

## NATIONAL IDEOLOGY OF THE POST-COLONIAL ARABIC LANGUAGE CURRICULUM IN INDONESIA

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### Abstract

National ideology needs to be included in the Arabic curriculum so that students or university students have a fighting spirit and national values in themselves and can appreciate differences. This article discusses what kind of ideology used by higher education institutions and pesantren in post-colonial Indonesia. This research aims to describe or explain clearly and in detail the ideology applied in the Arabic curriculum in universities and pesantren. The research method used is qualitative with a descriptive approach. The results showed that there are several ideologies used in the Arabic curriculum used in the learning process in pesantren and universities, namely; yellow books commonly used by pesantren and al 'arabiyyah baina yadaik books with salafi ideology.

**Keywords:** ideology, al arabiyyah baina yadaik, kitab kuning

### Abstrak

*Ideologi kebangsaan perlu untuk dimasukkan dalam kurikulum Bahasa Arab agar siswa atau mahasiswa punya semangat juang dan nilai-nilai kebangsaan dalam dirinya serta dapat menghargai perbedaan. Artikel ini membahas ideologi seperti apa yang dipakai oleh lembaga pendidikan tinggi dan pesantren di indonesia pasca kolonial. Penelitian ini bertujuan untuk mendeskripsikan atau memaparkan secara jelas dan terperinci ideologi yang diterapkan dalam kurikulum Bahasa Arab di perguruan tinggi dan pesantren. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif. Hasil penelitian menunjukkan bahwa ada beberapa ideologi yang dipakai dalam kurikulum bahasa Arab yang digunakan dalam proses pembelajaran di pesantren dan perguruan tinggi yaitu; kitab kuning yang biasa dipakai pesantren dan buku al 'arabiyyah baina yadaik yang berideologi salafi*

**Kata kunci:** ideology, al arabiyyah baina yadaik, kitab kuning

## INTRODUCTION

Rika Lutfiana Utami (2020) discusses curriculum design in Indonesia, revealing that there have been various Arabic language curricula in madrasahs, ranging from the 1947 lesson plan to the 2013 curriculum, using a library research approach. This means that Rika Lutfiana Utami only examined the curriculum in madrasahs from the colonial era to the independence era in general<sup>1</sup>. Ahmad Miftahun Ni'am's (2022) study on the Urgency of Arabic Language Curriculum Transformation in Madrasah Aliyah in Indonesia: Examining Its Historical Development Over Time, which focuses on the urgency of developing the Arabic language curriculum, particularly in senior high schools. This study mentions the Arabic language curriculum from 1994 to 2013. This is because it is necessary to keep pace with the times, so all elements of education must work together to achieve a curriculum that is good and appropriate for the times.<sup>2</sup> The study by Ihwan Mahmudi and Fitri Masturoh (2023) on the implementation of the Merdeka Belajar curriculum in Arabic language learning at SMP Terpadu Darussalam Rajapolah Tasikmalaya used qualitative descriptive research. It concludes that Arabic language instruction at SMP Terpadu Darussalam has been implemented and adapted to the curriculum being applied, which integrates the Ministry of Education and Culture curriculum, KMI Gontor, Salafiyah, and Quran memorization programs, all of which support the achievement of Arabic language learning objectives. The implementation of the Merdeka Belajar curriculum in Arabic language learning at SMP Terpadu Darussalam includes several programs, such as: National Arabic Language Seminar for Teachers, formation of a student organization for the language department, enhancing Arabic language learning both in and out of the classroom, and in the classroom, this includes learning Arabic language subjects using the direct method as well as curriculum-based learning methods and models.<sup>3</sup>

Study by Titi Fitri, Renni Hasibuan (2024) on the transformation of Arabic language learning in integrated Islamic elementary schools in Alam Talago: a technology-based curriculum approach. Concludes that the application of technology in learning is highly dependent on teachers' understanding and skills in integrating technology with conducive and effective learning, using qualitative methods<sup>4</sup>. The study by Muhammad Tareh Aziz, Laili Mas Ulliyah Hasan, and Syifaul Adhimah (2024) on Curriculum Bridges: Inclusion and Arabic Language Learning in a Multicultural Context examines the implementation of inclusive Arabic language learning in a multicultural context, covering the four language skills: listening,

<sup>1</sup> Rika Lutfiana Utami, "Desain Kurikulum Bahasa Arab Di Indonesia," *El Ibtikar: Jurnal Pendidikan Bahasa Arab*, 2020.

