

The Transmission of Leadership-Based Arabic Grammatical Learning Methods in Pesantren Babakan Ciwaringin Cirebon

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Info artikel	Abstrak
<p>Diterima* 29 April 2024</p>	<p><i>Although Arabic grammatical learning in understanding the Kitab Kuning has become part of the general tradition in Pesantren educational institutions, in practice it often reaps challenges and obstacles, so that it can also have a less than optimal impact on the achievement results. In this context, an appropriate, effective and efficient method is needed that can be implemented in every Pesantren. This study aims to identify the learning methods applied by KH Muhammad Sanusi at Pondok Pesantren Babakan Ciwaringin Cirebon. This qualitative research method uses a case study approach. Data collection techniques using data triangulation techniques (observation, interviews, documentation). Data analysis using reduction, presentation, and verification.. The results of this study show that the Tahriran and I'robi methods are methods in maintaining and developing Arabic garamatical learning as a basis for the study of the YellowIslamic classic books in the Babakan Ciwaringin Cirebon Islamic Boarding School. The tahriran method is a way of rewriting his thoughts and using Pegon Arabic writing to express his meaning and understanding in Javanese. In addition, tahriran also means writing, compiling and editing. In practice, the tahriran method is also combined with the I'robi method. The I'robi method is to explain the four parts of learning nahwu, namely: position, i'rob, address and cause of I'robi learning Nahwu which is explained in the jurumiyah book. The theoretical implications of this study show that effective and efficient distinctive creativity related to Arabic grammatical learning methods can be an advantage of the existence of pesantren in the aspect of maintaining the tradition of Islamic scientific literacy based on the Kitab Kuning</i></p> <p>Keywords: <i>Learning methods, grammatical Arabic, Pesantren, Babakan, Ciwaringin</i></p> <p>Meski pembelajaran gramatikal Arab dalam memahami kitab Kuning telah menjadi bagian tradisi umum di lembaga pendidikan Pesantren, namun dalam praktiknya sering menuai tantangan maupun hambatan, sehingga juga dapat berdampak kurang maksimal pada hasil capaian. Pada konteks ini, dibutuhkan metode yang tepat, efektif dan efisien yang dapat diimplementasikan pada setiap Pesantren. Studi ini bertujuan untuk mengidentifikasi metode pembelajaran yang diterapkan oleh KH. Muhammad Sanusi di Pondok Pesantren Babakan Ciwaringin Cirebon. Metode Penelitian kualitatif ini menggunakan pendektan studi kasus. Teknik pengumpulan data menggunakan teknik triangulasi data (observasi, wawancara, dokumentasi).</p>
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	<p>Analisis data menggunakan reduksi, penyajian, dan verifikasi. Hasil studi ini menunjukkan metode tahriran dan i'robi menjadi metode dalam mempertahankan dan mengembangkan pembelajaran gramatikal Arab sebagai basis studi terhadap Kitab Kuning di Pesantren Babakan Ciwaringin Cirebon. Metode <i>tahriran</i> merupakan cara menulis kembali pemikirannya dan menggunakan tulisan Arab <i>Pegon</i> untuk mengungkapkan makna dan pemahamannya dalam bahasa Jawa. Selain itu, <i>tahriran</i> juga berarti tulis menulis, menyusun dan menyunting. Pada praksisnya metode tahriran juga dipadukan dengan metode <i>i'robi</i>. Metode <i>i'robi</i> untuk menjelaskan tentang empat bagian dalam mempelajari ilmu nahwu, yakni: kedudukan, <i>i'rob</i>, alamat dan sebab <i>I'robi</i> ini mempelajari ilmu <i>Nahwu</i> yang di jalaskan dikitab <i>jurumiyah</i>. Implikasi teoritis studi ini menunjukkan kreatifitas khas yang efektif dan efisien terkait metode pembelajaran gramatikal Arab dapat menjadi keunggulan eksistensi Pesantren dalam aspek penjagaan tradisi literasi keilmuan Islam berbasis Kitab Kuning.</p> <p>Kata Kunci: <i>Metode pembelajaran, gramatikal Arab, Pesantren, Babakan, Ciwaringin</i></p>
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A. INTRODUCTION

