Typical Literary Works of *Pesantren* on Righteousness Teaching within Cultural Transformation

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Abstract

This research explores the learning of Islamic Arabic literary works (*Al-Adab Al-'Arabi*) typical of *Pesantren* (Islamic boarding schools) and the role of *Kyai* in the cultural transformation of the teachings of piety in Arabic literature. This study used a phenomenological design and applied qualitative approach for the data analysis. The qualitative studies are focused on three research themes, namely (a) learning Arabic literature; (b) cultural transformation in pesantren, and (c) teaching *pesantren*.a qualitative approach that aims to understand cultural transformation in *Pesantren*, interpret the Arabic literature learning typical of the *pesantren*, interpret the behavior of *Kyai* and *santri*, and connect meanings based on empirical reality. This research was conducted by involving 20 Santris and 7 Kyaisat the Pesantren of Darussalam Ciamis and Pesantren Miftahul Huda II Bayasari as participants. Data collection was carried out by in-depth interviews, observation, and documentation. The data accuracy was checked by digging and collecting data from phenomena and contexts from the cultural transformation of the teachings of truth in a typical Islamic boarding school experienced by the students in accordance with their belief level. Researchers describe data in patterned language about what the individual has seen and felt. Furthermore, the fundamental integration of the collected data's descriptions into one statement is the essence of the Arabic literary learning experience in the scope of cultural transformation.The results showed that the students had the experience of learning Arabic literature typical of *pesantren*, which influenced their behavior. *Kyai* and center made Arabic literature as a way of life. Interestingly, these characteristics make Arabic literary works typical of *pesantren* capable of fostering a sense of language and literary sensitivity (*Al-Tadzawwuq Al-Adabi*), building character education for *santri* (students), encouraging the growth of*tasamuh* (tolerance) and culture. This finding would likely serve as a reference to increase the development of traditional *pesantren*. The government should support any efforts attempted to preserve Islamic culture by examining *Pesantren*-specific Arabic literature for the archipelago's Islamic community.

Introduction

Arabic literature is a medium of Islamic studies ; it was significantly used, particularly in Islamic countries, to develop Islam globally. It definitely served as a reference in developing students' potential andworld civilization embryo. With the Arabic literature learning method, the Islamic civilization would develop to a quality education (Halik, 2016; Subich, Mingazova, &

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Rafaelevich, 2018). In its development, exploring Muslim religious teachings and attitudes was intriguing; thus, modern Arabic literature studies had to be examined since strong local culture and attitudes could likely affect religious life and drag Muslim society into the Government socio-political climate (Situmorang & Aslam, 2020). However, unfortunately, most Muslims residing in outside Arab countries possess poor literacy skills in understanding Arabic texts (Kembaren, Noor, & Lubis, 2019) despite the fact that in the historical period of Arabic literature, great literary works was made by Arabic writers during the *Jahilliyah* period as a meaningful learning . First, *Mu'allaqat*was described as long *Qasidah* or a collection of seven beautiful golden poems partially hung on the walls of the *Ka'bah*. Second, Mufaddaliyat*: a number of diwan (anthology) containing 120 kinds of poetry and quotes from *diwan al Khamsah* (Wargadinata & Fitriani, 2008).

In Indonesia, the learning of Arabic literature developed rapidly. According to historical records, the learning of Arabic literature on the island of Java increased tremendously. The learning method used the literal translation model, namely; the learning process by translation with the help of the book of *Syamil* (Mahbubah et al., 2020). Upon its development, Arabic literature was blended with Islamic culture in Malay and Arabic literary works by using regional languages to make it more comprehensible to students (Kembaren et al., 2019). This was a form of contribution the development of regional culture and Arabic literacy. However, over periods of time, the Arabic literature in Java has encountered various challenges such as modernization and poor literacy level of Arabic literature. However, the transformation brought about to classical Arabic literature has an impressive meaning to the *santri.* As a result, they improve theirbehavior in *Pesantren*, support the socio-cultural role and surrounding community wherein Arabic literature is well taught by the *Kyai* (a term in Javanese language by which Islamic scholars are addressed as they are respected for their religious knowledge) (Wekke, 2018). *Pesantren* (Islamic boarding school) is an educational institution acting as a forum for providing further studies in religious knowledge, maintaining Islamic traditions, and creating generations with good morals, and manners and possessing sound skills and insights about Arabic literature (Zakaria, 2010) as well as the teaching of literature for students which is designed in the contemporary religious school education curriculum (Maydangalieva et al., 2018; Silalahi & Yuwono, 2018).

Therefore, the author discussed about the typical learning methods of the Sundanese *Pesantren* and the transliteration of the yellow books as Arabic literature in the *pesantren*, which has been

accepted by the most local Muslims within the community culture. The author limits the discussion to the extent of Islamic boarding schools in West Java to concentrate on the core of problems.

Research Questions

Based on the research background described, the researcher identified two research questions --to guide the research process, as follows:

1. What are the typical Arabic literature learning method applied at the Sundanese *Pesantren* in Indonesia?

2. What is the role of Arabic literature learning method typically leading to cultural transformation at the Sundanese *Pesantren*?

Purposes of the Study

Based on the problem formulation the researchers put forwardthe typical literary works taught at *Pesantren*as the Teaching of Truth in Cultural Transformation. Therefore, this study has two main objectives, as follows:

(i) todetermine the Arabic literary learning methods taught in Sundanese Islamic boarding schools in Java.

(ii) to reveal the role and contribution of the Kyai in the conception of Arabic literature in Indonesia, precisely at the Sundanese Islamic boarding schools in West Java as well as to expose the *Kyai* during the tremendous transformation of Sundanese *pesantren* to Arabic books

Literature Review

Learning Arabic Literature (*al Adab al 'Arabi*)

Literature (*al Adab*) is terminologically defined as *'Aduba, Adaban, Ya'budu'* which means *zaruf wa tahdzib*to refer to being polite, virtuous and good at language (Ma'luf, 2002). The word al Adab is a form of conveying the values and elements of art by cultivating a deep sense of worthy various values, whereas art is a form of expression based on certain principles. The purpose of learning Arabic literary texts is to increase students' knowledge and comprehension (Albantani, 2018). Albeit it is slightly different from the earlier definition (Brogan, 1994) described*al Adab*as the varied literary arts branches produced by scientists, poets or writers, and writers. The scope of

Arabic literature is divided into three groups as illustrated in the following picture:
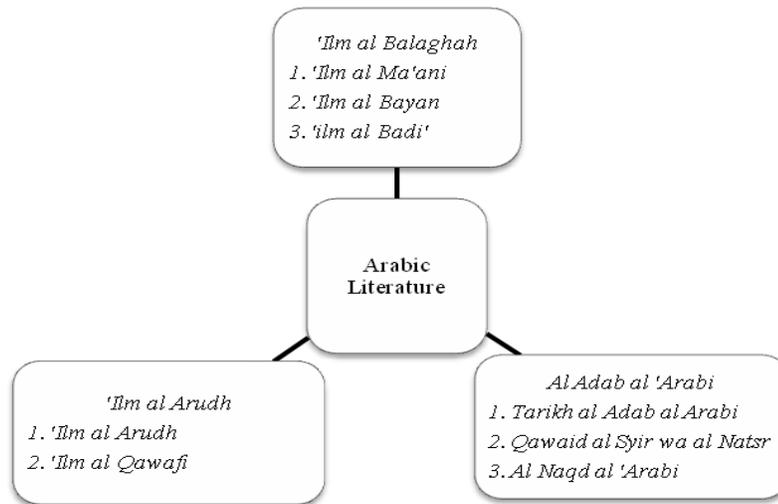
Figure 1. Arabic Literature Learning

Source: (Albantani, 2018)

Syahatah (n.d.) divided the criteria for learning *al Adab* into three parts, namely: 1) *al Nushus* (texts) which means a place of goods and good literary heritage (in the form of selected verses and prose) including ideas, expressions, and a sense of language; 2) *al balaghah* is considered as a collection of various principles of beauty enabling students to learn good literature or create beautiful language; 3) *al Naqd* (criticism), namely the determination of the beauty of *balaghah*aimed to develop a literary measure and explain the strengths and weaknesses of literature.

