



Implementation of the Sorogan Method in Enhancing the Reading Skills of Kitab Kuning at Pondok Pesantren

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Abstract

This research aims to explain the application of the yellow book sorogan method, explain the supporting and inhibiting factors of the yellow book sorogan method, and explain the influence of the sorogan method on improving yellow book reading skills. This research uses a qualitative descriptive approach with case studies. Data collection techniques include observation, interviews and documentation. The following are the results of this research, the supporting factors in sorogan activities are the seniors and administrators who help carry out the sorogan activities and the availability of adequate infrastructure and the inhibiting factor is the lack of preparation before the sorogan activities begin. The impact of the sorogan yellow book is that students who previously could not read at all can now read and understand the yellow book according to its rules and train students' sense of responsibility and self-awareness.

Keywords: Implementation, Sorogan Method, Yellow Book.



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INTRODUCTION

The development of Islam in Indonesia is closely linked to the presence of pesantren (Islamic boarding schools). According to M. Dian Nafi and colleagues, pesantren are community-based institutions that primarily focus on education. These institutions have specific objectives, including training students (*santri*) to become devout individuals in religious matters and to integrate well into society upon graduation. Most pesantren adopt the motto of 3B Belajar, Berjuang, Bertaqwa (Learning, Struggling, and Being Devout), with the expectation that the students will not only benefit themselves but also contribute positively to others.

In pesantren education, kitab kuning (classical Islamic texts) are often the primary reference for addressing questions or issues related to daily life, whether religious or social. The term kitab kuning refers to works by classical and contemporary Islamic scholars, typically printed on yellow paper, which remain a



significant focus of study in many pesantren, particularly those still employing traditional teaching methods like halaqah (study circles). As a fundamental element of Islamic education, kitab kuning has become synonymous with pesantren Salafiyah (traditional Islamic boarding schools). Studying these texts requires a high level of dedication, especially for beginners, who often need special methods to quickly learn to read and understand kitab kuning.

The choice of an appropriate teaching method is crucial for the successful learning of religious texts in pesantren. Generally, Salafiyyah pesantren employ the sorogan method to teach Islamic knowledge to students. The sorogan method has proven effective as an initial or foundational stage for beginners learning kitab kuning. Because this method is individualized, it allows teachers (ustaz or kiai) to closely monitor, evaluate, and guide students' abilities in reading and comprehending the texts (Jaelani, 2018).

Similarly, Pondok Pesantren Gedongsari II, located in Tanjuntani Village, Prambon District, Nganjuk Regency, also uses the sorogan method for studying kitab kuning. During observations, the researcher noted that some students remained in their dormitories during sorogan sessions, indicating a lack of preparation or other reasons for not participating. The sorogan method at Pondok Pesantren Gedongsari II includes the following steps:

The research findings indicate that some students at Pondok Pesantren Gedongsari II do not participate in the sorogan sessions, either due to lack of preparation or other obstacles. To address this issue, the pesantren has implemented rules requiring participation in every sorogan session, emphasizing the importance of this activity for fulfilling obligations and increasing students' awareness of its significance.

METHOD

The research to be conducted is field research utilizing a qualitative approach. Qualitative research is designed to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals and groups. The qualitative method allows for an in-depth exploration of the subject matter, focusing on understanding the social context and the human experience related to the topic.

Data Sources

This qualitative research draws on two types of data sources: primary and secondary data. Primary data is collected directly from observations and interviews with relevant stakeholders, including the head of the pesantren, teachers (*ustaz*), and students (*santri*). Secondary data is gathered from literature on Islamic education and other related social networks. These secondary sources provide



additional context and background information that support the primary data collected during the research (Kusumastuti & Khoiron, 2019).

Research Design

The study employs a descriptive qualitative research design, which aims to collect information about existing phenomena as they naturally occur. The qualitative approach is a process of research and understanding based on a methodology that investigates social phenomena and human issues, interpreted from the perspective of those involved in the Pondok Pesantren Gedongsari II.

Researcher's Presence

In qualitative research, the presence of the researcher is essential, as the researcher functions both as the research instrument and the data collector. To obtain valid data, the researcher must be directly involved in the research location, acting as a full observer (Gunawan, 2016).

Research Location

The research was conducted at Pondok Pesantren Gedongsari II, located in Tanjungtani Village, Prambon District, Nganjuk Regency. The location is bordered by neighboring gardens to the north, a connecting road to the east, livestock pens to the west, and a village road to the south (Fadli, 2022).