<sup>2</sup> Ahmad Miftahun Ni'am, "Urgensi Transformasi Kurikulum Bahasa Arab Madrasah Aliyah Di Indonesia: Menelisik Historisitas Dan Perkembangannya Dari Masa Ke Masa," *Revorma: Jurnal Pendidikan Dan Pemikiran* 2, no. 1 (2022): 13–24, <https://doi.org/10.62825/revorma.v2i1.16>.

<sup>3</sup> Fitri Masturoh and Ihwan Mahmudi, "Implementasi Kurikulum Merdeka Belajar Dalam Pembelajaran Bahasa Arab," *Kalamuna: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaran* 4, no. 2 (2023): 207–32, <https://doi.org/10.52593/klm.04.2.07>.

<sup>4</sup> Titi Fitri and Renni Hasibuan, "Transformasi Pembelajaran Bahasa Arab Di Sekolah Dasar Islam Terpadu Alam Talago: Pendekatan Kurikulum Berbasis Teknologi," *Journal in Teaching and Education Area* 1, no. 1 (2024): 113–29, <https://doi.org/10.69673/vwd5c048>.

speaking, reading, and writing. This study concludes that the integration of values of inclusivity and multiculturalism in the curriculum provides a foundation for developing learning strategies that take into account student diversity. This study also employs qualitative research methods<sup>5</sup>

Previous studies share similarities in that they all discuss the Arabic language curriculum in general and its implementation in certain madrasahs in post-colonial Indonesia, such as the studies by Muhammad Tareh Aziz (2024), et al., Titi Fitri (2024), Ihwan Mahmudi, Fitri Masturoh (2023), Ahmad Miftahun Ni'am (2022), Rika Lutfiana Utami (2020). Additionally, the similarity lies in the use of qualitative methods. The difference from previous articles is that the ideology employed by specific institutions to develop the Arabic language curriculum to facilitate the learning process and the objectives of those institutions have not yet been identified. Therefore, it is necessary to explain a little about the curriculum that the researcher refers to.

The curriculum is a very important component of learning. The curriculum is designed to facilitate the teaching and learning process under the supervision and responsibility of the school or educational institution.<sup>6</sup> Indonesia has undergone at least ten curriculum modifications that have impacted students' learning styles. Starting with the much-discussed Merdeka Belajar (Freedom of Learning) plan, Indonesia has implemented three changes in less than a decade<sup>7</sup>. In the 21st century, the formulation of the Arabic language curriculum and its learning objectives need to include standards that not only consider material and skills aspects but also adapt to technological developments. This aims to ensure that Arabic language graduates have superior quality and are able to adapt in an era of constant change.<sup>8</sup> Therefore, it is also necessary to examine the ideology used in the development of Arabic language curricula in certain institutions..

Ideology is a principle of life in Indonesian society. It cannot be denied that Islamic education is one of the vehicles or means for the dissemination and consolidation of ideology that aligns with the state ideology, which plays a strategic role in the life of a heterogeneous society. Additionally, Indonesia, as one of the largest countries in the world, possesses a rich civilization and a long history. Its society, which has always interacted with the outside world, has given rise to various forms of cultural acculturation that have persisted to this day. Cultural acculturation in Indonesia has been influenced by both Western and Eastern cultures, depending on the political situation and rulers of the past until the present. One of the cultural

<sup>5</sup> Muhammad Tareh Aziz, Laili Mas Ulliyah Hasan, and Syifaul Adhimah, "Jembatan Kurikulum : Inklusi Dan Pembelajaran Bahasa Arab Dalam Konteks Multikultural," *Journal of Practice Learning and Educational Development* 4, no. 3 (2024): 158–66, <https://doi.org/10.58737/jpled.v4i3.292>.

<sup>6</sup> A. Mursyid, A., Ahmad, C. F., Kurnia Dewi, A., & Yusra Tianti, "Penerapan Kurikulum Merdeka Dalam Rencana Pelaksanaan Pembelajaran Di Purwakarta," *Ál-Fâhim: Jurnal Manajemen Pendidikan Islam*, 5(1), 173–187. <https://doi.org/10.54396/5> no 1 (2023).

<sup>7</sup> Masturoh and Mahmudi, "Implementasi Kurikulum Merdeka Belajar Dalam Pembelajaran Bahasa Arab."

