SANTRI'S PERCEPTION TOWARDS KITAB KUNING LEARNING METHODS AT AS'ADIYAH SENGKANG ISLAMIC BOARDING SCHOOL

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Abstract

Research on the method of kitab kuning learning has been widely carried out by many scholars, yet there is still a lack of research examining how to read the kitab kuning with the Mumtaz method quickly. To complement the existing research, this study investigates the perception of As'adiyah Sengkang Islamic boarding school students towards Mumtaz learning methods. Using a perception case study research design, the study reported three things. First, Mumtaz's learning included ten chapters of material that began with recognizing word and keyword identity, vocabulary, verb change and ended with a change in the final line of words in the form of kitab kuning reading practices. Secondly, the application of the Mumtaz method consists of four stages, and Third, the perception of students towards the Mumtaz learning method is positive and negative. Positive perception occurs because Mumtaz's material is easy to understand, and the learning method is quite fun because it always uses rhythmic songs. On the other hand, negative perceptions occur not because of the material problems and learning methods but because of a short duration of time and not directly applied to the kitab kuning, but partial book-based examples. This research implies that this learning method is worth applying and disseminating in various Islamic universities in Indonesia.

Keywords: kitab kuning, mumtaz method application, as'adiyah sengkang islamic boarding school

INTRODUCTION

In the past decade, the use of Kitab Kuning learning methods has been widely implemented in various boarding schools in Indonesia in training, but its effectiveness is still questionable. Amir reported that reading the Kitab Kuning learning method still harms students as the training program is carried out throughout the day. As a result, the students were tired and less focused on following the acceleration program. The Mohammad Khairul Lutfi report showed that applying Arabic learning methods held at Darul Ulum Pasuruan Islamic Boarding School was less pleasant because the learning system was monological and did not touch santri's psychology. Zhe You reported that a learning method should have basic competency and competency standards that students will achieve gradually to get maximum results (Mao et al. 2019). It is in line with Hadeel N. Alshaer's report, which reveals that a learning method should be applied continuously with a directed time and
not at once (Alshaer et al. 2020). In summary, a new learning method will be responded to positively by learners if done over a long time, not in rushed, tiered, and fun.

Research on the Mumtaz learning method (MLM) as an alternative learning method of reading the Kitab Kuning has been widely conducted by scholars. Those studies can be classified into several tendencies. First, the tendency discusses the comparison of Mumtaz’s learning method with the classical Matnu al-Jurumiyah from the perspective of critical thought (Alimin et al. 2021). The results showed that the book of al-Matnu al-Jurumiyah is not appropriate for Arabic beginner learners because the material is too complex. The second tendency examines the effectiveness of the Mumtaz method compared to the Qawaid wa Tarjamah method in the study of the Kitab Kuning (Awaluddin 2021). The results reported that Mumtaz’s Arabic learning method was more effective than other methods because it used song, creativity and dialogical. Third, Mumtaz’s learning methods are studied from a practical perspective. The results showed that implementing the Mumtaz method was effective since it used peer tutors training (Nurhasim, U, and Mania 2019). From some of the research trends abovementioned, it appears that research on Mumtaz learning methods from the perspective of student perception tends to be neglected.

This article aims to examine students’ perception of the implementation of Mumtaz learning as an alternative learning method of Kitab Kuning in one of the most prominent Islamic Boarding Schools in Eastern Indonesia. Therefore, there are three questions of this study. First, what forms of Mumtaz learning materials are applied to Ulya PDF students? Secondly, how are the Mumtaz method applied in Ulya PDF? and third, how far are santri’s perceptions regarding the application of the Mumtaz Learning Method (MLM) among students? The answers to these three research questions can contribute to the development of corpus knowledge about santri’s perceptions of applying the Mumtaz method.

**Literature Review**

**Mumtaz Method**

The Mumtaz method is a simplified method with a focus on Nahwu and Sharaf which makes it easier to understand. The learning process is applied with a technique that gives a sense of fun which in the end does not cause boredom to students but also to provide activity to all students to obtain results that tend to be evenly distributed. Besides being given through training, this method can also be used in regular learning in madrasas and Islamic boarding schools (Nurhasim, U, and Mania 2019). The system used in this method is a package book system. Children who are able to master volume material faster, because the system is accelerated, there is no minimum and maximum time limit, but in general, students complete all the material in a week (six days).