Al-Zayyat (1996) revealed that learning in the history of Arabic literature is divided into five periods. First, it was the Jahiliyah period (*al 'ashr al Jahili*) (456 to 610 AD). At the time, Arabic literary works were divided into two, namely poetry (syair) and prose (*nastr*). Poetry refers to*wazan* and *qafiyah*, while prose is words that offer *wazan*without having*qafiyah*. There were eight objectives of learning *al Adab* in the Jahiliyah period, namely *tasybih* or *gazal* (depicted women and their beauty), *hammasah* or *fakhr* (pride in something), *madah* (praises or praised someone), *ratsa '* (remembered the virtues of the deceased), *hija '* (scorn), *i'tidzar* (made apologies), *washfun* (described an event or incident), and *hikmah*(wisdom related to the meaning of life). Meanwhile, the prose was divided into five types, namely: *khutbah, wasiat, hikmah, matsal*, and *qishshah*. (Wargadinata & Fitriani, 2008; Allen & Richards, 2006).

Second, it was in the Islamic Period wherein the Umawiyah dynasty (*al Shadr al Islam*) (610 to 750 AD). TheArabic literature learning in this period was oriented to spread religious beliefs and stipulate a law, to carry out *jihad fi sabilillah* and *al Hija*as a form of praise for others, and the use of the word love in literary language. In addition, within this period political poetry (*syi'r al siyasi*) also began to emerge such as poetry which reflected a polemic of life (*syi'r al naqaid*), and expressed love (*syi'r al gazal*).

Third, it was the period of the Abbasid dynasty *(al 'Ashr al' Abbasi)* (750 to 1258 AD). In this period, Arabic literature learning began to be influenced by literary works from Europe (Renaissance era). The method used in the literature learning showed the tendency to apply hyperbolic language style and make beautiful remarks with figurative language. The prolific Arabic writer during this period was Abu Uthman 'Umar bin Bahr al jahiz with his work of al Hayawan.

Fourth, it was the period of the Ottoman Turks (al Ashr al Turki) (1258 to 1798). Historically, at the time Arabic was no longer a medium of communication in politics and government administration. Instead, it was merely spoken in regards of religious matters. There were a few changes made in Arabic literature learning in this period which covered the ways of expressing things and language use was slightly developed in its theme.

Fifth, it was the Modern Period (*al Ashr al Hadith*) (1798 to the present). With regard to modern literature, the most interesting lessons were related to allegory and metaphorical expressions. The prominent writers in the modern period were Khalil Gibran and Ahmad Syauqi (Al-Jundi, 1968; Al-Bagdadi, 2014).

Furthermore, Madzkur (2000) developed methods and techniques of learning Arabic literature which was divided into three types, namely: 1) the historical method is a literary learning by studying the periodicity from the*Jahiliyyah* tomodern era; 2) the literary arts method is a learning process concentrated on classical and modern literature in forms of poetry, prose, and papers; 3) thematic literary method is a learning process by selecting specific themes to be studied in depth. Furthermore, Thu'aimah (n.d.) divided thelearning Arabic literature into three levels, namely: 1) basic level (*mubtadi'*), literary teaching materials in forms of simple examples which aim to introduce*mufradat* and *tarkib*; 2) intermediate level (*mutawassith*), literary teaching materials that aim to master many *mufradat, nahw, sharf,* and the beauty of *balaghah* (*ma'ani bayan*); and 3)

advanced level (*mutaqaddim*), teaching materials that aims to study aspects of *balaghah* (*badi'*) and literary criticism.

Cultural Transformation in *Pesantren*

Translation and transformation in modern Arabic literature are part of Arabic literature empowerment, provided indigenous people with a clear understanding of the content of existing Arabic literary texts (Bardenstein, 2005). It is necessary to use a relevant theory to the formal object, namely the cultural transformation theory. This theory defines "culture" as 'cultivation'; cultural transformation can be translated as a human understanding process. If "planting" means growing and developing, then the meaning of culture can mean developing human minds and hearts through inter alia, art, and literature, or an appreciation of cultural heritage passed on by past generations who live harmoniously together in cultural diversity (Ahmed, 2016; Bhat, 2019; Suryo, 2015).

Humans always live in a cultural universe, and even they are the creators of culture, including art, language, and literature (Adams, 2019; Addai-Mununkum, 2019). If culture is defined as a general text (Kristeva, 1980), then art, language, and literature are part of the general text. The life of art, language, and literature is nothing but to develop harmony in human's minds and souls to create a happy society both physically and spiritually (Soyer, 2019).

Previous studies revealed that pesantren's dynamic development is evidence of its ability to adapt to changing conditions. The pesantren environment is known for its ability to transform. *Pesantren* has a strong differentiation mechanism because of its integrative and unique characteristics as a sub-culture that preserves tradition. The main principle is to maintain the good old traditions and acquire new, better traditions for the common good. There are four characteristics of a typical pesantren cultural transformation, namely: 1) the ability of the *pesantren* to adapt to its surrounding environment; 2) achievement of broad goals; 3) integrative ability in uniting various unique aspects of the sub-culture of the archipelago, which are by Islam; and 4) the ability to preserve a culture of healthy living and the discipline typical of the *pesantren* (Asrohah, 2011).

Furthermore, according to Fauzi (2017) the pesantren could produce a local wisdom value system as a subculture of learning typical of the pesantren that is built by the *Kyai's* understanding of the al-Quran and al-Hadith. This view refers to the internalization of spiritual and monotheistic values that can inspire all social action, coordinate and control and inspire students and the surrounding

community. In the process of cultural transformation in Islamic boarding schools, the elements of openness and the human foundation of Islamic teachings are inseparable. Pesantren are also agents of value transformation that function to build democratic societies, promote awareness of gender equality, improve service quality to society, and encourage an integrated paradigm shift in the pesantren environment (Ma'Arif, 2018).

Pesantren **Teaching**

Pesantren is a religious school or institution that is part of an education system and focuses on religious teaching, especially for learning Arabic literature (Wekke & Hamid, 2013). The traditional Islamic concept led by a *Kyai* is a hallmark of Islamic boarding school teaching (Hicks, 2012). Another characteristic is the teaching of Sufism, which is knowledge about education and appreciation of the belief or belief in Islam inherent in the conscience. The purpose of teaching Sufism morals is to provide a view of life and practice good words and deeds in all aspects of life. The teaching of Sufism morals teaches on values that can regulate the relationship between humans and God, humans and fellow humans, and humans with the surrounding environment and themselves (Kusnadi, Sobur, & Aziz, 2017).

In the education theory put forward by Durkheim (1961) it is stated that education is an agent of moral socialization. According to Weber (1968), teaching as a system or process of providing instruction to students is planned, implemented, and evaluated systematically to achieve teaching goals. In achieving teaching objectives, there are three theories used based on educational strategies in social science, namely: 1) Transfer of knowledge; 2) The process of cultural inheritance; and 3) Facing the social environment. In addition to theory, there are also teaching models that are generally used, namely: 1) cooperative teaching methods; 2) teaching using the contextual method (teaching and learning); 3) based teaching on identifying a problem, and 4) the TGT (Teams Games Tournament) method (Kusnadi et al., 2017).