<sup>8</sup> Fitri and Hasibuan, "Transformasi Pembelajaran Bahasa Arab Di Sekolah Dasar Islam Terpadu Alam Talago: Pendekatan Kurikulum Berbasis Teknologi."

acculturations that has persisted until today is the blend of Islam and Indonesian traditions, both in coastal and inland areas. Despite this, Indonesian society is united by a shared ideology<sup>9</sup>One manifestation of the acculturation of Islam and community traditions is Islamic educational institutions. The religious motivation that is deeply rooted in the souls of every generation of Muslims has become a strong ideology that is integrated into every phase of the history of the Muslim community. The strengthening of these ideologies for subsequent generations of Muslims is systematically transformed through educational institutions. The Islamic educational institutions that consistently and faithfully uphold and preserve the values of Islamic educational ideology are the pesantren educational institutions in Indonesia<sup>10</sup>

## RESEARCH METHODS

This research is library research using qualitative methods. This research is narrative in nature because it aims to examine how the ideology of Arabic language curriculum development depends on specific institutions. This study focuses on Arabic language curriculum ideology letters over time.

The data obtained in this study came from documents such as books, journals, profiles, and manuscripts related to the discussion being researched by the author. The subject of the research is the Arabic language curriculum. The collected data was then analyzed using Miles and Huberman's qualitative data analysis technique through three stages, namely data reduction, data display, and conclusion drawing/verification. The data reduction process involved simplifying and grouping the data obtained from reading the research sources and discarding unnecessary data. The data was then presented in a systematic narrative text format for easy understanding. Conclusions were then drawn and verified to find the meaning of the desired data

## RESULTS AND DISCUSSION

### The Concept of Ideology in the Arabic Language Curriculum

According to the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language), ideology is a belief, theory, and goal that constitutes a socio-political program<sup>11</sup>. The term ideology first appeared during the French Revolution, when the concept was introduced by Antoine Destutt De Tracy in 1797, a member of a group of philosophers who were tasked by the revolutionary convention with running the newly established Institute de France, specifically to spread the ideas of

<sup>9</sup> Usman Usman and Jamiludin Usman, "Ideologi Pendidikan Islam Pesantren Di Indonesia Perspektif Muhammad Jawwad Ridla Dan William O'neal," *TADRIS: Jurnal Pendidikan Islam* 14, no. 1 (2019): 115, <https://doi.org/10.19105/tjpi.v14i1.2398>.

<sup>10</sup> Usman Usman and Jamiludin Usman, "Ideologi Pendidikan Islam Pesantren Di Indonesia Perspektif Muhammad Jawwad Ridla Dan William O'neal," *TADRIS: Jurnal Pendidikan Islam* 14, no. 1 (2019): 115, <https://doi.org/10.19105/tjpi.v14i1.2398>.

<sup>11</sup> Al Husaini M. Daud, "Ideologi Pendidikan Pesantren Kontemporer: Pendekatan Strukturalisme," *Jurnal Miqot*: Vol. XXXVI (2012).

enlightenment<sup>12</sup>. Meanwhile, according to Althusser, ideology is a system of ideas and various representations that dominate the minds of individuals or social groups.<sup>13</sup>

<sup>14</sup>. Yang pada konteks sosial didominasi oleh institusi sekolah dan keluarga. Harus ada orang yang mengartikulasi sebuah sistem ide-ide atau ideologi sebagai jembatan untuk menyusun rancangan program atau sebagai identitas inti sebuah komunitas. Ideologi dimaksudkan sebagai pengartikulasi dan perhimpunan kepentingan yang nyata agar tidak ada kelompok pertentangan atau menyebabkan muncul kelompok yang bertentangan. Ideologi adalah sebagai variabel perantara<sup>15</sup>

The concept of ideology reflects a discovery that arose from political conflict, namely that groups in power become so intensely bound to the interests of a situation that they can no longer easily see certain facts that would destroy their sense of control. Implicit in the word “ideology” is the explanation that in certain situations, the collective unconsciousness of certain groups obscures the real conditions of a society, both for themselves and for other groups, thereby stabilizing the conditions of society.