The following are the specifications for the Mumtaz method:

a. Simplification of Nahwu and Sharaf with the aim of making it easier to understand the material.

b. The learning process is applied with techniques that give a feeling and a happy atmosphere with the aim of not giving students a sense of boredom and making all students more active so as to provide balanced results.

c. Repetition of material 20 – 40 times, during the learning process to ensure mastery of the material in class.

d. Intensive and continuous implementation for 2 x 36 hours.

e. Practice directly on the text.

f. Measurable evaluation before and after the implementation of the research.

Learning methods and techniques can be designed so easily with the aim that students can participate in the same workshop after participating in the previous workshop (Awaluddin 2021).

**Student Perception**

Etymologically, perception or in English perception comes from the Latin perceptio, from percipere, which means to accept or take. Perception is the experience of objects, events, or relationships obtained by inferring information and interpreting messages. Perception is giving meaning to sensory stimuli (Song et al. 2004).

Perception is the process of understanding or giving meaning to an information on a stimulus. Stimulus is obtained from the process of sensing objects,
events, or relationships between symptoms which are then processed by the brain. The term perception is usually used to express the experience of an object or an event experienced. This perception is defined as a process that combines and organizes our sensory data (sensing) to be developed in such a way that we can be aware of our surroundings, including being aware of ourselves (Gidman et al. 2011).

In essence, attitude is an interrelation of various components, of which there are three components, namely: a). Cognitive Component Component that is composed on the basis of knowledge or information that a person has about the object of his attitude. From this knowledge, a certain belief will be formed about the object of the attitude, b). Affective Components Affective relates to feelings of pleasure and displeasure. So it is evaluative which is closely related to cultural values or its value system, c). The conative component is a person’s readiness to behave in relation to the object of his attitude. If the individual has a positive attitude towards an object he will be ready to help, pay attention, do something that benefits the object. On the other hand, if he has a negative attitude towards an object, he will criticize, criticize, attack and even destroy that object (Bernaus and Gardner 2008).

RESEARCH METHOD

This research used a perception case study research design. The case study of perception refers to Alison's concept, which states that the brain's ability to translate stimuli or processes to translate stimuli that enter human sensory devices. Human perception has different points of view in sensing (Sabrow 2016). Some perceive something as good or a positive perception or a negative perception that affects human actions. In the context of this research, the perception case study refers to the santri's response to the application of Muntaz learning methods to Ulya (Senior High School) level of formal Diniyah education, which is under As'adiyah Sengkang Islamic Boarding School. The perception case study research is vital to determine the students' response towards the effectiveness of Muntaz's learning method as one way to scan kitab kuning. In addition, this research is also necessary to present a new atmosphere in the learning of Kitab Kuning that tends to be monotonous because it uses classical methods such as the Qawaid wa tarjamah method.

The santri response regarding the application of the Muntaz learning method can be seen from the demographic data of participants as follows:

<table>
<thead>
<tr>
<th>No</th>
<th>Pseudonames</th>
<th>Gender</th>
<th>Age</th>
<th>Role</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Us</td>
<td>Female</td>
<td>16</td>
<td>Student</td>
</tr>
<tr>
<td>2</td>
<td>Tia</td>
<td>Female</td>
<td>16</td>
<td>Student</td>
</tr>
<tr>
<td>3</td>
<td>Eni</td>
<td>Female</td>
<td>16</td>
<td>Student</td>
</tr>
<tr>
<td>4</td>
<td>Nasri</td>
<td>Male</td>
<td>16</td>
<td>Student</td>
</tr>
</tbody>
</table>

The data of the research was obtained through in-depth interviews. An in-depth interview was conducted on five students. There were three Santriwati (female students) participants, while the other two participants were santriwan (male students). All students come from the second grade of Formal Diniyah Education, abbreviated as PDF. In the context of this study, the santri comes from PDF-Ulya or equivalent to MA/SMA/SMK. The researchers first asked for the participants' consent form and informed them that the interview was recruited voluntarily prior to the interview. Afterwards, in-depth interviews were conducted with five participants to obtain data about their response to implementing Muntaz learning methods in their Islamic Boarding School.

