

## IMPLEMENTATION OF SOROGAN METHOD BASED JAVA PEGON IN LEARNING OF KUTUB AT-TURATS

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**Abstract:** Pondok Modern Al-Rifa'ie 2 Malang has implemented the java-based sorogan method pegon in the learning of the book at-turats, because the characteristic of the islamic boarding school is to teach the holy book of the Qur'an and the book of turats, both modern and salafhuts. This study aims to: (a) find out the application of the Javanese pegon touch-based sorogan method in learning the book of at-turat for students at the modern Islamic boarding school Al-Rifaie 2; (b) knowing the advantages and disadvantages of applying the Javanese pegon touch-based sorogan method in learning the at-turat book for students in the modern islamic boarding school Al-Rifaie 2. Researchers use qualitative type research with a case study approach at the Al-Rifa'ie 2 Islamic Modern Boarding School. Data collection is carried out through observation, interviews and documentation, while data analysis uses the techniques of Miles Huberman and Saldana, namely: data collection, data condensation, presentation of data, and drawing conclusions. The results of this study the sorogan method is one of the methods used in balancing the application and learning of the at-turats poles in the Al-Rifa'ie Modern Cottage and the implication of this research is that teachers can develop and preserve the sorogan method in at-turats polar learning.

**Keywords:** Kutub at-turats, Sorogan method, Islamic Modern Boarding School

**Abstrak:** Pondok Modern Al-Rifa'ie 2 Malang telah mengimplementasikan metode sorogan berbasis jawa pegon dalam pembelajaran kitab at-turats, karena ciri dari pondok pesantren adalah mengajarkan kitab suci al-qur'an dan kitab turats baik itu pondok modern maupun salaf. Penelitian ini bertujuan untuk: (a) mengetahui penerapan metode sorogan berbasis sentuhan pegon Jawa dalam pembelajaran kitab at-turat bagi santri di pondok pesantren modern Al-Rifaie 2. (b) mengetahui kelebihan dan kekurangan penerapan metode sorogan berbasis jawa pegon dalam pembelajaran kutub at-turats untuk santri di Pondok Modern Al-Rifa'ie 2 Malang. Peneliti menggunakan riset jenis kualitatif dengan pendekatan studi kasus di Pondok Pesantren Modern Al-Rifaie 2. Pengumpulan data dilakukan melalui observasi, wawancara dan dokumentasi, sedangkan analisis data menggunakan teknik Miles Huberman dan Saldana, yaitu: pengumpulan data, kondensasi data, penyajian data, dan penarikan kesimpulan. Adapun hasil penelitian ini metode sorogan merupakan salah satu cara yang digunakan dalam menyeimbangkan antara penerapan dan pembelajaran kutub at-turats di Pondok Modern Al-Rifa'ie dan implikasi dari penelitian ini adalah guru dapat mengembangkan dan melestarikan metode sorogan dalam pembelajaran kutub at-turats.

**Kata Kunci:** Kutub at-turats, Metode sorogan, Pondok Pesantren Islam Modern

## A. Introduction

The *Kutub at-turats* is an Arabic-language Islamic book that is the reference for the Islamic scientific tradition in Islamic boarding schools. *Kutub at-turats* has become a term that is synonymous with *pesantren*, therefore, this book becomes the main reference and becomes one of the elements for *pesantren*. Studying or reading *Kutub at-turats* is not an easy job. It takes perseverance and requires other sciences such as Arabic, Nahwu, Sharaf, and so on, thus, if studied traditionally it will take quite a long time. On that basis, Islamic boarding schools are required to make smart innovations in learning the *kutub at-turats*, so that learning is more effective and efficient. One of the solutions offered by Islamic boarding schools is to use learning methods.

