



THE IMPACT OF SOROGAN AND BANDONGAN METHODS ON MAHASANTRI'S PROFICIENCY IN READING THE YELLOW BOOKS

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Abstract

This study aims to identify the impact of two learning methods, namely sorogan and bandongan, which are applied in the Islamic senior student' dormitory "H" of Krapyak Islamic Boarding School, Ali Maksum Foundation, Yogyakarta, as well as determining the most significant method in improving the ability of Islamic senior students to read the yellow classical books. This research uses a qualitative approach with an interview method involving Islamic senior students as participants. Data were analysed descriptively with the support of written references. The results showed that the sorogan and bandongan methods have their respective advantages in supporting the ability to read the yellow classical books. The sorogan method is considered more effective because it provides in-depth learning individually. In addition, this method has a positive impact on the student's scientific development, independence, discipline, and spirituality. Combining these two methods can improve the quality of education by creating a balance between individual deepening and collective understanding. Thus, the combination of sorogan and bandongan allows students to learn more diversely, deepen their understanding, and overcome the shortcomings of each method.

Keywords: Bandongan, Krapyak, Learning Method, Sorogan

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi dampak dua metode pembelajaran, yaitu *sorogan* dan *bandongan*, yang diterapkan di Komplek H Mahasantri Pondok Pesantren Krapyak Yayasan Ali Maksum Yogyakarta, serta menentukan metode yang paling signifikan dalam meningkatkan kemampuan Mahasantri membaca kitab kuning. Penelitian ini menggunakan pendekatan kualitatif dengan metode wawancara yang melibatkan Mahasantri sebagai partisipan. Data dianalisis secara deskriptif dengan dukungan referensi tertulis.

Hasil penelitian menunjukkan bahwa metode *sorogan* dan *bandongan* memiliki keunggulan masing-masing dalam mendukung kemampuan membaca kitab kuning. Metode *sorogan* dinilai lebih efektif karena memberikan pembelajaran yang mendalam secara individual. Selain itu, metode ini memiliki dampak positif terhadap perkembangan keilmuan, kemandirian, kedisiplinan, dan spiritualitas Mahasantri. Penggabungan kedua metode ini dapat meningkatkan kualitas pendidikan dengan menciptakan keseimbangan antara pendalaman individu dan pemahaman kolektif. Dengan demikian, kombinasi *sorogan* dan *bandongan* memungkinkan santri belajar secara lebih beragam, mendalami pemahaman, serta mengatasi kekurangan masing-masing metode.

Kata kunci: Bandongan, Krapyak, Metode Pembelajaran, Sorogan

INTRODUCTION

Education is the main key to creating competent human resources in building the nation (Puspa et al., 2023). Education has a very urgent role to ensure the development and survival of a nation (Pasandaran, 2017). Education is also a benchmark for advancing a nation, and a mirror of the personality of its people (Khairil, 2021). Indonesian Law No. 20 of 2003 concerning the National Education System, Article 1 number 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, State, and religion (Pristiwanti et al., 2022). Including religious education which has an important role in the fields of knowledge, skills, values, religious attitudes both through formal and non-formal education channels. Education for them to understand, understand, and implement religious teachings in daily life (Manizar, 2017).

The formal or non-formal education process will not be separated from the learning model used, among the learning models that are often used in Islamic boarding schools are *sorogan* and *bandongan* (Kamal, 2020). Pesantren (Islamic Boarding Schools) are educational institution that strongly hold this learning model because they are classified as traditional which has been passed down from generation to generation. Given in the history of education that Pesantren is the initial evidence of Indonesian people's concern for education, so Pesantren is called the oldest indigenous educational institution in Indonesia (Mansyuri et al., 2023). Islamic boarding schools have five important elements including, Kyai, teaching teachers, *Santri* (Islamic students), Mosques, Dormitories, and books (Faisol, 2017). Several references to the yellow

classical books that characterise the Pesantren, including the science of Arabic language (nahwu, sharaf, and balaghah), the science of fiqh, the science of hadith, and so on (Amirudin & Rohimah, 2020). The fame of the Kyai and the number or quality of the books taught in the Pesantren are the main factors that distinguish and favour one Pesantren from another (Putri & Ilzam Hubby Dzikrillah Alfani, 2023).

