

Miftahul Muta'allimin Islamic Boarding School: From the Classik Book (*Kitab Kuning*) to Scientific Traditions

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Abstract: This study analyzes the Javanese pegon method in Islamic boarding schools in Indonesia, especially at the Miftahul Muta'allimin Islamic Boarding School in Cirebon. Currently, during the digital media era, this phenomenon appears a lot, namely how the Javanese Pegon method answers its existence. Researchers will test the explanation about the presence of the Javanese Pegon meaning method as it has become a tradition of learning in Islamic boarding schools in general, we need to limit the discussion in this paper. How does the Javanese Pegon meaning become one of the methods for understanding the Classik Book (*Kitab Kuning*), What are the advantages of the Javanese Pegon meaning method in the process of understanding the Classik Book (*Kitab Kuning*), What are the inhibiting factors in applying the Pegon Javanese meaning method to understanding the Classik Book (*Kitab Kuning*). The approach that will be used is of course phenomenology and with an observation framework.

Keywords: Javanese Pegon; kitab kuning; Method; Religion Tradition.

Introduction

The Classik Book (*Kitab Kuning*) is indeed interesting, of course not because it is yellow in color, but because the book has inherent characteristics which require certain skills to understand and it is not enough just to master Arabic. So that many people are proficient in Arabic, but it is still difficult to clarify the contents of the Classik Book (*Kitab Kuning*)s precisely. On the other hand, not a few Ulama who master the Classik Book (*Kitab Kuning*)s cannot speak Arabic”(Mahfudh, 2003).

In Indonesia, the number and influence of Muslims is so dominant. This fact influences the emergence of various kinds of educational institutions and discourses based on Islamic values. Islamic boarding schools are one of them (Azra, 2001).

If you look at the historical side, Islamic boarding schools in Indonesia have been growing since the arrival of Islam in this archipelagic country. Institutions similar to Islamic boarding schools had emerged when Indonesian society was still Hindu-Buddhist (Majid, 1997). On the same hand, Islamic boarding schools themselves have distinctive styles and learning methods, which are different from other educational institutions and institutions. It can be said that pesantren is unique (Geertz, 1976).

Islamic boarding school model education, in which almost the entire portion of learning is filled with Islamic material, stretches the goal so that people can understand the principles of Islamic implementation as a whole. Civilized or noble character is the spearhead of Islamic boarding school. Judging from the concept of education put forward by Muhammad Naquib Al-Attas, according to him, Islamic education is more appropriately termed ta'dib because with the concept of "ta'dib" education is more based on coaching adab or cultural aspects than other aspects(Al-Attas, 1992).

The components in Islamic boarding schools are actually (almost) similar to other formal education, but there are distinct terms that are different. For example, the term student is not popular in Islamic boarding schools. Students are called "santri", as well as many different terms (Anam, 2021).

If we look at the education curriculum in schools in general, students will be given lessons by relying on or guided by references to books in Indonesian. In Islamic boarding schools, even Indonesian-language books have become a habit of reading only. In the learning process, the students and kiai refer to Arabic books. These books, written by scholars and scholars of the Salaf (classical), are commonly known as the "Classik Book (*Kitab Kuning*)". A santri cannot refuse to first have adequate Arabic grammar tools, only then can he absorb the contents of the Classik Book (*Kitab Kuning*). (Chusna & Mohtarom, 2019).

Arabic itself, grammatically and orally, has various distinctive components that make it different from other languages. Some of these characteristics include: having a wide variety of figurative language, being able to express it orally and in writing, having specific systems and rules, being arbitrary—flexible in relationships between vocabulary—which is always evolving. This variety of figurative language is commonly called the *I'rab* system.

The *I'rab* system is the most important in mastering Arabic. The function of *I'rab* itself is to change the sound, form or final vowel of a word that occurs because of the word's position in the structure of a sentence or phrase, or because of a conjunction (*al-awamil*) that precedes it. The same word can be pronounced (spoken) or given a different vowel, because it is positioned as a subject, predicate or description. Changes in *I'rab* greatly affect the meaning of the entire sentence in Arabic, because it is actually with *I'rab* that the grammatical meaning of a sentence form can be determined (Izzan, 2011).