The method itself can be understood as the ways taken to convey the teachings given. In the context of the *Turats/kutub at-turats* in Islamic boarding schools, that teaching is what is contained in the book. Over a long period of time, Islamic boarding schools have introduced and applied several methods. According to Zamakhsyari Dhofier and Nurcholish Madjid, *Kutub at-turats* learning method in *pesantren* includes the *Wetonan* Method, and the *Sorogan* Method. Meanwhile, Husein Muhammad added that, in addition to the methods above, the methods applied in learning *Kutub at-turats* are the Discussion Method and the Discussion Memorization Method (Munazharah), and the Memorization Method.<sup>1</sup>

Al-Rifaie 2 Islamic Modern Boarding School is one of the modern Islamic boarding schools in Malang that uses an educational method with a merger system of formal and *diniyah* education<sup>2</sup>. Diniyyah Al-Rifa'ie Education 2 is one of the educational units at Al-Rifa'ie 2 Islamic Modern Boarding School which is engaged in and handles learning about religious deepening by using *kutub at-turats* that are *mu'tabaroh* with the understanding of ahlu sunnah wal congregation, *Madrasah Diniyah* Al-Rifaie Education It is taken for 6 years for students who start at the junior high school level, and is taken for 3 years for students who start at the high school level<sup>3</sup>.

From the results of observations at *Madrasah Diniyah* Al-Rifa'ie 2 itself, the researcher found that *Kutub at-turats* learning in this cottage was by using book-based learning based on the touch of *pegon*, in which the teacher taught using classical learning, namely students taking part in learning activities by sitting on the bench. Around the teacher who explains the book, so that learning activities are oriented towards teacher centered learning, so that this results in passive students in their ability to read the *kutub at-turats*, because there is no evaluation after the learning, because students write, listen, listen more without any practice, resulting in students have difficulty in re-explaining what is in the book.

One of the innovations offered by one of the teachers at Al-Rifaie 2 Islamic Modern Boarding School in learning the book of *Turats* is to use the *Sorogan* method, which is a form of a balance between what students can get and how students practice the rules. Arabic into the *kutub at-turats*,

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<sup>1</sup> Moh Mahfud and Artamin Hairit, 'Pondok *Pesantren* Masa Depan (Studi Pola Manajemen PP. Nahdlatun Nasyiin Bungbaruh Kadur Pamekasan)', *Fikrotuna*, 4.2 (2016).

<sup>2</sup> Akhmad Ulul Albab, 'Implementasi Manajemen Kurikulum Madrasah Murottilil Quran Al-Rifaie 2 Malang', *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*, 1.1 (2019), 70–92.

<sup>3</sup> Masudatul Muzayanah, Muhammad Hanief, and Yorita Febry Lismanda, 'Peran KH. Ahmad Zamachsyari Dalam Mengembangkan Pendidikan Islam Di Pondok Modern Al-Rifaie Gondanglegi', *Vicratina: Jurnal Pendidikan Islam*, 4.5 (2019), 72–81.

thus making learning more active and interesting. So departing from the innovation of a teacher, researchers are interested in researching related to learning with the *sorogan* method. So the research entitled The Application of the *Sorogan* Method Based on the Touch of Java *Pegon* in the At-Turats Learning.

## B. Literature Review

### 1. Learning *Kutub at-turats*

According to Nazarudin in his book entitled Learning management suggests that learning can be defined as a set of external events designed to support internal learning processes<sup>4</sup>. Learning is essentially a process, namely the process of regulating, organizing the environment around students so that they can grow and encourage students to carry out the learning process. Learning is also said to be a process of providing guidance or assistance to students in the learning process.

In 1978 Reigeluth and Merrill classified learning variables into three variables, namely: 1) Teaching Conditions Variables: Factors that influence the effect of methods in improving teaching outcomes, 2) Teaching Methods Variables: Different ways to achieve different teaching outcomes under different conditions. 3) Teaching Outcome Variables: All effects that can be used as indicators of the value of using teaching methods under different conditions<sup>5</sup>. *Kutub at-turats* or can be called *Kutub at-turats* is a book that is always seen as religious books in Arabic, or Arabic letters, as a product of the thoughts of past scholars (As-Salaf) written in a typical pre-modern format, before the 19th century. 17's M<sup>6</sup>. This understanding looks less broad, therefore Azyumardi Azra added that *Kutub at-turats* does not only use Arabic, but also local (regional) languages, such as: Malay, Javanese and other local languages in Indonesia using Arabic script. Thus, apart from being written by Middle Eastern scholars, it was also written by Indonesian scholars themselves<sup>7</sup>.

