

Teaching Humanity and Spirituality through Kitab Kuning: An Insight from Pesantren As-Shuffah

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ABSTRACT

Most people understand that the learning of Kitab Kuning in pesantren is more focused on the normative teachings of students referred to from *turast* written in Arabic. Therefore, to be able to understand it, it is necessary to have the ability to understand the science of *nahwu*, *sharaf*, *mufradat*, *balaghah*, *mantiq*, *kalam*, *fiqh*, and *Sufism*. Apart from the general understanding of learning in Pesantren, it turns out that researchers have found the meaning of humanity and spirituality from the treasures at *turast* that the students learn. The learning strengthens student's attitudes toward religious moderation and their attitude to diversity amid the diversity of Indonesian society. The researcher obtained this finding while learning the process in Pesantren As-Shuffah Rembang. This study used the phenomenological and autoethnography methods. From this method, the researcher found the meaning of humanity and spirituality of *Kitab Kuning*, because it is inseparable from the strengthening of learning in understanding the humanity of the *Kitab Kuning* language. This learning strengthening is carried out through the following: first, strengthening the existence of *Kiai* during the study of *turast*; Second, the presence of *Kiai* forms students' awareness of their universal intelligence. Third, introducing the instrument validates the meaning of the *Kitab Kuning* from the perspective of *maqashid as shari'ah*. Fourth, students' linguistic reasoning is strengthened to understand the humanity of the *Kitab Kuning*.

KEYWORDS

Kitab Kuning; humanity; spirituality; Pesantren



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Introduction

From a normative perspective, the concept of religion has taught universal virtue and truth. Therefore, all religious people of any religion will behave: first, accept virtue and truth, potent their spiritual intelligence, heart, reason, and experience, and emphasize understanding of the symbolic meaning of the universe or nature that is useful for liberating and enlightening individuals. As a consequence of this concept of teaching, every weak individual will show his limitations, limitations in maintaining the virtue and continuity of the enlightenment of the Prophet Muhammad, which is strengthened through the text of revelation, the sunnah of the Prophet, and the symbol of nature that contains the value of Islamic teachings.

This concept of religion differs from the religious context of its adherents, reflecting different views and attitudes. The existence of different religions, even those with the same religious beliefs, often raises new problems, which impact the form of belief in their religion and the social factors of the religious diversity of each religious individual. In connection with this phenomenon, conflicts between religious people caused by the will of religious power and individual political power make religion only a tool of legitimacy to achieve the will of the two wills of power, namely, religion of power and politics of power. Religious legitimacy to seize the will of power can maintain its normative accuracy. However, it becomes different when it becomes the legitimacy of the will of power built by each adherent.

From the background of different ideologies, what is even more dangerous is the emergence of readers of Islamic texts from extreme movements in the name of religion that legitimize the movement with *texts at turast*. This can happen because the parent text of the *At-Turast* is neglected and contaminated with a sequential text that distorts the *At-Turast*. What at turast means is the treasure of fiqh sourced from madhhab four. The Sufism treasure was sourced from Imam Abul Qasim Junaid Al Baghdadi and Imam Abu Hamid Muhammad bin Muhammad Al Ghazzali. The treasure of kalam science is sourced from the thoughts of Imam Abu Hasan Al Asy'ari and Imam Abu Mansyur Al Maturidi. This extreme movement that deflects the treasure of At Turast is influenced by a different Arabic mindset from that of *mainstream scholars of ahlussunah wal jamaah*.

If the normative texts of revelation and prophethood are studied with an extremist approach, then there will be teachings that distort the text's true meaning. This phenomenon will be different from the study of revelation and prophethood, which is carried out using a historical and humanist approach, so it will give birth to religious thoughts and patterns that align with the value of Islamic teachings, *rahmatan lil'alamiin*. Islam *Rahmatan lil'alamiin* can reduce social conflicts and violence against humanity amid the development of the ideology of power. In the history of Islam, there has been an example of a prophetic history that is full of human teachings, and enlightenment has turned into a violent movement that is anti-humanity. The

reorientation that has changed negatively in this religious teaching because of the wrapping of Islamic studies with the ideology of power

In connection with the above presentation, the researcher found a phenomenon of the PesantrenAs-Shuffah, which has succeeded in conducting a study of the *Kitab Kuning* by maintaining the treasure of the study that has been going on since the beginning of the emergence of the study of the *Kitab Kuning* in the Pesantren. In addition, it provides an update to the *Kitab Kuning* study approach that emphasizes strengthening the awareness of humanity that liberates and enlightens humankind. The researcher chose the As-Shuffah Pesantren because there has been an intense study of *At Turast* every after *shalat maktubah*. The researcher proves that the study of *At Turast* in As-Shuffah represents answering the problem of the Islamic study model contrary to the treatise. Thus, the study addresses two questions. First, what are the principles and methodological approaches used in learning the *Kitab Kuning* at the As-Shuffah Pesantren? Second, how can these methodological insights be adapted to teach human values in the As-Shuffah Pesantren?