In practice, the method of interpreting Pegon Javanese in Islamic boarding schools is divided into two: First, it is called the *Bandongan* or *Wetonan* system, in practice, a kiai or teacher reads the meaning of the translation of the Classik Book (*Kitab Kuning*) using Javanese, then the students will write it into their respective books using Arabic script. This writing in Javanese in Arabic script is called Pegon. Second, it is called Sorogan. In this learning method, students will play the role of examinees by reading a meaningless translation of the Classik Book (*Kitab Kuning*) into Javanese, while the teacher will correct whether the reading is true or false, then ask about the *I'rab* status of a word or sentence, the form of the sentence sight, as well as matters related to Arabic grammar (Mahmudi, 2021).

All learning methods applied aim to make it easier for students to translate Arabic texts correctly. In addition, on the same hand, the students can find out the status and sentence structure in Arabic as used in writing the Classik Book (*Kitab Kuning*).

From the title description above, it can be seen that "method" is an important element for achieving learning objectives. Especially in learning Arabic texts which are currently widely used by various Islamic boarding schools.

The author sees that there is a special side to the practice of using the Javanese Pegon method as a tool for translating Arabic in the style of Islamic boarding schools. Moreover, there is the fact that the use of Javanese Pegon has become a tradition for many generations. For this reason, the author moves to conduct research on the use of the Javanese Pegon meaning method in studying and understanding the Classik Book (*Kitab Kuning*) in Islamic boarding schools. This research was conducted at the Miftahul Muta'allimin Islamic Boarding School located in the village of Babakan, Ciwaringin, Cirebon.

Scientific Tradition at the Miftahul Muta'allimin Islamic Boarding School

Islamic boarding schools are educational institutions that teach all aspects of Islam, both in theory and practice. The teaching is given with a learning method that is typical of Islamic boarding schools. In addition to the material side, almost all of which are taken from Arabic-language books by salaf scholars, daily (routine) factors in Islamic boarding schools also play a big role in learning. Such as the obligation of all santri to pray in congregation five times a day, recite the Koran regularly, and recite certain practices, this can be a differentiator and confirmation that Islamic boarding schools are different from other educational institutions. Students in the Islamic boarding school environment or what is commonly called santri, live together in the dormitory all the time (24 hours).

In practice, the material taught in Islamic boarding schools is needed by the wider community (Islam), the need to recite the Koran is not limited to the mukim students (Fahham, 2020). Villagers around the Islamic boarding school, or neighboring villages, also attend religious studies at the Islamic boarding school. Because of their domicile, those who do not live in the pesantren are called santri bats. During recitation hours, usually following the distribution of prayer times—ba'da Fajr, ba'da Asr, ba'da Maghrib, and so on—the students will flock to bring their respective books to listen to the cleric's recitation. Often use the Bandongan or Wetonan learning method.

Miftahul Muta'alimin Islamic Boarding School

The research location chosen by the author is the Miftahul Muta'allimin boarding school complex which is located south of the Babakan Islamic boarding school, Ciwaringin, Cirebon. Precisely on Jalan KH. Masduqi Ali, Kasab Block, Babakan Village, Ciwaringin District, Cirebon Regency, West Java with postal code 45167. Geographically, the Miftahul Muta'allimin Islamic Boarding School is approximately 3 KM from the Babakan village office. Located right before the border of Cirebon and Majalengka Regencies (Interview with ustadz Behasurahman, caretaker board of the Miftahul Muta'allimin Islamic boarding school on October 14, 2022 at Babakan Ciwaringin).

Before KH. Masduqi Ali founded a boarding school in Babakan, he opened a routine book study assembly. Day by day, there are more and more participants. So there are some students who ask nyantri (to become santri) to beliau. So he then intends to establish a pesantren that is oriented towards what is taught in traditional pesantren, namely only teaching religious sciences such as: the Koran, Hadith, Jurisprudence, and others. Therefore, he bowed (facing) to his teacher before carrying out his plan. Apart from being a permission to ask for blessings, it is also at the same time asking for the name of the pesantren to be established.