So learning the At-Turats Book Learning is the process of organizing, organizing learning in the At-Turats book as religious books in Arabic, or Arabic letters so that it grows and encourages students to carry out the learning process of the book. If grouped, the contents of *Kutub at-turats* can be divided into two: teachings and non-teachings. Books containing teachings can also be divided into two: basic teachings as contained in the Qur'an and al-Sunnah, and teachings that arise as the interpretation and interpretation of the scholars on these basic teachings. The books that can be categorized in this second part are something that came as a result of historical developments in Islamic society.<sup>8</sup>

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<sup>4</sup> Mathias Gemnafle and John Rafafy Batlolona, 'Manajemen Pembelajaran', *Jurnal Pendidikan Profesi Guru Indonesia (Jppgi)*, 1.1 (2021), 28–42.

<sup>5</sup> R Kismiati and others, 'Penerapan Metode Drill Pada Mata Pelajaran Matematika Pada Anak Berkebutuhan Khusus Gangguan Penglihatan (Tunanetra) Di SLB Negeri 1 Pematang', *IBTIDA- Jurnal Kajian Pendidikan Dasar*, 1.2 (2021), 50–59 <<https://doi.org/10.33507/ibtida.v1i2.330>>.

<sup>6</sup> Said Aqiel Siradj and others, *Pesantren Masa Depan: Wacana Pemberdayaan Dan Transformasi Pesantren* (Pustaka Hidayah, 1999), p. 222.

<sup>7</sup> Muhammad Irsan Barus, 'Modernisasi Pendidikan Islam Menurut Azyumardi Azra', *Jurnal Al-Kalam: Jurnal Pendidikan, Psikologi Dan Studi Islam*, 2 (2017), 5–6.

<sup>8</sup> Andik Wahyun Muqoyyidin and others, 'Kitab Kuning Dan Tradisi Riset Pesantren Di Nusantara', *IBDA: Jurnal Kajian Islam Dan Budaya*, 12.2 (2014), 119–36.

## 2. Urgency Learning *Kutub At-Turats*

The need for the study or study of *Kutub at-turatsis*: 1) as an introduction to the steps of *ijtihad* and the development of contemporary Islamic law. 2) as the main material in understanding, interpreting and applying the positive part of law that still places Islamic law or certain schools of jurisprudence as law, both historically and officially. 3) as an effort to meet the needs of mankind universally by contributing to the advancement of the science of law itself through comparative studies of law (*dirasah al-qanun al-muqaran*), 4) in accordance with the purpose of recitation of *Kutub at-turatsis* to educate prospective scholars. In addition, the Book of *At-Turats* is a product of the thoughts of the scholars in the past.<sup>9</sup>

## 3. Learning *Kutub At-Turats* Based Java *Pegon*

Indeed, translation aims to produce a translation work that can present the meaning closest to the meaning in the source language<sup>10</sup>. Similarly, the Arabic translation of *Pegon* can also be referred to as a book in Arabic, Malay, Javanese or other regional languages using Arabic script. *Pegon* letters were born among Islamic boarding schools to interpret or translate Arabic books into Javanese or Indonesian to make writing easier<sup>11</sup>. Javanese *pegon* is an Arabic letter that is modified to write Javanese as well as Sundanese. The word *pegon* comes from the word *pego* which means to deviate, because language written in Arabic is considered something unusual. Arabic *pegon* comes from the Arabic letter *hijaiyah*, which was later adapted to the Indonesian (Javanese) script.

From this explanation, we can conclude that *Pegon*-based *kutub at-turats* learning is learning that uses Javanese *pegon* to interpret or translate Arabic-language books into Javanese. Or you could say that Arabic *pegon* is an Arabic writing, script or letter without symbols or punctuation or sound. It can also be called a book in Arabic, Malay, Javanese or other regional languages using Arabic script where the Muslim community in Java, especially traditional Muslims, are mostly very familiar with the *Pegon* letter. This letter is very popular after the entry of Islam to the archipelago<sup>12</sup>.

Although the original grip of the *Pegon* letters has never been found, in some classic regional books, you can find *Pegon* letters with almost the same characters as each other. The *pegon* language is divided into two kinds, namely: 1) *Pegon* in Indonesian means: using Arabic writing, but using Indonesian. Example: "Knowledge is light" *عِلْمٌ نُورٌ جَاهِي* 2) *Pegon* in Javanese means: Using Arabic script, but using Javanese. Example: "Father acts mosque" *بَاقَاءَ تَنْدَاءَ مَسْجِد*

By using the "dot" character (top, bottom, inside and middle) and with varying amounts in a certain amount, distinguish the original Arabic letters from the Arabic "*pegon*" which shows the creative character of the author. As an example: ط (ga) لُ (nya) ي (dha) د (pa) ف (cha) چ. This translation process is difficult and creative requires "independence" from students who do it

<sup>9</sup> Diyan Yusri, 'Pesantren Dan Kitab Kuning', *Al-Ikhtibar: Jurnal Ilmu Pendidikan*, 6.2 (2019), 647-54.