The modernisation of Islamic education, including Pesantren education, is inseparable from efforts to be updated according to the framework of modernity. This phenomenon also often has implications for changes in various traditional structures and institutions within the Pesantren institution itself. One of them is the declining function of Islamic education institutions. The declining function of traditional religious institutions in modern life can be caused by various factors, such as changes in social, economic and political status.¹

One example of a Pesantren in Indonesia that still maintains its cultural existence and idealism as a traditional Islamic educational institution that has its own distinctive characteristics in the midst of the challenges of modernisation of pesantren institutions in Indonesia, namely Babakan Ciwaringin Pesantren in Cirebon. Even its existence is referred to as the fourth oldest pesantren in Indonesia.² Babakan Ciwaringin Cirebon Islamic Boarding School is located in Babakan Village, Ciwaringin District, Cirebon Regency. This

¹Abdul Munir Mulkan, *Paradigma Intelektual Muslim ,Pengantar Filsafat Pendidikan Islam dan Dakwah* (Yogyakarta: SIPRESS, 1993), hal.127.

² iNews.id Multimedia. *Infografis 10 Ponpes tertua di indonesia*. Diakses pada tanggal 12 September 2021 pukul 19:53)

Islamic Boarding School was founded in 1705 AD by Kiai Jatira.³ It is important to know that the Babakan Ciwaringin Cirebon Islamic Boarding School has experienced progress, both progress from the quantity of students as students and the quality of the learning system in the midst of the challenges of the modernity of various national educational institutions. Moreover, in maintaining the tradition of the Yellow Islamic Book study which is characteristic of the Islamic literature in the world of Pesantren. This is inseparable from the role and character of KH Muhammad Sanusi in leading and developing Pesantren institutions to be able to compete in improving the quality of education. No exception in effective learning methods related to Arabic grammatical as a basis for students in understanding various yellow books which are the treasures of Islamic studies literature in the Pesantren.

The purpose of this study is to identify learning methods related to Arabic grammatical applied by KH Muhammad Sanusi at Pondok Pesantren Babakan Ciwaringin Cirebon. Various previous studies that are correlative with the discussion of this study include, among others, studies by Maulana, Suteja, Mahfudz, and Munjiat explaining, that the exemplary figure of Kyai in the As-Sanusi Babakan Ciwaringin Cirebon Islamic boarding school is manifested in daily activities in the aspects of speaking, behaving and dressing.⁴ Sulistiani, Rosidin, Saefullah, and Mujizatullah stated that K.H. M. Sanusi was the main companion of K.H. Amin Sepuh and was connected to the Cirebon Islamic scientific network through K. Amin Sepuh's sanad. In this case, Kiai Sanusi wrote several books in Pegon script and taught them to his santri as a form of transmission of Islamic knowledge.⁵

In contrast to the variety of studies above, the focus of this study is to identify the learning methods applied by K.H Muhammad Sanusi in learning grammatical Arabic at Pesantren Babakab Ciwaringin Cirebon. This study is important because it is to see the role of the kiai figure as a leadership base in maintaining the idealism and culture of traditional

³ Zamzami Amin, *Baban Kana* (Bandung: Pustaka Aura Semesta: 2014), hal. 77.

⁴ Abdul Haris Maulana, Suteja, Mahfudz, Siti Maryam Munjiat, "Keteladanan Kyai dalam Pembentukan Akhlak Sosial Santri Pondok Pesantren As-Sanusi Babakan Ciwaringin Kabupaten Cirebon," *ATTHULAB: Islamic Religion Teaching & Learning Journal*, Volume.6, Nomor.1 (2021):117.

⁵ Zumaroh Hadi Sulistiani, Didin Nurul Rosidin, Asep Saefullah, Mujizatullah, "AKSARA PEGON DAN TRANSMISI KEILMUAN ISLAM: POTRET DARI PESANTREN BABAKAN CIWARINGIN CIREBON," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, vol.21, no.2 (2023):117

Islamic education in the middle of the modernity of education, especially in maintaining the competence of students in grammatical Arabic.

