

PRACTICE TO THEORY OF LEARNING: A LESSON LEARNED FROM ISLAMIC BOARDING SCHOOL IN SOUTH TAPANULI OF INDONESIA

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Article History: Received on 25th August 2019, Revised on 28th September 2019, Published on 13th November 2019

Abstract

Purpose of the study: This research was aimed at constructing a new theory of learning from traditional practice which could give a significant contribution to the educational model. This research was conducted to seek the theory learning and model of teaching of *Pondok Pesantren* (Islamic Boarding School with Salafi system) in South Tapanuli of Indonesia.

Methodology: A qualitative research design was applied to seek the data in the Islamic Boarding School for constructing a theory of learning. This research applied an observation and interview techniques to collect the data from *Islamic boarding school* Darussalam Parmeraan (PDP) of the Dolok District of South Tapanuli, North Sumatra Province of Indonesia.

Main Findings: Data revealed that *Sorong* and *Halaqoh* techniques (circling forum in group learning and discussion models), not like the formal school model in the classrooms, have been more effective in two terms; solidarity and control. *Sorong* and *Halaqoh* have been preferred to be practiced in that Islamic Boarding School for many years. This study recommends that theory.

Applications of this study: The data obtained of teaching methods in Islamic Boarding School Darussalam Parmeraan (PDP) give the alternative teaching techniques such as *Sorong* in which learners put into the circling forum which makes the learners are close to instructors and *Halaqoh* where the Islamic teachings motivate them to learn more intensively. Those two techniques could be applied to formal school, not only in the *Pondok pesantren* area.

Novelty/Originality of this study: This study offered the system of *Pondok pesantren* traditional practice of teaching techniques of *Sorong* and *Hallaq* of *Pondok Pesantren* which have been originally rooted in Islamic teachings in Southeast Asia for modern schools. Those techniques could be transferred to formal school; as learning practice that gives democratic education and contributes to training learners in formal schools.

Keywords: Practice to learning theory, Islamic Boarding School, *sorong* and *halaqoh* methods.

INTRODUCTION

In Moslem society there are two educational systems that have been long applied; one is Islamic education and the second is the national system. Two models of educational institutions (National and Islamic schools) have been put in contrast position in Indonesia and brought the contradictive condition in colonial-era even in the post-independent. This research sought the benefits of Islamic teaching models in the national education system. The practice of education in Classical Islamic Tradition (Salafi system) has been spread throughout the archipelago; it was found in the Islamic boarding schools with traditional teaching methods and techniques. Those *Sorong* (a circling forum technique) and *Halaqoh* (a discussion group technique) are based on group work with mentors and instructors. The Islamic boarding school or known as *pondok pesantren* teaching techniques in this research used as a data source for educational approaches. Methods of teaching in the process of transferring knowledge and culture and ethics to boarding education require specific research. As an educational institution as well as an Islamic missionary institution, Islamic boarding schools have been present in Indonesia since the 15th century accompanied by the entry of Islam into this country. However, those who argued that the establishment of the *Islamic Boarding School* was only in the 18th century believed that this boarding school has is older about six times than that of the Indonesian national school model adopted from the Dutch. It is noted historically that Islamic Boarding School has been an old educational institution in Indonesia (Qomar, 2014: 3).

Islamic boarding schools as the oldest educational institutions are inherent in the long journey of Indonesian society hundreds of years ago. It had many educational institutions that can be categorized as unique models. The classical Islam teachings were conducted in proper manners and the learners or *santri* of Islamic boarding schools were kept motivated in learning the Classical Islam Books (CIBs). Most of the books as references are written or printed in Arabic without the vowel punctuations (*harkat* or *syakl*) and are therefore often so-called yellow books. The classical book sheets are released or not bound so it is easy to take the necessary parts without having to carry a whole book. The classical Islamic books were written by Middle Eastern scholars from generation to generation as references were guided by scholars and teachers in Islamic boarding schools. The books of *Fiqh* (Islamic laws); *Ushul Fiqh* (Origin of laws), *Aqeedah* (Faith values), Arabic Grammar, *Tajweed* (techniques of recital), Qur'anic Interpretations, *Hadith* (prophet's teachings), *Akhlaq* (Ethics) and *Tasawwuf* (contemplation of Islam philosophy) and *Nabawiyah Sirah* (prophet's instructions).