<sup>10</sup> Zaka Al-Farisi, *Pedoman Penerjemahan Arab Indonesia* (Bandung: PT Remaja Rosdakarya, 2011).

<sup>11</sup> Sri Wahyuni and Rustam Ibrahim, 'Pemaknaan Jawa *Pegon* Dalam Memahami Kitab Kuning Di Pesantren', *Manarul Qur'an: Jurnal Ilmiah Studi Islam*, 17.1 (2017), 4-21 <<https://doi.org/10.32699/mq.v17i1.920>>.

<sup>12</sup> Ibnu Fikri, 'Aksara *Pegon*: Studi Tentang Simbol Perlawanan Islam Di Jawa Pada Abad XVIII--XIX', *Monograph. LP2M IAIN Walisongo Semarang*, 2014.

because it will be evaluated. Meanwhile, character democracy can be proven in the use of Javanese culture that builds good attitudes, behavior, and character with language gradations (ngoko, madya, and kromo).<sup>13</sup>

#### 4. The *Sorogan* Method of Learning *Kutub At-Turats*

The method in Arabic *tariqah* is a comprehensive plan that deals with the presentation of language material in an orderly or systematic manner based on a specified approach. If the approach (Approach) is axiomatic, then the method (method) is procedural. So that in one approach there can be several methods<sup>14</sup>. The *sorogan* method, when associated with learning activities in Islamic boarding schools, can be interpreted as one of the learning activities that requires patience, craftsmanship, and discipline between teachers and students. Because, the principle of implementing learning in this *sorogan* model, the students practice independently to finalize their skills by meeting directly with the teacher, face to face intensively with students in studying, especially in translating *Kutub at-turats* into Javanese<sup>15</sup>.

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The *sorogan* learning technique can be explained as follows: 1) A student who gets a turn offers his book face to face to the *ustadz* who is in charge of the book. The book which is the medium of *sorogan* is placed on a small table or stool between the two of them. 2) The cleric or cleric reads the text in the book with Arabic letters that are learned both by sight and by rote, then gives the meaning of the words in easy-to-understand language. 3) *Santri* diligently listens to what the cleric or cleric reads and matches it with the book he is carrying. In addition to listening and listening, students sometimes also take notes as necessary. 4) After completing the reading by the *ustadz* or *kiai*, the students then imitate what has been conveyed in front, this repetition can also be carried out at the next meeting before starting a new lesson. In this incident, the cleric or *kiai* monitored and corrected the students' reading errors of *sorogan*.<sup>17</sup>

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<sup>13</sup> Umi Machmudah and Abdul Wahab Rosyidi, 'Bearded Translation: The Study of Indonesian Islamic Culture and Its Role in Character Building', Icri 2018, 2020, 74–80 <<https://doi.org/10.5220/0009916500740080>>.

<sup>14</sup> Umi Machmudah Abdul Wahab Rosyidi, 'Pengembangan Media Berbasis "Ispring Suite-Quiz Maker Metode Drill And Practice" Pada Pembelajaran Nahwu Untuk *Santri* Generasi-Z' (Indonesia: Peningkatan Akses, Mutu, Relevansi dan Daya Saing Pendidikan Tinggi Keagamaan Islam, 2020), p. 66.

<sup>15</sup> Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad Ke-20: Pergumulan Antara Modernisasi Dan Identitas* (Jakarta: Kencana, 2012), p. 87.

<sup>16</sup> Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad Ke-20.....*, p. 87 .

<sup>17</sup> Ari Kurniawan Dadan Nurul Haq, *Metode Sorogan Peningkatan Kemampuan Santri Dalam Membaca Kitab Kuning*, (Banyumas: CV. Amerta Media, 2020), p. 25.

