

# “Deresan” Program the Mastery of Arabic-Classic Book at Pondok Pesantren Karangasem Lamongan East Java Indonesia

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## Abstract

This research aims to 1) study the concept of “Deresan”; 2) study the role of “Deresan” in mastering Arabic-Classic Book for students of Pondok Pesantren Karangasem Lamongan. The method used in this research was qualitative. The results show that, *first*, the form and the process of “Deresan” developed in Pondok Pesantren Karangasem generally consist of three stages: the general recitation of Arabic-Classic Book materials; emphasizing the recitation of small halaqah, and special training of reading implemented individually in some small groups of students. *Second*, “Deresan” tradition is implemented to prepare the study of Arabic-Classic Book in Subuh recitation (Ngaji Subuh) which generally gives significant influence in mastering the materials of al-Jalalayn, Shahih Muslim and Riyadhush Shalihin Tafsir, especially Qira’atul book, Nahwu Sharaf and the content of the Arabic-Classic Book.

## Keywords

Deresan, Arabic-Classic Book, Pondok Pesantren Karangasem

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## 1. Introduction

Certainly, education is very important for every human being. Without education, it is impossible for human to be developed in line with the ideal goals, changes, prosperity and happiness as their worldview. The higher human goal is, the more demanding of increasing education quality as the way to achieve the goal. Therefore, education is the way to achieve success and increase the degree (al-Bankani, 2004). This has been stated in Al-Quran of sura al-Mujadalah verse 11: "Allah will raise those who have believed among you and those who were given knowledge, by degrees."

The institution, which cannot be forgotten in educational arena is Pondok Pesantren. It has a symbiotic functional relationship with Islamic teaching. At one side, Pondok Pesantren is characterized by patterns and the dynamics of Islamic teaching espoused by the founders and kyai who take

care of it. Meanwhile on the other hand, it becomes the important mediator in internalizing and transmitting Islamic teaching process to the society. Through Pesantren, Islam unites and colors all of society aspects: Social, religion, law, politics, education, environment etc. (Nata, 2013).

Noticing the phenomenon occurs recently, many people begin to see Pesantren education system as one solution to realize educational product, not only clever, smart, shrewd, but also noble and form students to have akhlaqul karimah. It is understandable because Pesantren has characteristics enabling them to achieve intended purpose.

Therefore, since the last five decades, the discourse of Pesantren has showed a rapid growth. It is reflected from various discourse focus, study and research of experts, especially after the growing recognition of the contribution and the role of the Pesantren as a "sub-culture" (to refer to a unique typology of institution and deviate from the general

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life pattern in this country). Beside, its role is as a "cultural institution" (to describe an education that has its own character, also open up the external hegemony) (Rahardjo, 1993).

Pesantren is the oldest education institution in Indonesia since hundreds years ago. It is categorized as an institution, which has unique and distinctive characteristics. Therefore, this shows a brilliant versatility through various eras with all of the various polemics faced. Even, historically, Pesantren has given a huge contribution in Indonesian intellectual life and enlighten the society, also can create intellectual community, which is commensurate with Gubernement School.

Pondok Pesantren with all its uniqueness continues to move following the era. This movement is followed by adaptation process and repositioning of Pesantren's activity. Therefore, in various eras, this can contribute for the development of people and nation. Nevertheless, it remains with its characteristic like "Deresan" tradition in preparing students to study Arabic-Classic Book by using Sorogan and Bandongan methods.

"Deresan" is an ammiyah language of Pondok Pesantren Karangasem to a repetitive and systematic learning. It derives from Arabic word, *darasa* or *darrasa*, which emerges "duruusan and tadarrus or tadaris" which means an activity carried out by the teacher (*mudarris*) to recite and explain something to students repeatedly and frequently.

Sorogan is a learning method in which students actively choose the books (CBSA), usually Arabic-Classic Book which will be recited and translated in front of 'Kyai' who listens to students' recitation and he will correct the recitation or translation if it is necessary (Rahardjo, 1993).