So he went to Jombang. When it arrived and bowed to KH. Hasyim Asy'ari, KH. Masduqi Ali proposed a name that was already in his mind. Suddenly Hadratussyeh (Hasyim Asy'ari) said: "Well... that, I also have an idea if the name I will give is similar to what you said." After being approved and approved, as well as the teacher's prayer, the name of the pesantren was officially named "Mifathul Muta'allimin".

Adapun santri pada saat itu di samping berasal dari Jawa Barat, juga berasal dari Madura, Kudus, serta Pekalongan (yakni H. Mu'min yang merupakan santri ndalem serta masih terhitung keponakan sendiri). Seiring waktu lokasi pesantren berpindah untuk

tujuan pengembangan. Namun karena mempertimbangkan lika-liku emosional dan spiritual yang mengiringi berdirinya pesantren, nama pesantren tidak diganti.

Miftahul Muta'allimin Islamic Boarding School is a Traditional Islamic educational institution (Salaf) born out of the motivation of Islamic interests which is located in the southern part of Babakan village, Ciwaringin, Cirebon. Founded by Al-Maghfurlah KH. Masduqi Ali. This hut was established in the context of developing an Islamic boarding school in the northern part of Babakan village, Ciwaringin, Cirebon, namely the Raudlatut Thalibin Islamic Boarding School which at that time was cared for by KH. Amin bin Irshad (w.1972 AD). Commonly called by the local community as KH. Amin Sepuh.

KH. Masduqi Ali lahir pada tahun 1903 di sebuah rumah sederhana yang terletak di Blok Masjid, Gang Kelapa, Desa Asem, Kecamatan Lemah Abang, Kabupaten Cirebon. The exact date and month, both in the Hijri and Christian calendars, when he was born is very difficult for the writer to get the information. In this beautiful village, from childhood to adolescence, he was guided by his father, Kiai Ali, who came from Kedung-Jumbleng Village, Argasunya District, Cirebon and his mother, Nyai Satiah, originally from Asem village. Kiai Ali, apart from taking care of the boarding school inherited from his father and grandfather, also has arable land to make ends meet by farming.

For the Education of Kiai Masduqi Ali, he studied formally at a village school or *Volkschool* (*sekolah rakyat*) where the study period was only three years. At that school, students were only taught reading, writing, and arithmetic. After that he finished the People's School (SR), to some relatives the father said he would send his son to an Islamic boarding school in East Java.

However, one of the families said: "want to go to Islamic boarding school? Who's going to wipe his nose there later?" as a sign of concern for family members that Masduqi was still young to be placed in a boarding house. But the father remained in his stance and it was decided to be taken to study at the Mojokerto Gendang Islamic Boarding School which was managed by his uncle, KH. Harun. but by Kiai Harun, Masduqi was instead handed over to a friend from his previous Islamic boarding school and already had the Tebuireng Jombang Islamic boarding school, namely Hadratusyekh KH. Hasyim Ash'ari.

Pegon as a Method

The learning method applied by Islamic boarding schools is carried out to deliver students so that they can understand the learning material at Islamic boarding schools in not one form. Here are some methods commonly applied in Islamic boarding schools, including:

Bandongan or *Wetonan* is a hereditary method that continues to be preserved until now (Nuroniyah, 2016). In practice, the Bandongan method takes place with a kiai or ustadz reading the text of the *Classik Book* (*Kitab Kuning*) (in Arabic) along with its Javanese meaning which is then written by the students who listen to the entire explanation and then write down the translated meaning in their respective books. After that, explanatory notes, or a more contextual interpretation of the meaning of the text of the book, were given by the kiai, some of which were accompanied by examples outside the text or from other books. It can be said that this method is the method most widely used by pesantren (Abror, 2020).