### C. Research Methods

The methodology used in this research is a qualitative type with a case study approach that produces descriptive data. The object of this research is Al-Rifaie 2 Islamic Modern Boarding School which is located at Jl. Raya Ketawang No.2, Krajan, Ketawang, Kec. Gondanglegi, Malang Regency, East Java 65174. Data sources are divided into two, namely primary and secondary data. There are 3 data collection techniques in this study: 1) Observation, 2) Interview, 3) Documentation. The data analysis in this study uses the data analysis technique proposed by Miles Huberman and Saldana which consists of four steps, namely 1) data collection which begins with observing the learning process, 2) data condensation refers to the process of selecting, simplifying, abstracting and transforming data that approximates the whole part of written field notes, interview transcripts, documents, other empirical materials. 3) data presentation, and 4) drawing conclusions related to the studied study.<sup>18</sup>

### D. Results and Discussion

#### 1. Implementation of Sorogan Method in Learning *Kutub at-turats* Based Java *Pegon* at Al-Rifaie 2 Islamic Modern Boarding School, Malang East Java

Islamic boarding schools in the Republic of Indonesia can be classified into two, namely modern Islamic boarding schools and Salaf Islamic boarding schools, where almost all of them teach the holy book of the Qur'an and the study of the *kutub at-turats*, both modern and salaf. However, what is characteristic of the Al-Rifa'ie 2 Islamic Modern Boarding School itself, which is one of the modern Islamic boarding schools in Malang that uses an educational method with a merger of formal and *diniyah* education systems.

According to Sri Wahyuni, the meaning of Javanese *pegon* in understanding the *at-turats* pole in *Pesantren*<sup>19</sup>. Indeed, the most important thing in learning the *Pegon* Javanese-based *Turats* book, is that students must master the ability of *Pegon* Javanese themselves, where the *Pegon* letter was born among Islamic Boarding Schools to interpret or translate Arabic books into Javanese or Indonesian to make writing easier. As for the Modern Al-Rifa'ie Hut, Javanese learning *pegon* itself is a very superior educational unit, this can be seen in the existing *diniyah* education.

*Diniyah* Education at Al-Rifa'ie Modern Boarding School is one of the educational units at Al-Rifa'ie Modern Pondok which is engaged and handles learning about religious deepening by using *kutub at-turats* that are mu'tabaroh with the understanding of Ahlus sunnah wal Jama'ah as Said Aqil Siraj said that the book *at-turats* is included in arabic religious learning and includes the results of the study of earlier scholars<sup>20</sup> this is in accordance with the main objectives of learning *at-turats* polar at Al-Rifa'ie Modern Lodge, namely *First*: Preserving the knowledge and teachings of scholars as the legacy of previous scholars whose morals and knowledge deserve to be used as examples, *Second*: Mastering the sciences of diniyyah leadership in maintaining morals and beliefs in the era of

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<sup>18</sup> Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (Sage publications, 2018), p. 33.

<sup>19</sup> Sri Wahyuni and Rustam Ibrahim, 'Pemaknaan Jawa *Pegon* Dalam Memahami Kitab Kuning.....', p. 19.

<sup>20</sup> Said Aqiel Siradj and others, *Pesantren Masa Depan.....*, p. 223 .

globalization, *Third*: Providing basic capabilities for the development of the expansion and deepening of the Islamic religion to be applied in life. Diniyyah Education at Al-Islamic boarding schools. Rifa'ie is taken for six years for students at the junior high school level, and is taken for three years for students at the high school level.

Learning the kutab *turats* at Al Rifaie 2 modern cottage, this activity is under the auspices of *diniyah* education which is divided into 2, namely *diniyah* learning under the auspices of formal/school and *diniyah* learning under the auspices of the cottage. If the *diniyah* activities under the auspices of formal/school are carried out during school KBM hours, while *diniyah* learning activities under the auspices of the cottage are carried out in the cottage, starting from Monday — Thursday, at 15:30-16:30. And in this study, the researchers focused on *diniyah* learning activities under the auspices of the Islamic boarding school