Data Collection Techniques

Data collection is a critical phase of the research process, as the primary goal is to obtain relevant data. Without proper knowledge of data collection techniques, researchers may fail to acquire the necessary information. In this qualitative study, data were collected in natural conditions, utilizing primary data sources. The techniques employed include participatory observation, in-depth interviews, and documentation .

Observation: Observation involves systematic monitoring and recording of phenomena related to the research focus. The quality of the research depends significantly on the depth and duration of the observation, which helps in capturing the natural context of the situation under study.

Interviews: Interviews are a method of gathering data through direct questioning of informants, aimed at obtaining detailed information relevant to the research. The interviews conducted in this study are semi-structured, allowing flexibility to explore the respondents' perceptions, attitudes, and thoughts in greater depth (Gunawan, 2016).

Documentation: Documentation serves as a supplementary source of information, providing written, visual, and other forms of evidence that support the



research findings. This includes historical records, organizational structure, and geographical details of Pondok Pesantren Gedongsari II (Fitrah & Luthfiyah, 2017).

Data Analysis Techniques

In qualitative research, data analysis involves collecting, classifying, and identifying patterns or themes to understand their meaning. The analysis process is creative and does not follow a rigid sequence, allowing flexibility in interpreting the data. The data obtained from observations, interviews, and documentation are analyzed descriptively to provide a clear understanding of the sorogan method used in Pondok Pesantren Gedongsari II (Suwendra, 2018).

Validity of Findings

The validity of the data focuses on ensuring the credibility and reliability of the research findings. Valid data accurately reflect the information collected from the research subjects. Techniques such as prolonged observation, increased persistence, and triangulation are used to enhance the credibility of the data. Triangulation involves cross-verifying information from multiple sources to build consistency and reliability in the data (Gunawan, 2016; Sugiyono, 2013).

Research Phases

The research process in qualitative studies is divided into three main phases:

Pre-Field Phase: This phase involves planning the research design, including defining the research background, literature review, selecting the research location, and planning data collection and analysis processes (Anggito & Setiawan, 2018).

Fieldwork Phase: During this phase, the researcher collects data directly in the field, engaging actively in the research setting to gather relevant information (Anggito & Setiawan, 2018)

Data Analysis Phase: In this phase, the researcher analyzes the collected data, identifying relevant patterns, and drawing conclusions to support the research objectives.

RESULTS AND DISCUSSION

Analysis of the Implementation of the Sorogan Method at Pondok Pesantren Gedongsari II, Tanjungtani Prambon, Nganjuk

Pondok Pesantren Gedongsari II mandates that its students participate in *sorogan* sessions. *Sorogan* is regarded as one of the most effective teaching methods in comparison to other methods due to its individualized nature. This method allows



students to gain a deeper understanding of what is conveyed by the teacher (*penyorog*). The term *sorogan* originates from the Javanese word "sodor," which means to present or to submit. In the context of Islamic education, *sorogan* is an individualized teaching method where a student presents their reading of a classical Islamic text (*kitab kuning*) to an *ustaz* or *kiai* for correction and guidance. Similarly, Mastuhu describes *sorogan* as an individualized learning process where a student engages directly with the teacher, allowing for immediate feedback and interaction (Hasibuan, Nasution, & Nasution, 2018).

Through the *sorogan* method, students are encouraged to diligently study and understand the *kitab kuning*, along with the grammatical rules of *nahwu* and *shorof* that are essential for comprehending these texts. The balance between effort and results becomes evident as students are expected to use their time efficiently. The *kitab kuning* refers to classical Islamic texts traditionally printed on yellow paper, which is a common practice in many *pesantren*. These texts are also known as *kitab gundul* due to the absence of diacritical marks (*syakal*) (Hasibuan et al., 2018).

Given the importance of these texts in the educational process, Pondok Pesantren Gedongsari II requires students to participate in *sorogan* to ensure they fully grasp the contents of the *kitab kuning*. The *sorogan* sessions start at 05:15 AM after the communal recitation of *wirid lathif* and continue depending on the students' readiness and progress. Based on this practice, it can be concluded that Pondok Pesantren Gedongsari II employs the *sorogan* method not only to enhance the students' ability to read and understand the *kitab kuning* but also to instill discipline and a strong work ethic in their academic pursuits.

Analysis of Supporting and Inhibiting Factors in the Implementation of the Sorogan Method at Pondok Pesantren Gedongsari II, Tanjungtani Prambon, Nganjuk

Various factors influence the implementation of the *sorogan* method, including both supporting and inhibiting elements. These factors can be categorized into internal, external, and learning approach factors.