Kyai (leaders in pesantren) not only teach religion but also encourage students to contribute to advancing the world through various skills, academic and non-academic abilities that are acquired during their education. Also, the teaching of Arabic literature in the city is very closely related to the surrounding environment, including the daily habits of students who are obliged to use Arabic to communicate. Community culture also has a considerable influence in pesantren, for example,

in the form of rules in memorizing Arabic vocabulary, *muhadharah* activities (Arabic speech), and discussions using Arabic (Wekke & Hamid, 2013).

In the teaching process at pesantren, the most important material is that students take the initiative to participate in an effective teaching and learning process (Westera, 2012). This is supported by the role of a *Kyai* and teacher. Al-Issa (2005) 's findings explain that an educator needs to consider the most appropriate method to help students achieve teaching goals. Therefore, *Pesantren*'s methods, techniques, and teaching activities continue to develop to be more effective for students. Furthermore, Smith (2014) revealed that *Kyai* is very important as a unique leader in education.

Methods

Design

In this study, phenomenological design was used to investigate social phenomena, interpreting socio-cultural regarding cultural transformation in the pesantren (Moleong, 2013). Descriptive qualitative approach was used to analyze the data. by collecting all information obtained from observations, interviews, and documentation.The research focused on understanding and emphasizing the concept of transformation of a typical pesantren literary work on the teachings of truth as Patton (2005)mentioned that a qualitative approach aimed to see the world from the views of research subjects who were directly involved and related to the transformation from which the participants shared their common and meaningful experiences.

Subsequently, what the participants said textually and structurally was analyzed and from which the researcher explored the values implemented by the *Kyai* and students in daily life at the *Pesantren*.

In addition, the study used the qualitative paradigm proposed by Yin (1994) to summarize the steps. The analyzed theme categories included (1) Learning Arabic Literature (al Adab al 'Arabi); (2) Cultural transformation in pesantren; and (3) *pesantren* teachings, namely teachings about the truth which are then converted into narrative texts.

This research was conducted at Pesantren Darussalam Ciamis and Pesantren Miftahul Huda II Bayasari, West Java Province, Indonesia in January - June 2020.The selection was made because the two pesantrens had all the supporting aspects to ensure the success of the research and these schools practiced a typical Islamic tradition of pesantren in terms of the teachings of the truth, applying methods through the Arabic literature learning that was robustthere. Thus, it should reveal

the cultural transformation in the teachings of truth in shaping individual character and as a preserver and connector of social-ethical values.

Participants

This study involved 27 participants consisting of 7 *Kyais* and 20 students. The *Kyais*were the leaders of the *pesantren* as well as those who taught Arabic literature. While *Sastri*was a student aged between 17-25 years when the research was conducted and has lived for more than 2 year. The majority of *santri* come from various regions on the island of Java and some of them are children from the community around the *pesantren*.

The criteria for participants in this study were; (a) *Kyais* of the Sundanese *pesantren*, (b) students of the Sundanese *pesantren*, (c) adult participants, (d) the extensive knowledge of Kyais in Arabic literary works; (e) *santri* had attended Arabic literature learning; and (f) participants voluntarily worked as the subject of this study. This criterion aimed to ensure that the participants actually had the same experience and sufficient views regarding the typical literary works of *pesantren* and the teachings of truth in cultural transformation. Based on the predetermined criteria, participants comprisedof a) 4 *Kyai Pesantren* Darussalam Ciamis and 10 students; b) 3 leaders (*Kyai*) and 10 students as in Table 1.

Table 1.

Participant Description

Variable	Characteristica	Frequency	Percentage (%)	Length of stay in Pesantren
Gender	Male	13	65	Over 2 years
	Female	7	35	
Age group	17-25 years old	17	63	3 < and > 2 years
	26-35 years old	3	11	< 3 years
	51 years old &	7	26	> 3 years
	above	27	100	
Participant	Kyai Haji	7	26	
	Santri	20	74	

Data and Sources of Data

The data of this study consisted of primary data and secondary data The primary data sources were the results of interviews with participants and *Kyais*.Resources obtained from the participants were considered the most extensive, detailed and closely related to the themes discussed. The

theme consists of three parts, namely Language Learning Arabic Literature, Pesantren teaching, and Cultural Transformation in Pesantren.

Apart from being informed from participants, researchers also used written sources used in the pesantren. The documents consisted of: (1) The book nahwu and sharaf (Arabic grammar) explains the scientific treasures of non-Shari'a'; (2)The yellow book (*al-kutub al-Qadimah*) which contains the sciences of sharia, particularly related to the science of fiqh. Written sources refer to the value of the Islamic sciences, namely Sufism, tafsir, hadith, faith, and tarikh; (3) Learning manuals; learning notes containing teaching materials in forms of scientific principles, such as fiqh proposals and mustalah hadith; (4) The Pesantren's curriculum guideline; The rules and code of Conduct for the santri; (5) Curriculum and learning guideline in pesantren which covers 8 elements of cultural transformation, namely knowledge systems, law, clothing, behavior, art, language communication, traditions, and value systems.

Table 2

Types of data based on research themes

Theme	Data Focus	Primary Data	Secondary data
Language Learning Literature Arabic	Typical values and norms of literary works in *pesantren*	The participants' knowledge related to the characteristics of Arabic literature learning typical of the Sundanese Islamic Boarding School focuses on the values and norms of typical Arabic literary works in Islamic schools	1.The book of*nahwu* and *sharaf* (Arabic grammar) which explains the scientific treasures of *non-Shari'a* 2. Learning manuals; learning notes contained teaching materials informs of scientific principles, such as *fiqh* proposals and *mustalah hadith*
Pesantren teaching	Attitudes and traditions of truth teaching in *Pesantren*	Attitudes were reflected following the tradition of truth teaching in pesantren. Participants understood and learned the Arabic literature well	1.The yellow book (*al-kutub al-Qadimah*) contained the sciences of sharia, especially the science of fiqh. Written sources were referred to the value of the Islamic sciences, namely Sufism, tafsir, hadith, faith, and *tarikh*. 2. *Pesantren* curriculum guideline ; The rules and code of Conduct for the santri
Cultural Transformation in *Pesantren*	Various kinds of cultural transformation Cultural transformation in pesantren consists of a system of knowledge, law, clothing, behavior, art, language communication,	Participants' interpretations of cultural transformation were focused on internalizing Islamic education and Islamic boarding school wisdom	The curriculum and learning guidelines in pesantren which covered 8 elements of cultural transformation, namely knowledge systems, law, clothing, behavior, art, language communication, traditions, and value systems

| | traditions and value |
| | systems. |

Instruments

The instruments of this study,which included observation and the interview guides, were developed by the researcher himself. Observation guidelines focus on research studies as follows; (1) Cultural transformation in *Pesantren* consisting of portraits of learning Arabic literature, *Pesantren* wisdom, and implementation of the internalization of Islamic values education; (2) Performers, participants who carry out Arabic literature learning activities, including assessing the experience they feel is shown through the expression of feelings, actions, facial expressions, and body movements; (3) Time, each Arabic literature learning activity within a period of one six months. Meanwhile, through interviews, researchers prepared several questions. To assemble the items into a series of questions used, each theme is represented by at least one instrument item. The question instrument is specifically applied to collect data about the cultural transformation of the teachings of truth in *Pesantren*. Namely, referring to the basics of the participants' world view and world picture and their universal values in Islamic boarding schools. For this study, the instrument was not tested and analyzed empirically because it required special expertise and took additional time. So what is done is to arrange for the instrument by writing the instrument items and examining the items. Regarding the feasibility of the instrument being studied is based on the judgment and consideration of experts in the field of Islamic cultural transformation, Arabic literature learning, and research methods. Expert validation was carried out using the group discussion method. In the discussion, the researcher conveyed ideas and concepts as discussion material to the experts. The researcher verified the results of the discussion and collected them to be used as a valid research instrument.