Seeking the potential teaching techniques of Islamic Boarding School practices for constructing the theory of learning, and in order to collect field data related to the practice of Islamic boarding school education, this research was conducted at the

Islamic boarding school Darussalam Parmeraan (PDP) in North Sumatra. This boarding school still carries out the learning technique for classical Islamic books (CIB). The focus of this research was to follow the process of the teaching-learning process from January 2015 to October 2016 periodically. This study specifically was to find the potential model of the learning process of classical Islamic books that could be used as a new theory. Traditional teaching techniques play an important role to overcome the lack of methods of teachings.

THEORY OF ISLAMIC EDUCATION

Islamic education is derived from the Holy Quran and Hadith values. [Rahimi and Khamseh \(2018\)](#) argued that Islamic education stems from the source of revelation and accordingly, it contains the religious, divine and spiritual aspects. The subject of Islamic education is to form the human character and its purposes cover an ideal human being. This education theory is explaining the principles and foundations that have been found in the roots of Islamic values. Moral education and awareness of the human position in the living environment play an important role in the educational system and process. Accordingly, it is well known that education is nourished by society and, in turn, nourishes society. The national educational system relies on the dedication and responsibility of all society for its effective functioning; it is called parental involvement, together with a strong community and society backing education. ([Serdyukov, 2017](#)). Dewey in [Achkovska-Leshkovska and Spaseva \(2016\)](#) introduced the following educational theories:

- Education is a necessity of life, social process of continuing change and reconstruction of the individual experiences; being interpreted within the concept of development, education is a process of living and not a preparation for future living.
- A school is an embryonic form of community life and an instrument for social change and progress. That means that the school life grows out of all the aspects of the social life and that the child's experience develops in a transaction with the community he lives in.
- Activity fundamental, characteristic of the child's nature, which is expressed through his instincts, experiences, interests, and individuality. They represent a huge educational potential and starting point of the process of learning, but are not an end in itself: they need to be controlled and guided toward the realization of predetermined goals.

Islamic education has a specific unique education system. The originally the words *Pesantren* and *Pondok* are addressed to *Islamic Boarding School*. The word *pesantren* comes from the term *santri* from *tamil* language which means the teacher recites ([Jhon, 1932: 257](#)). Another source of the word *Islamic Boarding School* comes from the word *sharti* derived from the root word *shsta* which in Indian means religious books or holy book of Hinduism ([Editorial Board, 2001: 99](#)). The second word is *Pondok* of Arabic *funduq* which means a hut, hotel or hostel. ([Hasbullah, 1999: 138](#)). [Mujammil Qomar \(2014: 1\)](#) argued *Pondok* is a hut used for the Islamic Boarding Schools. Essentially, those two terms contain the same meaning, only a little difference. Daily dormitory for *santri* lodging can be seen as a differentiator between huts and boarding schools. The definition of Islamic Boarding School, [Abdurrahman Wahid \(1988: 10\)](#) technically means boarding schools a place where *santri* (student) lives. Whereas according to [Abdurrahman Masud \(2003: 8\)](#) comes from the stems "*asantri*" which means one who is taking Islamic teaching. Thus, the word *santri* devotes to most learning holy books to acquire knowledge of religion. These two words are extended to further meanings to figure out the totality of the educational environment in overall meaning and nuance.