Furthermore, the results of in-depth interview transcription were treated through a construction process presenting new insights into the perception study process. In the context of this research, the data were analyzed using the concept of the mile, which explains that data is analyzed through the data processing process to find helpful information that can be used as a basis in decision making for the solution of a problem. This analysis process includes grouping data based on its characteristics, cleaning data, transforming data, creating data models to find important information (The Handbook of Social Psychology - Google Buku n.d.). The first data analyzed was the material of Muntaz learning methods in the form of documentation analysis of textbooks. The materials will provide basic information on this research question. The second is the data from the results of the application of the Muntaz method, which is then used as a data source in answering the second research question. Furthermore, regarding [santri's
perception on the application of learning methods], explore the form of application of Mumtaz learning methods and santri’s perception of it.

DISCUSSION
The description of Mumtaz Learning Methods Material

The book of the Mumtaz method as alternative learning on how to quickly read Kitab Kuning consists of ten chapters which are divided into two parts, namely the first part of the Mumtaz method and the second part of Mumtaz method with the following details (Alimin 2015):

First, the recognition of word identity through keywords consisting of isim (noun), fiil (verb), and letters.

Second is the introduction of the isim and fiil methods in the Mumtaz method. By knowing the characteristics in question, it will be easier to distinguish isim and fiil carefully and accurately without knowing the meaning.

Third, get to know the category of isim. In the Mumtaz method material, the discussion of isim is constructed with such categorization in more detail.

Fourth, the verb changes consist of determining fa, ain, and lam fiil and tasrif learning cycles.

The second part of the Mumtaz method consists of:

First, the end line change of the word (i’rab). In the Mumtaz method, before the discussion of i’rab, it must be ensured that the discussion about mu’rab and mabni has been thoroughly discussed. Here is the i’rab material on the Mumtaz method.

Second is the discussion of the number of fi’liyah. The discussion will be divided into some categories: conventional fiil and muta’addi, majhul-ma’lum, and the introduction of fa’il.
Third, the number of Ismiyah. In this discussion, it will explain the rules of mubtada khabar and kaana wa akhawatuha. Here is the material:

The implementation of the Mumtaz method as alternative learning of the Kitab Kuning In the material of the Mumtaz method, it ends with exercises in the form of reading practices and analysis of fragments of Kitab Kuning readings with the following application practices:

**a. Separating Word by Word**

The interview results with one of the participants (Us) reported that "the Mumtaz method uses an easy way to know the letters and their functions well. It is beneficial in reading the Kitab Kuning lesson and feeling at ease and joy in the togetherness among the participants because learning is relaxed and does not feel forced to memorize the vocabulary immediately as the participants always feel excited and not boring".

**b. Identifying Letters, Isim, and Three Forms of Fi’il.**

Based on the interview results with PDF santriwati Ulya Nasri explained that: "Even if only once did I participate in Mumtaz training, but I immediately knew the letters in the keywords and their functions, identification of the characteristics of isim and fi’il, and it is as a fundamental of Arabic knowledge that is very helpful in reading Kitab Kuning lesson."

**c. Introduction to the Method First Prior to providing the Example.**

This stage shows that the theory followed is "al-qawaid qabla al-amsilah" explaining the methods first and then followed by examples. Here are the results of the researcher's interview with Nasri "Mumtaz method training that I have participated in is very effective because in its application is related to nahwu sharaf lessons by listening to some given method of songs that I never got, so it is easy to memorize and apply."

**d. Introduction to Songs Materials**

In the mumtaz learning method, the materials were also explained using songs, which has helped students memorize the material quickly. As Eni stated, "as for my experience while studying Mumtaz, yes alhamdulillah this training is benefici, especially in reading Kitab Kuning because the method in Mumtaz is desirable with a song in each of the material.

**e. Introduction to popular mufradat**

Adding a series of vocabulary groups, both letters, isim, and fi’il, aim to strengthen the participants' vocabulary. It is in line with Tia's statement, "applying the Mumtaz method is not complicated in terms of material of the basic method of nahwu sharaf, there is also a vocabulary mufradat that is a necessity for students, and there are eighty-eight basic methods in the form of summaries."
Santri's Perception towards the Application of the Mumtaz Method as an Alternative Learning of Reading Kitab Kuning

Mumtaz method training in PDF Ulya Putri As'adiyah has been carried out three times in 2016, 2017, and 2019. Several santriwati and PDF Ulya teachers have attended the training; therefore, to find out santri's response to the application of Mumtaz material, researchers conducted several direct and indirect interviews with santriwati and PDF teacher Ulya tailoring to the current conditions amid the Covid-19 Pandemic.