This research has an important contribution to learning in Pesantren. By disclosing insights into the learning methodology of the *Kitab Kuning*, this study helps enrich the educational approach in Pesantren. Pesantren have a significant role in shaping students' character and morals, and this research provides a relevant solution by integrating humanitarian learning through the *Kitab Kuning*. Pesantren can develop more effective and relevant learning methods by deeply understanding this methodology. This research also sharpens students' understanding of humanity, empathy, values, and tolerance. By practicing these values in daily life, students can become better individuals and contribute to society with a more humane attitude. In addition, this research also helps develop a holistic learning approach in Pesantren by integrating religious aspects with humanitarian learning. Overall, this research is relevant and contributes to developing education in Pesantren, focusing on better understanding and humanitarian practices.

Method

In this study, the researcher used a qualitative approach with an autoethnographic research design (Adams & Jones, Stacy Linn Holman Ellis, 2015; Anderson, 2006, pp. 373–395; Chang, 2016; Delamont, 2009, pp. 51–63; Hayano, 1979, pp. 99–104; Saukko, 2003, 2008; Wall, 2008, pp. 38–53) and phenomenology. In choosing the autoethnography method (Delamont, 2009) researchers are more reflective in understanding the research object without being burdened by the concepts and theories of the student community. This research model involves individuals as researchers, as well as those being researched (Ellis, 2003) meaning that research with autoethnographic

methods can be from the author's personal experience while observing his physical sensations, feelings, thoughts, and emotions amid activities that produce extraordinary experiences and are beneficial to others—for example, related to education, socio-politics, culture, and experiences about scientific transformation. In this situation, a researcher can express himself and his experience in his research and writing. With the ability to reflect on their own experiences, researchers can open up their state of thought and feelings amid an environment that burdens them psychologically. This study contains the value of the virtues of the *Kitab Kuning* that are liberating and enlightening, which are highly appreciated in the view of postmodernism (Chang, 2016). As part of the research, the researcher has found the process and system of reading the *Kitab Kuning* experienced by the students, along with how to form the actual views and attitudes of the students for the researcher to understand. From this method, researchers found that many processes of understanding the *Kitab Kuning* developed naturally outside of the intervention of researchers who have been studying the *Kitab Kuning* with students. The autoethnography method was used because the researcher used the Gandul Makna method in As-Shuffah, the researcher's own mentoring area, which has been going on for six years.

Researchers can conduct academic introspection using this method and record important things that have a theoretical basis to describe and criticize the researcher's cultural beliefs, practices, and experiences in the environment. From this, the researcher formulates a theoretical awareness that is not expected beforehand, both arising from the friction of the researcher's experience in the research environment and from external factors in the middle of the researcher's environment. To avoid subjective errors because researchers are too carried away by their subjectivity, the results of this study will be verified by the social reality of religious diversity that develops amid the researcher's environment. In addition, it will be verified by the rationality of the results that can be accepted by the parties involved in the research environment.

Researchers used phenomenological methods (Lindlof & Taylor, 2017; Morse, 1994; Myers, 1997). Phenomenology is a qualitative research model related to humans and culture. The researcher used this research model to get data that can be understood precisely and is relevant to the meaning and function of philosophical studies in education, which the researcher obtained during the study of the *Kitab Kuning* at As-Shuffah. This is the basis for researchers to use this method to find meaning, construct reality, and make it a new knowledge or light of science. With this method, the researcher does several things: first, pointing outwards at objects outside the researcher that are related to reality outside the researcher's mind. Second, capturing the researcher's consciousness or filtering on each consciousness to arrive at pure consciousness amid the discourse that develops in the researcher's environment (Lincoln & Guba, 1985). Third, picking up awareness that correlates with an object's essential meaning and ideal meaning. Fourth, to investigate the author's experience and the continuity of learning with the students of As-Shuffah Institute. Fifth, we need to

understand the new science that researchers have captured from the study of *Kitab Kuning*. Sixth, develop knowledge that exists explicitly or implicitly in the *Kitab Kuning* with logical, systematic, and critical steps that are not based on a priori/prejudice and are not dogmatic. Seventh, it involves a thorough and thorough examination of experiential awareness during the study of the *Kitab Kuning* at the As-Shuffah Institute.

