



## APPLICATION OF THE BANDONGAN METHOD AT ISLAMIC BOARDING SCHOOL

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### ABSTRACT

*This study aims to examine the activities in the salafiyah boarding school and its role as an Islamic civilization in Indonesia. The thing that is in the spotlight of many people is how the existence of salafiyah boarding school activities for Islamic civilization in society in particular. In some cases, this type of salafiyah boarding school is able to be a solution to creating people with noble character because the culture in traditional boarding schools is able to provide uniqueness to an education. The purpose of this study is to find out and analyze (1) the profile of the Islamic boarding school (2) the Islamic education system (3) the Islamic education program (4) the implementation of Islamic education for Islamic civilization (5) the evaluation system. This study uses a case study method using a qualitative approach. Data collection uses observation, interview, documentation, and triangulation techniques. The researcher is the key instrument in this study. Analysis of research data is carried out in the form of data reduction, data display, and verification. Based on the results of the study, it was found that this salafiyah boarding school still maintains its existence in implementing activities in it. Because, the boarding school is part of Islamic civilization in Indonesia. This Salafiyah Islamic boarding school also still maintains a traditional education system, making this Islamic boarding school very unique in its implementation.*

**Keywords:** *Islamic boarding school, Salaf, transformation, modernization*

## 1. INTRODUCTION

Pesantren is one of the oldest education systems in Indonesia. Pesantren educational institutions are said to be a great tradition in studying religious knowledge by Muslims in this country. This great tradition is in the form of Islamic religious learning carried out by Muslim communities in pesantren located in Java (Van Bruinessen, 1994). Pesantren as one of the original (indigenous) educational models of this country has a significant impact on the dynamics of the treasury of Islamic knowledge and Islam for Muslims in the archipelago. The grounding of Islam in this country is one of the ways through pesantren education which is traditional in nature and directly related to the community. Initially,

pesantren education was created to accommodate traditional learning activities for young Muslims to study Islamic religious knowledge using classical literature commonly called yellow books. Students study religion by studying yellow books with kiai or ustadz using a traditional system, namely listening to the kiai reading the pronunciation - meaning of the book and explanation of its contents. Another technique used is for students to read the book (pronunciation and meaning) in front of the kiai while explaining the intent or content of the text being read. Memorization and deliberation methods are also used in teaching and learning activities in the pesantren environment. The learning implemented in the pesantren at this time is very simple but focused and consistent in fostering the spiritual mentality and character of students sincerely and dedicatedly.

Each salaf pesantren has different characteristics, all depending on the vision and mission of the pondok. In salaf pesantren there is something called the bandongan system because this system is a system of activities in salaf pondok which is very influential in terms of forming the characteristics of students in paying attention to the study guided directly by the kyai and ustadz. While bandongan is a method of transferring knowledge or a teaching and learning process in pesantren that specifically teaches yellow books. The kiai reads, translates, and explains to the students. The students listen, pay attention, and take notes on what the kiai says. In this study, the formulation of the problem is how the bandongan system works and the advantages of the bandongan system for Islamic civilization in Kudus. This study aims to describe the role of the bandongan system for civilization in Indonesia. Because the bandongan system in the salaf boarding school, especially in the MUS-YQ Kudus boarding school, is not only followed by students but also by the community (general) where the bandongan system is very influential for Islamic civilization in Indonesia.

Based on the literature review above, this study functions as a means to describe the role of the bandongan system in the salaf Islamic boarding school as a form of Islamic civilization in Kudus.

The development of the era at this time greatly influences the pattern of life and thoughts of the community where with the emergence of various problems in matters of worship or commonly called fiqh problems, by introducing the Islamic boarding school system, namely the bandongan system, it is one way out to find answers to questions that are still vague and unclear because, this bandongan system which is in the MUS-YQ Kudus Islamic boarding school is not only for students who are in the boarding school but the surrounding community is also allowed to attend the bandongan study at the MUS-YQ Islamic boarding school.

Lately, traditional Islamic boarding schools have responded to the development of the times and the kiai who manage them are trying to develop Islamic boarding schools so that they are not out of date. The patterns and models of these modernization efforts vary from one to another. Islamic boarding schools are traditional Islamic educational institutions that emerged and grew along with the arrival of Islam in Java. (Solichin, 2019).