Islamic boarding schools have five components; namely: (1) **Kyai** as a leader as well as teaching staff. (2) *Pondok* as a dormitory for students, (3) Mosque as a place of worship and place of Islamic education, (4) Teaching classical Islamic books, and (5) *Santri* as students. (Ministry of Religion, 1978: 13). Essential facilities and at the same time are characteristic of Islamic boarding schools are: (a) Mosque or Surau, (b) clerical house, (c) *Ustadz* (teacher) house, (d) *santri* boarding house, (e) learning building, (f) office, (g) Security posts, (h) Guest rooms, (i) Libraries, (j) Bathrooms, toilets, (k) kitchens, (l) Dining rooms and so on ([Mastuhu, 1998: 146](#)). The educational facilities of Islamic boarding schools as mentioned above are sometimes very simple, but some Islamic Boarding Schools in Indonesia have more complete learning facilities, including benches, blackboards, writing instruments, loudspeakers, and even some Islamic boarding schools have started to have laboratories as needed and the guidance of the times and the ability of boarding schools. In addition, some Islamic boarding schools used the traditional model. In the traditional model of Islamic boarding schools, the curriculum is organized internally by the administrators and the instructors of Islamic boarding schools, and it is evaluated internally ([Amin et al, 2018](#)).

[Abdurrahman Wahid \(1988: 4\)](#) explained that there are three basic elements of Islamic boarding schools as a subcultural. First, the leadership pattern of independent boarding schools is not co-opted by the State, the two general reference books are always used from various centuries, and the third, the value system used is part of the wider community. The *Islamic Boarding School* itself according to its basic understanding is the place of learning for the *santri*. Thus, the *Pondok* (hut) means a house or a simple residence made of bamboo. Besides that the lodge comes from The term cottage is also the same as *mondok* or living quarters made of bamboo. In Arabic, the cottage is defined as *funduq* which means hotel or hostel ([Purwadarminta, 1985: 746](#)). So the lodge is a place of a residence inhabited by *santri* and *ustadz*. A hut is a simple place that is the residence of the clerics and *santri* ([Hasbullah, 1999: 142](#)). Additionally, [Prasodjo \(2001: 104\)](#) argued that it is the institutions of religious education and teaching, where a *kyai* teaches the knowledge of Islam to *santri* based on books written in Arabic by medieval scholars or *ulama*, and the *santri* usually stay in the dormitory within the boarding school

environment. [Wajoetamo \(1977: 5\)](#) elaborated that the word of Pesantren comes from the root words of the *santri* with the prefix "pe" and the suffix "an" means the place of residence of the *santri*. In addition, the origin of the word *Pesantren* is sometimes considered a combination of the words *Sant* (good human) with syllables "tra" (voluntary) so that word can mean "place of good human education". Thus, [Steenbrink \(1994: 20\)](#) explained that Pesantren education, in terms of form and system, originates from India. Before the process of spreading Islam in Indonesia, the system had been used in general for education and teaching of Hinduism on Java, the system was later taken by Islam.

Many names related to Islamic Boarding School, for instance, three terms for Holy Qu'ranic recitation such as *Langgar* in Java, *Surau* in Minangkabau, and *Rakang* in Aceh are not respectively derived from Arabic, but India. But if we look at the time before the 1960s, traditional education centres in Java and Madura are better known as *Pondok* (huts), In Bahasa it means *pesanggrahan* or lodging for travellers ([Dhofier, 2002: 18](#)). Islamic boarding school is an Islamic educational institution that teaches learners the Islamic knowledge from Arabic classical books written by medieval scholars, clerics, religious teachers. Historical notes revealed that the Islamic boarding schools have been widely known among pre-Islamic Indonesians. In other words, boarding schools, as stated by [Nurcholis Madjid \(1997: 3\)](#), are not only identical with Islamic meanings but also contain the meaning of the authenticity of indigenous Indonesia. So Islamic Boarding School actually has a Hindu-Dutch period. It can be concluded that the Islamic Boarding School is a place of education and teaching that emphasizes Islamic religious studies and is supported by dormitories and lodgings as permanent residences for learners.