B. RESEARCH METHODS

This qualitative study uses a case study approach. Primary data obtained through data triangulation techniques include observation, interviews, and documentation. First, observations were made to directly observe the state or situation of the activities of the Babakan Ciwaringin Cirebon Islamic Boarding School. Then interviews were used by researchers to obtain data related to the leadership of KH. Muhammad Sanusi in building Santri character. As for the source of information (informants), the caregiver of At-Taqwa Islamic Boarding School, Kiai Busaeri Ma'mun, is the grandson of KH. Muhammad Sanusi. Second, KH. Asmwai, caretaker of the Azziyadah Islamic Boarding School, is a student of KH. Muhammad Sanusi, Third KH. Marzuki Ahal, caretaker of the Mualimin Islamic Boarding School, is an observer of KH. Muhammad Sanusi, fourth, KH. Abdurrahman, caretaker of the Assa'adah Islamic Boarding School, is the son-in-law of KH. Muhammad Sanusi's grandchildren, fifth Kang Shalihin, is a santri of KH. Muhammad Sanusi. Furthermore, the documentation technique that researchers use is to take a collection of data from various sources both in the library and from the grandchildren of the researchers, in this case, KH. Muhammad Sanusi in the form of notes, writings, books, books, nameplates, files, and others. Finally, the data analysis stage, which is the process of arranging the order of data, organising it into patterns, categories, and basic description units. To distinguish it from interpretation, namely giving significant meaning to the analysis, explaining the description pattern, and looking for relationships between the dimensions of the description.

C. RESULTS AND DISCUSSION

Biography and Gait of K.H. Muhammad Sanusi

The most prominent role of Pondok Pesantren in the past was to mobilise, lead and wage the struggle to expel the invaders. It was also very clear when the government would socialise its programmes through the leaders of Pondok Pesantren, compared to now. In

the future the role of Pondok Pesantren is very important, for example the trend of globalisation and industrialisation which causes depression and confusion of ideas, as well as bleak prospects, therefore Pondok Pesantren education is needed to balance the mind and heart.⁶

KH Muhammad Sanusi, often called Embah Sanusi, is the third son of seven siblings. Among his siblings are Aminah (died at the age of 8 years), Mir'ati (died at the age of 6 years), Sarpan (Abdur Rahim), Zaenab, Suknasih, Kasem (died at the age of 7 days). While the siblings who have different mothers are Kun'ah and Saodah (died at the age of 5 years). On 14 August 1919 AD, KH Muhammad Sanusi went to the Kiai Damanhuri Pakebon Pesantren to study. Approximately 5 months, on 26 May 1919 AD. KH. Muhammad Sanusi moved and walked to Pesantren Sarajaya Karangsembung in Cirebon raised by Kiyai Zein who was 78 years old at the time, KH. Muhammad Sanusi was only 15 years old. KH Muhammad Sanusi received special attention because he lived in the same room as Kiai Zen. Directly all the daily activities of the Kiai, as well as being able to pay attention to and imitate the praiseworthy behaviour of Kiai Zen.

The first book taught by KH. Muhammad Sanusi at the pesantren in teaching practice was the book of Nur Al-dhalam, after a long time at Pesantren Sarajaya and was considered qualified in all the books and able to teach. Kiai (caregiver of Pesantren Sarajaya) called KH. Muhammad Sanusi and then matched with his brother's daughter named Nyai. Kona'ah bint H.Ma'ruf daughter of H.Ma'ruf. Exactly on 07 August 1923 M, KH. Muhammad Sanusi was officially married to Nyai. Kona'ah. Muhammad Sanusi asked permission from his wife and in-laws to leave in order to study at an Islamic Boarding School. The intended pesantren this time was Pesantren Cikalong Tasikmalaya. With the blessing of his in-laws and wife, on 03 March 1923 M. Nyai. Kona'ah was divorced by KH. Muhammad Sanusi, in order to focus more on learning and studying.

One day KH. Muhammad Sanusi stayed at the Babakan Islamic Boarding School, right on Monday 23 April 1926 M KH. Muhammad Sanusi was matched with Nyai Hj. Sa 'adah bint KH. Ali bin Kiai. Masinah, Widow of Kiai Halif (from Lontangjaya Village) and already has a son named Atho'illah. Nyai. Sa'adah was the sister-in-law of Kiai Amin sepuh. Although KH.