Sorogan is a hereditary method. But in Sorogan it is the students/students who will play a more active role as text readers, translators, as well as interpreters. The initial translation uses the Javanese meaning (Pegon), followed by additional explanations deemed necessary. The kiai/ustadz here only listen and then provide corrections and ask questions

about the students' reading and understanding of the contents of the book they are reading. The Sorogan method is a form of practice and implementation of students' understanding of the grammatical provisions of Arabic (Nahwu and Shorof) mastered (Afif, 2019).

Madrasah are another form of the pesantren version of the school model. Teaching materials are still taken from classic book text sources (*Kitab Kuning*) with modern learning systems. There are grade levels, evaluation systems, and graduations that are similar—in a certain sense exactly—to other schools in general. Starting from the initial level equivalent to elementary school (Ibtidaiyah), middle school equivalent to junior high school (Tsanawiyah) and high level equivalent to high school (Aliyah). In some Islamic boarding schools, they have even established and organized tertiary level learning (Ma'had Ali).

Musyawah is the method of gathering the students in one place, then one person is appointed to be a Rois (leader or guide). This Rois is someone who is appointed to start activities by reviewing the subject matter from the teacher in class or in the prayer room. Then he becomes a discussion facilitator discussing some irregularities or problems in the learning material.

Muhafadzoh atau Hafalan. This method is an old method, most likely the same age as the two earliest methods (Bandongan and Sorogan) and even older (Murtaufiq & Ahmad, 2018). Santri at Islamic boarding schools are required to memorize certain books which are seen by the kiai as 'basic knowledge' as a provision while at the pesantren, especially when they are already active in society.

Some of the methods are hereditary traditions from ancient times, because the kiai who take care of Islamic boarding schools usually do not change the curriculum of Islamic boarding schools at random, but choose to continue to preserve the methods set by the pesantren's predecessors. But there are also relatively new methods, such as holding Madrasah classes to make it easier for students to understand the curriculum in stages. All aspects of learning that become material in Islamic boarding schools are almost all dominated by the Classik Book (*Kitab Kuning*) written by salaf scholars. There may be a number of Islamic boarding schools which also include non-Arabic general knowledge, but such are only one or two of the many materials in the Classik Book (*Kitab Kuning*).

The Javanese Pegon method of meaning in learning the Classik Book (*Kitab Kuning*) at Islamic boarding schools is implemented almost entirely in the Classik Book (*Kitab Kuning*) learning material. In Indonesia itself, especially in Java, the average Salaf pesantren can be ascertained that all the methods used in understanding the Classik Book (*Kitab Kuning*) are using the Javanese Pegon meaning, because it is a scientific link (sanad) in Islamic boarding school learning circles. It even seems as if the Javanese Pegon meaning method is not 'just a method'—which can be renewed at any time—but has become part of the culture in understanding the Classik Book (*Kitab Kuning*) in Islamic boarding schools.

Nevertheless, some of the pondoks do not use the Javanese Pegon meaning method, instead the teachers directly interpret the text of the book into Indonesian. This usually happens in modern Islamic boarding schools where the teachers or kiai have never studied or know little about the meaning of Javanese Pegon, because the teachers or kiai are usually not graduates of salaf Islamic boarding schools. The following describes the application of the Javanese Pegon meaning method in learning at Islamic boarding schools:

First, Bandongan or Wetonan is a kiai who will read the text of the Classik Book (*Kitab Kuning*) accompanied by its Javanese meaning to a group of students who are participating in lessons or studies. Then the students listened and wrote down the meaning, in their respective books using the Pegon script.

Second, the Javanese Pegon meaning method is also applied in the Sorogan system. But it's different from Bandongan, this time the students read the blank Classik Book (*Kitab Kuning*) (without meaning and vowels in the Arabic letters), accompanied by the Javanese meaning in front of the teacher whose job is to listen and correct as well as ask questions about the grammar of Nahwu-Shorof. The aim of Sorogan is to measure students' understanding of the Nahwu and Shorof lessons by practicing directly reading the Classik Book (*Kitab Kuning*) in front of listeners.

Third, the class level in the Islamic boarding school environment where the content of learning material is the Classik Book (*Kitab Kuning*) also applies the Javanese Pegon meaning method in teaching and learning activities. After the teacher enters the class, it usually begins by reading the text of the Classik Book (*Kitab Kuning*) accompanied by a translation using Javanese meaning. Only then did the teacher explain the contents of the book to the students.