From these seven phenomenological steps, researchers derive the essential meaning and quality of the experience of deep and conscientious consciousness (Smith, et al., 2009: 11) (Smith, 2009; Smith et al., 2009) As the phenomenological method introduced by Husserl, it explicit meaning by explicit the structure of experience that is still implicit. The way researchers achieve Husserl's intentions, researchers use Intentionality and Intersubjectivity (Smith et al., 2009) and Heidegger's Hermeneutic phenomenologic (Mu'ammam, 2017; Stolz, 2020) The experience that is the basis of this research, the researcher builds from the assumption that human experience is an expression of subjective consciousness when experiencing an event or event. In addition, the researcher's experience is an awareness of something or an event that will occur and the peculiarity (feature) of the researcher's experience.

The relevance of this phenomenological concept to the study of the *Kitab Kuning* at the As-Shuffah in the form of the experience of studying the *Kitab Kuning* that the researcher expresses from the researcher's subjective consciousness when he is finding knowledge and understanding of the *Kitab Kuning*. From this study, the researcher will understand the researcher's awareness of something or an event that will occur. Throughout this experience, the researcher analyzed the activities that occurred in the daily study of the *Kitab Kuning* at the As-Shuffah, which developed from the experience of studying the *Kitab Kuning* naturally, both from something that the researcher sees, thinks, remembers, and expects in each text. The context of the meaning of the *Kitab Kuning* is relevant to the primary purpose of being treated as Islamic law (*maqashid as-Shariah*).

This method will not eliminate the investigated objective knowledge obtained from other sources, but it will also not be affected by the reduction of the subjectivity of other knowledge (Creswell, 2014)

Table 1. Data Sources and Data Collection Techniques

Primary Data		Secondary Data	
Data source	Data Collection Techniques	Data source	Data Collection Techniques
The teaching and learning process occurred at the As-Shuffah Njumpot Pamotan Rembang Pesantren.	Observation	The <i>Kitab Kuning</i> , books, papers,	Documentation Studies

Learning activities like the *Kitab Kuning*, especially this study model, are at the As-Shuffah Njumpud Rembang Pesantren. articles.

Learning subjects or actors, which include Interview students, teachers, administrators of the As-Shuffah Pesantren, and alums of the Pesantren

The researcher used the documentation method to collect data from non-human sources, such as documents and recordings (Asyrofi, 2010, p. 180) This is necessary to collect information related to research errors. From this documentation, the researcher has objective evidence about the reading of the *Kitab Kuning* using this *utawi iki iku* model and the things that are realized and expressed, both humanly and enlightenment or the spirit of individual transformation.

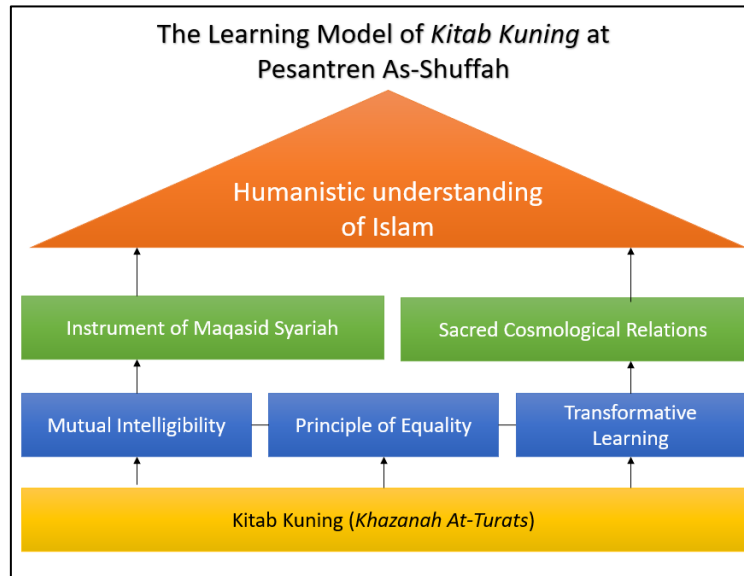
The researcher analyzed the collected data from this overall data to facilitate interpretation. In this data analysis, researchers limit the findings to make it easier to choose between the correct data or those whose truth is still doubtful. In this analysis, researchers tracked and systematically compiled the results of interviews, field notes, and materials to strengthen understanding so that they can be accounted for by others or those interested in the research results.

