

Integration Of Curriculum And Yellow Books (Turats) In The Malay Scientific Tradition

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Abstrak: Hunian mahasiswa bukan lagi sekadar tempat tinggal, tetapi menjadi ruang pembentukan karakter, kebiasaan, dan lingkungan belajar yang mempengaruhi perkembangan intelektual, spiritual, dan sosial penghuninya. Dalam konteks tersebut, kost islami memiliki potensi untuk dikembangkan sebagai *learning-living lab* yang mengintegrasikan budaya ilmu, ibadah, dan kebersamaan dalam satu ekosistem pendidikan. Penelitian ini bertujuan untuk menganalisis bagaimana kost islami dapat berfungsi sebagai ruang pembelajaran holistik yang mendukung pembentukan adab, produktivitas akademik, serta relasi sosial mahasiswa. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus melalui observasi, wawancara mendalam, dan dokumentasi kegiatan penghuni kost. Hasil penelitian menunjukkan bahwa elemen budaya ilmu, rutinitas ibadah, dan dinamika kebersamaan telah tumbuh secara alami dalam kehidupan sehari-hari, namun belum terstruktur oleh sistem pembinaan dan manajemen komunitas. Integrasi ketiga aspek tersebut terbukti mendukung perkembangan karakter dan keseimbangan akademik-spiritual penghuni. Simpulan penelitian ini menegaskan bahwa kost islami memiliki peluang besar sebagai *learning-living lab*, namun memerlukan penguatan tata kelola, program terjadwal, dan struktur komunitas untuk memastikan keberlanjutan dan efektivitasnya sebagai bagian dari penyempurnaan ekosistem pendidikan Islam modern.

Kata kunci: Kost Islami; Learning-Living Lab; Budaya Ilmu; Pembiasaan Ibadah; Komunitas Mahasiswa.

Abstract: Student housing is no longer merely a residence, but a developmental space that shapes habits, character, and a learning environment affecting students' intellectual, spiritual, and social maturity. In this context, Islamic boarding houses (*kost islami*) hold potential to develop as *learning-living laboratories* that integrate a culture of knowledge, worship practices, and communal engagement within one educational ecosystem. This study aims to analyze how Islamic student housing functions as a holistic learning space that supports the formation of adab, academic productivity, and meaningful social relationships. This research employed a qualitative case study approach through observations, in-depth interviews, and documentation of daily activities. The findings indicate that intellectual interactions, worship routines, and social bonding emerge naturally among residents, although they are not yet supported by structured management or formal community programs. The integration of these three pillars contributes to character building and fosters balance between academic demands and spiritual well-being. The study concludes that Islamic student housing has strong potential to serve as a learning-



living laboratory, yet requires strengthened management systems, structured mentorship, and programmed activities to ensure continuity and maximize its role within the framework of modern Islamic education.

Keywords: *Islamic Boarding House; Learning-Living Lab; Knowledge Culture; Worship Practices; Student Community*

Introduction

The Malay Islamic scholarly tradition in Indonesia has long been a major pillar in the spread and development of religious knowledge, since the arrival of Islam through trade routes in the 13th century to its development in the modern era (Auladi et al., 2025). Islamic traditions developed in all aspects of community life, including culture, trade, social relations, education, customs, and so on. In other words, Islam came to Islamize aspects of the life of the Malay community in Indonesia. Previous research shows that customs in the traditions of the Malay community in Jambi that are relevant to Islamic teachings are still developing from generation to generation (Rafli, 2022). The history of Islamization in various regions in Indonesia is evidence of how Islam can adapt to local culture and use various preaching strategies to attract people's interest in learning about and practicing Islamic teachings (Auladi et al., 2025). Islamic boarding schools as Islamic religious educational institutions have made a real contribution to the efforts to educate the nation in terms of knowledge and educational institutions since their inception (Pratama, 2023). Islamic boarding schools have also made a big contribution to the development and guidance of the lives of Muslims in Indonesia (Hadi et al., 2021).