Practically the *Sorongan* (a circling forum technique) and *Halaqoh* (a discussion group technique) are commonly applied in Islamic Boarding Schools. Those are based on group work with mentors and instructors. This *sorongan* system illustrates that the Kyai in giving his teaching focuses on goal-oriented; keeps trying to make the students concerned can read, understand and deepen the contents of the book. Thus, in the system of *halaqoh* which in teaching, the book that is read by the "Kyai" (teacher) and brought by santri (students) is the same, then "santri" listen to the teacher's reading. ([Yunus, 2018](#)). The *pondok pesantren* teaching techniques in this study give the idea of developing them to be a new theory of learning. Islamic Boarding school's methods of teaching in the process of transferring knowledge of Islam, cultural values and Islamic ethics to learners are very potent in the education process. Not only solidarity and control makers that learners have from Sorongan and Halaqoh, but they also learn democratic education which could be adopted in the national school system.

Teaching Classical Islamic Books or Yellow Books

All the books in Islamic Boarding schools are written in Arabic and Malay Arab alphabets. Learning Arabic is designed well, in addition to teaching Arabic based on the curriculum, as well as other teaching activities that use Arabic, namely the teaching of *hadith* interpretation subjects, exegesis, the science of *hadith* and *fiqh*, and the proposal of *fiqh*, moral *aqeedah*, because all of these subjects use Arabic books, which are commonly termed yellow books ([Malik, 2018](#)). [Hasibuan and Matondang \(2017\)](#) have developed the usage of classical Islamic Malay books for character education in Senior High School in North Sumatra. Many ustadz (Islamic teachers) call the Islamic classical books as **yellow books**. That term embedded in Arabic books, which are commonly used in many Islamic boarding schools as learning sources. The reason for naming them as Yellow books is because all materials of teaching are written in the yellow papers. Actually, the yellow colour is just a coincidence, because in the past maybe there was no different paper color, like what we have in the present day, such as white colour. In the past, it had only yellow papers. [Rahardjo](#) elaborated that the yellow papers were printed with a simple printing tool, with a layout that is monotonous, stiff and tends to be less readable. Even the books are often not bound, but only folded and covered with thicker paper (1985: 55). Those classical books were given the designation as yellow books ([Nizar, 2013: 146](#)) In more detail about the definition of yellow book stated by Mas'udi in [Samsul Nizar \(2013\)](#) entitled *Social History & Intellectual Dynamics of Islamic Education in the Archipelago*. That which is included in the book of yellow are (a) books written by foreign scholars, but from generation to generation as references that are guided by Indonesian scholars, (b) books written by Indonesian scholars as independent writings and (c) books written by Indonesian *ulama* as commentary or translation works of foreign scholars' books.

It was found that these books are actually the results of the scientific work of scholars in the past. One of them is the book of jurisprudence, from the result of codification and *istimbath* law which comes from the Qur'an and the Sunnah. The teachers and learners who want to explore jurisprudence, of course, need to refer to this book. It is for examining the science of jurisprudence and the yellow books elaborated the science of jurisprudence. [Martin Van Bruinessen \(1995: 132\)](#) argued that the yellow book is the work of famous Ulama in medieval times, so the yellow book is also called the classic Islamic book that was brought from the Middle East at the beginning of the twentieth century.

METHODOLOGY

This study applied a qualitative design for grounded theory from the traditional teaching-learning practices in Islamic Boarding School Darussalam Parmeraan of Dolok District of South Tapanuli of North Sumatra, Indonesia. [Creswell \(2012\)](#) explained that grounded theory design is systematic, qualitative procedures for seeking a process, action, and interaction among the people or participants (2012:21). Therefore, [Moleong \(2000\)](#) argued that qualitative research must inspire research including: (1). The researcher himself as the main instrument to come directly to the data source, (2) implies that the data collected in this study is more likely in the form of words, so the result is a description, (3) that the results of qualitative research emphasize process attention, not merely eye on results, (4) through inductive analysis, researchers

reveal the meaning of the conditions observed. Qualitative data is a source of extensive and robust descriptions and contains an explanation of the processes that occur in the local area. Qualitative methods conduct analysis of data inductively directing the research objectives in an effort to find a theory from the basic discrete nature. Qualitative research is primarily intended to express the meaning of the behavior and actions of people (teachers) in the learning process. Build theories or make abstractions from the bottom up, from the data that was scattered everywhere that actually interconnected.