The interview instrument consisted of 9 question items. Items focus on three theme categories, namely (i) typical values and norms of Arabic literature in *pesantren*; (ii) attitudes and traditions of truth teaching in *Pesantren*; (iii) various types of cultural transformation in *pesantren*, see table 3.

Table 3.

Instrument Questions

RQ1: What are the Arabic literature learning method applied at a typical Sundanese *Pesantren* in Indonesia?

Arabic literature learning methods	1. What have you comprehended about the learning methods at this pesantren? 2. How was your experience while in the *pesantren* 3. How did you like the Nahwu and Sharaf book's teaching particularly related to Arabic literary works that you learned while studying at the *pesantren*?
Pesantren Typical Teaching	1. Have you mastered the yellow book (al-polar al-Qadimah) which contains the sciences of sharia, especially the science of fiqh? 2. Did you apply the knowledge you obtained from learning in daily life at the pesantren? 3. Did you understand the curriculum and code of conduct at this pesatren well?
RQ2:What is the role of cultural transformation in Sundanese *Pesantren*?	
Cultural Transformation in *Pesantren*	1. How didyou portraitthe Arabic literary learning in pesantren? 2. What were the values of Islamic boarding school wisdom that affected your current activities and outlook in life? 3. What efforts were made to internalize Arabic literature learning and Islamic values inculcation in pesantren?

Data Collection Procedures

Data collection refers to document analysis, observation, and interviews. In obtaining data, researchers used the instruments to collect data, namely research notebooks, voice recordings, and cameras to capture images of the object the researcher observed. Initially, the researcher conducted document analysis. The documents needed were related to the cultural transformation of the teachings of truth, consisting of the Nahwu and Sharaf books, the Yellow book or al-Kutub al-Qodimah, and Fiqh well as Arabic literature learning guidelines in Islamic boarding schools. Subsequently, the observations were made by collecting data obtained from taking a closer look at the pesantren's cultural traditions, including observing participants during the learning process of Arabic literature.

The next stage was to conduct interviews to reveal participants' perceptions and attitudes. They focuseD on the cultural tradition of reading and writing Arabic literature. This procedure was performed to collect primary data on the cultural transformation of the teachings of truth in Islamic boarding schools. All interviews and participant observations were conducted independently by the researcher in coordination with the Pesantren's leader.

The aspects observed were the participants' activities in reading and writing Arabic literature and their experiences and thoughts about cultural traditions in Islamic boarding schools. Each

participant was given an in-depth interview for a maximum duration of 15 minutes. The results of the interview were then documented in a voice recording.

The interview guidelines used were based on focused data, each coded as: (1) Learning Arabic Literature (*al Adab al 'Arabi*) (Q1); (2) Cultural transformation in Pesantren (Q2); dan (3) Pesantren teaching (Q3) Furthermore, manual coding is carried out according to participant numbers: Participant 1 = P1, Participant Number 2 = P2, and so on. Finally, coding consistency was assessed to infer the coded data.

Data Analysis Techniques

Analysis to find themes in the document in this study used content analysis. According to Creswell (2014), analyzing data in qualitative research using content analysis is a process of examining all available data obtained from data collected from interviews and observations, interpretation, and reporting of results simultaneously and collectively so that it required continuous reflection, yet it was continuously against the data. The analysis aimed to find observational data in the form of themes or schemes relevant to the research. Meanwhile, the interview analysis became a theme that is converted into a unit of analysis relevant to the research question. The collected data 1, 2, and 3 that have been collected are then combined as narrative text. The texts are based on a theme, and each theme has been coded.

It was explained that the data analysis technique consisted of six stages as follows; 1) described the researcher's experience of the object of study understudy to identify personal judgments and prejudices so as not to affect the analysis process carried out; 2) developed a list of instruments from the subject, this process is called horizon lining data so that data does not overlap; 3) employed instruments from the horizon lining process and then group them into meaningful units; 4) wrote a description of what participants experienced about the phenomenon; 5) next, described how the experience occurred by reflecting on the setting and circumstances in which the participant experienced the phenomenon; 6) The final stage was to write a combined description between the textural description and structural description stages. At this stage is the essence of the experience and described the pinnacle aspect of phenomenological research. The researcher c identified the relationship between the phenomenon that occurred and the participants' thoughts about predetermined themes.

Result and Discussion

Learning Arabic Literature at the Typical Sundanese *Pesantren* in Indonesia

Arabic literature learning was essential in establishing basic knowledge of norms, moral values, deeds, and philosophy in Islamic boarding schools. This was the characteristic of the tradition of reading and writing Arabic literature typical of the pesantren. The evidence showed that the books in the pesantren, namely the nafwu book, the Sharaf book, and the yellow book (al-Kutub al-Qodimah), place the fundamental teachings the teachings of the truth. Drawing this evidence, the research revealed that Arabic literature in Islamic boarding schools provided the basicways of life and Islamic values and it wascapable of generating thoughts and values for strengthening individual faith. Arabic literature was included in a learning process accepted in an open, communicative atmosphere. It also encouraged activism, the tradition of writing books and developed into the main social language in pesantren.

The assessment results obtained from the interviews on learning Arabic literatureshowed that participants learned and mastered the values and norms conveyed in the learning methods applied in the pesantren. These results were identified based on the students' learning assessment notes from and the *Kyai`s*teaching materials. Teaching materials were formed in scientific principles of Arabic literature such as fiqh and hadith;they should be derived from the *nahwu* and *sharaf* (Arabic grammar) books. These books were explained in details about non-sharia scientific treasures such as art, namely writing Arabic literary works. As a result, they could articulate their experiences before and after studying the yellow book at the pesantren. Participants (*Santri*) in this study admitted performing the similar daily activities during the learning process of Arabic literature at the Pesantren Darussalam Ciamis (Sundanese Pesantren) and Pesantren Miftahul Huda II Bayasari in Indonesia. In addition, the participants described the Arabic literature learning from the yellow book was divided into different levels. The participant (*Kyai*) explained that the adjustments, particularly regarding the yellow book, were also made according to the age level, memorization skills, and reading comprehension and writing skills using the yellow book in the learning process. The observations revealed that santri and kyais always did the routines with the yellow book since it provided good teachings could possibly be applied as a manual and guideline for life.

Based on its history, the yellow book (*Kutub al-Qadimah*) as a source of Islamic studies developed in Indonesia has been integral and inseparable from the existence and function of *pesantren* as one of the centers of education. Apart from the yellow book, other famous books containing sharia

knowledge were related to Sufism, interpretation, creed, and date. Whereas, books discussing non-sharia scientific treasures were the books of *nahwu* and *sharaf* (Arabic grammar) books (Ritonga, Lahmi, & Hakim, 2020). These two entities were inseparable because the yellow book was employed as the permanent subject matter taught at a pesantren as well as a manual or guideline in daily life.

Furthermore, Tasawuflearning related to Morals is another subject matter taught at Islamic boarding schools that reflects the typical teachings of Arabic literature at the pesantren. Sufism morals are seen to influence the characteristics and behavior of participants while studying at the *pesantren*. The majority of *santri* admit that the Sufism Morals learning method motivates students to increase their faith in God Almighty. Students feel more confident because of their Arabic language skills and abilities. *Santri* can establish social relationships with their environment. *Kyai* believes that learning Morales Sufism has contributed greatly to changing the behavior of *santri*. This is in line with the results of a study of the yellow book owned by the *pesantren*. The yellow book in question is the yellow book (*al-Kutub al-khadimah*), which contains the science of sharia, which focuses on Islamic values, namely Sufism, tafsir, hadith, faith, and dates. From this book, participants understand and develop knowledge of the teachings of truth. The moral values that come from learning Arabic literature are developed in social interaction and behavior.