Traditional Islamic boarding schools are traditional educational institutions that were born and developed along with the emergence of Islam on the island of Java.

The establishment of Islamic boarding schools is to educate and foster the community to understand and deepen Islamic teachings since the time of Islam as a new religion so that it became a religion with the largest number of adherents as it is today. The existence of Islamic boarding schools has a positive impact on the moral development of the

Indonesian nation (Hidayat, 2016). The dormitory-based education system is effective in shaping character and morals as well as the habituating process in carrying out Islamic teachings continuously and continuously. Behind the pesantren with the transformation that continues to be developed, it is able to produce output (graduates) who master religious knowledge and general science based on applied (applied) and technology at the same time. Initially, pesantren developed scientific fields through interactions between Indonesian Muslim youth and scientists from the Middle East (Khojir, 2016). Today, pesantren are developing international networks with developed countries in Europe and America to improve the quality of learning in educational institutions under the auspices of pesantren. The goal is to produce graduates who can have a major impact on the development of national civilization.

## 2. RESEARCH METHOD

This study uses a qualitative research method to explore the phenomena that develop in traditional Islamic boarding schools in the context of modernization. Qualitative research is used to examine events using a certain approach (Creswell, 2014). The population or sample of this study was determined purposively, which allows researchers to determine research targets based on certain considerations that can be scientifically accounted for. In purposive sampling, researchers deliberately determine research targets and subjects to be studied and studied in order to explore the related phenomena that occur (Creswell, 2009). In this study, researchers determined Islamic boarding schools in Kudus as the research targets. Because Kudus is a city known as a city of santri, because there are many famous Islamic boarding schools. Among them: Arwaniyyah Islamic Boarding School, Yanbu' Menawan Islamic Boarding School, Ma'hadul Ulumisy Syar'iyah Yanbu'ul Qur'an (MUS-YQ) Islamic Boarding School, etc. From the statement above, the researcher took the MUS-YQ Islamic boarding school as the object of research, for various reasons, namely, the MUS-YQ Islamic boarding school is an Islamic boarding school that is not only based on the Qur'an but also based on the salaf or yellow books taught in it. Of the many subjects in Kudus, MUS-YQ became a place to be studied because of its unique and different feel from the others.

Interview and observation techniques were deliberately chosen as data collection instruments in this research process. Researchers function as key instruments in data collection so that researchers are required to go directly to the field to obtain data from primary sources and to ensure the authenticity and authenticity of the data (Sugiyono, 2014). The presence of researchers at the research location is absolutely necessary in order to interact directly with the nature being studied so as to obtain important information that supports the research data. By going directly to the research location, researchers can use all their senses and emotions to capture information from research subjects.

The analysis technique used here adopts a six-stage formulation. First, coding and transcribing data. Second, researchers actively collect data and analyze it simultaneously. Third, read the data repeatedly to correct and evaluate the validity of the data. Fourth, researchers analyze the data findings intensively. Fifth, examine the data using various perspectives. Sixth, the conclusion process (Creswell, 2014). The data analysis techniques

above are used to obtain valid and accountable data so that it is easier for researchers to reach the conclusion stage.

### 3. RESULT AND DISCUSSION

The bandongan system is a system of transferring knowledge or a teaching and learning process that exists in traditional Islamic boarding schools where the kyai or ustadz reads books, translates and explains. While the students or students listen, pay attention and take notes on what the kyai says. In this system, a group of students listen to a teacher who reads, translates and explains Islamic books in Arabic. The class group of the bandongan system is called a halaqah which means a group of students who study under the guidance of a teacher.

