



The Implementation of the Sorogan Method as an Effective Learning Model by *Mustahiq* (Teachers/*Ustadz*) in teaching the Yellow Book at the Al-Mahrusiyah Islamic Boarding School Dormitory

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Abstract

The implementation of the sorogan method as a learning model plays an important role in the world of Islamic boarding schools, which are given a great mandate to accompany the process and to guide students in learning and teaching activities, especially in the institutions of madrasah diniyah (madin), sorogan, and bahtsul masail (LBM). Students cannot effectively learn independently without the guidance of a mustahiq, particularly when learning to read blank text without harakat and understand pegon meanings, and interpret Arabic text written without diacritical marks. Therefore, the guidance of a mustahiq is necessary to support the learning process. In response to this need, this study aimed to explore how the mustahiq's efforts in implementing the sorogan method as an effective learning model for studying the yellow book among students at Islamic boarding school. This study employed a qualitative descriptive research method with data collected through observation, interviews, and documentation. The finding indicated that the Mustahiq's application of the sorogan method, using nahwu and shorof instructional framework brings significant improvements in students' learning. Thus, the role of mustahiq extends beyond that of a teacher at an Islamic boarding school, but it also contributes to the students' learning process and enhances their understanding of the diverse texts contained in the Yellow Book.

Keywords: Implementation, Sorogan Method, Learning Model

Abstrak

Implementasi metode sorogan sebagai model pembelajaran memainkan peran penting dalam lingkungan pesantren, yang memiliki tanggung jawab besar dalam mendampingi dan membimbing santri dalam kegiatan pembelajaran, khususnya dalam program madrasah diniyah (madin), sorogan, dan bahtsul masail (LBM). Santri tidak dapat belajar secara efektif secara mandiri tanpa bimbingan seorang mustahiq, terutama dalam mempelajari cara membaca teks tanpa harakat, memahami makna pegon, dan menginterpretasikan teks Arab yang ditulis tanpa tanda diakritik. Oleh karena itu, bimbingan seorang mustahiq diperlukan untuk mendukung proses pembelajaran. Berdasarkan kebutuhan tersebut, penelitian ini bertujuan untuk mengeksplorasi upaya mustahiq dalam mengimplementasikan metode sorogan sebagai model pembelajaran yang efektif untuk mempelajari kitab kuning di kalangan santri di pesantren. Penelitian ini menggunakan metode penelitian deskriptif kualitatif dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa penerapan metode sorogan oleh mustahiq, dengan menggunakan kerangka pembelajaran nahwu dan shorof, memberikan peningkatan yang signifikan dalam proses pembelajaran santri. Dengan demikian, peran mustahiq tidak hanya terbatas sebagai pengajar di pesantren, tetapi juga berkontribusi dalam proses pembelajaran santri serta meningkatkan pemahaman mereka terhadap beragam teks yang terdapat dalam kitab kuning. Kata kunci: implementasi, metode sorogan, model pembelajaran

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A. INTRODUCTION

Islamic boarding schools are among the oldest traditional educational institutions in Indonesia after formal education. They serve as a setting in which students study Islamic religious knowledge in depth. The knowledge taught in Islamic boarding schools is not limited to *fiqh* law but extends to other fields of Islamic studies such as Aqidah, morals, hadith, nahwu, shorof, tajweed and other disciplines. In addition, Islamic boarding schools contribute to the formation of character, religious personality, moral education, and cultivation of good conduct (Aliyah & Saefudin, 2025).

As a religious education institution, the Islamic boarding schools comprises several important components, namely the *kiai*/caregivers, *mustahiq/ustadz*, students, the *Masjid*, the Yellow Books and the learning spaces (Sobah et al., 2026). Previous research have identified several characteristics of the pesantren that attract parents to enroll their children there for religious study; including a supportive atmosphere, protection from the negative effect of modern interactions and gadgets, discipline in the observance of prayer time, and diverse learning processes conducted through *madrasah diniyah*, *sorogan*, or *bandongan* institutions, taught directly by the *kiai* or the *mustahiq* (teachers or *ustadz* authorized to educate and guide students).