See data (1)the *Kyais* stated,

(1) *"The teachings of Sufism (Tasawuf) character form good and praiseworthy deeds (al akhlaq al karimah). Sufism morals contain ethical values, moral hazard, and manners. There are at least three things of exemplary value, namely: exemplary in saying, doing, and acting or in Arabic terms is qauun wa fi'lun wa amalun bil arkani. This controls student behaviorsso as not to fall into heinous and evil deeds. These values are the basis of the santri's behavior in social interaction in the pesantren environment."*

The above argument shows the important position of learning Sufism morals for students. The *Kyais* hope that with this knowledge, the students can become courteous to older people, have tolerance, love peace, and are obedient in worshiping Allah.

Furthermore, it is known that the learning objectives carried out by the Kyai are not much different from the objectives of learning Arabic literature in general. The point is that learning is intended so that both students can master the basics of Arabic-language knowledge. Make it easy for

students and the public to absorb the information contained in Arabic literature. This is part of an effort to build character education for students. For example, the characters *at tawassuth*(fair and impartial attitude to one extreme), *'i'tidal* (perpendicular), *at tawazun* (balance in the life of the world and the hereafter), and *Amar makruf nahi munkar* (upholding the truth and forbidding the wrong) (Ibrahim, Prasojo, & Sulaiman, 2019; Saefudin & Al Fatihah, 2020). With the transformation between Arabic literature and local culture, the community can understand Arabic literature, which contains various meanings about a good life to serve as a guide for life to obtain the safety of the world and the hereafter (for example, the methods of *mashlahah mursalah, istihsan*, and *urf*) (Masduki, 2018). This is part of an effort to build tolerance or tasamuh attitudes through Islamic education, especially Arabic literature (Sari, 2017; Nugroho, 2019; Saeed, 1999). *Tasamuh was* seen as a way of appreciating different perspectives and respecting others and societal and cultural issues. Kyai Hasyim in the book al Mawa'idz revealed, *"O scholars ... your differences of opinion should not be used as a tool for enmity and division. If you see someone who practices an action with the proof of taqlid from an imam of the mazhab, this is not the place for that person to make you an enemy. If you don't agree, remind and show him gently ... O Muslims ... unite ... please help in kindness and piety, because happiness will be further away for us as long as we continue to be enemies. Even though we are one Islam, have one Syafi'i sect, live one in Java and have one Ahlussunnah wal Jama'ah* (Asy'ari, 1998)*."*

This goal was supposedly achieved through the transformation the Kyai practiced. . Although Ahmad Dahlan (Darwis) refused the existence of tradition as a *bid'ah* (innovation) and *khurafah* (superstition) (Mukani, 2018),these differences in the views or the transformation of Arabic literature contained various meanings of life and Islamic religious guidance that emphasized the tasamuh attitude.

This finding was supported by the research of Subich et al. (2018) which stated that Arabic literature most likely brought a great influence on the formation of cultural heritage, encouraged the creation of tolerance and fighting against extremism. It was further explained that religious schools helped introduce new languages in the academic syllabus. This was an effort to optimize the educational process and form a creative personality in developing one's abilities.

Based on the results of the observations made on the attitudes and traditions of truth teaching in *Pesantren*, it can be seen that the participants (*santri*) really enjoyed the learning process of Arabic literature. They were diligent and disciplined in studying Arabic grammar books (*Nahwu* and

Sharaf) taught by the *Kyai*. Participants could respond to the questions when researchers asked about their experiences during learning.

See data (2) the participants said:

(2) "*In learning Arabic literature, we will be tested for its abilities by the kyai, namely by memorizing and writing Arabic literature. While the typical learning tradition here is mudzakarah (independent learning activities by reciting and keeping the classics). The goal is to determine the next stage of learning to be carried out. We are also taught using the maharah al qira'ah (reading skills) method. We realize that the more we study the yellow book and the Nahwu and the Sharaf books, the more we understand the importance of Islamic values that can benefit life.*"

Furthermore, other participants (santri) added, (3)   *The experience and knowledge we get while studying at the pesantren is very different from when we were outside. We get a lot, for example, discipline in time, respect for parents, love for cleanliness, and proper worship. We also regularly read and memorize the Quran together, which makes us feel like close brothers. The longer we are here, the more we feel the need to improve*.

The opinion above shows an explanation of participants' experiences (students) during the learning process of Arabic literature found in the *Nahwu* and *Sharaf* books. The values and norms characteristic of Arabic literary works that are most prominent in this pesantren are Sufism morals, which focus on ethical values, moral hazard, and manners. This is the meaning of learning Arabic literature as contained in the book.They realize that there are many important lessons they can learn from studying Arabic literature.

In practice, ethical values, moral hazard, and manners are clearly visible in the pesantren's curriculum guidelines and rules. Most of the participants, especially the students, also understand the curriculum and code of ethics in *pesantren*. They also practice it in daily life, such as the tradition of reciting the Koran in the morning (*ba'da fajar*) and maintaining cleanliness and dressing like a *Muslim* and *Muslimah*. The pesantren also has a tradition of Arabic literary arts such as calligraphy (*khat*), the art of reading the Koran (*tilawat al Quran*), Arabic speech training, *marh* direction training. Other participants argued,

(4)   *When we first studied Arabic literature, we experienced a little difficulty because we were not fluent in pronouncing, understanding, and writing the contents and re-translating them. Especially in learning with the maharah al qira'ah method. But over time, thanks to the care of the Kyai and our discipline in learning, we become more proficient. The Kyai often tell uniquely and give examples of life that come from the yellow book, Nahwu and Sharaf. As far as I understand, the contents describe how human life should be carried out. Everything leads to Allah's commands and away from Allah's prohibitions.*

Regarding the learning method, a participant (*Kyai*) explained the qira'ah learning they gave to the students in-depth. See data (5) to find out what the participants conveyed;

(5)   *The maharah al qira'ah learning essentially emphasizes understanding the content of the reading text. Reading skills are carried out through the process of identifying and understanding all types and speeds of reading. Read aloud, and students are trained to pronounce correctly, use linguistic structures orally, and understand the meaning and meaning of qira'ah text.*

To further strengthen the understanding of this qira'ah learning method, there are several criteria mentioned by previous researchers. A good *maharah Qira'ah* must meet 15 (fifteen) criteria, namely: 1) the suitability of the makharijul letter and the students can distinguish it; 2) adjusting to *makhraj* rules; 3) understand Arabic literary texts perfectly and in detail; 4) convey the vowel of the letter '*ain*' perfectly; 5) maintaining long and short vowels; 6) avoid changing italics; 7) avoid the occurrence of similar letters; 8) avoid adding letters; 9) avoid deleting letters; 10) maintaining perfect *waqf*; 11) analyze fundamentally the main ideas of the *qira'ah* text; 12) differentiate the main ideas and supporters; 13) living Arabic literature reading; 14) analyzing and criticizing; and 14) eliminate doubts in reading (Hai & Harianto, 2017).