Results

Principles of Humanity of the *Kitab Kuning* at the As-Shuffah Pesantren

The humanity of the *Kitab Kuning* is a form of human value found in the treasures of the turast. Khazanah *At Turast* at the As-Shuffah Pesantren is the *Kitab Kuning*. The term human value is a value that strengthens the importance of humans and their environment in this natural life. The characteristics of a person's awareness of human values consider that all humans have the same dignity before Allah and before humans. Meanwhile, the most noble among the similarities in dignity and dignity of humanity are those who are the most devoted to Allah Jalla Jalaluhu and the fastest to follow the teachings of prophetic virtue brought by the prophets to follow the teachings of enlightenment and liberation from the Prophet Muhammad. Teachings that indicate the existence of human values in the As-Shuffah Pesantren Illustrated in figure 1.

Figure 1. The Pattern of Kitab Kuning Learning in Pesantren As-Shuffah



First, the using the language of the study of the *Kitab Kuning* with scientific standards and individual scientific equality tied to the Arabic language, a humanitarian standard that can be understood by both parties using the Arabic language used in the language of introduction to Khazanah at Turast.

Second, the standard content of the *Kitab Kuning* refers to the maqashid sharia'ah as an instrument. Thus, if the readers of the *Kitab Kuning*, through the teachings of Kiai or the caretaker of the pesantren, have found the principles of teachings and methods of understanding, which are contrary to the instrument of maqashid as shari'ah, then the text of the *Kitab Kuning* will be reviewed, or grouped into a category of opinions that are not supported by the majority of scholars. Texts that show meanings beyond most Ulama opinions are known as "*waqiila*." It means that A small number of Ulama say that. Meanwhile, the meaning of the study of yellow texts that follow the instrument of maqashid as shari'ah or the methodology of maqashid as shari'ah will use the term wa "*qaala*." This means that the scholars have said it follows the concept and method of *maqashid as shari'ah*.

Third, Pesantren As-Shuffah used the *makna gandul utawi* method, which is a meaning that provides equality of human dignity. For example, the use of the term "*ingsun*" means me; it is the standard for the use of the meaning of the *Kitab Kuning* to ensure that those who can use the word *ingsun* are not only *kings* but all students and humankind without caste and wealth differences, can use the term *ingsun*. The caste that ran at the beginning of the term *utawi* is this, which uses the word *ingsun* only for the king and his family. Meanwhile, people outside the royal family use the term *kawula*

or *dalem*, which means “me” for the familiar people. The kiai, with the term *ingsun*, wants to raise the students' dignity and humanity.

Fourth, the *Kitab Kuning* studied in Pesantren are books verified to humanize, liberate, and enlighten humans. Therefore, all the texts of the *Kitab Kuning* at the Pesantren As-Shuffah are directed for self-transformation, both carried out by the companions, teachers, and Kiai and those carried out by the students of As-Shuffah.

Fifth, before the students studied the treasures of the *Kitab Kuning* circuit, they were introduced to the companions and kiai, a concept of cosmological relations between Allah, humans, and nature. As a human being, it is emphasized that one has the ability to form self-balance through the balance of human psychic potential and the balance of the potential of the *spirit*, *qalb*, *aql*, and *nafs*. This balance of potential will strengthen the universal intelligence of the students in dialogue, both with Allah and in dialogue with all elements of nature and the universe.

The five teachings of human values mentioned above strengthen the formation of the awareness of the humanity of the students through the source of the humanity of the *Kitab Kuning* and several concepts and learning methods associated with the humanity of the *Kitab Kuning*. These five teachings are different from the many alums of Islamic education and the study of Islamic science, both from within the country and abroad, who are still weak in understanding *the study of At Turast* [the study of Islamic science sourced from the basis of medieval science].