The importance of curriculum and yellow books in the Malay scholarly tradition in Indonesia. The curriculum serves as a promotional tool for schools or madrasas to attract the public, especially parents, to send their children to school (Wicaksono, 2020). Therefore, every madrasah must have a curriculum that includes various superior programs to attract public interest, to differentiate itself and to characterize the institution from other madrasahs. The madrasah's superior programs are designed and developed in accordance with the applicable curriculum used by the madrasah (Wati & Trihantoyo, 2020). In this case, the curriculum is used as a guideline in implementing learning in each subject (Pratama, 2023). The teaching of yellow books (turats) in education is one example of the role of Islamic boarding schools in improving the civilization of Malay society. The yellow book is a collection of classical Arabic texts such as Fath al-Mu'in, Sullam al-Munawwaq, and Safinatun Najah which

are the core of teaching in Islamic boarding schools, surau, and Dayah, which reflects a typical Malay textual approach and Sufism. These books not only preserve the heritage of Shafi'i fiqh, Ahlussunnah wal Jama'ah creed, as well as Naqshbandiyah and Qadiriyyah Sufism, but also adapt to local culture through *syi'iran* (Malay Islamic poetry) and *saga*, such as the works of Hamzah Fansuri or Sheikh Daud Rumi (Silviana et al., 2024).

In the era of globalization and educational reform after the National Education System Law (National Education System Law No. 20/2003) and the Independent Curriculum (2022), This tradition faces the challenge of dualism, namely the tension between the national curriculum which includes global competency standards (such as digital literacy and applied science) and the yellow book approach which is based on memorization and spiritual internalization. Many Islamic boarding schools have difficulty integrating the two, resulting in an imbalance in the quality of human resources (HR), such as students who are less competitive in the modern job market. In addition, the expansion of Islamic education and the implementation of the national curriculum in the digital era has encouraged criticism of Islamic boarding school pedagogy, which is still traditional, so that it is considered less responsive and adaptive to the demands of contemporary learning (Khairani et al., 2025).

Various obstacles and problems often arise in realizing the curriculum goals in Indonesia. This has a direct impact on the learning and education process as a whole. Several studies show that the complexity of the national curriculum is a challenge for implementation in the field (Adistiana & Hamami, 2024). As a result, teachers have to work extra hard to master the material, while students often have difficulty grasping the entire lesson being delivered (Adistiana & Hamami, 2024). The integration of the national curriculum with the yellow books in the Malay Islamic scientific tradition is crucial for revitalizing the role of Islamic boarding schools as centers of holistic knowledge (Auladi et al., 2025). This approach has been tried in several Islamic boarding schools, such as Tebuireng Islamic Boarding School (Jombang) and Mudi Mesra Dayah (Aceh). In this case, the yellow books are linked to general subjects through themes of contemporary Sufism and digital muamalah jurisprudence (Fahrudin & Arif, 2024). Previous researchers have studied the integration of technology and local Islamic boarding school values in teaching yellow books and *halaqoh* which shows that graduates are able to compete in the fields of education, business and diplomacy (Kholiq, 2025). This study examines the integration between the national curriculum and yellow books in the Malay scientific tradition. This is

relevant to developing an integrative model that maintains the essence of Malay Islam while responding to the demands of the times, as mandated in the upcoming Golden Indonesia 2045 vision. The problem examined in this article is, what form does curriculum integration take within the Malay scholarly tradition in Indonesia? How is the integration of yellow books (turats) within the Malay scholarly tradition, particularly in Indonesia?

Method

The method used in this research is a qualitative method with a historical-comparative literature study approach, namely integration patterns in several Malay regions (Riau, Aceh, Jambi, and West Sumatra). The research took Indonesia as the research location. There are two objects of research, namely (1) integration of the curriculum in the Malay scientific tradition and, (2) integration of yellow books (turats) in the Malay scientific tradition. The data collection technique uses literature studies which include historical documents, yellow books, journals, and curriculum policies. The data analysis technique used is qualitative analysis with the following steps: (1) document collection, (2) data reduction based on themes (curriculum integration and yellow book integration), (4) data presentation in narrative form, and (5) drawing conclusions. To obtain reliable data, a data validity technique is used in the form of source triangulation, namely by comparing several sources in the form of historical documents, yellow books, journals and curriculum policies.