The majority of Islamic Boarding Schools (Pesantren) in Indonesia in the study of the yellow classical books use the *sorogan* and *bandongan* learning models (Adib, 2021). for example, Krapyak Islamic Boarding School, Ali Maksum Foundation Yogyakarta, which balances *sorogan* and *bandongan* activities. In general, boys and girls of Islamic students in the entire Santri dormitory of Krapyak Ali Maksum Islamic Boarding School Foundation are scheduled to attend every series of recitation activities at the Islamic Boarding School. *First*, the recitation of the Qur'an *sorogan* model which is held at *Maghrib* and *Fajr*. At *Maghrib* time, students are required to read and study the Qur'an in front of their respective teachers. Then, the second session of *sorogan* recitation is held at *Fajr* time, recitation in the form of reading and understanding the Qur'an and the yellow book. The books studied by each *Santri* are not bound in the sense that the books are interpreted and studied by *Santri* according to their wishes. However, the study of yellow classical books using *sorogan* method is not required for Santriwan and Santriwati at the school level. The study by *sorogan* method is more emphasised for Islamic senior Santri (Muhammad, 2023). *Second*, recitation activities by *bandongan* method are scheduled for after *Isha* time. The books studied have been regulated by the pesantren curriculum.

The author's basic assumption is that the two learning methods used at the Krapyak Ali Maksum Islamic Boarding School have a very significant impact on the ability of *Santri* in the expansion, development, proficiency in reading, interpreting, and understanding the Qur'an and the yellow classical books studied. So based on the explanation above, this research focuses on examining the impact of the recitation model using the *sorogan* and *bandongan* methods on the ability of Santri to read the yellowclassical books. There are at least two main problem formulations. *First*, what are the characteristics and procedures of the *sorogan* and *bandongan* learning models. *Second*, whether the *sorogan* and *bandongan* recitation models have a significant impact on the ability and understanding of Santri in reading the yellowclassical books.

The participants in this study were the students of dormitory “H”. Therefore, this study seeks to express the opinion This study aims to gain an expanded understanding of the *sorogan* and *bandongan* learning models that have great benefits and impacts on the ability of *Santri* to read the yellow classical book.

RESEARCH METHOD

This research is qualitative in nature with the type of field study (Darmalaksana, 2020). This research uses in-depth interview techniques and source observation. The steps of this research design are: *First*, selection criteria. selection of relevant and significant cases to answer the problem formulation. *Second*, sampling. Aiming for sampling that aims to get informative cases (Adji, 2024). This study relied on senior students of dormitory “H” in Krapyak Ali Maksum Islamic Boarding School as informants and respondents. The data collected from field interview were analyzed descriptively to obtain the urgency of the theme taken. The research location is taken place in dormitory “H” of Krapyak Ali Maksum Islamic Boarding School.

RESULTS AND DISCUSSION

In this section, several questions will be presented related to the impact of *sorogan* and *bandongan* learning models felt by Mahasantri.

Comparative Impact of *Sorogan* and *Bandongan* Learning Models

Table 1. Questions to Senior Islamic Students about the *Sorogan* and *Bandongan* Learning Methods

| Questions | |
|-----------|---|
| | 1. What are the advantages and disadvantages of the <i>sorogan</i> learning method? |
| | 2. What are the advantages and disadvantages of the <i>bandongan</i> learning method? |
| | 3. What learning method is more effective in learning activities? |
| | 4. What learning model has a big effect on the ability and understanding of reading the YellowIslamic classic book? |

Table 2. Results of Senior Islamic Students’ Interview

| Sources | Answers |
|---------|--|
| M.N.I. | 1. The weakness in the <i>sorogan</i> method, in my opinion, lies in the lack of activeness of the santri. The activeness of the santri tends to be low when compared to the total number of santri. This is caused by internal factors, such as the lack of application of the knowledge that |

has been learnt, or not getting used to re-reading the material that has been *soroganised* in order to deepen understanding. However, on the other hand, the advantage of the *sorogan* system is that it can increase my independence in preparing the material. In addition, *sorogan* also trains my reasoning and analytical skills in understanding the contents of the book, so that I can minimise errors in meaning or reading. This method also helps to deepen my understanding of things that have been learnt.