This weakness is seen in the ability to understand normativeness and historicity. The term weak that the researcher refers to here, the researcher looks at from three sides of the comprehension model: **the first** is weak in terms of the model of mastery of Arabic texts towards the treasures at turast. This condition is experienced by many Muslim scholars who graduated from Islamic universities or institutes in Indonesia [UIN, IAIN, STAIN] who are not interested in pursuing the field of Islamic science. Most of these people understand the treasures of Islam from secondary sources or translated books in Indonesian and English or non-Arabic sources. This phenomenon implies a lack of a complete understanding of Islamic studies sourced from medieval treasures. **Second**, it is weak in terms of the model of connecting the Arabic-speaking Khazanah at Turas with the religiosity of Muslims based on local wisdom and its relevance to a broader life, namely in the context of the life of the nation and state. This condition is experienced by many Muslim scholars who graduated from the Middle East and previously did not come from Pesantren, which was connected to the scientific genealogy of the Nahdlatul Ulama Pesantren. **Third**, they are weak in terms of their ability to dynamize the normativeness of *the At Turast* text and in terms of enlightening the Indonesian Muslim community, both in the countryside and in the city. This kind of condition is experienced by many Muslim scholars who graduated from education in the West. These religious theories have advantages over the first and second models. However, they pay less

attention to the text *at turast* and the importance of empowering society for humanity and enlightenment.

Students Maintain Maqasyid As-Shari'ah Based on Local Wisdom

In connection with this study, learning from the Anthropological Hermeneutics Study of Clifford Geertz (Sodiman, 2018, pp. 23–40) the researcher found one typological model that the researcher deliberately did not include in the three models above, which the author found in the As-Shuffah Pesantren, which is a model that emphasizes local wisdom [*local wesdom*] and involved in the movement to liberate and enlighten the community according to their ability and simplicity. The typology outside the third model above is very serious in the study of *At Turas*, although it is not as strong as the study of *At Turast* in the Middle East. In addition, models outside these three models have a strong interest in carrying out the social transformation of their communities. In many ways, this model provides awareness about *character education* (Sakir, 2016), emphasizing humanity's meaning and society's enlightenment.

Conditions with models outside the three models of Islamic science studies above, the researcher calls the term “santri at turast.” These students *at turast* are found in Pesantren and have scientific genealogical pathways in the Nahdlatul Ulama Pesantren environment. This *Santri at-Turast* studies Islamic knowledge and thought by using the power of the senses (*dlarury*) and reason of thinking (*nadzari*) by following the intellectual spirit of medieval Ulama. Santri *at-Turast* has a humanistic mindset when explaining the study of *At Turas*, namely understanding *At Turast* with a normative and historical approach. What can be seen from the *santri at-turast model* is that in almost all the presentations of Islamic knowledge, which are delivered *by the students of At Turast* directly at the time of the transition from the reading of Arabic texts with the translation model, always maintain reading skills based on Arabic language skills, maintain consistency of views on local wisdom, and maintain the principles of humanity and enlightenment understood from the teachings. The obligation of the students at turast is to maintain the sharia goals emphasized for Muslims [*maqashid as syar'iyah*].

Maqashid as shari'ah in the tradition of studying the *Kitab Kuning* using the *makna gandul* is understood through two sides: first, *maqashid as shari'ah* as teaching. **Second, *maqashid as shari'ah*** is a study approach that directs the understanding of the book's content so that it is easier to understand by adjusting to the fundamental values built by maqashid as shari'ah. Philosophically, two sources of knowledge are the standard measure of the truth of *At Turast* students to understand the *Kitab Kuning* and develop it: *first*, normative sources [*Al Qur'an, Hadith, Ijma' and Qiyas*]. **Second**, historical [*sense/hissy, ratio/aql, instinct, intuition/inspiration, belief/yaqin, feeling/dzauq, heart/qalb, love/hubb*]. The source of truth is historical; understanding the exact text opens up opportunities for students' different interpretations of the *Kitab Kuning* text

they read and the difference between students to provide other texts that strengthen the text that is the object of their study.

The model **of Santri At Turast students** in understanding the *Kitab Kuning* like this is important to research because this model is beneficial, namely, several things that can be developed by those interested in **studying At Turast** in Islamic science. At least, normatively, the model of reading the *Kitab Kuning*, both linguistically and grammatically, as well as in terms of meaning about *mantuqah and mafhumah*, can provide a unique and enlightening picture for science seekers in the Islamic educational environment. In addition to answering the problems of the three models above, at least in the future, it can provide learning to the students of At Turas about the model that helps facilitate the review of the *Kitab Kuning* in general, namely from the general public outside the students in the Nahdlatul Ulama student environment. This means that we students understand the material and formal objects of book study and the devices that are the source of truth, so it will be easy to get the benefits of reading the text/*Kitab Kuning*.