Bandongan is also called *Wetonan*. It is a learning used by teacher through reciting Arabic texts, translating it into local language and explaining the meaning contained in the book (Rahardjo, 1993).

Kitab Kuning is a depiction of Arabic-Classic Book using Arabic printed on yellow paper at the past.

Pondok Pesantren Karangasem at Paciran Lamongan is a boarding school, which combines the importance of modern education by adopting curriculum set by the government in both through the Ministry of Education and Ministry of Religion as the stakeholders through *takhasus* and religious studies. The religious learning process of Arabic-Classic Book at Pondok Pesantren Paciran-Lamongan still uses Sorogan and Bandongan Methods.

"Deresan" is a pre Sorogan and Bandongan stage to produce the correct recitation and study of Arabic-Classic Book material. This tradition was born along with the use of

Sorogan and Bandongan method in Pondok Pesantren Karangasem primarily concerned with heterogeneity of students' input or students in education system of Pondok Pesantren.

Deresan is separated entity in religious learning process at Pondok Pesantren. However, the problem is the extent of giving meaning in the Arabic-Classic Book learning process through Sorogan and Bandongan. The other interesting aspects are the process, form, existence and factor influencing "Deresan" tradition in implementing the study of religious value at Pondok Pesantren Karangasem Paciran Lamongan; as the general learning pattern applied in other Pondok Pesantren.

Based on the explanation above, the researcher is interested to conduct a research toward the policy of Pondok Pesantren Karangasem Lamongan in the planning of "Deresan" program to help students master Arabic-Classic Book.

## 2. Research Methods

This research was a qualitative, an approach resulted descriptive data, which were in written or oral data from people and behaviors that could be observed (Moleong, 2000).

This research aimed to answer question about what and how an occurrence and reported the results as the way they were. Through this research, it was expected it could explore the concept of "Deresan" in learning Arabic-Classic Book at Pondok Pesantren Karangasem Lamongan.

In this research, the writer chose the research subject at Pondok Pesantren Karangasem Lamongan because it was a modern pesantren, which still used classical pesantren learning style.

The research used two types of data, primary data and secondary data. The primary data were resulted from the principal and the director of Pondok Pesantren as the stakeholders. Meanwhile, the secondary data in this research were school documents such as geographical, profile, work programs of Pondok Pesantren etc.

To obtain clear, accurate and complete information, the researcher used several methods; observation, interview and documentation.

## 3. Results

### 3.1. The Concept of Reciting Quran (Deresan) at Pondok Pesantren Karangasem Lamongan

"Deresan" tradition" developed in Pondok Pesantren

Karangasem Muhammadiyah had appeared along with the second students enrollment, which was in 1958s. It acquired the concrete pattern around 1970-1980. It was explained that this tradition was developed to make the process of Arabic-Classic Book study implemented systematically, successfully and useful. The idea of "Deresan" appeared because of some students who came on *takhassus* at the study of Arabic-Classic Book used Sorogan instead of Badongan.

The growth of students created new problems such as heterogeneity of social, culture, economic, education background and the quality of religious knowledge owned.

The revolutionary educational policies taken to overcome the problem were by establishing Special Madrasah. They were a transition of education institution for students who came from general school or qualitatively did not have skill in Arabic-Classic Book study. The special Madrasah aimed to give basic material about studying nahwu, Sharaf and Arabic in one semester.

"Deresan" tradition was non-formal study to prepare students for the process of Arabic-Classic Book study, held in the early morning in Al Manar mosque of Pondok Pesantren Karangasem Muhammadiyah Paciran. Nevertheless, in 1970-1980, institutionalization of Arabic-Classic Book study occurred begun by forming division of "Deresan" consisted of senior students who were given special task in *Muhadlarah* field or training speech, debate about Islamic law, nahwu-sharaf course and Deresan itself.