One of the learning methods used in Islamic boarding schools is *sorogan*, in which students read blank Yellow Books under the guidance of a *mustahiq*. *Sorogan* is a learning method emphasizes a personalized approach and direct interaction between teachers and students. This learning process is characteristic of the way students' come to understand the Yellow Book. (Hidayah & Asy'ari, 2022). Alongside *sorogan*, another learning model is *bandongan*, which is delivered to all students collectively. However, the two methods is slightly difference in several aspects. Ramaya, 2025)

The Yellow Book is among the defining features of Islamic boarding schools learning and serve as the principal reference used. It consists of yellowed sheet of paper printed in bare Arabic script without any *harakat* (Sukadi et al., 2025). Within Islamic boarding schools, the Yellow Book is familiar term encompassing a wide variety of genres and disciplines relating to *aqidah*/Sufism, worship, and morals, which may serve as a reference for daily life. Being able to read a blank Yellow Book without any *harakat* and meaning is a distinct advantage that not all students master it well. The previously monotonous character of *sorogan* learning, however caused students to grow bored more

easily and reduce their motivation to read the Yellow Book (Rofiqoh et al., 2025). In response to this condition, the council of *mustahiq* therefore took the initiative to modify the *sorogan* method so as to make it more effective and better directed.

The Al-Asyiqie dormitory of the Al-Mahrusiyah III Islamic boarding school is a semi-*salaf* institution that combines formal and semi-formal educational programs. Yellow book learning activities take place in *madrasah diniyah*, *sorogan*, and *bandongan* sessions. *Sorogan* is held twice a week, on wednesday and sunday afternoons.

Based on this research context, the present study explored the implementation of the *sorogan* method as an effective learning model by *mustahiq* (student supervisors) in teaching the Yellow Book at Al-Ashiqie Dormitory of the Al Mahrusiyah Islamic Boarding School. The novelty of this study lies in its focus: the learning model applied to the Yellow Book through the *sorogan* method and the use of *nahwu* and *shorof* rule templates to help students to understand *nahwu*, *shorof* and *murod*. previous studies have generally examined implementation in facing challenges arising from students' varied educational background; many having attended public schools and thus finding it difficult to understand the Yellow Book in bare Arabic text. The present study addresses how these condition requires teachers to accommodate a wide range of students' abilities through the learning methods in Islamic boarding schools, especially *bandongan* and *sorogan*.

Therefore, this study focused on *mustahiq's* efforts in applying students' active learning to the Yellow Book. Through this focus, the study is expected to make distinct contribution in the field of education, particularly for educational institutions that continue to teach the classical disciplines of the Yellow Book while facing contemporary challenges.

B. RESEARCH METHODOLOGY

This study employed a qualitative research method of the field research type. The case study approach was selected because it enables an in-depth understanding of a phenomenon as it occurs at the research site; case studies thus allow the researcher to develop a contextual understanding. (Waruwu, 2024).

Data were collected through participant observation, in which the researcher observed and took part directly in the *sorogan* activities. In-depth interviews were conducted with several *mustahiq* and students, and documentation served to

corroborate the data collected, thereby strengthening the validity of the research process. (Fadila & Gaddafi, 2025).

C. RESULTS AND DISCUSSION

Results

Based on the results of observations and interviews obtained of this study, the *mustahiq* (teacher/*ustadz*) did not allow the monotonous learning process to continue, as it produced no results for the students. One member of the *mustahiq* councils examined the learning methods of various Islamic boarding schools that also conduct *sorogan* activities and how to apply these methods so that students are more active in reading books through *sorogan*.

Based on the results of an interview conducted by one of the *mustahiq*/teachers, Mr. Habib Junaidi, stated that;

"yes, I deliberately exchange ideas with other *salaf* Islamic boarding schools such as the Al-Falah Ploso Islamic boarding school, which still applies the *sorogan* and *bandongan* learning models. The aim is for that learning model can also be applied well at Al-Asyiqie Dormitory of the Al-Mahrusiyah Islamic Boarding School. So that the *sorogan* learning method can be made more effective".