Discussion

Curriculum Integration in the Malay Scientific Tradition

Curriculum integration in the Malay scientific tradition in Indonesia combines elements of classical Islamic education with a modern, technology-based national curriculum (Silviana et al., 2024). Pendekatan ini umumnya diterapkan di pesantren dan madrasah masyarakat Melayu untuk menjaga warisan kitab kuning serta memenuhi kebutuhan zaman (Auladi et al., 2025). Bentuk integrasi kurikulum dilakukan melalui beberapa cara, yaitu sebagai berikut.

a. Sorogan-Bandongan Curriculum Integration Model and Local Cultural Infusion

The Malay scientific tradition places yellow books such as Fath al-Mu'in or Safinatun Najah as the core of learning which is integrated through the bandongan, sorogan and memorization methods (Effendi, 2021). For example, in the implementation

of the Islamic boarding school curriculum by applying the *Tijan ad-Darari* Book in the learning process using the sorogan-bandongan method. In this implementation, Wustha class students have learning facilities in the form of owning their own cards to facilitate the process of studying these books. This shows that learning yellow books in Islamic boarding schools is very important, so that all students have the same opportunity in learning (Zainuri et al., 2023). The integration of the Bandongan-Sorogan method is carried out by inserting local Malay content such as Riau culture into the core curriculum, extracurricular activities, and local content. Another example, in learning at Ma'had Aly Aceh, yellow books are the main reference. All fields of study, supplemented by general lessons for holistic strengthening.

Thus it is clear that the Yellow Book Based Curriculum has been implemented in various Malay Islamic boarding schools. Learning begins with joint prayer, understanding the material, to test/non-test evaluation, with additional practices such as Naqsyabandiyah Sufism. Malay elements such as manaqiban, fasting, or pilgrimage are included to form spiritual and disciplined character, as in the case example in MA NU Kudus (Effendi, 2021). From this study, it is known that the *Ta'lim Muta'aliim* book is taught using the bandongan method every Friday morning. The learning process integrates the Yellow Book with ethics in the independent curriculum.

In the learning process at the Nurul Yaqin Islamic Boarding School, West Sumatra, the bandongan method is implemented in a unique way with a circular halaqah format. In the learning process at the Nurul Yaqin Islamic Boarding School, West Sumatra, the bandongan method is implemented in a unique way with a circular halaqah format. Learning is carried out by the teacher reading the text of the bald book without harakat, translating it literally into Minangkabau, then explaining the meaning in the context of the students' daily lives so that it is easy for the students to understand (Salam et al., 2025).

b. Adaptation to the Independent Curriculum

Learning the Yellow Book at Islamic Boarding Schools has adapted the Independent Curriculum. Integration includes analysis of student needs, relevance to the times, and integration of religious and general knowledge without certification, as in madrasahs Riau. Currently, what is needed in education in Indonesia is to improve students' literacy skills to make it easier to understand the material or meaning of every

piece of knowledge that is obtained and read (Junus et al., 2025). Curriculum integration is implemented by adapting technology in learning, such as 30% material and 70% application, and collaborating with external stakeholders to improve the curriculum (Kholiq, 2025).

c. Challenges and Solutions

Various methods of curriculum integration in Indonesia have challenges that must be met by institutions. The main challenge in this integration is the dualism between textual memorization of yellow books and global competencies such as digital literacy. However, this model strengthens Malay identity, cultural preservation, and graduate competitiveness, with the pesantren as a contextual innovator. The structure and content of the yellow book, which is dense in references, rules and logical arguments, requires an in-depth and systematic learning approach and methodology in its application (Salam et al., 2025).

Integration of the Yellow Book in the Malay Scientific Tradition

The yellow book is a collection of classical Islamic texts in Arabic which are the core of the scholarly tradition of Islamic boarding schools and surau in Indonesia, especially in the context of Malay Islam (Effendi, 2021). Its integration into the Malay scientific tradition involves the inheritance of religious knowledge since the 17th century in regions such as Minangkabau through Sheikh Burhanuddin who built Surau Ulakan as an embryo for learning yellow books. In this surau, the integration of the yellow book is carried out in the form of Jawi script, Malay translation and Book Classification. Several books from Arabic scientists were translated to make it easier for students, such as the book *Farā'id al-Bahiyah* which studies morals and Sufism. (Muhammad, 2025). Classification of books, for example the Book of Sullam Al-Mubtadi is a book consisting of three, including creed, fiqh and Sufism (Ismail & Jalil, 2022).