The Javanese Pegon method is a systematic way for a teacher to provide an understanding of subject matter to students. In an Islamic boarding school environment which basically studies Arabic books, there are several methods used by teachers to teach their students. One of the methods applied from generation to generation is the use of the Javanese Pegon meaning. That is a Grammatical-Tarjamah method by interpreting Arabic texts into Javanese. With this learning method, it will be easier for a santri to understand the meaning of Arabic texts. Because the purpose of translation is to convey the contents of the text into the recipient language (target language), which means that what is translated must be understandable and not misunderstood by those who will listen to or read the translation.

It can be concluded that the implementation of the Javanese Pegon meaning method in Islamic boarding school learning is thorough for all learning of the Classik Book (*Kitab Kuning*), except for worship practices, lectures or other activities that do not have direct contact with the Classik Book (*Kitab Kuning*).

Advantages and Weaknesses of the Pegon Method

From the results of interviews with kiai, ustadz and students in the Miftahul Muta'allimin Islamic boarding school environment, it is concluded that the application of the Javanese Pegon meaning method in understanding the Classik Book (*Kitab Kuning*) is based on three reasons: First, it includes Nahwu and Shorof Grammar in the translation, as follows:

The method of interpreting the Classik Book (*Kitab Kuning*) with the Javanese meaning of Pegon is a tradition in Islamic boarding schools where it is not only a translation of sentences, but also applies the Nahwu-Shorof. Like a sentence whose tarkiban (position) becomes mu'tada' (subject to a verbal sentence). In the Javanese meaning Pegon mu'tada' is termed the word "utawi". In writing Pegon Javanese in Islamic boarding schools, it is written using ا which is used to show mu'tada' (subject). Then the meaning of "sakabehe jinise" is to show the meaning of al ta'rif (al which means specializing sentences that are still common), namely al listighraqil Jinsi namely "al" which has the meaning of covering. While the word "hamdu" is translated into the Javanese meaning "praise". In just one sentence the meaning of Javanese Pegon already shows the details of the sentence. Followed by the word "lillahi" whose position is Khobar, meaning "iku" in the Javanese Pegon meaning. Khobar is symbolized by ع which is written above the word "lillahi" to show that the word "lillâhi" is positioned as khobar. Then the meaning of "tetep"

is the translation of the lafadz "istaqorro" which must be discarded in the sentence as ta'alluq jâr wa majrur (the linkage of the functions of jâr and majrûr). While the meaning of "kaagungane (belonging)" is a translation of the word "li" and Allah is the translation of Allah. So from there it can be seen that the meaning of Javanese Pegon not only translates Arabic words but also applies the Nahwu-Shorof. These are all important aspects so that every sentence in the Classik Book (*Kitab Kuning*) can be understood correctly and in detail" (Interview with ustadz Mohammad Hisyam Yahya, board of trustees of the Miftahul Muta'allimin Islamic boarding school on October 14, 2022 at Babakan Ciwaringin).

Second, as a benchmark and practice for students in applying the Nahwu-Shorof rules to Arabic texts. The meaning of Javanese Pegon is a method that makes it easier for students to understand the Classik Book (*Kitab Kuning*) correctly, as well as a benchmark for the application of Nahwu-Shorof a student in the practice of reading the Classik Book (*Kitab Kuning*) blank (without vowel and meaning). Without applying Nahwu-Shorof, the sacrifice and position of lafadz will be read at random, which will have an impact on absorption of the text of the Classik Book (*Kitab Kuning*). To measure the implementation of Nahwu-Shorof in reading the Classik Book (*Kitab Kuning*), a way is needed so that the teacher knows the capacity and ability of the students, namely by reading the book accompanied by the meaning of Javanese Pegon. This is because in it not only offers a translation of the lafadz, but the position and meaning of the lafadz can be read clearly.