These factors originate from within the students, including their physical and mental states. The intrinsic motivation to excel in reading *kitab kuning* and not fall behind their peers plays a significant role. For instance, Firdaus, a student at the *pesantren*, expressed his motivation as follows: "Aside from *sorogan* being a mandatory activity for every student in this *pesantren*, my other motivation is to expand my knowledge and deepen my understanding of the content in the *kitab kuning*".

The external environment, including the support of peers, senior students, teachers (*asatidz*), and administrators, is crucial in the students' success. The



pesantren provides adequate facilities and a supportive learning environment. Agus M. Wildan Dhiya'ul Haq, the head of the pesantren, highlighted the importance of senior students in guiding their juniors: "The supporting factors include senior students who assist in coordinating and reminding others about their *sorogan* schedules, ensuring that time is maximized and students remain focused".

The individual nature of the *sorogan* method allows students to progress at their own pace, making it an effective strategy for learning kitab kuning. emphasizes that *sorogan* is a vital approach in ensuring that students learn the kitab kuning according to proper grammatical rules.

However, the most significant inhibiting factor identified is drowsiness among students, which often stems from a busy schedule or a lack of motivation. As Ustaz Bahrul Ulum noted:

"The most dominant inhibiting factor is students falling asleep, possibly due to a busy schedule or a lack of awareness about the importance of *sorogan* and its benefits".

Analysis of the Impact of the Sorogan Method at Pondok Pesantren Gedongsari II, Tanjungtani Prambon, Nganjuk

One of the key components of any educational program is the teaching method employed. The term "method" is derived from the Greek word *methodos*, which means "a way or path to achieve something". In the context of Pondok Pesantren Gedongsari II, the *sorogan* method plays a crucial role in shaping the students' educational journey. As an individualized learning process, *sorogan* requires students to present their reading of *kitab kuning* to an *ustaz* or *kiai*, who provides immediate correction and feedback.

The *sorogan* method at Pondok Pesantren Gedongsari II has a profound impact on both the students and the teachers. For students, it enhances their ability to read and understand kitab kuning, fosters a sense of responsibility, and promotes discipline. The method's individualized nature means that students who initially struggled with kitab kuning are now able to read and comprehend the texts more fluently. Teachers, on the other hand, learn patience and dedication, as they guide each student through their learning journey. Despite the time-consuming nature of the method, the teachers are committed to this practice as part of their service (*khidmah*) to the pesantren and its students.

In conclusion, the *sorogan* method significantly contributes to the academic and personal development of the students at Pondok Pesantren Gedongsari II. It not only improves their proficiency in reading kitab kuning but also instills essential values such as discipline, responsibility, and a strong work ethic.



DISCUSSION

Implementation of the Sorogan Method at Pondok Pesantren Gedongsari II, Tanjungtani Prambon, Nganjuk

The sorogan method is a highly valued teaching approach at Pondok Pesantren Gedongsari II, primarily used to help students master classical Islamic texts (kitab kuning). This individualized method, which involves students reading texts to an ustaz or kiai for immediate correction and guidance, stands out due to its personalized nature. As noted by Mastuhu and explained in the study by Hasibuan, Nasution, & Nasution (2018), the sorogan method allows for direct interaction between students and teachers, creating a learning environment conducive to focused and tailored instruction. The term "sorogan," derived from the Javanese word "sodor," emphasizes presenting or submitting, reflecting the method's interactive and student-centered nature.

At Pondok Pesantren Gedongsari II, sorogan sessions begin early in the morning, at 05:15 AM, following communal recitations of wirid lathif. This early start marks the dedication required by students to engage in deep academic learning, particularly in mastering the kitab kuning and related grammatical rules such as nahwu and shorof. As a result, the students are expected to balance their academic pursuits with personal discipline and time management. This alignment between effort and results is significant, as it encourages students to make the most of their time in studying and internalizing complex Islamic texts.

The sorogan method serves not only as a vehicle for academic growth but also as a means of instilling character traits, such as discipline and responsibility, within the students. The individualized nature of the method allows students to progress at their own pace, fostering a sense of personal accountability. Teachers, known as penyorog, take on the responsibility of guiding the students through these texts, providing personalized feedback and ensuring that students understand the material comprehensively. Through this process, the sorogan method cultivates both intellectual and personal growth in students at Pondok Pesantren Gedongsari II.

