use traditional books have freedom in their methods. They are more likely to use the classical approach; that is, reading, translating, and explaining the contents of the book. However, they are still required to prepare lesson plans. However, these lesson plans serve more as a formal report to the Ministry of Religious Affairs and are not used as a reference in the classroom learning process.

Madrasahs understand the importance of students preparing for the national exam. For this reason, although the teaching of the yellow book dominates, materials from official books of the Ministry of Religious Affairs are still taught, although perhaps only as a basis so that students can meet their needs when the exam arrives. These materials are organized based on the established syllabus of the Diniyah curriculum.

In addition, to ensure students' success in the national exams, the madrasah also provides a special tutoring program. This program is designed to help ninth-grade students understand and perform well on national exam questions. This tutoring is compulsory so that students can prepare themselves optimally for the national exam.

3. Combination of Diniyah Curriculum with SKB 3 Ministerial Curriculum.

The strategy of combining the two curricula as a way to maintain the tradition of learning the yellow classical books has been implemented in several madrasas, such as madrasah Aliyah al-Qismul 'Aly Ismailiyah, madrasah Aliyah Muallimin UNIVA Medan, and madrasah Al Washliyah 12 Perbaungan. In these institutions, the yellow books from the diniyah Al Washliyah curriculum are still part of the teaching but are also accompanied by material from the SKB 3 Ministerial curriculum, although some of the material may be reduced or the learning hours adjusted.(Ja'far & Iqbal, 2023)

In Al Washliyah madrasah, the purpose of integrating these two curricula is very clear, as stated in the Aliyah Muallimin UNIVA Medan madrasa. One of the objectives is to carry out the learning process by using the national curriculum from the Ministry of

Religious Affairs as well as the Al Washliyah curriculum which utilizes the yellow book as a reference.

This model of curriculum integration in Al Washliyah madrassas has a similar spirit to the Gontor pesantren curriculum, which also combines tradition with modern aspects. Although Gontor is known as a modern Islamic educational institution, it implements a curriculum that unites 100% general material with 100% religious material. With this approach, Gontor not only teaches general sciences such as math, science, and history but also retains Islamic sciences such as tafsir and fiqh that are commonly taught in traditional pesantren. In addition, special emphasis is given to the study of Arabic and English as the hallmark of their institution. (Pramayshela et al., 2023)

Al Washliyah madrasahs combine the two curricula with the intention that in addition to maintaining the essence of KeAlWashliyah or diniyah subjects, they can also get financial support from the government to strengthen and develop their position in the midst of increasingly fierce competition. However, the challenge of implementing both curricula is the need for longer learning time. As a solution, these madrasahs adjust students' learning schedules by dividing the duration of learning time. There are two approaches they use to do this, namely.

First, Al Washliyah madrasahs decided to cut the learning duration of some subjects that were considered less essential. For example, Physical Education, Sports, and Health subjects that require 3 hours per week for each class are now only scheduled for 2 hours per week. The same thing happened to Indonesian language subjects, whose learning time was reduced from 4 hours to 2 hours per week.

Secondly, some subjects are eliminated because they are considered less of a priority. As an illustration, foreign language skills are now not taught at all. Al Washliyah madrasahs developed two versions of the curriculum: one for reporting to the Ministry of Religious Affairs according to the Ministry of Religious Affairs' 2013 curriculum standards, and another that is an internal curriculum to be implemented in daily teaching and learning activities at the school. Madrasah Aliyah Muallimin UNIVA Medan, pembagian waktu pembelajaran antara kurikulum diniyah Al Washliyah dan kurikulum Kementerian Agama diatur dengan proporsi 50% : 50%.

This means that half of the learning time is devoted to subjects in the diniyah Al Washliyah curriculum, while the other half is for subjects from the SKB 3 Ministerial/Ministry of Religious Affairs curriculum. However, the curriculum report submitted to the Ministry of Religious Affairs remains 100% in line with the Ministry of

Religious Affairs' K 13 standards, but within the madrasah, the proportion of learning time has been adjusted to 50%: 50%.

Meanwhile, in Madrasah al-Qismul 'Aly Ismailiyah Medan and Madrasah Aliyah A Washliyah 12 Perbaungan, the division of learning time is 70%: 30%. Here, 70% of the time is used to teach diniyah books from the Al Washliyah diniyah curriculum, while the remaining 30% is for subjects from the Ministry of Religious Affairs curriculum. Similar to the previous madrasah, these two madrasahs have two versions of the curriculum: one 100% compliant with the Ministry of Religious Affairs' K13 standards for reporting purposes, and the other with a proportion of 70% for diniyah Al Washliyah subjects and 30% for Ministry of Religious Affairs subjects. The curriculum with these proportions is what is implemented in the daily teaching and learning activities in these madrasahs.

The curriculum reported to the Ministry of Religious Affairs based on the SKB 3 Ministers has a very different structure and content from the curriculum implemented at Madrasah Aliyah Al Washliyah 12 Perbaungan. In its internal implementation, religious subjects such as the Quran-Hadith, Fiqh, and Islamic Cultural History are enriched with additional diniyah Al Washliyah subjects to reach 70% of the overall curriculum. In addition, the learning time for each of these subjects is expanded to an average of 3 hours each week.

The implementation of the diniyah curriculum in the madrasah has influenced the interest of the community so that more and more people choose to enroll their children there. The existence of the yellow Islamic classic book subject is one of the main attractions. This is evidenced by the increase in the number of new student registrations each year, which even exceeds the favorite public schools in the Serdang Bedagai region.

E. CONCLUSIONS

Al Washliyah madrasahs have adopted a special strategy to maintain the tradition of teaching kitab kuning in their curriculum. Despite facing the demands of a modern curriculum from the Ministry of Religious Affairs, they managed to combine these two traditions with a balanced proportion of learning time. The success of this strategy not only maintains the essence of diniyah education but also increases the interest of the community to enroll their children in the madrasah. This shows the importance of maintaining tradition while updating educational methods to respond to the demands of the times and the needs of the community. The implementation of this strategy confirms that traditional and modern education can coexist and complement each other. The yellow book tradition

is not only a symbol of cultural heritage but also an educational instrument that is relevant to the current context. With the right approach, Al Washliyah madrasas have shown that the richness of tradition can be a strength in the modern world of education, encouraging students to gain a deep understanding of religion while remaining open to innovation and the development of contemporary science. This is clear evidence that with dedication and commitment, educational institutions can combine old values with new approaches to create a generation of knowledgeable and noble characters.

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