It is common in society for parents to have certain expectations of their children, hoping that they will become their successors, fulfill their dreams, and become the best version of themselves. This shows that society, through the family structure, has provided a framework that limits individuals' perspectives on the world. From the very beginning, a person's world is a world framed by structures embedded within them. Tumbuhlah ia menjadi manusia yang digerakkan oleh struktur, makin jauh dari dirinya, tak disadari dan tak terhindari<sup>16</sup>. In an effort to normalize the status quo through schools, political parties, economic organizations, and places of worship.<sup>17</sup>

The views of intellectuals, especially Althusser, on ideology are certainly relevant to social life in Indonesia, which cannot be separated from Islamic education and Islamic boarding schools. This is especially true of Islamic boarding schools, which are one of the lifelines of Islamic education in Indonesia. Therefore, society, Islamic education, and Islamic boarding schools cannot be separated from ideology. For this reason, it is important to examine the typology of Islamic educational ideology in Islamic boarding schools, which will produce future leaders of Indonesia who are friendly and tolerant

Other literature mentions that the word ideology comes from the Greek word “idein,” which means to see (idea), which also means face, discourse, critical products

<sup>12</sup> David McLellan, *Ideologi Tanpa Akhir* (Yogyakarta: Kreasi Wacana, 2005).

<sup>13</sup> Louis Althusser, *Tentang Ideologi: Marxisme Strukturalis, Psikoanalisis, Cultural Studies* (Yogyakarta: Jalasutra, 2008).

<sup>14</sup> Louis Althusser, *Tentang Ideologi: Marxisme Strukturalis, Psikoanalisis, Cultural studies* (Yogyakarta: Jalasutra, 2008), 34-35.

<sup>15</sup> Ralf Dahrendorf, *Konflik Dan Konflik Dalam Kelas Masyarakat Industri; Sebuah Analisa Kritik* (Jakarta: CV. Rajawali, 1986),228-229., n.d.).

<sup>16</sup> Bagus Takwin, *Membaca Althusser Dari Beberapa Sisi: Sebuah Pengantar Esai-Esai Ideologi Althusser. Pengantar Dalam Buku Tentang Ideologi* (Yogyakarta: Jalasutra, 2008, n.d.).

<sup>17</sup> Peter Beilharz, *Teori-Teori Sosial: Observasi Kritis Terhadap Para Filosof Terkemuka* (Yogyakarta: Pustaka Pelajar, 2005), 5., n.d.).

of thought, and logic<sup>18</sup>. Meanwhile, ideology in Arabic is a term that can be translated as *mabda'*. Etymologically, *mabda'* is the mashdar mimi of the word *bada'a* (to begin), *yabda'u* (to be beginning), *bada'an* (beginning), and *mabda'an* (starting point).<sup>19</sup> Terminologically, Athiyat argues that ideology is a fundamental idea that serves as the foundation for supplementary ideas.<sup>20</sup> aymond Williams categorizes ideology into three dimensions. First, a belief system held by a particular group. Second, discourse that is believed and created as a basis for anti-scientific thesis. Third, a universal process of producing ideas and their meanings<sup>21</sup>

In Marbun's perspective, ideology is a philosophy or value system that is consciously constructed and elaborated by its adherents in the universality of life, especially in the socio-political realm. Ideology is the basic material for constructing a vision and mission for life, which will then be formulated objectively and systematically by a group of people in relation to their goals and operational procedures. In other words, ideological discourse always emphasizes the relationship between humans and God, nature, and fellow humans as a foundation for overcoming or avoiding the potential problems of life.

From this perspective, every human being cannot deny the existence of ideology within themselves. Denying ideology in life allows pragmatism and materialism to flourish, while leaving the spiritual and emotional dimensions barren. Clarity of orientation, motivation, and life actions are the bargaining power provided by ideology. Therefore, the form of ideological reflection is inherently linked to a militant work ethic and struggle<sup>22</sup>. Meanwhile, John B Thompson explains that the term ideology is synonymous and often used in two ways. First, ideology is used in conceptual independence. In this way, ideology is understood as a system of thought, a system of values, a system of beliefs, and symbolic practices that are interrelated with socio-political turmoil. Second, Ideology as a critical idea. In this context, ideology is related to the practice of asymmetrical power hierarchies and class domination<sup>23</sup>.

Based on the definitions provided by several experts above, it can be synthesized that ideology is a transcendent narrative of ideas, systematically and scientifically formulated regarding its objectives and operationalization, consisting of a value system that governs societal life, both vertically and horizontally, believed to have the potential to reduce all problems surrounding individual life, whether in their capacity as social beings or as individuals. In turn, this transcendent narrative of ideas influences every action, behavior, and speech of every member of society within it.

<sup>18</sup> Marbun, *Kamus Politik* (Jakarta: Pustaka Sinar Harapan, 2002).

<sup>19</sup> Muhammad Yusuf, "Nilai Ideologi Salafi Dalam Buku Al-'Arabiyyah Bainā Yadaik (Analisis Semiotika Roland Barthes)," *Nady Al-Adab* 19, no. 2 (2022): 92–104.