2. The advantages of *bandongan* study, on the other hand, are the fixed and regular schedule, the books studied are relevant to the needs, and the duration of the study is not excessive, which is a positive value of this study system. The disadvantages of *bandongan* recitation for me are that there is no assessment of the mahasantri's ability after attending the recitation, which makes me feel less motivated to focus and be serious in learning. In addition, differences in the teacher's ability to explain material or master the classroom often cause mahasantri to feel lazy about some of the books being studied. Another influencing factor is the decreasing level of santri discipline, which is caused by bad examples from older students, so that mahasantri tend to lack respect for the *bandongan* recitation process. The one-way nature of the recitation also results in students being less critical in responding to lessons, even though they have been given plenty of space to ask questions and give responses.
3. Both are effective if the *Santri* really intends to go to boarding school and to deepen religious and social knowledge, but for me, because I went to boarding school because my parents wanted me to, it didn't really matter.
4. *Sorogan* method taught me to understand and comprehend the various meanings of words or sentences in the yellow book, as well as the ability to explain these meanings correctly based on the understanding I had learnt. Meanwhile, ngaji *bandongan* provided a solid foundation and strengthened my understanding of the religious sciences that a santri needs to learn and understand.

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| M.S | <ol style="list-style-type: none">1. The advantages of <i>Sorogan</i> are that it trains students practically in the process of reading the yellow classical books. Then, habituation is very effective in improving the ability to read the yellow book and integrate it with other branches of knowledge. The disadvantage is that many students still consider <i>sorogan</i> as a formality activity rather than a necessity. The advantage of <i>bandongan</i> is that it trains students to improve their focus. Provides a more significant space for understanding the yellow book textually and contextually. The disadvantages are not conducive to learning space because education |
|-----|--|

only occurs in one direction. lack of santri interest and only consider it as a mere formality.

2. No longer providing a comparative study but rather a collaboration between *sorogan* and *bandongan*, an effective learning environment will be created with the differences between the two methods which complement each other to support the pesantren curriculum while still being accompanied by high consistency.
3. *Sorogan* is more influential, because this method provides space for students to take practical action on the theory that has been obtained so far, such as the application of nahwu and shorof knowledge in reading the yellow book directly in front of the teacher or kyai as well as the provision to provide meaning and explanation of what is read, making students have high progressivity in understanding the yellow book.

| | |
|-----|---|
| I.T | <ol style="list-style-type: none"> 1. The advantages of <i>Sorogan</i> are self improvement and time management. As for the disadvantages, it requires more effort to prepare the material. 2. The advantages of <i>Bandongan</i> are that you just have to sit down and take notes on what you hear and it triggers you to open a new mindset. The disadvantage is that it does not require more effort to prepare the material. 3. <i>Sorogan</i> is more effective, because if there are reading and comprehension problems, you can directly ask about the meaning of the text. 4. <i>Sorogan</i> is more influential, because before <i>sorogan</i> we must prepare readings in terms of grammar that cannot be separated from nahwu, shorof, Arabic, meaning, translation and understanding, even other disciplines are always continuous in each text. |
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| | |
|-----|---|
| A.M | <ol style="list-style-type: none"> 1. The advantage of <i>sorogan</i> is not only being able to understand the lesson but also being able to explain it because of the process of transferring knowledge. the student explains and the teacher corrects so that we can ask what we don't understand. the disadvantage of <i>sorogan</i> is that it takes longer learning time because we have to prepare first before reading to the teacher and also have to queue one by one in explaining it. 2. The advantages of <i>bandongan</i> are that we absorb more of the teacher's explanation and we do not have to wait in line to come forward one by one to listen to the lesson. the disadvantages of <i>bandongan</i> are that we often do not focus on the learning stage because the learning process is one-way (only from the teacher's explanation) then we have no time to ask if there is information that we do not understand. 3. In my opinion it is much more effective to learn with the <i>sorogan</i> |
|-----|---|

model because I can understand and also explain. if the *bandongan* model maybe I can only understand but not necessarily be able to explain.