Ketiga, shows the scientific sanad of a teacher. In contrast to other translation methods, in the process of studying the Classik Book (*Kitab Kuning*) at Islamic boarding schools, students will write the complete Javanese Pegon meaning of each word (Rohmah & Muklas, 2018). This has become a tradition in Islamic boarding schools, where the meaning of the book read by the teacher is written in full in the book owned by the student. Then if the student is already a teacher, he will also recite the meaning that he heard from his teacher. This process has been repeated for decades. That is what is called 'scientific sanad' in Islamic boarding schools (Alfurqan, 2020). Because in practice, in the Classik Book (*Kitab Kuning*) there are very many sentences whose translation does not match the actual meaning. As explained by the pesantren family in interviews with researchers, the following:

"Arabic is very complicated. There are so many sentences whose meaning is not appropriate, it's not the wrong translation but we ourselves whose knowledge has not reached there. That's why we at this Islamic boarding school preserve what is called a scientific sanad. So for example, I learned the book Fathul Qorib from my teacher, my teacher used to learn from his teacher, then the teachers studied from his teacher again, continuing until I met the author of the book. This is usually characterized by the dirtiness of the book. This means that his book is full of meaning and information from the teacher that he wrote down in the book. So the teacher does not carelessly teach the book to students. If for example there is someone who is proficient in speaking Arabic, it is not certain that he can understand the Classik Book (*Kitab Kuning*) accurately. I will give an example of a hadith lafadz that reads like this:

عن عثشة: خرجت سودة بعد ما ضرب الحجاب لحاجتها..... فانكفأت راجعة الى رسول لله وانه ليتعشى
وفي يده عرق فقالت. الحديث

Now in the example of the hadith there is a lafadz which means it is not in accordance with the usual. That is the word **وفي يده عرق** which, if interpreted in Javanese Pegon, means "Wafi Yadini lan iku ingdalem astane kanjeng Nabi, 'Arokun utawi fish

meat". The correct meaning is "And in the hands of the Prophet held meat food". Lafadz 'arokun usually means sweat, but because there is a meaning of Pegon written down by the teacher, we can understand its true meaning. If only it was interpreted as sweat, then it would mean something like this: "and on the hands of the prophet there was sweat", this would later get a different understanding. Therefore, even though you are proficient in speaking Arabic, in fact you cannot automatically understand the Classik Book (*Kitab Kuning*) correctly." (Interview with Ustadz Muhammad Masduqi, Miftahul Muta'allimin Islamic boarding school family on May 17, 2021 at the Babakan Ciwaringin Islamic boarding school office).

From the description above, we can see the advantages and disadvantages of the Pegon method. In terms of superiority, the translation method with Javanese Pegon is a translation of Arabic messages as the source language into Javanese, taking into account the elements forming the text, both in the form of linguistic elements, namely vocabulary, syntax, morphology, rhetoric and the like, and extra-linguistic elements. , in the form of the contents of the text of the Classik Book (*Kitab Kuning*) to be translated. Where the method pays attention to the content of the message and the elements of the source language text that are balanced for translation. Both of these must be clearly displayed in the target language.

From this description the Pegon Javanese meaning method in understanding the Classik Book (*Kitab Kuning*) has an advantage because it incorporates three main elements in its application, namely: paying attention to the content or message, looking at the linguistic elements of the text, and exploring extralinguistic elements.

While the weakness of the Pegon method, as a form of *ijtihad* or a method in learning that is reactionary in nature, of course in practice the Pegon Javanese meaning method is not mistaken from several shortcomings. Although when compared with the results that have been achieved so far through this method of *wasilah* (intermediary), the perceived deficiencies may be insignificant. Nevertheless, there are still some disadvantages that must be considered so that in future practice it can be even better. Some of the lesser sides of the application of this Pegon meaning method, from the author's search can be mentioned, as follows:

First, it takes time to learn the script, vocabulary, and writing. The inhibiting factor faced by Islamic boarding schools in applying the Javanese Pegon meaning method is the need for the ability to master the Javanese Pegon script and how to write it. This is usually felt by students from 'non-Javanese' village backgrounds. When they are not at all familiar with Javanese vocabulary, they already have to come into contact with Javanese characters and grammatical subtleties.