According to the Santri at-Turast reading model, a reading model will make it easier for those interested in reading the *Kitab Kuning*. At least, a reader will pay close attention to the text by paying attention to the object of study (material and formal). Second, the source of knowledge is used as a standard measure of truth. Third, the usefulness of the texts read for humanity and enlightenment. By paying attention to the philosophy of study at turast, as done by students at turast, readers of the *Kitab Kuning* will pay attention to the text that becomes the legitimacy of learning Islamic science and its relevance to humanity-enlightenment. Santri *at-Turast's empathy* in reading the *Kitab Kuning* inspires readers to pay attention to the text, which holds the message of virtue and truth.

Discussions

The research findings about the reading pattern of *utawi iki iku* for the *Kitab Kuning* in the Pesantren As-Shuffah: first, dialogue the treasures of the *Kitab Kuning* with the local wisdom of the archipelago through the study of words in each transitive and intransitive sentence structure. For example, interpreting Arabic vocabulary in the order of words is understood by using a choice of Javanese words with a depth of philosophical meaning. Second, the peculiarities of local wisdom should be included as a comparison of understanding of the study of the *Kitab Kuning*. Third, prioritizing dialogical or applicative attitudes or positive responses to the text of the *Kitab Kuning* that are found to be different from the reader's interpretation or understanding. Fourth, understanding the text of the *Kitab Kuning* is not as a text that emphasizes religious doctrine, but still by prioritizing sound reasoning that can freely provide a critical interpretation of the text of the *Kitab Kuning*. Fifth, Kiai or Badal Kiai, who teaches the

study of the *Kitab Kuning*, is equipped with a deep understanding of *maqashid as-syar'iah* (MS). This MS text is understood as a normative concept as well as a theoretical framework. As a normative concept, MS is a religious norm. Meanwhile, as a theoretical framework, it is understood as a theory that strengthens individuals to understand, explore, and describe texts relevant to revelation, prophethood, and social reality. So, MS as a theoretical framework can be used to help understand Kiai or Badal Kiai, who is having difficulties with the text at turast.

From this difficulty, the text at turast is understood according to the ability of the text at turast. However, when finding an irregularity in the meaning or the context of the meaning of at turast, the MS will guide the understanding or explanation to facilitate and lead to strengthening the meaning of justice, humanity, and equality of human life.

All the learning models that the researcher found in the middle of learning the *Kitab Kuning* in the shuffah above aim to raise the importance of the theme of *public humanity* of the *Kitab Kuning*. This method is used to understand the literature of the *Kitab Kuning* of classical or medieval works. Related to studying the *Kitab Kuning* above, the researcher also has experience while assisting students at the As-Shuffah Pesantren. Several of the researcher's experiences, including relevant science that the researcher mastered, the experience of answering ideological problems on power that distorted the study of the *Kitab Kuning* was reexposed with the discovery of the humanity of the *Kitab Kuning* to strengthen humanity and enlightenment. Furthermore, the researcher found that the meaning of the *Kitab Kuning* can be transformed to form the existence of *At Turast students who are able to* dynamize the cultural humanity of the study of the *Kitab Kuning* in Pesantren. On this occasion, the researcher conducted research that emphasized the research process (graphy), culture (ethno), and self (auto).

In general, the study of the *Kitab Kuning* in As-Shuffah, is the same as the pattern of studying the *Kitab Kuning* carried out in the NU pesantren environment in general, namely by studying the text of the *Kitab Kuning* with the *utawi iki iku* reading pattern. This pattern uses understanding the peculiarities of sentences seen from: first, the order of sentences that start from nouns or those symbolized by the terms *mubta'* or *khabar*. These two words are followed by the position of the word order that follows them. Second, the structure of sentences that start from verbs or are symbolized by the term *fi'il – fa'il – maf'ul*. These three terms can also be followed by the position of the word order that follows them in providing an understanding of the text *at-Turast* in Arabic, by this word structure, by using the Javanese language, which is fiber with philosophical peculiarities of each diction from the Javanese vocabulary which is used as a keyword to understand Arabic texts.