<sup>20</sup> A Athiyat, *Jalan Baru Islam: Studi Tentang Transformasi Dan Kebangkitan Umat, Alih Bahasa Dede Koswara, Cet I.* (Bogor: Pustaka Thoriqul Izzah, n.d.).

<sup>21</sup> Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*. (Yogyakarta: LKiS., n.d.).

<sup>22</sup> Marbun, *Kamus Politik*.

<sup>23</sup> Ahmad Arifin, "Model-Model Permainan Kartu Dalam Pembelajaran Mahārah Al Qirāah," *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban* 4, no. 2 (2021): 157, <https://doi.org/10.35931/am.v4i2.562>.

Therefore, it can be concluded that Islam is one of the ideologies of society alongside Pancasila. This is because it is the majority religion in Indonesia.

### **The ideology of the yellow book curriculum**

Islamic boarding schools, as institutions of Islamic education, serve as a place to nurture individuals of noble character and intellectual prowess. To achieve this goal, education is carried out through the study of classical texts, one of which is the al-Shafra text, more commonly known as the “yellow book.”

The “kitab kuning” is a specific term used for Arabic texts written without vowel marks and without translations, printed on yellow paper. This “kitab kuning” serves as the standard for male and female students in understanding Islamic teachings<sup>24</sup>. The yellow book serves as a reference in Islamic teaching. This yellow book has been proven to be true because it was formulated by scholars based on the Qur'an and Hadith. The contents of the yellow book consist of Islamic sciences such as fiqh, aqidah, akhlak, tasawuf, hadith, Islamic law, and tafsir.

The introduction of the yellow book and its use as a source of learning in Islamic teaching is not known for certain. What is known is that the yellow book was known and studied around the 16th century based on Arabic, Javanese, and Malay manuscripts brought to Europe. The Arabic books were Al-Taqrir fi al-Fiqh and al-Idhah fi al-Fiqh. The Malay-language books include commentaries on two important chapters of the Quran, Islamic-themed narratives, Islamic marriage laws, and translations of poems praising the Prophet. The Javanese-language book is Kitab Sunang Bonang, also known as Wejangan Syeh Bari. From the Javanese-language book, two titles were found that are often used as references :the book 'Ihya' Ulum al-Din and Tamhid.<sup>25</sup>

Other sources mention that the yellow books appeared in Indonesia in the 17th century, brought by Jawi students from Haramain when they returned home. During this period, many alumni from the Haramain brought yellow books and distributed them to communities that could read and understand Arabic. Subsequently, they created books whose contents referenced the studied texts, using the Malay language so that the general public could easily understand the content of these books.

At the end of the 18th century, the use of the yellow book was harmonized between religious beliefs and social life. The yellow book reached its peak in the 19th century when Islamic boarding schools and mosques used the yellow book as a source of learning in their teachings. At that time, the need for the yellow book increased along with the growth of Islamic boarding schools, Over time, these yellow books were used as a curriculum that could be classified into several fields as follows:<sup>26</sup>

#### **Scientific Tools**

Scientific tools can be grouped into non-teaching yellow books. These

<sup>24</sup> Nelly Mujahidah and Baidhillah Riyadhi, “Model Pembelajaran Bahasa Arab Di Pondok Pesantren,” *Jurnal Pendidikan Islam Al-Ilmi* 6, no. 1 (2023): 22, <https://doi.org/10.32529/al-ilmi.v6i1.2031>.

<sup>25</sup> Martin van Bruinessen, *Kitab Kuning: Pesantren Dan Tarekat*. (Bandung :Mizan., 1999).

<sup>26</sup> Sururin., *Kitab Kuning: Sebagai Kurikulum Di Pesantren*, 2013.

scientific tools include nahwu, Sharaf, balaghah, mantiq, and tajwid.