The tradition of yellow books was built from the inheritance of the works of Middle Eastern scholars which were adopted by the network of Malay Islamic scholars in the Nusantara archipelago (Effendi, 2021). In Minangkabau, this tradition developed since the mid-17th century through surau, then structured in Madrasah Tarbiyah Islamiyah (MTI) in the 18th-19th century. In the Malay tradition in Indonesia, the integration of yellow books can be seen through the following things:

a. Shape Integration

The yellow book is mixed with Arabic Malay script (pegon or Jawi) for translation and interpretation, facilitating local understanding in several Malay Islamic boarding schools such as in Riau, Aceh, Jambi, and West Sumatra. Methods such as sorogan, bandongan, and wetonan are used to read bare texts (without harakat) which are often translated into Malay or Javanese so that they blend with local culture. Learning Islamic teachings such as the Yellow Book based on local culture makes it easier for students to understand the material and achieve learning success (Azizah et al., 2025).

b. Contents and Classification

Books covering the science of tools (nahwu, sharaf), tauhid, fiqh, tasawuf, tafsir, hadith, and others, are taught in stages in Islamic boarding schools and madrasas (Marliat, 2022). In the Malay tradition, this preserves classical scholarship while modern adaptations such as bilingual (Arabic-English) or recontextualization with science (Munthe et al., 2022). The term material in religious studies in Indonesia refers to various yellow books in Islamic boarding schools which have experienced development, such as Salaf Islamic boarding schools, where the material is generally based on classical Islamic books. This curriculum is designed to provide an in-depth understanding of Islamic teachings. Apart from that, it is also to prepare students to become Muslim scholars or intellectuals who are able to guide the community in understanding and practicing Islamic teachings (Marwiji, 2024).

A Case Study of the Integration of Yellow Books in Malay Scientific Tradition

The integration of yellow books (turuts) into the Malay scientific tradition in Indonesia can be seen through the implementation at the Daarul Jalal Tebo Islamic Boarding School (Riau), where the yellow books are read in Malay Arabic script to preserve Malay culture. Unlike in Riau, in West Sumatra Province, integration is implemented through the sorogan-bandongan method, enriching the scholarly tradition of Minangkabau Islamic boarding schools. The study of yellow books is a unique element that distinguishes the Islamic boarding school system from other educational institutions (Arief & Assya'bani, 2023). For example, in the case of the Al Ashry Islamic Boarding School, operationally the Arabic language themes taught are related to Islamic study themes such as Aqidah, Morals, Worship, Muamalah and others (Munthe et al., 2022).

Critical Evaluation

The integration of the yellow books into the Malay scholarly tradition presents its own challenges in implementation. For example, integration in small Islamic boarding schools with limited resources has the potential to generate resistance from yellow book teachers to the national curriculum.

Conclusion

The integration of the curriculum in the Indonesian Malay tradition has succeeded in harmoniously uniting Islamic religious values, local customs, and modern science. This approach reflects the Malay cultural identity, rich in wisdom, mutual cooperation, and monotheism, as seen in traditional Islamic boarding schools (pesantren) and the sorogan-bandongan-based curriculum. Its benefits include strengthening students' character, the relevance of education to the social context, and increasing global competitiveness without losing cultural roots. Challenges such as national standardization can be addressed through a flexible hybrid model. Ultimately, this integration fosters Indonesian education as a bridge between the past and the future, supporting the development of quality individuals who are faithful, knowledgeable, and civilized.

The integration of the yellow books into the Malay scholarly tradition in Indonesia demonstrates the intelligent adaptation of classical Islamic knowledge into local cultural contexts since the 17th century, particularly in Minangkabau through the Ulakan Surau. These Arabic texts are integrated through the Malay Arabic script (Jawi/Pegon), the sorogan-bandongan-wetonan method, and translations into Malay, facilitating understanding in Islamic boarding schools in Riau, Aceh, Jambi, and West Sumatra. The classification of the sciences of alat, tauhid, fiqh, and tasawuf is taught in stages, preserving the legacy of Middle Eastern scholars while reconciling with modernities such as bilingualism and science. For example, the Daarul Jalal Tebo Islamic Boarding School fosters a Malay-Islamic identity. This tradition strengthens the foundation of inclusive and sustainable Nusantara religious education. A limitation of this research is the limited number of teachers of the Yellow Book (Kitab Kuning) at the Islamic boarding school.

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