Based on the criteria that must be met, it can be understood that the development of Arabic literature learning methods typical of Sundanese Islamic boarding schools is more specific in terms of reading and writing Arabic literature compared to learning Arabic literature in historical periods, literary arts, or thematic methods that emphasize the creation of Arabic literary works. Whereas the *Qira'ah* method is not only creation but also reading with the correct technique. The *Qira'ah* method is more than that, this learning method has various kinds of learning strategies and consists

of two types, namely reading aloud orally (*qira'ah jahriyyah*) and reading silently (*qira'ah shamitahah*) which are intended for students to be able. understand the meaning of the works of satra and apply it to everyday life so as to create characteristics or moral behavior.

According to Yusuf & Anwar (1995), *qira'ah* learning emerged due to dissatisfaction with direct methods that did not provide proficiency in reading. Researchers argue that it is impossible to teach Arabic literature with limited time and includes language skills in listening, speaking, and writing well.

This is different from the pesantren in West Papua, such as in Mayamuk, Aimas, Kaimana, Misol, Waisai, and Teminabuan. There, the learning method used is a communicative approach by practicing linguistic expressions without special emphasis on grammar mastery. This indicates that differences in learning objectives and the methods used can affect Arabic literature learning (Wekke, 2018).

Basically, the purpose of learning and seeking knowledge is the essence of Islam. Contextually, education in Islam aims at producing a good individual. Individuals who have an understanding of the rules of Islamic behavior and broad knowledge of and commitment to the basic principles of Islam, namely *Tauhid* (monotheism) (Halstead, 2004). The transformation of Arabic literature as a typical Islamic boarding school learning method not only produces Arabic literature but also real and consistent in social life.

The transformation of Arabic literature as a typical Islamic boarding school learning method not only produces Arabic literature but also real and consistent in social life. The influence of the rapid development of modernization has made changes to the curriculum and learning structure carried out by Islamic boarding schools in Indonesia. This is what is said to be a modernization transmission process that has influenced the learning model in traditional Islamic boarding schools. Arifin (2013) further explains that in the process of cultural transformation, learning cannot be separated from the role of a *Kyai*. The modernization and rationality of the *pesantren* have challenged and strengthened the charismatic authority of the Kyai. They have contributed to increasing the number of students.

The Role of *Pesantren* Typical Arabic Literature in the Cultural Transformation of the Sundanese Society

Drawing the evidence at a look, the study reveals thatthe presence of Islamic tradition in Islamic boarding schools has developed Arabic literature and enabled the growth of a literary tradition. Along with this, the Arabic literary thinking and mobility of individual spirit has developed. The tradition of reading and writing Arabic literature, Islamic boarding school wisdom values, and the internalization of these teachings are interrelated and influence one another, form the foundations of activism, individual rationality, social piety, and intellectual traditions. Without the three of them, cultural transformation in the pesantren shall never occur. Although cultural transformation was studied in the contemporary context, the inculcation of Islamic values through Arabic literature in Islamic boarding schools continues to function well, especially in shaping the students' piety character, forming the wisdom values of the pesantren and warding off the negative impact of the penetration of foreign cultures. Pesantren wisdom values were clearly reflected from the peaceful and harmonious atmosphere of the pesantren since the at *Pesantren* learning focused on aqidah, sharia, and morals education as contained in the yellow book.

Kyai acted as a learning mediator for the students while studying at the *Pesantren*. *Kyai* taught about the values of truth contained in Arabic literature. The truth value referred to waswritten in the three main books in the *pesantren*. First, the book Kitab *nahwu* and *sharaf* (Arabic grammar) explained the scientific treasures of non-sharia. Second, the yellow book (*al-polar al-Qadimah*) contained the sciences of sharia, especially the science of *fiqh*. Written sources refer to the value of Islamic sciences, namely Sufism, interpretation, hadith, faith, and dates. These three books are the foundation and philosophy of the transformation that the *Kyai* considered acceptable. The reason is that the book teaches Islamic religious values and norms with one of its mediums is through Arabic literature learning.

Based on written sources, two other specific aspects for teachings were found, related to books for learning, namely bandongan and sorongan apart from the *Kyai's* involvement albeit he was considered a religious figure who mastered Islamic teachings. Therefore, they became a group of role models and were highly respected by society and students. Through this *kyai*, transforming cultural values was imprinted in the lives of the students and the surrounding community.

The cultural transformation in the *pesantren* began as the presence of the *Kyais* was accepted by the students and the surrounding community. Consequently, the values taught by the Kyais were well accepted by them. There was a cultural transformation from which they accepted the lessons conveyed by the *Kyai* as a new culture in their daily lives. Likewise, the students learned from the

Kyai to read, and rewrite and master the contents of the yellow book, *Nahwu* and *Syaraf.* Both the *Kyai* and the *Santri* acted as translators and communicators for the content of *Nahwu* and *Syaraf,* the yellow books Such learning and teaching process were referred to as a cultural transformation in *Pesantren*. The students were involved in a ideologizing process that changed the old culture's mental before studying at the pesantren and gained a new culture during the study in the pesantren. *Santri* studied and understood Arabic literary works derived from the yellow book that contained moral values and ways to be applied in their daily behavior.

Not a few students and *Kyai* wrote Arabic literature inspired by the yellow book, *Nahwu* and *Syaraf*. Things like that gave birth to intensive cultural transformation activities in the pesantren community, which developed Arabic literature in the archipelago, especially in the Sundanese pesantren community. With this cultural transformation, the students' perspective on literary works was able to produce universal religious and human values. (Astutiningsih & Pujiati, 2019).

Based on the participants' responses, the second finding explains the role of Arabic literature specifically for pesantren in the Cultural Transformation of Sundanese people. The *Kyais* stated as in data (6) that,

(6)   "*The main foundation of cultural transformation in Arabic literature refers to the book nahwu and sharaf. Meanwhile, the rules and code of conduct refer more to the yellow book, which contains Islamic values. Philosophically, the cultural transformation in pesantren focuses on worldly values and does not eliminate the spiritual values embedded in everyday life. As in the Al Quran, there is in Surat Al Qashash verse 77 about the advice to balance this world's life and the hereafter. As well as a warning not to do earth damage. We strive to mean developing the minds and hearts of the students through Arabic arts, language, and literature. In this pesantren, the most visible cultural transformation is in the pesantren learning guidelines, rules of conduct, dress, art, communication with others (language) and older people, and the unique pesantren tradition, and the Arabic literature learning assessment system itself.*"

Based on the above opinion, it shows that cultural transformation in the pesantren focuses on everything expressed, manifested, and carried out by the students based on the books that have been the guidelines during their existence in the pesantren to date. In particular, the cultural transformation of the teaching of truth through language is the students' Islamic values . Among

other things, in the form of Sundanese-Javanese literary works, both in the original Sundanese language and transformational texts in the form of translation. Through this language, the students can transform Arabic literary works taught to the Kyai and produce their own works.

This finding is in line with research conducted by Kutsiyah (2020) which reveals that the *pesantren* environment contributes to socio-cultural development, especially through the preservation of regional or local culture. The transformation of Arabic literature that is accepted by society is part of internalized social capital and encourages social interaction. As has been explained by previous research. Participants (*Kyai*) explain as in data 7 that,

(7)   *"Pesantren has its own way of internalizing the education of Islamic values. Namely implementation through several learning methods. Among them are the sorongan and bandungan methods. In Javanese the terms are the sorongan method (offering material that students want to learn and be guided individually/specifically) and bandongan (listening together). From this method students absorb knowledge. And this is part of the cultural transformation that we mean. The most obvious is social interaction, which includes routine recitation activities, association with alumni, and togetherness in the style of pesantren, istighozah, haul, termination of employment, and collaboration with other institutions outside the pesantren."*

Furthermore, the observations made explain that learning Arabic literature in *Pesantren* is part of the character development of *santri* (honest behavior, simplicity, and trust), development of knowledge, and the embodiment of independence. While in the pesantren, students are taught to study Arabic literature using the *sorongan* and *bandongan* methods. The *Kyais* argue that the philosophy of Islamic values as the foundation of cultural transformation that can be accepted by santri is shown from changes in good behavior, the use of more qualified Arabic, and participation in various artistic and religious traditions while the students are in the pesantren. *Pesantren* are very strict in enforcing disciplinary rules, including in terms of Muslim dress, which must comply with Islamic law as per the Yellow book's guidelines. The male *santri* in the *pesantren* generally wear a black skullcap as a head covering, and female students put on long veils or head covers. Meanwhile, a sarong and skullcap is a typical pesantren outfit.