The following are important phenomena that researchers found, including the existence of a renewal model that strengthens the humanity of the study of the *Kitab Kuning* at the As-Shuffah Pesantren. *First*, the study of the *Kitab Kuning* in As-Shuffah

seeks to provide meaning through diction or humanist terms. That is, not using diction to strengthen the meaning of the text with diction that causes a negative perception or damages the value of the virtue of the meaning of the text due to the misuse of diction in the middle of explaining the meaning. In contrast to previous research, money tends only to explore how the steps to learn Arabic are limited to the meaning of the text (Arianto & Moh. Badrul Munir, 2023; Hidayah, 2019; Rahman et al., 2021)

Second, the study of the *Kitab Kuning* at the As-Shuffah Pesantren uses the management of the *Kitab Kuning* learning related to the organization of learning planning, learning implementation, and evaluating learning outcomes (Alwiyah et al., 2023; Thoriqussu 'ud, 2012; Ulin Nuha, 2022) This learning management aims to be measurable and controlled learning patterns that actually give birth to reverse perceptions or behaviors that are counterproductive to human values and civilization. Third, by opening the awareness of As-Shuffah students related to the normative principles of the *Kitab Kuning* amid the development of community culture that is in line with the cultural perspective of individuals (Meriza et al., 2022; Nurhidin, 2022; Nurtawab, 2019) The model of the study of the *Kitab Kuning* at the As-Shuffah Pesantren like is carried out to complement the study that has taken place previously in the traditional environment of the Kajen Pati Pesantren, Central Java, with a multi-perspective and comprehensive study.

The model of updating the study of the *Kitab Kuning* towards the humanity of the *Kitab Kuning* has taken place in learning the *Kitab Kuning* at the As-Shuffah Pesantren. This learning pattern aims not only to understand the normative meaning of the treasures of the *Kitab Kuning*, but also to understand the historicity of the *Kitab Kuning* concerning human life. Pesantren As-Shuffah emphasizes the humanity aspect of the *Kitab Kuning* because it sees the development of the Islamic world, which is the emergence of extreme movements evidenced by at-Turast. The emergence of this extremist movement has strengthened the learning of at turast in As-Shuffah to strengthen the meaning of *humanity at turast*.

The humanity study of the *Kitab Kuning* in As-Shuffah is influenced by the pattern of thinking that refers to the prophetic values introduced by Walisongo through the Kiai pesantren in the Nahdlatul Ulama environment with *the Utawi Iki Iku method*. This thinking pattern is greatly influenced by the pattern of character education in the *Nahdlatul ulama* Pesantren (Arifin & Turmudi, 2019) Applying this mindset based on the dynamic concept at the Pesantren As-Shuffah strengthens the efforts of students to dynamize the inevitability of changing the lifestyle of every human being, for example, related to *the social-political-scientific-cultural-human civilization status*. However, in Pesantren As-Shuffah, the principle of fundamental values that cannot be changed is instilled, namely maintaining *maqashid as shari'ah*. Maintaining *Maqashid as shari'ah* in the form of religion [monotheism and humanity], soul, property, mind, heredity and self-esteem.

The As-Shuffah Pesantren makes the principles of monotheism and humanity normative because they are fixed and binding in the study of *Kitab Kuning* (Anam, 2019). Thus, the text of the *Kitab Kuning* containing wars, *qishas*, and affirmation of the perpetrators of the crime will be understood proportionately for the sake of general and individual rights. This means that every student who finds a study of a text that is not following maqashid as shari'ah, which is related explicitly to monotheism and humanity, is directed to make an interpretation that leads to the purpose of maqashid as shari'ah.

Humanitarian consciousness is necessary (*das sollen*) for human beings to actualize themselves to achieve happiness and a perfect life. Some instruments of religion cannot be separated from monotheism and humanity, which remains the basis of a study of the *Kitab Kuning* in As-Shuffah. Human values can be an instrument to measure oneself as a human being seen from the perspective of human existence. Human values penetrate the boundaries of nationality, ethnicity, and human groups. Therefore, the symbol of Arabism in religion and Islamic texts in Arabic, if not observed with human values, will become an illusory Arab identity that most Arabs have felt. The illusion of nationality and Arabic texts, which are not rooted in human values, will make the atmosphere of life uncomfortable. Many do not carefully understand human values, so they fall into the illusion of Arabia, the illusion of students, the illusion of intellectuals, the illusion of traders, the illusion of farmers, the illusion of workers, the illusion of employers, and the illusion of workers and others. For example, if there is an Arab illusion, it will make Arabic a symbol of choosing the truth based on a tribe or nation.