⁶Ahmad Tafsir, *Ilmu Pendidikan Dalam Prespektif Islam* (Bandung:Remaja Rosdakarya, 2001), hal192.

Muhammad Sanusi's status is an older brother, but because of ta'dzim (respect) to the teacher, Kiai Amin Sepuh is called Kiai Sepuh (old), and KH. Muhammad Sanusi is called Kiai Anom (young) As a religious figure and prolific author, KH Muhammad Sanusi wrote many works in various fields of knowledge such as in the fields of falak, fara'id, nahwu, sharaf, fiqh, tafsir, tafsir science, and the field of morals-tasawuf. The following are the works of KH. Muhammad Sanusi:⁷

Right on Friday 31 May 1974 M Ba'da Isha, all sons and daughters of KH. Muhammad Sanusi were called to gather at home, because KH. Muhammad Sanusi was quite sick. KH. Muhammad Sanusi asked to be massaged while giving advice and will to his sons and daughters then his sons and daughters were asked to gather again the next day and to check at Gunung Jati Hospital Cirebon, before Maghrib prayers this charismatic and intelligent Kiai had passed away to the almighty, the body of KH. Muhammad Sanusi was buried in the family cemetery right in front of the Raudlatul Tholibin Babakan Ciwaringin Cirebon Islamic Boarding School Mosque, side by side with the grave of his teacher, KH. Amin Sepuh. Shortly before his death, he suddenly answered the greeting "wa'alaikumsalam wr.wb" twice like a guest, after that saying takbir like a person about to pray then slowly KH. Muhammad Sanusi's eyes closed. The world has lost one of its charismatic scholars, the atmosphere looks dim as if saddened to accompany the departure of KH. Muhammad Sanusi forever, but KH. Muhammad Sanusi's face looks radiant despite the sobs of his children, friends, students who have lost the most loved, admired and respected figure.⁸

From the biography that has been presented, there are several aspects that show that since childhood KH. Muhammad Sanusi has had a leadership spirit, namely: First, the leader has intellectual intelligence, KH. Muhammad Sanusi at the time of folk school was nicknamed a clever little boy because he could always answer every question asked by his teacher (Kiai Ghazali) in the field of fara'id science. Second, the leader must have a tough mentality, meaning patience with the various tests that hit him, various kinds of tests faced by KH. Muhammad Sanusi, namely after the death of his mother a few days ago he received a threat from his friend, and KH. Muhammad Sanusi experienced pain which caused him to

⁷ AR. Idham Kholid, *KH.M.Sanusi Al-Babakani* (Bekasi: Pustaka Isfahani, 2011), hal. 39 – 70.

⁸ Muhammad Mudzakir. *Kakek dan guruku Al-Magfihurlah KH. Muhammad Sanusi*. (2019), hal 63 – 67.

be shunned by his friends but KH. Muhammad is always steadfast and strong, as evidenced by continuing to recite the Koran even though he has to follow the Koran under the roof not with his friends. Third, the leader has a soul that never stops learning, KH. Muhammad Sanusi even though he was married to Nyai Kona'ah the daughter of Kiai Ma'ruf (Caretaker of the Sarajaya Islamic Boarding School), KH. Muhammad Sanusi continued his studies at the Cikalong Tasikmalaya Islamic Boarding School. Fourth, the leader has a tawadhu attitude, KH. Muhammad Sanusi is a tawadhu figure, the tawadhu is explained that KH. Muhammad Sanusi was matched with Nyai Hj. Sa'adah, where Nyai Hj. Sa'adah is the sister-in-law of Kiai Amin Sepuh but because of a sense of ta'dim towards his teacher, Kiai Amin Sepuh is called Kiai Sepuh (old) and KH. Muhammad Sanusi is called Kiai Anom (young) and in any case KH. Muhammad Sanusi never preceded Kiai Amin Sepuh.