The *sorogan* method was subsequently revised in its entirety, and the change has produced observable results: students are now more active in reading the book in accordance with the rules of *nahwu* and *shorof*, and they translate (*murodi*) with greater ease. The earlier *sorogan* learning process had been highly monotonous and therefore yielded no results or impact for the students, who felt disinclined or too bored to take *sorogan* activities seriously. Since the 2025/2026 academic year, the *sorogan* learning process at the al-mahrusiyah III Ngampel Islamic boarding school has been organized on a more effective basis under the leadership of Mr. Habib Junaidi, who is responsible for both the *Lajnah Bahtsul Masail* (LBM) and the *sorogan* activities at the Al-mahrusiyah III Ngampel Islamic boarding school.

Discussion

1. The Sorogan Method as a Model for Students' Active Learning Towards the Yellow Book

The term of *sorogan* derives from the Javanese language, *sorog* which means to thrust or advance, in this context the term refers to the student thrusting the Yellow Book to *mustahiq*. According to the *Great Indonesian Dictionary*, *sorogan* can be interpreted as elongated wood and can be used as a hook for objects. (Rahman, 2025). The relevant literature on *sorogan* indicates that, before coming forward to face the *mustahiq*, students listen to one another's recitations, attending to the meaning, the sequence of *nahwu* and *shorof* rules, and the Indonesia glosses. Each student advances one by one to read in front of the *mustahiq* and interpret from what is read, *mustahiq* listens and then corrects when there is a wrong student reading and conveys the material (Yusuf et al., 2026).

The *sorogan* method is considered quite effective in the learning process at Islamic boarding schools because the interaction between students and *mustahiq* reveals the extent of the student's ability to understand the Yellow Book, so that the *mustahiq* can guide more intensively in the learning process of the Yellow Book. This method is very suitable for using the theory of social constructivism, especially in the concept of *Zone of Proximal Development (ZPD)*, where students not only read but also explain the position of *nahwu*, *shorof* or *fiqh* explanations. However, in this case, if there is no supervisor, *mustahiq* is needed as a supervisor for students to learn. In this respect the *mustahiq* may be described as providing scaffolding for a learning process that students cannot complete unaided. As students come to understand the material well, then, *mustahiq* gradually reduce the intensive guidance process, so that students are trained independently in understanding the order of *nahwu shorof* (Tarsono et al., 2026).

2. The Implementation of the Sorogan Method as an Effective Learning Model by *Mustahiq* (Teachers/*Ustadz*) on the Yellow Book at the Al-Mahrusiyah Islamic Boarding School

The implementation of the *sorogan* method applied at the Al-Mahrusiyah III Ngampel Islamic boarding school is the main factor for students in improving the process of reading the Yellow Book blankly without any meaning and *harakat* and in accordance with Arabic grammar, namely *nahwu* and *shorof* together with *murod*. Meanwhile,

mustahiq becomes a listener to the students' recitations and corrects them when errors occur. This aims to find out the extent of the ability of students to read the Yellow Book in Islamic boarding schools. This is one of the *mustahiq* efforts in applying the *sorogan* method as an effective learning for the Yellow Book through the *sorogan* method.

Sorogan is conducted twice a week, on wednesday and sunday afternoons following the asr prayer (ba'da asr). Before each session, the students prepare their recitation of the book. Working on the materials such as *nahwu*, *shorof* and *fiqh* laws contained in the text of the book, along with the Indonesia glosses, so as to be ready in terms of recitation, *murod*, and the sequence of *nahwu* and *shorof* at the following meeting. However, this does not apply to all students, but only few students are aware of this. It is therefore difficult to identify a solution for improving students' ability to read and properly understand the yellow book.

The revision of the implementation pattern of the *sorogan* method is prompted by an evaluation of the previous system which tended to be passive, monotonous, and triggers the boredom of students in *sorogan*. Through deliberations, the *mustahiq* council (teachers/*ustadz*) agreed to update the *sorogan* system which began to be implemented in the 2025/2026 academic year. Under this new system, students first learn to read to understand the meaning of Javanese, as well as *murod* before coming forward to recite in front of *mustahiq*. The *mustahiq* no longer dominates the explanation of the material, but tests the students through questions about the rules of *nahwu* and *shorof*. This transformation of implementation significantly shifted student learning from passive to active learning.