Another cultural transformation activity is practiced in the Barzanji tradition during the celebration of Muslim holy festivals such as the Prophet's birthday and the isra miraj celebration. On such

occasions the students usually performed talent shows and exhibited their mastery of Arabic literature learned at the *Pesantren* publicly.

Based on the learning guidelines in *Pesantren*, the value system was inseparable from the two main elements of the Islamic philosophy of behavior, namely religion (revelation) and philosophical teachings (scientific paradigm). This recognition of scientific truth values is shown from learning Arabic literature, which contains Islamic values.

Among the Arabic-language books with literary patterns is the *Qasidah Burdah* book, which is an Arabic literary work that has received great acceptance from the *pesantren* community in West Java. This shows that the text of the transformation of literary-style books (*Qasidah Burdah*) can be viewed as literary facts and social facts of Sundanese society, which in turn proves the existence of Arabic literary activities in the *pesantren* community in West Java. *Qasidah Burdah* as a work of Arabic literature with religious nuances, written in Arabic, has become part of the literary repertoire in Indonesia, especially in West Java. Arabic religious writing plays an important role in Indonesian culture, including regional culture, especially Sundanese culture, in enriching the literary treasures of the archipelago (Sumpena, 2014).

Islamic boarding schools are one type of traditional Indonesian Islamic education to deepen the knowledge of Islam, and practice it as a guide for daily life, or called *tafaqquh fiddin*, by emphasizing the importance of morals in social life. The uniqueness of the *pesantren* is seen in its education system which prioritizes religious and moral education. Kyai Romli's example illustrates the following meanings (Muhtadi, 2019),

> *"In the life of the pesantren, the role of the Kyai appears to be dominant in the process of reciting Arabic books. This means that the Kyai plays an important role in transmitting (creating) religious texts, especially Arabic literary texts contained in these books. Among the books taught by the Kyai were religious books with literary patterns, such as Barzanjy, al-Maulidud-Dibâ`îy, and Kasidah Burdah, even the three books at the pesantren were not only greeted with written traditions but were greeted with oral tradition. The students chanted verses of Salawat poetry to the Prophet Muhammad, especially from the book Barzanjy or Kasidah Burdah every Friday night. The response of the pesantren community to religious works, especially books of literary style, especially books of praise to the Prophet in the form of poetry, is based on the Prophet's Hadith which reads "In fact, there is wisdom*

in poetry" (ad-Damanhûry, t.t.:3). This hadith underlines the belief of the pesantren community in reading religious poetry which is believed to bring wisdom."

The interesting thing about the terms and designations of santri is that the word does not come from Islamic terminology even though *santri* are people who study Islam. In this case, it can be seen that Muchtarom (1988) views the origin of the word *santri* used in the world of Islamic education. The term *santri,* which was originally used to refer to students following Islamic education, is a change in shape to the Indian word shãstri, which means one who knows and understands the holy books (Hinduism). The word shãstri is derived from the word shãstra which means holy book, or religious or scientific work. In this context, it can be said that santri are people who study Islam from people who are knowledgeable about religion.

Based on the evidence, research reveals that the cultivation of values in pesantren is different from that in public schools. The characteristics of pesantren are learning that is oriented towards the afterlife so that the methods used by the Kyai in instilling Islamic values as pesantren wisdom are also very distinctive. There are at least three ways that have been done, namely prayer and endeavor to Allah, tawakal to Allah, and Husnu Zhan or kind .Participants (Kyai) revealed the values of pesantren wisdom that occurred in the pesantren, as in data 8 that,

(8)   *"The core values of Islam consist of faith values, Islamic values, and Islamic values. This is the fundamental basis of our pesantren philosophy. These values develop into pesantren wisdom which consists of sincerity in doing pious deeds, being grateful for all the blessings that Allah has given, wara 'and zuhud (oriented to the hereafter without forgetting the happiness of the world), ta'awun (help in goodness), and implementing patterns. living simply in a pesantren."*

From the explanation given by the participants, it was revealed that what is called the pesantren tradition is the activity of the kyai in conveying Islamic teachings to students and the community around the pesantren through pesantren wisdom. As explained by Sauri (2017), the basic values of local wisdom consist of three types. First, the value of faith, namely, having faith in Allah, requires students to monotheism Allah. Second, worshiping Allah, namely, worship, includes special services (mahdhah worship such as prayer and fasting) and social worship. The meaning of prayer for students' lives includes cleaning the body and spirit, instilling inner calm, cultivating

leadership, the concentration of mind, improving morals, training discipline, developing personality, and fostering unity and integrity. Third, *Ihsan* (perfection or the best), namely attaining perfection as if seeing Allah, so that the person imagines that Allah actually sees all his deeds.

As a form of local wisdom, internalizing this education in pesantren has distinctive local wisdom. Islamic boarding schools also play an important role in producing Arabic books with literary patterns called Arabic literary works specifically for pesantren. Arabic literary works learned from the yellow book are characteristic of Islamic boarding schools, which result from the transformation of the kyai and students into books that are studied and used as references for the daily life of the pesantren community. Furthermore, the participants (*santri*) added that,

(9)   *"Internalization of values through learning Kyai literary works is carried out based on several methods. One of the easiest methods to learn is the uswah Hashanah (exemplary) method, namely by following the example of the Kyai. In addition, there is a method of habituation, which is to familiarize oneself with performing worship with discipline. And the last is the sorongan and bandungan method. The mechanism is carried out by reciting books organized by the pesantren for santri, centered in mosques or buildings on the pesantren campus. The mechanism of reading books is characterized by reading and interpreting Arabic books in a literary style that is directly guided by the kyai and followed by us as students."*

The author's observations justified this participant statement. The findings revealed the activities of reading and interpreting books in pesantren whereby Arabic books were interpreted in a literary style. It was the Kyais whoactually changed previous scholars' views from Arabic books to books in regional languages, especially Sundanese.

As explained by that, pesantren is an important center of Indonesia's Islamic learning and culture (Smith & Woodward, 2013). The leadership of the Kyai as Ulama and Umara made the pesantren one of the centers for Arabic literature books as a result of cultural transformation in Sundanese-Java *Pesantren*. This finding is in line with research conducted by Islam & Aziz (2020), the pesantren tradition has implemented an inclusive culture-based paradigm. Furthermore, it was explained that cultural transformation in pesantren was not much influenced by changes in the

socio-political economy and external culture to become a forum for deepening religious knowledge.

Pesantren has a fairly strong differentiation mechanism because of its integrative and unique characteristics as one of the sub-cultures to preserve tradition. There are four characteristics of a typical pesantren cultural transformation, namely: 1) the ability of the pesantren to adapt to its surrounding environment; 2) achievement of broad goals; 3) integrative ability in uniting various unique aspects of the sub-culture of the archipelago by Islam; and 4) the ability to preserve a culture of healthy living and discipline typical of pesantren (Asrohah, 2011). These characteristics have preserved Arabic literary works learned at typical pesantren to today's time.