Positive Responses

In the results of this study, the positive response of the santri is divided into two parts, namely:

First, it is easy to understand. The material in the Mumtaz method is nahwu sharaf material that is relatively easy to understand by students who are very different from the other Nahwu Saraf material, particularly in classical books that are less flexible. Here are the results of the interview with several students:

According to Tia, "the Mumtaz method's application is not complicated in terms of material of the primary method of nahwu sharaf, there is also a vocabulary mufradat essential for the santri's needs. Furthermore, there are eighty-eight basic methods in summary form and all of which are conveyed by the instructor using material formulations accompanied by songs, such as the isim at the beginning of rafa', marfuulul asmà, and fi'il mudāri and various ismiyah quantities".

Tia's opinion above confirms that the presentation of Mumtaz method material runs systematically and simply so that Mumtaz method becomes simple and makes it easier for students to learn it. Us, one of the participants, denoted that "Mumtaz method training that I have participated in is very memorable because, in its application, it is related to nahwu sharaf lessons by listening to given songs that I never got is easy to memorize and apply—for Example, knowing keywords containing letters that have been difficult to memorize. However, it is easy to distinguish between one letter and another".

Us opinion explained that there is a good impression and easy understanding in studying the science of nahwu-sharaf which she has been considered problematic; with the Mumtaz method, appeared the ability to clarify, identify and analyze the differences between the division of words in Arabic.

Eni "Mumtaz training impacts PDF students of Ulya As'adiyah Sengkang because the form of the application first introduces words and word identification in a piece of a sentence. The santri is also easily identified word identity analysis because the delivery of the material started with keywords and recognition of word characteristics, both letters, isim, and fi'il". Eni's opinion explains that the application of Mumtaz method training strengthens the material, especially the recognition of word identity and the identification of differences between words, while also explaining that there is a new spirit for the students in learning nahwu-sharaf.

The second is the application of pleasant material. Mumtaz material has led students to have the motivation to learn Arabic and the urge to read Kitab Kuning. Mumtaz's method has also provided formulations of the material principle that make it easier for students to apply them because the exciting songs made it easier for them to practice reading the Kitab Kuning. Here are the responses of the santri according to the interview:

Nas explained: "Even if only once did I attend Mumtaz training, but I immediately get to know the letters in keywords and their functions, identification of the characteristics of isim and fi'il, and it is the basis of the Arabic knowledge which is very fruitful in learning to read Kitab Kuning lesson. Moreover, each of the materials used songs which made me feel relaxed and does not feel compelled to learn". Nas' opinion explained that the Mumtaz training resulted in an easy way to know the letters and functions well. Besides that, the participant always feels excited and not dull.

Eni "Mumtaz training positively contributes to PDF students as this method complies with the current trend of teaching-learning method in which modern learning focuses not only on teachers but also on students. In the Mumtaz method, it is implementing both, where the role of the instructor is very active in training, directing and giving space to students to develop material in the form of songs so that the participants feel engrossed, as well as they are motivated to follow the instructor's direction."
Negative Response

First, short duration of time. A learning method certainly has a dynamic form in the development process, especially in the application process or materials application related to technical implementation in the field, to continue to make improvements and development. However, the shortcomings of a learning method tend to happen during the implementation process. Here are the results of interviews with several students and school elements regarding the lack of Mumtaz material:

Nas, "Mumtaz method training in PDF Ulya As'adiyah, is carried out in a marathon from morning until night, only a short break to pray and eat, of course, it is very tiring for students since much energy is drained when singing and cheering with friends, yet it is inspiring. I think that is one of the shortcomings of the Mumtaz method."Nas's explanation shows that the weaknesses of Mumtaz methods are very marathon training time, so it is pretty tiring because the process demands the activeness of the participants.

Tia "the weaknesses of Mumtaz methods; the training period is very short. Preferably, it is suggested that the training be done for a week or two weeks as the science of Mumtaz's method is like rubber that is quickly stored and memorized". Tia's explanation of the shortcomings of the Mumtaz method lies in the short training period and still must be added.

Second, the trial of the application of Mumtaz material is not using the original book.

Us "the weakness of Mumtaz training is still considered lacking in the practice of the Kitab Kuning directly so that we, as learners are less accustomed to reading directly in the original book". Nas "After participating in Mumtaz training, I hope I can immediately read the original Kitab Kuning, but it turns out that only the pieces of book reading are practised. Thus, that is one of the shortcomings of this method". Us and Nas's opinion shows that Mumtaz's material application still does not directly lead to reading the original book as on the cover of Mumtaz's book.