4. In my opinion, the model that is very influential in learning the yellow book is the *sorogan* model because in *sorogan* we are required to be able to understand and also be able to explain so that the teaching and learning process becomes complete.

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1. The advantages of the programme are that we can practice interpreting the book and broaden our horizons. As for the disadvantages, we have to take the time to prepare the readings that will be sorogkan.
 2. We can gain a broader insight, because we are able to gain broad knowledge. The drawback is that there are some teacher explanations that are too difficult to understand.
 3. *Sorogan*, actually the two models are inseparable. Because with these two models we can be supported to gain more knowledge. In the *sorogan* model we can also get nahwu knowledge which we can apply to the *sorogan* model.
 4. The *sorogan* model is because students are required to be creative and prepare the reading of the book first before the *sorogan* model.

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- L.D.Q
1. Advantages: independent learning in studying the book, closer to the Kyai, and if there are mistakes, they can be corrected directly. Disadvantages: too short a time
 2. Advantages: focused and structured study subjects, competent teachers. Disadvantages: sometimes not focused due to busy schedule
 3. Each has its own effectiveness according to its portion.
 4. *Sorogan*. Because santri are required to interpret and understand the book independently

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- A.M
1. The advantages are being listened to and interacting directly with the kyai plus being recognised by the kyai. The disadvantage is that it is less listened to because of the crowds of students who are *sorogan* simultaneously.
 2. The advantage is that the book material is easier to understand because it is taught directly by the kyai/teacher. The disadvantage is that it is less interactive because of the limited interaction between students and teachers even though they are face-to-face.
 3. *Sorogan*, because the interaction between santri and kyai is more interactive when *sorogan* and can directly ask questions and answers.
 4. *Sorogan*, because students are required to understand all the meanings in their books before depositing them with the teacher.

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- I.F
1. The advantages of *sorogan* can be felt because there is an effort to understand the knowledge/text of the book first before studying with

the teacher, this helps us in the process of understanding knowledge, because before studying we already have the term provision, not leaving with an empty understanding, and know the picture of what will be learned. The disadvantage is that it is felt when experiencing difficulties in understanding first, but this is a natural process because in the end the understanding will be straightened out and justified by the teacher.

2. The *bandongan* model has advantages when the knowledge studied is really new knowledge, and knowledge that requires basic understanding and description first, so that in the process of learning to understand the text in the yellow book, for example, we will be more enthusiastic and have an overview of the contents of the book and the teacher's understanding (starting from how to teach,) we also know the explanations that are not contained in the book. The disadvantages are that it is easy to get bored.
3. *Sorogan* is superior, and when it comes to the number of participants in learning, *bandongan* is superior.
4. *Sorogan*, because initially those who feel forced to learn, eventually get used to it, actually pluses and minuses too.

M.F.I

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4. *Sorogan*, because students are required to understand all the meanings in the book before depositing it with the teacher.

Profile of Ali Maksum Krapyak Islamic Boarding School

Islamic Boarding School of Ali Maksum Krapyak is an educational and socio-religious institution in the Yogyakarta area (Dzikrillah Alfani & Duwi Putri, 2024). Established in 1990, it is a continuation of the late Kyai Haji Ali Maksum's (Krapyak, 2009). It has the main vision and mission of transforming the Islamic culture of the Boarding School to the environment (Hubby, 2024). It is carried out by sticking to the belief that religion is the only way to get the pleasure of Allah Swt. to get haqiqi happiness in this world and the hereafter (Rifqi, 2023). "Pondok Krapyak Ali Maksum"

Foundation is an educational and socio-religious institution under the auspices of Nahdlatul Ulama that strongly promotes and continues the values of the Islamic struggle. including, Tawassuth (moderation), i'tidal (justice), tasamuh (tolerance), tawazun (balance), and amar ma'ruf nahyi munkar (upholding good and preventing evil) (Ahmad, 2021).