Senior students who had the ability to recite and study the Arabic-Classic Book were chosen to be a mentor in the forum of "Deresan". They must be correct in training junior students' recitation or even to peers, because Kyai would test their recitation randomly in the early morning. Error recitation would be a big problem because there was no correction or explanation process from Kyai, which meant he would let students find the mistakes by themselves. This kind of learning process seemed cruel and Kyai looked clerics toward difficulties found by students. However, students actually gained wisdom to be independent. Students were not spoiled and encouraged to find the correct recitation. The passion of identifying *mufrodat* in morphological and syntactic perspective became greater as studying Arabic-Classic Book would not move to the next topic as long as the recitation tested by Kyai had not been correct yet.

To support students' mastery of understanding Arabic-Classic Book, *takhassus* activity on material nahwu-sharaf was held. They were guided by Kyai or teacher in arranged schedule. Senior students served and organized the activity. In the early activity, if Kyai was absent, senior students should replace Kyai's position in learning process. It was good to see the quality of religious knowledge mastered including mental

readiness test.

In the context of Arabic-Classic Book, Deresan became very important. "Deresan" tradition in Pondok Pesantren Karangasem Muhammadiyah Paciran was divided into 3 phases:

1. General recitation stage on the materials of Arabic-Classic Book study was conducted by the chairman of course on the next day and *Muhadlarah* followed by students. The reading material consisted of two parts, Al-Quran materials for 1st, 2nd and 3rd grade and Arabic-Classic Book materials for 4th, 5th and 6th grade. The chairman of course and *Muhadlarah* were chosen among students who mastered the study of Arabic-Classic Book and Speech quality best.
2. Emphasizing recitation stage led by staff of course division and *muhadarah* in small *halaqah*. This was a repetition of recitation followed by asking and answering question or explaining the difficult materials.
3. Special training stage of recitation implemented individually in a small group or even only consisted of two students. One student recited and the other would listen. It was carried out many times, so they could find the most correct recitation including the intonation of recitation.

Arabic-Classic Book, which became the material of the study, was Shahih Muslim Hadith Book followed by "Bulughul Maram" Hadith Book written by Ibnu Hajar Al Atsqolani and Riyaduhus Shalihin written by An Nawawi; Tafsir Book of Jalalain written by Jalaluddin As Suyuti and Jalaluddin Mahalli.

The determination of Bulughul Marom, Riyadus Shalihin Shahih Muslim Hadith Books and the Tafsir Book of Jalalain as the main book in the study of Arabic-Classic Book at Pondok Pesantren Karangasem Muhammadiyah Paciran seemed related to the historical-sociological factor developed at that time. Generally, the four books are easily found in Paciran especially in "Pasar Wage" when printed books are not available in the context of learning and studying Arabic-Classic Book in Pondok Pesantren. Those books are quite cheap with the simple paper when students of Pondok Pesantren Karangasem do not have enough money.

In the other perspective, the tutor of Pondok Pesantren Karangasem Muhammadiyah looked more to the substance and the content of the books. Related to the task, Pondok Pesantren Karangasem Paciran prepared cadres of da'i to conduct *dakwah islamiyah* in various areas of the Republic in both Indonesian Islamic Da'wah Council (DD1) or the Central Leadership of Muhammadiyah.

To determine the results of the collaboration between the

study of Arabic-Classic Book using Sorogan-Bandongan with emphasizing of religious studies through Madrasah Diniyah (religious institution), so in the end of the year, Pondok Pesantren held final examination by using two approaches, cognitive test through written and oral test. Then, in psychomotor perspective the test was especially in practical aspect of worship, *mudlarah* and the ability to recite Arabic-classic book. The combination of those two examination systems were written in the certificate of Pondok Pesantren Karangasem Muhammadiyah.

The materials of written test includes Nahwu-Sharaf, Al-Quran, Hadith Mustolah, Arabic and Akhlaq and Aqeedah, Fiqh and Usul Fiqh. Meanwhile, the oral test for the study of Arabic-classic book is Tafsir Book of Jalalain, Riyadhus Shalihin and Shahih Muslim. The Hadith Book of Bulughul Marom generally becomes the part of written test combined with the material of Fiqh.