Mumtaz's material includes ten chapters of material beginning with the recognition of word identity, keywords, vocabulary, and verb changes. It aims to make the material in each chapter interrelated by starting the recognition of word identity so that participants easily find out the differences between isim, fiil and letterforms directly found on the reading text. Furthermore, the keyword is intended to make it easier for participants to memorize the formula keys in the nahwu rules, which is then coupled with the vocabulary of mufradat to develop the participants' vocabulary. In addition, Mumtaz's learning material has solid, concise, and easy-to-understand material, especially in using keywords different from other Arabic methods or books in general. This is in line with Gestalt's theory (Safitri et al. 2021), which mentioned a learning theory proposed by Koffka and Kohler from Germany. This theory views that the whole is more important than the parts, this theory is closely related to the terms of existing keywords.

Similarly, Dewi's opinion (Rochimah n.d.) stated that cooperative learning models could improve the ability to memorize Arabic muphrodat. It can be seen from the increase in students' average grades before and after implementing the cooperative learning model. Cooperative learning, such as identifying words interactively, is strongly emphasized in Mumtaz methods that can be supported by increasing the learners' vocabulary.

Furthermore, the Mumtaz method is implemented through five stages, namely, separating word by word to make it easier for participants to identify words in the text in the form of isim, fiil and letters. Furthermore, introducing the rule before giving the Example is intended to make the participants better understand the material before identifying word by word in an example. Takci (Krisnawati, Sentosa, and Mahastama 2019) argues that the Language Identification System (LIS) can be distinguished based on the features or profiles used and the methods applied in the language recognition of a discourse. The recognition feature can be categorized into a graphem feature, which LIS widely uses for text documents. Identification of text is first made, along with examples as a follow-up. It is in line with Wagiran's opinion (Wagiran n.d.), which states that by identifying the text, the text recognition process will report that the singing method has various benefits, including helping learners achieve the ability to develop thinking skills, channelling children's emotions such as happiness or sad through the content of song / singing verses,
and increasing a new vocabulary through song / singing verses. This is reinforced by Ali Imran's study that there is an influence of singing methods on students' ability to memorize muphrodat (vocabulary). His findings showed an increase in the ability to memorize al-fawaakih muphrodat material in his experimental class utilizing singing methods.

Santri's perception of Mumtaz's learning methods is both positive and negative. It is intended to determine the extent to which the Mumtaz method is worth using in learning to read Kitab Kuning. By knowing the students' positive responses, the materials and methods in learning Mumtaz can be strengthened. Likewise, by knowing the negative response of the students, the learning method using Mumtaz can be improved from the existing shortcomings. According to Hasudungan (Wirmadani and Putra 2019), perception is the first step in the adaptation process. Without perception, there can be no process of reinforcement and problem-solving. In line with Abdullah Shaleh's (Abdullah n.d.) study results, He stated that students' Perception of E-learning-Based Arabic Learning at Ahmad Dahlan Junior High School in Jambi city is categorized as very positive.

Therefore, this study's results have implications for the stakeholders of madrasahs, boarding schools, and Islamic universities to pay attention and facilitate teachers. For Example, they are conducting Mumtaz method training and encouraging Arabic teachers to use the Mumtaz method approach patterns in their classrooms, including providing media. Furthermore, the negative response of the santri towards the Mumtaz learning method can be an evaluation material for the teacher to overcome the existing shortcomings further.

CLOSING

This study showed several findings; first, keyword patterns can ease students to study Kitab Kuning as in mastering the nahwu sharaf formula. Second, the application of the Mumtaz method is unique because it combines the singing method with the acceleration program, which is an increase in the duration of a short meeting but dense and easy to understand the material. Third, positive responses from learners are more dominant than negative responses with Mumtaz methods. Although it has been explained that the findings of this study are very effective, it still has some shortcomings, including with acceleration programs which sometimes resulted in participants' lack of focus because of the regular learning at school. In addition, sometimes students also feel tired with a dense acceleration program, so minimal rest time often makes them saturated. It is expected that the Ministry of Religious Affairs of South Sulawesi Province, in this case in the field of Diniyah Education and Islamic Boarding Schools, will continue and expand the trial of Mumtaz method training practices to various Islamic universities in general.

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