The process that must be followed by a *santri* in order to be able to write the meaning of Javanese Pegon is not short. Based on the results of interviews with several students at PP. Miftahul Muta'alimin, on average they can only fluently write the meaning of Javanese Pegon within one year. This condition is because new students who are generally not familiar with Arabic writing, must be faced with a new situation where Arabic writing becomes the main weapon in the world of Islamic boarding school education.

Second, the slow process of writing meaning into the book. Another obstacle arises when the teaching and learning process is carried out, because some teachers are too fast in reading the meaning of Javanese Pegon. The result is incomplete writing of the meaning, because the students are not able to write all the meanings read by the teacher in full. The researcher found this when looking at the meaning of the book from the students. The following is a complete description of the interview with the related students:

"I didn't have time to write the complete meaning because in this lesson (the interpretation of Jalain) the teacher read it really fast. So yes, I just write it casually, if for example I write it in full but I'll miss the meaning of the other sentence, I want to say it straight away, I don't have the courage to worry about bad manners (no manners) to the teacher. So, just enjoy it, at best if you want to add the meaning, then patch the meaning with other friends. (Interview with Kang Fawwaz, a class 4 MQL-N student from Sumur Adem Indramayu on October 14, 2022 at the Ahsanul Khuluq complex. Head of Babakan Ciwaringin).

Up to this point the two weaknesses of using the Javanese Pegon meaning can be said to be technical in nature. This condition should, and usually does, pass as the length of stay and study at the pesantren. As a result, from learning experiences in (traditional) Islamic boarding schools in general and Miftahul Muta'allimin Islamic boarding schools, the Javanese Pegon method of meaning is fairly comprehensive as a 'way of exploring' the treasures of Islamic scholarship whose main reference refers to the Classik Book (*Kitab Kuning*).

Conclusion

Learning the Classik Book (*Kitab Kuning*) by using the Javanese Pegon meaning is applied to almost all of the Classik Book (*Kitab Kuning*) learning materials in Islamic boarding schools. Good when reciting the Koran with the Bandongan or Wetonan system, Sorogan, Deliberation (discussion) and learning in formal madrasas. Bandongan is a method of learning the Classik Book (*Kitab Kuning*) which begins with the reading of Arabic texts (prose narratives and nadzam or book verses) by the kiai-ustadz then translated into Javanese (Pegon), at the same time the students write the Javanese meaning into their respective books. -respectively. After that the kiai-ustadz gave an explanation regarding the contents of the Classik Book (*Kitab Kuning*) using Indonesian and Javanese.

Then in the Sorogan method the santri will play a central role as readers of the Arabic text, then he will give a translation using the Javanese meaning in front of the ustadz who will correct and examine the correctness of the reading and ask about the application of the Nahwu and Shorof rules.

The inhibiting factor in learning the Classik Book (*Kitab Kuning*) using the Javanese Pegon meaning method is usually faced by students who are not familiar with writing the Pegon script, this is because they have just entered the Islamic boarding school, whereas previously they have never had contact with the Pegon script at all.

The Javanese Pegon meaning method is one of the methods that can be implemented in the process of understanding the Classik Book (*Kitab Kuning*) in general, because it does not only cover sentence translation but also includes the Nahwu and Shorof grammar rules, where this is an important element in understanding the language. Arab.

The Javanese Pegon method of meaning in the Miftahul Muta'allimin Islamic boarding school environment is a method that can help students understand the contents of the Classik Book (*Kitab Kuning*). Learning the Classik Book (*Kitab Kuning*) by using this method is proven to make students able to understand the Arabic text in the Classik Book (*Kitab Kuning*), although they are still stammering in speaking Arabic orally.

In general, the Javanese Pegon meaning method has several advantages compared to direct translating Arabic words into Indonesian. This is because the Javanese Pegon method inherently pays attention to the elements forming the text, both in the form of linguistic elements, namely vocabulary, syntax, morphology, rhetoric and the like, and even

extra linguistic elements, in the form of the contents of the text of the Classik Book (Kitab Kuning) to be translated.

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