*Diniyah* learning under the auspices of the pondok itself has been going on for a long time, which is one of the superior products of Al-Rifaie 2 Islamic Modern Boarding School itself, according to one of the teachers at Al-Rifaie 2 Islamic Modern Boarding School, the purpose of *diniyah* learning which uses *Kutub at-turats* is to the *Santri-santri* in the Al-Rifaie boarding school, the majority of whom are not from among those who are basically from the *pesantren* environment and have deep religious understanding. so that at Pondok Modern Al-Rifaie 2 it is not only equipped with general knowledge but also equipped with very deep religious knowledge. One of them is through teaching and learning using the *Kutub at-turats* because that is the reference for the Islamic scientific tradition in Islamic boarding schools<sup>21</sup> In addition, the urgency of studying the poles of *at-turats* is to understand contemporary Islamic law,<sup>22</sup> as well as grasping the traditions of the Salaf, and besides that it is also to preserve the *ijtihad-ijtihad* of the scholars and guardians in the struggle for Islam.

In its application, this *diniyah* learning consists of 32 *firqoh-firqoh*, for the place of implementation it is divided into several places including in the mosque, school classrooms and in the halls of the dormitory. in their learning the teacher teaches using learning based on touchable *pegon*, touchable *pegon* itself has the meaning, namely learning the yellow book based on Java *Pegon* is learning that uses Javanese *pegon* to interpret or translate Arabic books into Javanese. and how it is delivered by the students forming a small *halaqoh*, then the teacher explains the content/learning material and the students' own tasks to translate and write what the teacher says.

Polar *Turats* learning at this boarding school uses book learning based on the touch of *Pegon*, in which the teacher teaches using classical learning, namely, students take part in learning activities by sitting around the teacher who explains the book, so that learning activities rely on teacher centered learning, so that this resulted in passive students in their ability to read the yellow book, because there was no evaluation after the lesson, because students wrote more, listened, listened without any practice, resulting in students having difficulty in explaining what was in the book.

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<sup>21</sup> Rustam Ibrahim, *Bertahan Di Tengah Perubahan Pesantren Salaf.....*, p. 243.

<sup>22</sup> R I Departemen Agama, 'Pondok Pesantren Dan Madrasah *Diniyah* Pertumbuhan Dan Perkembangannya', Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2003.

So, learning by using the *Pegon* book is very good, but if learning relies on the teacher and students only listening and writing without an evaluation or direct application of reading, then this will result in the weakness of students in understanding and even re-explaining what is in the book. Therefore, to balance learning and application, an innovation emerged from a teacher using the *serogan* method in learning the *kutub turats*.

So the first step taken by the teacher before starting the lesson with this *sorogan* method is to introduce the students to the letters *Pegon* and their conjunctions, which may be called Vowels. When the students understand, the teacher tries to give a simple example, either directly or with the blackboard. Referring to Dadan Nur Haq's research, in his book *The Sorogan Method of Increasing Santri's Ability in Reading the Kutub at-turats*, the teacher's steps in teaching using the *sorogan* method are as follows: 1) A student who gets a turn to offer his book is facing directly face to face to the supervisor of the book. 2) The cleric or cleric reads the text in the book with Arabic letters that are learned both by sight and by rote, then gives the meaning of the words in easy-to-understand language. 3) *Santri* diligently listens to what the teacher or *kiai* reads and matches it with the book he brings. In addition to listening and listening, students sometimes also take notes as necessary. 4) After completing the reading by the teacher or *kiai*, the students then imitate what has been conveyed in front.

While the learning steps taken by the teacher at Pondok Modern Al-rifaie 2, as an effort to balance what students get and practice, are: *First*, the teacher collects students in a group, then opens the lesson by saying greetings, followed by prayer before learn with a loud voice, which is the *adab* of a student of knowledge. *Second*, the teacher always asks about previous learning, this can be seen when the teacher asks the students about the previous material. *Third*, the teacher explains at a glance the insights related to the material to be taught. *Fourth*, then the teacher explains the material in congregation in front of the students.

*Fifth*, the teacher explains the material by reading Arabic first, then after translating it into Javanese *Pegon*. Sometimes the teacher uses the blackboard to clarify what is being explained, and also according to one of the students, the teacher always looks for a conducive place so that we are enthusiastic in learning, this can be seen when the teacher explains the material sometimes indoors and sometimes outdoors, *Sixth*, The teacher forms a circular *halaqoh* in his learning, so that the students diligently listen and write what the *ustadz* reads, the teacher explains it clearly, so that it is heard to all students, and provides additional knowledge which is explained on the blackboard, even the teacher always gives punishment for students who speak during the lesson. This can be seen when one of the students stands up while learning. *Seventh*, After the explanation is complete, the teacher then asks the students to read in front of him one by one, this is done to see how far their understanding is, and if there are students who do not understand at all, then the student is told to step back and study again until he understands. So that the progress of learning can be felt by the students themselves.