Tahriri and I'robi: Practical Methods in Learning Grammatical Arabic at Pondok Pesantren Babakan Ciwaringin

The role of a Kiai in shaping the character of students with an approach that takes the form of direct example and becomes an example of students in behaving and interacting with a good attitude. the main characteristic of charismatic leadership is to provide an example of behaviour so that its members follow it. When the members have followed it, the leader is able to exert more influence because the members already have the same beliefs and values.⁹

KH. Muhammad Sanusi's leadership in Babakan Islamic Boarding School was already visible when KH. Muhammad Sanusi was appointed directly by KH. Amin Sepuh to become the head of the Pondok. This was confirmed by KH Abdurrahman, the caregiver of Assa'adah Islamic Boarding School.¹⁰ The experience of gaining knowledge from various teachers and pesantren, especially his experience when boarding at the Sarajaya Karangsembung Cirebon pesantren which was raised by Kiai Zen at the age of 15, Kiai Muhammad Sanusi gained knowledge and imitated Kiai Zen's behaviour directly, KH. Muhammad Sanusi received special attention because he lived in the same room as Kiai Zen.

⁹ finansial.com, <https://www.finansialku.com/tipe-kepemimpinan-karismatik/>, di akses pada tanggal 11 Juni 2017.

¹⁰ Abdurrahman, *Wawancara*, Cirebon 14 Januari 2022 pukul 13:30 WIB.

From a young age, KH. Muhammad Sanusi's character has been formed, so that when he boarded at the Babakan Islamic Boarding School, KH. Muhammad Sanusi poured a lot of his knowledge and experience and that made KH. Muhammad Sanusi directly appointed by Kiai Amin sepuh to become Lurah Pondokdan until he founded Attaqwa Islamic Boarding School and then built a pesantren on Kebon Melati road, or better known as Kebon Melati pesantren..¹¹

In leading the boarding school, Kiai Sanusi is well known by the students and the community as a very charismatic and respected Kiai, so that the development of the pesantren is very rapidly progressing, especially in scientific studies, so that its alumni are widely spread in various regions in West Java and other regions in Indonesia..¹²

Pesantren is a unique place, not only unique in terms of learning methods, but also unique in terms of lifestyle, values and habits. Learning in Pondok Pesantren is traditional, and learning methods are carried out according to old habits. When KH Muhammad Sanusi taught at the Babakan Pesantren in 1922 AD. Started studying the Nahwu book with the Tahriran method and learning to write with the madrasah or classical curriculum. This has never happened in any Pondok, especially in the area of three Cirebon regencies.

Although many boarding schools in Babakan have changed the way of learning taught by KH Muhammad Sanusi, there are still some boarding schools that apply the knowledge taught by KH Muhammad Sanusi through students and alumni. However, the researcher assesses that the change is still very limited. There are two main reasons, firstly, KiaiKiai Babakan still hold the basic principles of pesantren education, namely the basic purpose of education to defend and spread Islam. Secondly, they have not had updated staff to teach General Studies..¹³

In leading the boarding school, Kiai Sanusi is well known by the students and the community as a very charismatic and respected Kiai, so that the development of the pesantren is very rapidly progressing, especially in scientific studies, so that its alumni are

¹¹ Pondok Pesantren Kebon Melati sekarang berubah nama menjadi Pondok Pesantren Assanusi yang dipimpin oleh Kiai Busaeri salah seorang cucu KH. Muhammad Sanusi.

¹² Idham Kholid, *KH. M. Sanusi 'Al-Babakani, Fisafat, nilai, paham keagamaan dan perjuangannya* (Bekasi: Pustaka Isfahan), hal 231

¹³Zamakhshyari Dhofier, *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES 2008), hal.39.

widely spread in various regions in West Java and other regions in Indonesia.¹⁴ In the development of the times, the leadership role of KH. Muhammad Sanusi is very important. KH Muhammad Sanusi always invites his students to always recite the Koran and congregate. Towards the dawn prayer, after that KH. Muhammad Sanusi woke up his students, especially those sleeping in the mosque area, then hit the drum as a sign of entering the dawn prayer time. Before the congregational prayer is usually carried out, KH. Muhammad Sanusi gives the signal "rapet lempeng", which means tighten and straighten the rows/shaf so that the devil is not in the prayer line/shaf.¹⁵