According to Fauzi (2017), cultural transformation in *Pesantren* has given birth to a local wisdom value system as a subculture of learning that is built by the Kyai's understanding of the Koran and al-Hadith. One example as stated by Sauri (2017) the value of Islamic boarding school wisdom in fostering the characteristics of studentsborn from cultural transformation to be charismatic, polite, ethical, disciplined and to be a role model and own sound manners. In the Gontor pesantren these characteristics are called 'Panca Jiwa', namely sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom in determining the field of struggle and life. The philosophy should be able to ensure the continuity of the tradition in the pesantren.

One of the things that emphasize the value of local wisdom in the cultural transformation of the teachings of truth in Islamic boarding schools. Where there is no universal truth without local wisdom.

Based on previous research findings, it was apparent that internalized cultural transformation in pesantren enabled the fostering of spiritual and tauhid values that initiated all social actions, inspired students as well the neighboring community. Pesantren are also agents of value transformation that function to build democratic societies, promote awareness of gender equality, improve service quality to society, and encourage an integrated paradigm shift in the pesantren environment (Ma'Arif, 2018). Therefore, it is important to maintain a dynamic Islamic boarding school's unique learning tradition and pass down Arabic literature for the next generation.

Based on the previous findings of the eight elements that characterize *Pesantren's* cultural transformation, namely the system of knowledge, law, clothing, behavior, art, language communication, traditions in pesantren, and the value system (Munir, 2016). This study has a broader scope of cultural transformation in *Pesantren* that focuses on the teaching of truth. This

teaching of truth is obtained from learning Arabic literature. The Arabic literature learning in question contains Islamic values , which consist of several books*, Pesantren*. From the results of a review of some of these books. It was explained that the nahwu and sharaf books focused on Arabic grammar which emphasized non-sharia scientific treasures such as art and traditions in Islamic boarding schools. While the yellow book (*al-Kutub al-Qadimah*) emphasizes more on sharia science such as laws or rules in *Pesantren*, worship, and value systems. The results of interviews, observations, and written traditions identify that the *Kyais* exemplify these eight elements in their daily life and followed by the *santri*. The santri become more disciplined, understand Islamic and values, have a plus point because they understand more deeply about Arabic literature and behave in a commendable. The strongest cultural transformation can be seen from how to dress properly according to Islamic sharia, the behavior of the students, to develop skills and memorization of Arabic literature (knowledge and language systems) which are entirely believed by the *Kyais* to be part of the philosophy of the *pesantren*. Furthermore, this philosophy was based on the Koran and hadiths such as learning Sufism. moral philosophy or Islamic ethics that are instilled by the *Kyai* through cultural transformation.

This research successfully revealed that the cultural transformation process in Pesantren has created pesantren wisdom in which sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom in determining life was instilled to the students and determined the characteristics of the pesantren. The novelty of the research can be seen from the findings, which reveal that the pesantren's wisdom consists of three main parts, namely the tradition of reading and writing Arabic literature, the basic values of pesantren wisdom, and the internalization of Islamic values education. Without these three parts, cultural transformation in Islamic boarding schools will not occur because cultural development relies on a communicative atmosphere, social interaction, and thoughts that must interact well.

Based on the evidence, this study reveals that the three of them are closely related and able to influence the students' character. *Pesantren* as a place for cultural transformation from the teachings of the truth not only function as the center for the development of Islamic civilization but can also shape pesantren's wisdom, which is a distinctive advantage of pesantren compared to public schools. The main guidelines for praiseworthy behavior refer to the nahwu, Sharaf, and Yellow books that the Kyai teaches. The implication of this study seeks to describe cultural transformation through Islamic boarding school wisdom, which is expected to be a reference in

the development and fostering of Islamic values, especially through learning Arabic literature. Whereas from these books, the values and norms regarding the teachings of truth are applied in Islamic boarding schools. When the wisdom of the pesantren is understood and accepted by students, students will apply it in their daily behavior, including expertise in Arabic literature. Students are expected to become educators, community liaisons, and leaders through Arabic literary expertise and Islamic science, exemplified by the kyai. This is a strong reason that pesantren wisdom has contributed to the development of Arabic literary works typical of Sundanese-Javanese Islamic boarding schools and has a strong influence on the character development of a generation of noble morals

Conclusion

There are two findings the researcher described in conclusion. First, this finding was on thelearning Arabic literature and teachings in Islamic boarding schoolsas they contained Islamic values and norms referring to the pesantren's written tradition, namely the *Nahwu* and *Sharaf* books. Both books contained Arabic grammar describing non-sharia scientific treasures. Second,it was the attitudes and traditions related to the teachings of truth in pesantren. The teaching of truth referred to the yellow book (*al Kutub al-Qadimah*) containing the sciences of sharia. This book was the teaching materials for the Kyais functioning as a guideline for Sufism's rules and learning containing moral and ethical values.

Studying Arabic literature (*al Adab al 'Arabi*) could lead to the growth of tolerance (tasamuh) and noble behaviors. This can be seen from the interviews results discussed earlier in the findings and discussion. The underlying factor to make the transformation possible because Arabic literature learning method typical of pesantren reflected noble moral values and guidelines in the world's life and the hereafter.

The second finding showed that the pesantren kept its own uniqueness and integrative nature that ensured the survival of Arabic literature learning at the typical pesantren. The pesantren's strong philosophy in maintaining Islamic values and the cultural transformation of the teachings of truth in pesantren created various elements of cultural transformation itself due to the students' acceptance towards the teachings of the Kyai. Cultural transformation in pesantren can foster spiritual and monotheistic values that could likely inspire all social values. The reinforced values

of learning Arabic literature at the typical*Pesantren* by cultural transformation appeared effective in encouraging awareness to preserve religious traditions.

This research finally revealed the significance of Arabic literature learning based on Islamic boarding schools' wisdom values and the internalization of Islamic values education in Indonesia. In other words,Pesantren wisdom was brought about by the transformation of Islamic culture through Arabic literature. The core values of Islamic boarding school wisdom related to the teachings of the truth consisted of five types; 1. to perform righteous deeds sincerel; 2. to feel grateful; 3. wara 'and zuhud; 4. ta'awun; and 5. to lead a simple life, could be found in the *Nahwu book*, the *Sharaf* book, and the yellow book (*Al-Kutub al-Qodimah*). Empirically, this study's scope was limitedto the participants' experience and observations made by researchers at Pesantren Darussalam Ciamis and Pesantren Miftahul Huda II Bayasari in Indonesia. This research can be developed to nurture Islamic boarding schools' wisdom and the internalization of Islamic values education regarding Arabic literary works at the typical pesantren in Indonesia.

As mentioned earlier, this study focused on three main topics, namely learning Arabic literature and Islamic boarding school teachings, which are studied through the values, norms, attitudes, and traditions of truth teaching in Islamic schools. Meanwhile, cultural transformation was referred to the pesantren's wisdom, which was developed based on previous research. The three themes referring to *Nahwu, Sharaf*, and yellow books was also a research limitation, where the elements were examined to characterize the culture in Islamic boarding schools based on the experiences of students and kyai as well as the written traditions of the Sundanese-Javanese pesantren. Further research can be developed by developing elements of the cultural transformation of the teachings of truth in pesantren and other public schools. The wisdom of Indonesian pesantren whose methods are different, undoubtedly, which may result in different methods of internalizing the education and implementation of values. It was implied that the pesantren wisdom brought by the *Kyai* contains the Teachings of Truth should benefit both students and society. Furthermore, the wisdom of this pesantren has become the hallmark and ensured the pesantren survival to this day. Whereas, efforts to cultivate Islamic boarding school wisdom values and the implementation of internalization of Islamic values education through Arabic literature are expected to be a reference in implementing values and character building in public schools.

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