In an interview with one of the *mustahiq*, Mr. Irfan Zidni stated that,

"Yes, it is true with the *sorogan* method that now students are more enthusiastic about participating in *sorogan* learning. However, there is one drawback that *mustahiq* cannot provide additional material effectively because 45 minutes are taken up by the students' reading practice and we do not know the extent of the students' ability to read the book. But in my opinion, the weakness is still there".

Mr. Irfan's interview were reinforced by the opinion of Mr. Riza Zufan who stated that,

"Yes, the learning is actually more effective now because there is what is called the *sorogan* template, which is used during the *sorogan* activity with the purpose of having the template is that the learning becomes more directed and from the *mustahiq* feels supported by it. Previously, without the *sorogan* template, the *mustahiq* was unsure what material to deliver, whereas now it can be scheduled, for example, reading and murod on Wednesday afternoons, and new material and fiqh comprehension on Sunday afternoons. In conclusion, the learning is more active now and the *mustahiq* feels supported, it is better directed and has a significant impact. This *sorogan* learning deserves recognition, and the template is ultimately of great value: without the template it feels like a void. "

The shift in the implementation of the *sorogan* method from a passive approach to an interactive approach at the Al-Mahrusiyah Islamic boarding school Al-Asyiqie Dormitory is strengthened by Yusuf et al, "The Implementation of the Bandongan and Sorogan Methods in Learning the Yellow Book at PDF Minhajurrosyidin, East Jakarta," which holds that the implementation of *sorogan* lies on individual interaction and the ability of students to understand the Arabic language with the rules of *nahwu* and *shorof*.

Viewed through *Active Learning Theory*, students are required to prepare their reading and comprehension in advance, so as to build a reconstruction of independent knowledge before the session begins, so that the process of understanding the material becomes more effective than the passive reception of explanation from *mustahiq* (teacher/*ustadz*).

The presence of the *sorogan* template as a structured guide in this implementation is also supported by the theory of policy implementation of Van Meter and Van Horn, especially on standard variables and objectives as well as resources (auxiliary tools). This template serves as an operational Standard Operating Procedure (SOP) that overcomes teacher confusion and ensures consistency of material (Albar & Pratiwi, 2026). However, the limitation of the duration of forty-five minutes carried out by the management of Lajnah Bahtsul Masail (LBM) stated that time allocation is still a resource constraint in the implementation of the *sorogan* method, which requires time management and more precise separation of material portions.

3. Advantages and Disadvantages of the *Sorogan* Method at Al-Asyiqi Dormitory of the Al-Mahrusiyah Islamic Boarding School

The application of the *sorogan* method to the active learning of the yellow book naturally entails both advantages and disadvantages that bear on how well directed the learning process becomes. One advantage for *mustahiq* (teacher/*ustadz*) is that it can find out the individual ability of students to read the book and understand the rules of *nahwu shorof* and as well as *murod* (Ulfa, 2022). However, this method has limitations in terms of time efficiency. With an allocation of forty-five minutes of learning time, the first twenty minutes of reading the book with *murod* and the next twenty minutes of *nahwu* and *shorof* material, the time often considered inadequate when some students have not prepared carefully before the *sorogan* session. In addition, it also makes it difficult for *mustahiq* (teachers/*ustadz*) to deliver additional material. However, on the other hand, when the students have prepared in advance, then forty-five minutes is quite effective for covering additional material (Nuha et al., 2025).

D. CONCLUSION

The implementation of the *sorogan* method by *mustahiq* (teachers/*ustadz*) at Al-Asyiqie Dormitory of the Al-Mahrusiyah III Islamic Boarding School has proven effective in transforming the learning process of the yellow book from a passive-monotonous pattern to an active learning model. The application of the *sorogan template* (*nahwu* and *sharaf* rules) serves as a structured guide that facilitates *mustahiq* (teacher/*ustdadz*) and directs students to read blank books, understand the meaning (*murod*), and master grammar independently before coming forward to present their recitation.

Through this method, *mustahiq* can assess the individual abilities of students precisely and provide more intensive guidance. Although there are limitations in the duration of forty-five minutes that require discipline and independent preparation of students before classes start, the implementation of the *sorogan* method guided by this template significantly increases students' motivation, activeness participation, and quality of students' understanding of the Yellow Book within the pesantren environment.

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