Research Location

This research was conducted at the Darussalam Parmeraan Islamic Boarding School which is located at Parmeraan Village, Dolok District, North Padang Lawas Regency, North Sumatra Province. The location of Parmeraan Village itself is about 7 km from Sipiongot, the capital of Dolok sub-district. This Darussalam Parmeraan Islamic boarding school is one of the three Islamic institutions in Dolok District. It is the oldest boarding school in Dolok District, which was founded in 1984, and has 1,090 learners in 2016.

DATA AND DATA ANALYSIS

Use of Classical Books

An observational and interview techniques, which were carried out from January to October 2016 obtained the data of traditional teaching and learning processes that display the total educational system. The field data from the Darussalam Parmeraan Islamic boarding school shows that the use of the yellow books in the learning activities in the Darussalam Parmeraan. It is a lure for the community so that with the many students studying the study of the book, encouraging the development of school. In addition, if viewed from the background aspect of the establishment of this school which aims to disseminate Islamic sciences in order to deepen the religious knowledge of the community, then as a mediator to achieve this goal, yellow book occupies its existence as a material or source of reference in daily teaching and learning activities at Darussalam Parmeraan Islamic Boarding School.

It found that the yellow books are studied in depth only in Darussalam Islamic boarding school with *salaf* systems. It keeps the traditional practices that contrast to those of Islamic modern senior high schools. Whereas in Islamic boarding schools with modern systems, yellow books are not studied in detail or even not studied at all. That is, among others which distinguish the output of this school of *salaf* from the modern Islamic boarding schools. This *Salaf* system makes the learners experience the more proficient and master the yellow books and qualified in the field of sharia law (Islamic jurisprudence, interpretation, and hadith), while the output of modern *Islamic school* can only speak modern Arabic. In other words, if the *salaf* school places more emphasis on writing and reading Arabic language skills, modern one emphasis on speaking skill of Arabic.

The following interviews are showing the teaching-learning techniques

1. The interview with H. Abd. Efendi Ritonga, BA (February 14, 2016)

In our Islamic boarding school, we do the yellow book learning method such as (1). The overall is conducted in the mosque and in the hall within the *bandongan* technique (teachers read and explain the learning material) (2). *Sorongan* technique requires the learners or *santri* learn individually under the control of religious teachers; (3). *Halaqoh* and *muadzkarah* (discussion forum) makes the *santri* learn with the group working.

2. Ustadz Wakik Lubis (February 15, 2016)

The method used was *sorogan*, and *bandongan* method, where the teacher reads and students pay attention or give meaning. Then if there is still enough time, there is also a discussion or discussion, but usually, there is a deliberation phase to deepen or discuss certain issues, especially for *Fiqh* (laws) material. Additionally, *Sorogan* makes the *santri* with his own desire to come to see his cleric to learn the Classic Islamic Books. The CIBs learning in Darussalam Parmeraan Islamic boarding school is solely carried out at the mosque as the center of Islamic teaching, by forming *Halaqoh*; where the teacher sits in front of learners there are books that being taught and the *santri* sit around the *Kyai* who listens to the teachings of the books from *Kyai*.

In line with the development of technology and the growing number of *santri*, it is found not only limited to male *santri* but also developed with the participation of females, then *Halaqoh* teaching is used loudspeakers to make the teacher's voice loudly. With the use of loudspeakers, male and female *santri* do not have to sit directly around the teachers, because they can hear teacher in various positions and are in a rather distant place, leaning against the wall of the mosque, and even CIBs teaching outside the mosque. The observation was showing that the adjustment of the teaching-learning techniques for various situations.