### **3.2. The Supporting Factors of the Success of the Deresan in Arabic-Classic Book Study at Pondok Pesantren Karangasem Muhammadiyah**

The substance of the use of Sorogan and Bandongan methods in learning Arabic-Classic Book in almost all of Pondok Pesantren is students' independence to acquire and enrich them with science itself. The more active the students prepare themselves in learning process, the more knowledge they gain. The tradition of "Deresan" is the main factor of increasing the quality of students' ability in reciting, interpreting and explaining toward materials Arabic-Classic book.

The success of "Deresan" tradition affects the quality of the implementation of Sorogan and Bandongan method in learning Arabic-Classic Book. Therefore, the most urgent program in the development of "Deresan" tradition is evaluating the implementation of previous "Deresan", seeing the internal and external factor influenced toward "Deresan", the quality of teaching material and Uztadz's or Kyai's role in guiding the study of Arabic-Classic Book.

The "Deresan" Evaluation continuously was carried out by the chairman of Pondok Pesantren Muhammadiyah Paciran Karangasem since this tradition developed and obtained a good appraisal from students. The indicator was more students and positive response come from stakeholders, both customers and even Islamic preachers who were sent to remote areas through DDII program. The evaluation form was revision of Deresan pattern from general to become Deresan with specification of specific teaching materials and specific classes.

The "Deresan" tradition and the Study of Arabic-Classic

Book in Pondok Karangasem has been implemented for 45 years and continuously grow in accordance with the development of era. In such a long period, "Deresan" tradition, which has survived is an interesting topic of study.

Generally, there were two fundamental factors in the process of Arabic-Classic Book study with "Deresan tradition" as the beginning. They came from internal and external community of Pondok Pesantren especially related to students input and general policy in educational and religious field.

Internal factors influencing the success of "Deresan" was the equal perception and the tradition of recitation of Arabic-Classic Book itself. It means the tradition of learning Arabic-Classic Book by using Sorogan and Bandongan is a possibility among students life at Pondok Pesantren of Karangasem Muhammadiyah Paciran. This possibility also affects "Deresan" tradition itself. It also creates mechanical characteristic for all students in Pondok Pesantren. If students do not carry out these two activities, it would be easy to know that those students do not follow the proper mechanism for the order of students' life in Pondok Pesantren.

The students' life in Pondok Pesantren is set in such a routine that tends to be mechanical. It started with qiyamul Lail, prayer 5 times together and reciting Quran at the dawn, preparing formal school (07:00 to 13:00), the study of religious studies at Madrasah Diniyah, Halaqah and Deresan, takhassus in certain materials after Isha Prayer 'and the depth of the formal school subjects along with other personal and societal activities.

Dividing the class in small groups led by Ustadz-Ustadzah and Kyai who taught the study of Arabic-Classic Book, both for male and female students provide better opportunities and detailed study. An Ustadz-Ustadzah or Kyai easily saw the quality of students' recitation, then, improve its ability through the correction and direct guidance.

The mechanism makes the whole students believe that a success must take a hard effort, discipline and afraid of being unable to recite. The paradigm of "being afraid of unable" or "afraid of being a stupid student - not knowledgeable" provide a significant motivation.

The external factor surrounding the success of "Deresan" at Pondok Pesantren was the certainty of attitude that they came to Pondok Pesantren Karangasem Muhammadiyah were the one who wanted to explore the study of Arabic-Classic Book or at least felt a unique touch of Pondok Pesantren. This certainty of attitude is evolved along with various options offered by educational institutions to students - both educational institutions with religious orientation and public educational institutions with their variety of costs. Information about Pondok Pesantren could be easily obtained

through printed media, electronic media and network of alumni. This situation enriches knowledge in choosing an educational institution.