The implementation of the bandongan class can also be made possible by a system that develops in Islamic boarding schools where the kyai often orders senior students to teach in the halaqah. The senior students who teach are given the title ustad (teacher). The bandongan system (bandongan or wetonan) is built on the philosophy that 1) education carried out in congregation will get more rewards and blessings than individually, 2) pesantren education is an effort to absorb as much knowledge and blessings as possible, while the "passive" culture (silent and listening) is an effective and conducive system for obtaining this knowledge. 3) questions, additions, and criticism from the student to the kyai are unusual or taboo, so as not to be considered as an act of su' al-adab (bad morals). In this system, a group of students (between 5 and 500) listen to a Teacher/Kiai who reads, translates, explains and often reviews Islamic books in Arabic. Each student pays attention to his own book/scripture and makes notes (both meaning and explanation) about difficult words or thoughts. The class group of the bandongan system is called halaqah which means a circle of students, or a group of students who study under the guidance of a teacher.

This Bandongan teaching method is a free method, because there is no attendance of students, and there is also no class promotion system. Students who have completed a book may immediately continue to another book that is higher and bigger. There are two types of yellow book material, namely (1) Nadzm form, which is written in the rhythm of poetry (2) Essay form (natsr) descriptions of problems. The second form is often a commentary on the original text, either in the form of an essay (natsr) or nadzm, such as the book syarh (commentaries) of Ibn 'Aqil on Alfiah, by Ibn Malik, or in the form of an essay followed by syawahid (theoretical evidence) written in nadzm form, or without both. In teaching books that contain nadzm, both those that function as matn or syawahid, the Kiai or Teacher tells the students to memorize the nadzm-nadzm that exist, then recite without reading together with a song according to the bahr (rules of tone and rhythm of Arabic poetry) that exist every time the study will be continued.

The bandongan system in the MUS-YQ Islamic boarding school takes place after the congregation of the Isha prayer. The bandongan system in the MUS-YQ Kudus Islamic boarding school is, the same as the understanding of the bandongan system in other Islamic boarding schools, such as, the bandongan activity is followed by many students and the model is to listen to what is read by the kyai or ustadz. The bandongan system in the MUS-YQ Kudus Islamic boarding school is not only followed by students but also many people around who participate in the bandongan study. Therefore, the bandongan system

in the MUS-YQ Kudus Islamic boarding school provides many benefits and makes it easier for people around to solve the problems they face, namely religious problems.

In addition, there are many questions about, How can people who are far from the MUS-YQ Kudus Islamic boarding school also join in studying the Koran? At the MUS-YQ Kudus Islamic boarding school, it can be called a boarding school that is always active in terms of the development of the times, therefore the MUS-YQ Kudus boarding school now when carrying out bandongan studies has prepared Media Tools, which aim to publish bandongan studies guided directly by Him K.H. M. Arifin Fanani as the board of trustees of the MUS-YO Kudus Islamic boarding school. The media tools available at the MUS-YQ Kudus Islamic boarding school are very influential as a means of broadcasting Islamic teachings at the Islamic boarding school, especially in terms of Fiqh knowledge, when the video was taken, the person who became the media also made a pamphlet or schedule of the study that would be held that evening.

#### 4. CONCLUSION

The bandongan system is a system taught by a kyai or ustadz reading the book being studied, then the students listen and pay attention to what is read by the kyai or ustadz. The bandongan system is a characteristic of the Salaf Islamic boarding schools in Indonesia, because the bandongan system is very influential in forming students who focus on listening and paying attention to what is read by the kyai or ustadz about religious knowledge, especially fiqh. The bandongan system at the MUS-YQ Kudus Islamic boarding school is the same as the bandongan system at other Salaf Islamic boarding schools.

The bandongan system at the MUS-YQ Kudus Islamic boarding school has characteristics, namely, the MUS-YQ Islamic boarding school bandongan system is very helpful for the community in answering and understanding questions about fiqh where the general public does not yet know the right answers and explanations about these problems. And the bandongan system in the MUS-YQ Kudus Islamic boarding school is not only students who participate in bandongan activities but also the local community and people outside the area also participate in the implementation of bandongan studies. For people who are outside the Kudus area, they can also watch or participate in bandongan studies at the MUS-YQ Kudus Islamic boarding school through social media, namely YouTube. We can conclude that bandongan activities are very influential in Islamic civilization in Indonesia, especially the MUS-YQ Kudus Islamic boarding school where the bandongan system is very influential for Islamic civilization in Indonesia, especially in Kudus, Central Java because many participate not only students but also the surrounding community and people outside the area with YouTube media.

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