#### Fiqh

This field can be said to be the main priority at the Islamic boarding school. Fiqh studies at the Islamic boarding school refer to fiqhsyafi'i. The books used depend on the level of education. For example, at the tsanawiyah level, the books used are Taqrib and Fath al-Qarib, Minhaj al-Qawim, Sulam al-Taufiq, Uqud al-Lujain, Mabadi' al-Fiqh, Fiqh al-Mu'in, and so on. At the high school level, the books commonly used are Syarah Waraqat, Lathaif al-Isyarat, Jam'ulJawami, al-Asbahwa al-Nadhair, and other.<sup>27</sup>

#### Tawhid/Aqidah

The books on tawhid that are often used in Islamic boarding schools are Ummu al-Barahin, Sanusi, Dasuki, Kifayat al-Awam, Aqidah al-Awam, Fath al-Majid, Jawahir al-Kalamiyah, Husnul Hamidiyah, and so on

#### Tafsir Al-Qur'an

Another subject in the pesantren curriculum is Tafsir Al-Qur'an. Tafsir Al-Qur'an is usually reserved for upper levels of education such as Aliyah or above. The books used include Tafsir Jalalain, Tafsir Baydhawi, Tafsir Munir, Tafsir Ibn Katsir, Jami' al-Bayan, and others. Additionally, there are Tafsir al-Manar and Tafsir al-Maraghi, which are frequently used by modernist-oriented Islamic boarding schools<sup>28</sup>

#### Hadith

One of the subjects that is widely studied in Islamic boarding schools is Hadith. The books that are often used are Bulugh al-Maram, Arba'in Nawawi, Tanqih al-Qaul, Shahih Muslim, DurratunNashihin, Riyad al-Shalihin, Bukhari, Mukhtar al-Hadith, and so on.

#### Ethics and Sufism

The study of ethics and Sufism is given ample space in Islamic boarding schools. The ethics books commonly used in Islamic boarding schools are Ta'lim Muta'alim, Washaya, Akhlaq li al-Banin, Akhlaq li al-Banat, Irsyad al-Ibaddan Nashaihul Ibad. Meanwhile, the Sufism books that are widely studied in pesantren include: Ihya' Ulum al-Din, Bidayah al-Hidayah, Minhaj al-Abidin, Hikam/Syarah Hikam, Risalah al-Mu'awwanah, and so on.

#### History (Tarikh)

The study of history has not been examined in depth. The reason for this is that history itself does not contain direct teachings. In addition, other classical texts indirectly discuss history. The books that examine history/Tarikh are Khusnul Yaqin (Khulshah), Dardirdan Barzanji

There are several ethics for reading the yellow book, including: reciting a prayer or Surah al-Fatihah for the author of the book, with the hope that the benefits of the knowledge to be learned from the book will be absorbed by the reader. After completing the reading, a prayer is recited led by a kyai or ustaz who teaches, with

<sup>27</sup> Sururin.

<sup>28</sup> Sururin.

the hope of gaining the benefits of knowledge from the yellow book. The yellow book, as part of the curriculum in Islamic boarding schools, has made a significant contribution to the Muslim community in Indonesia. Graduates from Islamic boarding schools that use the yellow book as their curriculum have successfully produced noble individuals not only in the sight of Allah SWT but also in the eyes of fellow human beings<sup>29</sup>. In this regard, there may also be differences in the way of teaching or presenting different classical texts and different books.

The teaching process is carried out by the kiai reading the text of the book and translating it slowly, then explaining its meaning from various perspectives, including instilling national values in the students. For example, in explaining the word tablig in the book Qawa'idul Awwam, which describes the role of students as bearers of wisdom to be friendly among a community that is mostly non-Muslim, it is a message to respect differences within the framework of the unity of the Republic of Indonesia.<sup>30</sup> The source of learning for the yellow books must be from the Qur'an and Hadith.

Based on a descriptive study, it also suggests that there is an instillation of core multicultural values to the students. These values originate from the Qur'an and Hadith, which were compiled by Indonesian scholars in the past in the form of yellow books, and have become the curriculum for education in most Islamic boarding schools in Indonesia. The value of diversity is also widely found in the classical Islamic texts taught in Islamic boarding schools

This can be seen in terms of the author, title, and language used. For example, in the field of fiqh, these books are: Abu Syuja' (d. 593/1196) with the book *Taqrib* or *Mukhtasar*. Abu Alqasim Arrifai (d. 676/1277) *Minhaj Aththaalibin*. Jalaluddin Almahalli (d. 926/1520) *Manhaj Attullab* and *Fathul Wahhab*. Ibn Hajar Alhaitami (d. 973/1565) *Tuhfatul Muhtaj* and *Minhajul Qawim*. Muhammad Asysyarbini (d. 977/1569) *Aliqna* and *Mugni Almuhtaj*. Syamsuddin Arramli (d. 1004/1595) *Nihayatul Muhtaj*<sup>31</sup>. In addition to studying the yellow book at the Islamic boarding school, the growth of a culture of togetherness can also foster a love for diversity, through traditions that are built up in the general process of life at the boarding school. These traditions are not only related to the study of religious texts but also serve as a reinforcement of the students' identity. As citizens of the nation, they are responsible for contributing to the realization of the national educational vision. That is, to become a society that is devout toward Allah and possesses noble character<sup>32</sup>

### **The ideology of the book Al-Arabiyyah Bain Yadaik**

Al-Arabiyyah Bain Yadaik, in its capacity as an Arabic language textbook

<sup>29</sup> "Https://Museumpendidikanasional.Upi.Edu/Kedudukan-Kitab-Kuning-Dalam-Pendidikan-Agama-Islam/," n.d.