As for Arabic grammatical learning, KH Muhammad Sanusi applies the tahriran method. The word Tahriran comes from Arabic and is derived from the words Harara-Yuharriru-Tahriran. In language, the word tahriran means freedom, independence and liberation. KH Muhammad Sanusi applied the Tathriran method by rewriting his thoughts and using Pegon Arabic writing to express his meaning and understanding in Javanese. In addition, Tahriran also means writing, compiling and editing. As from the narrative said by KH. Asmawi that: Tahriran is a way of studying the Jurumiyah book which discusses Nahwuyang science which takes its references from various books that discuss nahwu science. For example, it is taken from the book of Imritikarya Sheikh Syarafuddin Yahya bin Sheikh Badruddin, the book of Alfiyah by Imam Ibn Malik and so on and then given meaning and given an explanation.

The idea of the Tahriran method arose in the context of education, KH. Muhammad Sanusi received an HIS education at the high school level in a Dutch school. And this Madrasi or classical method is the system he experienced while at HIS while Tahriran is a method of learning the books using a summary of the books by KH. Muhammad Sanusi, then using a more modern method to teach the students the conclusions so that the students can easily digest and understand the material reading the Kitab Kuning. Not only the Tahriran method taught by KH. Muhammad Sanusi, but this tahriran method is combined with the I'robi method. This I'robi method is often used to understand Nahwu.

¹⁴ Idham Kholid, KH. M. Sanusi 'Al-Babakani, Fisafat, nilai, paham keagamaan dan perjuangannya. (Bekasi: Pustaka Isfahan)., hal 231

¹⁵Shalihin, *Interview*, Cirebon, 14 Januari 2022 pukul 16:15 WIB.

This I'rob method explains the four parts of learning nahwu, namely: position, i'rob, address and cause of this I'robi learning Nahwu which is explained in the jurumiyah book.

In 1922 M KH Muhammad Sanusi began teaching at the Babakan Islamic Boarding School, starting the study of nahwu by being taught to write using a blackboard. And has never been applied in the Cirebon region. Many scholars disagreed, because they considered the tahriran method and the use of a blackboard was Tasyabbuh (imitating) with the Dutch colonial period. Although many scholars who disagree with this method but KH. Muhammad Sanusi has a goal to make the learning process more effective. According to KH. Muhammad Sanusi, if this method is stopped, it will result in a slowdown in the learning ability of the students and optimisation in mastering the material is not perfect. Although rejected, KH Muhammad Sanusi has a new tactic, namely continuing to use a blackboard that is given an ashtray frame so that it becomes a container for chalk dust that has been erased. With the development of the times now in 2022 AD, which initially used a black board now uses a white board. Not only the blackboard but what originally used chalk now uses coloured markers. Santri when ma'anai kitab use ink but now use a special pen for ma'nai kitab. Then the development of this era proves that the santri during the time of KH. Muhammad Sanusi until now have experienced very rapid modernisation.

D. CONCLUSION

KH Muhammad Sanusi's role in maintaining and developing Arabic gramatical learning as the basis for the study of the YellowIslamic classic books at the Babakan Ciwaringin Cirebon Islamic Boarding School is through the Tahriran and I'robi methods. Both methods have the aim that santri can understand more effectively and efficiently in studying the Kitab Kuning. The tahriran method is a way of writing back his thoughts and using Pegon Arabic writing to express his meaning and understanding in Javanese. In addition, tahriran also means writing, compiling and editing. In practice, the tahriran method is also combined with the I'robi method. The I'robi method is often used to understand Nahwu. This I'robi method explains about four parts in learning Nahwu, namely: position, i'rob, address and cause of I'robi learning Nahwu which is explained in the jurumiyah book.

The theoretical implications of this study show that effective and efficient distinctive creativity related to Arabic grammatical learning methods can be an advantage of the existence of pesantren in the aspect of maintaining the tradition of Islamic scientific literacy based on the Yellow Islamic classic Book. The limitations of this study have not examined the obstacles or practical challenges related to the implementation of tahriri and ikrobi methods in learning Arabic grammar in Babakan Ciwaringan Cirebon Islamic Boarding School. This is important to be studied by the next researcher.

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