**Picture 1:** *At-Turats Polar Learning Atmosphere*

So it can be concluded that, the learning carried out by one of the teachers at the modern Al-rifaie 2 boarding school has actually used learning with the basics of the *sorogan* method, which is different, namely in the delivery of material at the initial stage, where the teacher explains the material directly simultaneously, and not one by one. Even so, the teacher still relies on the basics of the *sorogan* method.

## **2. Strengths and Disadvantages of *Sorogan* Method in Learning *At-Turats* Based Java *Pegon* at Al-Rifaie 2 Islamic Modern Boarding School**

It cannot be denied that, in learning there is no perfect method, and each method has its advantages and disadvantages. Here are the advantages and disadvantages of the *sorogan* method. In this section, the researcher can discuss the findings which are elaborated with theories, ideas or research results that have been reviewed in the previous literature review chapter. Thus, new ideas or reinforcing ideas can be found from previous theories or research results.

Among the advantages of the *sorogan* method in learning the Javanese *Pegon*-based *turats* book at Pondok Modern Al-Rifaie 2 are as follows:

- a. In the learning of the *sorogan* method carried out by the teacher at the Al-Rifa'ie Modern Boarding School, each individual gets the same opportunity, both teaching, depositing, and memorizing. So that students get the same knowledge, according to the lesson limits set without you the slightest exception.
- b. *Santri* are eager to listen, write, and memorize, because teachers have good abilities in approaching students. This can be seen in the teacher's at Al-Rifa'ie Modern Boarding School attention to students, the teacher always looks for a conducive learning environment, so that there is a good stimulus and response between teachers and students. For example According to one student, in teaching the material the teacher always provides an opportunity to take a break to think, if the material being taught is a lot.
- c. The teacher knows every individual ability of the students because by depositing the memorization the teacher can find out some of the weaknesses and shortcomings of the students.

- d. Increasing their ability to study both written and practical exams, in which overall students master the learning, it can be seen that there are no students who do not pass or repetition of material (remedies) during the exam. So that students in Al-Rifa'ie Modern Boarding School can adapt to the material being taught.
- e. *Santri* Al-Rifa'ie Modern Boarding School is more creative and active. because students can develop their knowledge and understanding of the material, in their own way. although little by little through a limited context and in a planned time. This can be seen in the image as picture 2.



Picture 2: Display of Interpretation Results

The shortcomings of the *sorogan* method in learning the Javanese *pegon*-based *turats* book at Pondok Modern Al-Rifaie 2 are as follows:

- a. It takes a long time, this can be seen when the number of *firqoh* itself is 20 students. And they have to read their understanding to the teacher one by one with an estimated time of 1 hour. As a solution in this case, the teacher adds time outside of learning hours such as morning, afternoon and evening. This is possible because the teacher himself is a *musyrif* who lives in Al-Rifa'ie Modern Boarding School.
- b. Requires perseverance and patience from both the teacher and the students themselves. because the majority of students are still in grade 8 who still like to play and joke. So it takes a lot of patience to deal with them. As a solution for the teacher when learning if he plays a lot and does not listen, the teacher tells him to stand up.
- c. Other factors, such as students who do not bring pens, books, being late, and so on.

## E. Conclusion

Based on the description that has been discussed, the conclusions of this study are as follows: (1) at-*turats* polar learning at Pondok Modern Al-Rifa'ie is shaded by one of the educational units, namely *diniyah* education, (2) one of the teacher innovations in balancing learning and the application of the at-*turats* pole is to use the *sorogan* method, (3) the *Sorogan* method itself, has the advantage that it guarantees that each student can complete the study program according to their

individual abilities, allowing differences in the speed of learning for the students. , And this method also has the weakness of the method, which is that it takes a relatively long time, especially if the students who study very much and devote a lot of energy to teaching and demand a lot of patience, craftsmanship, perseverance. The implications of this research are that teachers can develop and preserve the *sorogan* method in at-*turats* pole learning.

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