So, the researcher found the importance of this research, namely the danger of studying Islamic science, which is entered by the illusions of violence against the text of the *Kitab Kuning* symbolized by the Arab society. For researchers, At-Turast is a text of high value, both in explaining monotheism and in explaining humanity. However, it will change its meaning when viewed by the Arab society, which is vulnerable to conflict and proud of its *nasab*, and lazy to improve its quality in science and technology. In Arabic, researchers found the best quality of Arab society, namely the prophetic era exemplified by the presence of a Prophet and Messenger, such as the Prophet Muhammad. Second, the medieval period produced spectacular studies that have very high accuracy and noble value in explaining the meaning of monotheism and human values.

The same thing is the emergence of a new problem, namely the emergence of Islamic educational institutions that formally and symbolically talk about the importance of this world and the hereafter but only capitalize Islamic education and life after death. The concept of spirituality and body is an instrument of learning. However, it has not yet formed how to strengthen the existence of human beings to feel the value of virtue, either from tradition or virtue value that can be obtained from the process of self-transformation and dynamism of building civilization without leaving an excellent religious tradition (Saihu & Rohman, 2019).

So, the capitalization model of Islamic education, including in modern Pesantren that has developed rapidly in the last 15 decades, will not make students able to distinguish between religion and non-religion, the sacred and the profane, the world and the hereafter. Of course, the dichotomy of heaven and hell, revelation and reason is easy to understand in language, but practically, it boils down to the return of capital. The teachers are like workers who work for financiers who raise educational institutions through means and infrastructure.

The model of Islamic educational institutions that only rely on the capital system to raise the splendor of facilities and infrastructure will only weaken the awareness of humanity that comes from the values of Islam, namely human beings who, in addition to exist as servants of Allah, as well as independent subjects who become *khalifatullah* on earth, human beings who maintain their commitment to Allah's rights (*haqqullah*) and human rights (*haqqul adami*). Capitalizing on Islamic education by ignoring the virtues of tradition and weakening the process of dynamism will add to the problem and damage the learning methodology that the Kiai themselves have designed. Therefore, a commitment is needed to maintain and dynamize tradition to face significant problems, namely the rapid changes in society and the development of science that does not care about the importance of religion and prophetic treatises that are the responsibility of the Kiai and Santri.

Conceptual-theoretical problems require answers from Islamic education managers, especially from Pesantren education institutions, namely the condition of Islamic education that stops at modeling education that only prioritizes *historical romanticism*. Historical romanticism boasts about the success of medieval thinkers or scientists without regard to their greatness, creating academic habits that make them successful and become critical and innovative scientists. In terms of contribution, they have made an outstanding contribution to building civilization and science. In addition, they have a serious habit of translating Greek philosophy and thought, which has been great since Hermes, who is also known in the Islamic world as the Prophet of Justice. Islamic education, including Pesantren, faces challenges that require a serious learning process to answer the fundamental problems of industrial society and information technology. In addition, Islamic education is faced with problems amid the rapid development of science, namely the pragmatic-hedonistic view of science, which ignores the goal of Islamic education in the form of empowering individuals to become perfect human beings (*insan kamil*). Both related to physics and metaphysics are only taught in terms of formal knowledge, not to the point of forming individuals who *reflect attitudes* following their empirical knowledge and experience, as well as by their consciousness formed from their non-empirical knowledge and experience.

Conclusion

Research on the principles of humanity in the *Kitab Kuning* at Pesantren As-Shuffah reveals a profound and unique approach to interpreting classical Islamic texts. One of the key aspects found was the use of standard Arabic and the application of *Makna gandul*, which strengthened human equality and dignity in teaching. This shows how language is considered not only a means of communication but also a means of unifying and social empowerment. Furthermore, the interpretation of the text concerning *maqashid as-shari'ah* emphasizes profound human values, such as justice, social welfare, and sustainability, which align with Islamic teachings on protecting and promoting human dignity.

On the other hand, this study also highlights the importance of integrating Islamic science and local wisdom in education at As-Shuffah Pesantren. This approach enriches the text's understanding and ensures that the teachings are relevant and applicable in the local social and cultural context. This reflects an educational model that focuses on theoretical understanding and the practical application of Islamic values in daily life. In the future, further research needs to examine how this humanity education affects the social behavior of students and develop a curriculum that other Islamic educational institutions can adopt to create a more inclusive and progressive society.

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