Teaching and Learning Practices

Even though the Darussalam Parmeraan Islamic Boarding School is known as an educational institution that has a *salafiah* characteristic, this *school* has adapted to dynamics developments without losing its traditional identity. This was marked by the acceptance of this institution to join the national curriculum. Some lessons of the national syllabus have been applied in daily teaching and learning activities, while the school is still maintaining the application of the Islamic curriculum. The

teaching materials of Islamic curriculum are consisting of various lessons of yellow books. With the implementation of the national curriculum, the Darussalam Parmeraan Islamic Boarding School has taught religious and non-religious knowledge that aims to widen opportunities for *santri* to find many jobs opportunity in future. Those learners might continue the studies to higher education in public or private colleges. The embedded national syllabus helps them to expand the fields beyond Islamic education.

The merging of the two types of the curriculum is one of the steps in the development of the Darussalam Parmeraan Islamic Boarding School as an educational institution capable of meeting the development needs of individuals and communities in the modern era. In this regard, the first step in developing an *Islamic boarding school* is the integration between religious and non-religious knowledge, so that the graduates produced will have a whole and round personality that combines within them strong elements of faith and balanced mastery and knowledge.

The presence of the Senior High (Madrasah) curriculum in the Darussalam Parmeraan Islamic Boarding School did not affect the yellow book teaching activities covered in the cottage curriculum. Both types of curriculum run simultaneously with a weight of 100% each compared to the madrasa curriculum, the application of the curriculum in teaching and learning activities in Islamic boarding schools is more dominant every day, both in terms of the number of study fields taught per day and the allocation of teaching time in a week. Informal learning activities in a week the teaching of the yellow book consists of 44 faculties in the field of study, while the teaching of the *madrasah* curriculum consists of only 10 facets of study. When viewed from the teaching time allocation in a week, teaching the Islamic curriculum formally lasts for 1,350 minutes, while the teaching of the madrasa curriculum lasts 765 minutes. The amount of time allocation available in the teaching curriculum of the cottage is still supplemented by the activity of teaching the yellow books in the form of *sorogan*, *Halaqoh*, *mudzakarah*, and memorization outside the hours of study formal every day.

The above reality shows that the application of the cottage curriculum containing yellow book teaching in the Darussalam Parmeraan Islamic Boarding School received more attention and was quite prominent compared to the madrasa curriculum. This, of course, in the background of the curriculum status of the huts in the Islamic boarding school is the main teaching that must be applied to the *santri* in a broad time allocation, while the madrasa curriculum is only an additional teaching program that must be applied to the *santri* in the limited allocation of teaching time. Thus, a conclusion can be drawn that from the aspect of the Islamic boarding school curriculum, the existence of the yellow book is an educational program which prioritizes its teaching in the daily activities of boarding schools, especially for students who are at the level of Aliyah (Islamic Senior High or classes X to XII).

There are several educational programs that are featured as the main Darussalam Parmeraan Islamic boarding school. The program is; 1) Recitation program consisting of main programs and additional programs; 2) Community service program; 3) A special study program consisting of a program of recitation of *fiqh* and *ushul fiqh*, the study of interpretations, the recitation of hadith, and the study of knowledge.

The community service program as a program that is used as a general goal of the Darussalam Parmeraan *Islamic boarding school* is carried out in an *Islamic boarding school* and outside the *Islamic boarding school*. The community service program in the Darussalam Parmeraan Islamic boarding school is teaching lecturers of class I, II, and III *Halaqoh* recitations and becoming caregivers of Senior High (MA) and Junior High (MTs) students as supervisors in boarding school activities such as skills, computers, scouting, sports, arts, and cooperatives. The community service program outside the *Islamic boarding school* is conducting lectures during the month of Ramadan, holding public lectures in villages/villages, holding social services in underdeveloped villages, becoming preachers on Friday in several mosques, and becoming preachers on Islamic holidays (PHBI). Meanwhile, teaching programs sourced from CIBs have specific objectives. In detail the program for each subject is as follows.