Supporting and Inhibiting Factors in the Implementation of the Sorogan Method

The successful implementation of the sorogan method at Pondok Pesantren Gedongsari II is influenced by a range of supporting and inhibiting factors that play a crucial role in students' learning outcomes. These factors can be categorized into internal, external, and learning approach elements.



Supporting Factors:

1. **Intrinsic Motivation:** The internal motivation of students, particularly their desire to excel in mastering the kitab kuning, significantly impacts the effectiveness of the sorogan method. As noted by Firdaus, a student at the pesantren, the motivation to expand knowledge and deepen understanding serves as a driving force behind active participation in sorogan sessions (Hasibuan et al., 2018). This intrinsic drive encourages students to make the most of the individualized teaching they receive.
2. **External Support:** The external environment at Pondok Pesantren Gedongsari II plays an essential role in supporting the success of the sorogan method. Senior students, teachers, and administrators provide necessary guidance and reminders, ensuring that students stay on track with their sorogan schedules and remain focused on their academic tasks. Agus M. Wildan Dhiya'ul Haq, the head of the pesantren, emphasized the importance of senior students' roles in assisting their juniors and maintaining an organized, disciplined learning atmosphere (Hasibuan et al., 2018).
3. **Individualized Learning:** The core strength of the sorogan method lies in its individualized nature. This method allows students to progress at their own pace, receiving personalized feedback on their readings of the kitab kuning. This enables students, particularly those who initially struggle with the material, to improve their comprehension and fluency in reading the classical texts.

Inhibiting Factors:

1. **Drowsiness and Fatigue:** One of the most significant inhibiting factors identified in the study is student drowsiness. Many students struggle to stay alert during sorogan sessions due to their busy schedules, which include not only studying but also engaging in other religious and extracurricular activities. Ustaz Bahrul Ulum noted that drowsiness is often a result of exhaustion or a lack of awareness about the importance of sorogan and its long-term benefits (Hasibuan et al., 2018).
2. **Lack of Motivation:** While intrinsic motivation is essential for success, some students may lack the drive to engage deeply with the learning process. This lack of motivation can hinder the effectiveness of the sorogan method, as students may not fully invest in their readings or the feedback provided by their teachers.

Impact of the Sorogan Method at Pondok Pesantren Gedongsari II

The sorogan method has a profound impact on both students and teachers at Pondok Pesantren Gedongsari II. For students, the method not only improves their



ability to read and understand the kitab kuning but also cultivates a strong sense of responsibility and discipline. As an individualized learning process, sorogan allows students to develop a deeper understanding of the texts by working closely with their teachers, who provide immediate corrections and guidance.

One of the key outcomes of the sorogan method is the enhancement of students' proficiency in reading the kitab kuning. Through consistent practice, students become more fluent in reading these classical texts and are better able to comprehend their meanings. The individualized nature of the method allows students to receive feedback tailored to their learning needs, helping them progress at their own pace. This personalized approach leads to more effective learning, as students are given the attention they need to overcome any difficulties they encounter.

Additionally, the sorogan method instills valuable life skills in students, such as discipline, responsibility, and a strong work ethic. These skills are not only important for their academic success but also for their personal development. The method's emphasis on consistency and dedication teaches students how to manage their time effectively and take ownership of their learning.

For teachers, the sorogan method requires patience and dedication, as they guide each student through the learning process. Despite its time-consuming nature, teachers are committed to the method as part of their service to the pesantren and their students. Through this process, teachers also develop a deeper understanding of their students' individual learning needs and are able to provide personalized guidance that contributes to the students' overall growth.

CONCLUSION

The sorogan sessions for *kitab kuning* at Pondok Pesantren Gedongsari II, Tanjuntani Prambon Nganjuk, have been successfully implemented as intended. Students who were previously unable to read the *kitab kuning* are now beginning to read them, albeit with varying levels of fluency. These sessions are scheduled in the morning after the recitation of *wirid lathif*. Students gather in groups according to the predetermined schedule.

The supporting factors for the *sorogan* activities include the students' enthusiasm for mastering the reading of *kitab kuning* according to the rules of *Nahwu* and *Shorof*, as well as support from senior students, administrators, and teachers. Adequate facilities also contribute to the success of these activities. However, the most significant hindrances are drowsiness and inadequate preparation before the sessions.



The impact of the *sorogan* activities extends beyond the students to include the administrators and teachers. Due to the individualized nature of the method, it demands extra patience and diligence. The activities face challenges such as students' drowsiness and lack of preparation, sometimes leading to their absence from the sessions. To address this, the administration conducts attendance checks during each *sorogan* session and imposes sanctions on students who do not participate.

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