Starting from this thinking, it could be assumed that people who come to Pondok Pesantren are those who have chosen their education into this institution, in which it strengthens students' motivation and passion.

Other external factors were the development of technology and information including the development of printed and digital books from various website. The development of these technologies facilitates the students to conduct a study of classic books, which were easily found, as well as foreign language dictionaries.

The development of human's thinking and work in the context of the Arabic-Classic Book does not remove "Deresan" tradition, even it enriches and facilitates the tradition. Students who study the Arabic-Classic Book should have used the original text (no punctuation or translation). They must recite by using local language by asserting the position and i'rab in nahwu-sharaf, as well as to understand the morphology or word form. "Deresan" in this perspective serves as a transformation process of a knowledge obtained from the Website or a translation book to the detailed traditional style.

If in 1970s students found difficulties to find the meaning of particular vocabularies, these difficulties could already be anticipated so there was no material of a study learnt in days. Students and Kyai compete to give the best results in the process of the Arabic-Classic Book study- Kyai has changed the learning styles from teacher-centered to student-centered even many of them use information technology as the learning media.

Nonetheless, they still find technical problems of learning at Pondok Pesantren; the ability of students who enroll and become a participant of the Arabic-Classic Book study is limited. They who have a concern about religious development are those whose life and whose parents' life orientation is still encouraged by their religious concerns. Those who have intellectual superiority would rather enroll the general public schools (SDN, SMP and SMA). This part is the uniqueness and greatness of Pondok Pesantren, with limited resources or even almost entirely unqualified - they are always successful in forming great leaders who are beneficial for people and nation - the key to all of these is awareness of self-lack, then, changed it into the excellence, independence and maturity of personality-religious values.

## 4. Discussion

Method plays a very important role in the learning process.

In fact, a quite popular Arab proverb in education said, "Method is more important than material". It is quite rational, as indirectly the ways applied will greatly affect the learning process. Method will not only attract students to learn and reduces students' boredom, but also improve the learning effectiveness.

In using this method, there is a typical difference between formal education and Pondok Pesantren. The learning characteristic in Pondok Pesantren is Bandongan and Sorogan. "Deresan" program is an appropriate policy for the success of Bandongan and Sorogan, because students would be more ready in receiving the lessons and master it more quickly.

The research about Bandongan and Sorogan method has been conducted by several researchers who would like to see an education model in Pondok Pesantren. One of them is written by Hujaiifah (2012) entitled, "The Effectiveness of Bandongan and Sorogan Method Implementation in Teaching and Learning Process: A Case Study in Pondok Pesantren Putri Nuruttaqwa al-Hasanah Bogor". Hujaiifah found that practically, Sorogan and Bandongan method was quite effective when it was used in teaching and learning process, particularly in the study of the Arabic-Classic Book.

Similarly, the research of Nur Istikomah (2011) entitled, "The Application of Sorogan Method in Learning Ta'limul Awwaliyah Muta'allim Book in the First Grade to increase students' learning motivation at Pondok Pesantren al-Luqmaniyah Yogyakarta". Based on the findings, Sorogan method improved students' learning motivation because it was based on the methods that students were encouraged to meet the targets set by an ustadz. However, the difference is there was pre-Sorogan preparation program at Pondok Pesantren Karangasem Muhammadiyah Paciran Lamongan implemented in organized and became a compulsory program called deresan.

## 5. Conclusion

Based on the research described, it can be concluded that: (1) the form and the process of "Deresan" developed in Pondok Pesantren Karangasem generally consists of three stages: General recitation stage on the material of Arabic-Classic Book study; emphasizing stage in small halaqah, and special training stage of recitation applied individually in a small group within students; (2) The Deresan tradition is implemented to prepare the study of Arabic-Classic Book in Subuh recitation (Ngaji Subuh) which generally gives a significant influence in mastering the materials of Jalalain, Sahih Muslim and Riyadhus Shalihin Tafsir especially the aspect of the Qira'atul book, Nahwu Sharaf and the content of the classic book.

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