Tafseer (interpretation) of the Recitation Program (Holy Qur'an) The program of recitation of the interpretation of the Qur'an emphasizes the program of recitation of interpretation and the science of interpretation. The purpose of the interpretation program is that the *santri* understands the contents of the Qur'anic verses about all *shari'ah* laws and the purpose of the interpretive science program (ulum al-Qur'an) is that students understand *ulum* Holy-Qur'an or interpretations by mastering understanding 'the Qur'an and the *santri* understand *maudhu'* the core of the interpretation (*ulum*) of the Qur'an in depth.

The *Hadith* Study Program The study program of the hadith has two studies, namely the recitation of the hadith itself and *musthalah* al-hadith (the science of *hadith*). The purpose of the recitation of hadith is that the *santri* understand the instructions of the Prophet Muhammad about aspects of faith, Islam and *ihsan* in full compliance both individually and as members of the community. The purpose of the hadith science program (*musthalah al-hadith*) is that the *santri* understand *ulumul* hadith, the *santri* are able to compare several hadith in their validity.

The *Fiqh* and *Ushul Fiqh* (laws) Study Program. The emphasis on this program is on *madzab* comparison and comparison of *usul fiqh*. The aim of this program is to deliver the *santri* to gain knowledge about 'worship, public and society laws. The Study Program of Science Tools as a way to be able to read and analyze Arabic with the main goal is the science of *nahwu* and *sharaf*, while to better understand the secrets of the meanings in the Qur'an, the hadith which became the source of Arabic literature of the *santri* also deepened knowledge In the learning process of Darussalam Parmeraan Islamic boarding

school, the teachers used methods of *bandongan* (teachers center technique), *sorogan* (circling technique), *Halaqoh* (discussion), *mudzakarah* (experts contemplation) and *hapalan* (memorizing technique). However, there are differences in the development of learning methods, namely when the *santri* are organized and when the *santri* are in people's homes with teaching practice methods in the framework of fostering the general public. For students who are in lodgings and dormitories, the learning activities are carried out basically for 24 hours. However, the learning methods developed are; 1) *Bandongan* technique, namely master teacher reads the study book and explains it in front of the *santri* 2) *Sorogan* the *santri* took turns reading the study book in front of the master teacher; 3) *Halaqoh* /muzakarah (discussion)

CONCLUSION

Data obtained revealed that many techniques of traditional teaching-learning practices in Islamic Boarding school of Darussalam Parmeraan of South Tapanuli. Based on data analysis it concludes that:

First, the *Sorogan* technique is still applied in Darussalam Parmeraan Islamic Boarding School. It is considered effective in educating the learners to be more active because in this method the students are facing the *Kyai* and teacher one by one; so that a teacher can find out where learners' understanding of the material that has been delivered has been reached more than seventy percent. With this *sorogan* method, students can understand the various aspects of learning. This method could be extended to formal school; it allows a teacher to supervise, assess, and guide the maximum ability of learners in mastering learning material. It usually gives learners to sign the book was read by the cleric. In the repetition process, students must really prepare themselves beforehand about what and how the contents of the book concerned will and have been taught to be able to rise to the next level of learning.

Second, *Halaqoh* (a discussion group technique) is based on group work with mentors and instructors. The CIBs learning in Darussalam Parmeraan Islamic boarding school is solely carried out at the mosque as the center of Islamic teaching, by forming *Halaqoh*. The *Halaqoh* technique requires the teacher sits in front of learners there are books that being taught and the *santri* sit around the *Kyai* who listens to the teachings of the books from *Kyai*. Then *Halaqoh* teaching is used loudspeakers to make the teacher's voice loudly. With the use of loudspeakers, male and female *santri* do not have to sit directly around the teachers, because they can hear. The *Halaqoh* technique as discussion forum has been used to widen the learner's knowledge; this practice gives a grounded theory of learning for democracy model that could be adopted in theory of learning in formal school.

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