<sup>30</sup> Muh.subair, "Nilai-Nilai Kebangsaan Dalam Pembelajaran Kitab Kuning Di Pesantren Pondok Karya Pengembangan (PKP) Manado," *Jurnal Al Qolam* 25 (2019): 59–76.

<sup>31</sup> Azymardi 1 Azra, *Pendidikan Islam Tradisi Dan Modernisasi Milenium Baru*. (Jakarta: Logos. 112, 1999).

<sup>32</sup> Abstrak Inti et al., "No Title," 2019, 59–76.

written by experts from Saudi Arabia, is one of the instruments used to spread Salafi ideology. The internalization of fundamentalist ideas in the book uses symbols, both in the form of images and text. The Salafi ideological values present in the book Al-'Arabiyyah Bain Yadaik, as interpreted by the author, include: 1) The prohibition for female teachers to teach male students who have reached puberty and the prohibition for male teachers to teach female students who have reached puberty; 2) The prohibition of women wearing pants that are considered similar to those commonly worn by men; 3) The absolute permissibility of polygamy, which views situations of necessity and justice as not being valid legal conditions for polygamy, but merely religious conditions.<sup>33</sup> With the following explanation:

First, the prohibition for male teachers to teach female students and female teachers to teach male students



Figures 1 and 2. Teaching and Learning Process in the Classroom (Al-Fauzan, 2007)

In Figure 1, Roland Barthes' semiotic reading has a denotative meaning in the form of teaching and learning activities in the classroom. In the classroom, it can be seen that all the students are male and there is one male teacher. It appears that the teacher is approaching one of his students to explain the lesson material. Meanwhile, the other students are busy understanding the lesson material in their respective books. In Figure 2, Roland Barthes' semiotic reading has a denotative meaning in the form of teaching and learning activities in which all students are female and there is one female teacher. The students are seen listening attentively to the teacher's explanation of the lesson material using a blackboard. In the connotative sense, the meaning conveyed goes beyond the teaching and learning activities in the classroom. More than that, the separation of male and female students, along with male and female teachers, implies that, in the Salafi view, male teachers must teach male students, while female teachers must teach female students. Thus, the prevailing myth is that there is a prohibition or taboo against a male teacher teaching female students and vice versa.

Ibn Baz stated that men are not permitted to provide instruction (ta'lim) to female children; similarly, Muslim women are not permitted to provide instruction to

<sup>33</sup> Yusuf, "Nilai Ideologi Salafi Dalam Buku Al-'Arabiyyah Bain Yadaik (Analisis Semiotika Roland Barthes)."

male students. With the caveat that the students in question have reached puberty.<sup>34</sup> The basis of Ibn Bazz's opinion is the prohibition of mixing between men and women who are not mahram in one place. Or in simpler terms, it is called ikhtilath. Ikhtilath literally means mixing. Meanwhile, in terminology, it refers to the meeting of men and women in one place and the interaction between them. Thus, male and female students or male and female teachers being in the same room violates the basic principle of the prohibition of ikhtilath.

Based on the above explanation, the image above implies a myth believed by Salafis regarding the necessity for male teachers to teach male students and female teachers to teach female students<sup>35</sup>. In other words, it is forbidden for a male teacher to teach adult female students, and vice versa

### Second, Prohibition on Women Wearing Long Pants



Figure 3. Two Women Standing Wearing Gamis (Al-Fauzan et al., 2007)

In Roland Barthes' semiotic reading, the denotative level of the image above signifies two people engaged in lively conversation, each carrying their own book. The two women are standing with their backs to the camera and are both wearing gamis.

Meanwhile, in the connotative plane, the gamis worn by the two women in the image implies that women are not allowed to wear pants, which are perceived as resembling men's clothing. This is not merely the author's subjective assumption, as based on the author's reading of the book Al-'Arabiyyah Bain Yadaik, the author did not find any images of women wearing long pants in the book. Instead, the book features many images of women facing backward while wearing long gowns. A more radical opinion was expressed by Ibn Baz, who stated that it is haram for Muslim women to wear long pants, even in front of their husbands. There is no restriction on whether the pants are wide or not. This is based on the interpretation that pants are synonymous with men's clothing. Meanwhile, the Prophet gave a stern warning to

<sup>34</sup> S. Idahram, *Sejarah Berdarah Sekte Salafi Wahabi*. (Yogyakarta: PT LKiS Printing Cemerlang, n.d.).

<sup>35</sup> N. Suganda, D., & Dahlan, "(2018). Ikhtilath Dalam Dunia Hiburan., " *Legitimasi*, Vol. 7, No. 2. 7 (2018).

men who wear clothing that is identified with women, and vice versa. Here is the Prophet's saying regarding this matter:

أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- لَعَنَ الرَّجُلِ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةُ تَلْبَسُ لِبْسَةَ الرَّجُلِ

*Meaning: The Prophet cursed men who wear women's clothing and women who wear men's clothing.*

Based on the hadith above, women are prohibited from wearing long pants due to the Salafi interpretation that classifies pants as clothing specific to men. Additionally, women's clothing must not reveal any body contours, including the legs, which must be covered with a skirt or similar garment.<sup>36</sup>

Based on the above explanation, the image above does not only depict two fully clothed women engaged in conversation. More than that, the fact that no women wearing trousers are found in the book Al-'Arabiyyah Baina Yadaik indicates that, from a Salafi ideological perspective, wearing trousers is considered a male clothing identity, and therefore women are not permitted to wear them.

### Third, the Absolute Permission to Practice Polygamy

Normatively, the view of the Salafi community regarding the practice of polygamy is based on the word of Allah SWT in QS an-Nisa verses 3 and 129 and the hadith of the Prophet. The evidence is as follows: Then marry (other) women of your choice: two, three or four. Then if you fear that you will not be able to deal justly, then (marry) only one, or the slaves whom your right hands possess. That is nearer to not committing injustice (QS an-Nisa ': 3)

*Meaning: And you will never be able to act fairly between (your) wives, even though you really want to do so, therefore do not be so inclined (towards those you love), that you leave others hanging in the balance. And if you make improvements and protect yourself (from cheating), then indeed Allah is Forgiving, Most Merciful (QS al-Nisa': 3)*

Based on the above evidence, in the Salafi perspective, the practice of polygamy is common because it is in accordance with the evidence sourced from the Qur'an and the Hadith. While on the other hand, scholars argue that the practice of polygamy is permissible with the provision that the husband can act fairly and there is a necessity permitted by religion such as the wife being unable to carry out her obligations, for example due to illness, infertility, and so on.<sup>37</sup> Thus, the existence of justice and dhorurot becomes a condition for the permissibility of polygamy. In other words, the permissibility of polygamy is not absolute.

The myth that can be found in the book Al-'Arabiyyah Baina Yadaik related to the practice of polygamy in the Salafi community is the absoluteness of the permissibility of doing so. In other words, the permissibility of polygamy for Muslims does not depend on the aspects of justice and dhorurot desired by religion. This is because both of these things are religious requirements, not legal requirements.

<sup>36</sup> A. N. (n.d.). Baits, "Hukum Wanita Memakai Celana Panjang.," n.d.

<sup>37</sup> A A Fadh, *Analisis Problematika Pernikahan Poligami Siri Terhadap Keharmonisan Rumah Tangga (Studi Kasus Di Desa Tambaharjo Kecamatan Pati Kabupaten Pati)* (repository.iainkudus.ac.id, 2022).



## CONCLUSION

The ideology of the language curriculum and also the national ideology are developed and conveyed when studying the yellow book which is sourced from the Qur'an and Hadith. Among the books used by many institutions are: Al-'Arabiyyah Bain Yadaik in its capacity as an Arabic language textbook written by experts from Saudi Arabia is one of the instruments used to spread the ideology of Salafi. Internalization of fundamentalist ideology in the book uses symbols, either in the form of images or text. The values of the Salafi ideology contained in the book Al-'Arabiyyah Bain Yadaik in the author's reading consist of: 1) The prohibition for female teachers to teach male students who have reached puberty and the prohibition for female teachers to teach female students who have reached puberty; 2) The prohibition for women to wear trousers which are considered similar to trousers commonly worn by men; 3) The absolute permissibility of polygamy, which assumes that the situation of dhorurot and justice are not valid requirements for polygamy, but only as a requirement

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