Muhammad Ali bin Maksum was the founder of Krapyak Islamic Boarding School. He was born in Lasem, a city in Central Java. a descendant of the Sultan of Minangkabau Malacca. The son of K.H. Maksum Ahmad and Nyai Hj. Nuriyati Zainuddin and a descendant of Prince Kusumo bin Pangeran Ngalogo aka Prince Muhammad Syihabudin Sambu Digdadiningrat aka Mbah Sambu, a lineage that gave birth to many seeds to continue the struggle of Islam. Since long ago Ali Maksum's family's daily life could not be separated from *Pesantrenan* values (Alfani, 2023). His father, known as Mbah Ma'shum, is the founder and caretaker of Al-Hidayah Rembang Islamic Boarding School. Currently, the Ali Maksum Foundation is cared for and continued by Abah Ma'shum's grandchildren and chaired by K.H. Afif Muhammad, MA (Budi, 2023). Until now, Pondok Pesantren Krapyak Ali Maksum Foundation is growing rapidly and prosperously.

Krapyak Islamic Boarding School of Ali Maksum Foundation adopts a mixed education pattern that is integrated in both formal and non-formal systems. *Madrasah* education with a formal pattern is organised to meet the demands of the community and also to develop modern teaching and learning methods in a classical and connected manner while still including pesantrenan contents in addition to non-science materials. The formal institutions of Krapyak Islamic Boarding School of Ali Maksum Foundation include Islamic Junior High School (Madrasah Tsanawiyah) Ali Maksum, Senior High School (Madrasah Aliyah) Ali Maksum, and *Ma'had 'Aly*. Basically, this formal institution upholds the characteristics of Islam which combines local and national curriculum programmes. Then, the study of *pesantren* sciences is a form of non-formal education. Non-formal institutions include *LKIM* (Lembaga Kajian Islam Mahasiswa) which is specifically for students who are interested in studying Islam, Madrasah Tahfidz Qur'an which aims to guide *Santri* to memorise the Qur'an and explore the sciences of the Qur'an, and Madrasah Diniyah which aims to fulfil the spiritual needs of the community to obtain basic Islamic religious education. In addition to these

educational institutions to maintain conventional patterns, in other cases it is also a vehicle for intensifying education and inter-personal personality guidance in the form of traditional methods, namely *sorogan* and *bandongan*.

***Sorogan* Method**

In general, method means a way to convey teachings and goals (Sulastri, 2019). While *sorogan* comes from Javanese 'sorog' which means forward. So it can be interpreted that the *sorogan* method is one of the learning methods that are often used in the context of learning Islamic education teachers, especially in teaching yellow books. In the *sorogan* method, the books to be sorogised are not bound, Santri can freely choose books according to their wishes and needs (Reksa & Rachmah, 2022). Some characteristics of the *sorogan* method are: *First*, direct interaction with the Kyai. Kyai will provide direct guidance and explanation to Santri according to the reading and the book taken. *Second*, individualised learning. This method is face to face between Kyai and Santri, individually Santri before carrying out *sorogan* activities must prepare learning materials in the form of studying the books to be submitted to the Kyai. *Third*, strengthening memorisation or understanding. *Sorogan* has a higher value than other learning methods. The reason is that this method requires Santri to read the books studied and listen to guidance and input from the Kyai. *Fourth*, dialogue or discussion with the Kyai. In addition to reading the book and understanding the input from the Kyai, *sorogan* activities can involve discussions in the form of questions that Santri have not understood. So that the Santri can know, remember, and understand the meaning of the text he is studying. *Fifth*, direct evaluation. Kyai can easily evaluate Santri's understanding, provide input, and help Santri who are still experiencing difficulties both academically and practically (Muzani & Nurhidayah, 2023).

***Bandongan* Method**

The *bandongan* method, also known as the *wetanan* method, is a one-way learning system. In general, the Kyai reads and explains based on a predetermined schedule of books. While the Santri listen and pay attention with the intention of memorising and interpreting the yellow books read by the Kyai. In this activity, the Kyai occasionally stops reading the book to provide a deeper explanation to the Santri with the aim that the Santri are able to better understand the text and context. According to some students, this *bandongan* method is like the method used in lectures. In its

activities, Santris follow the recitation, Kyai gives lessons, Santris listen and take notes. However, the difference lies after giving the material, lecture activities often provide a question and answer session which is kept in the final session, while the use of the *bandongan* method used in pesantren is minimal or not accompanied by questions and answers in the final session of teaching and learning activities (Adib, 2021).

The characteristics of the *bandongan* method include: *First*, explanation. In between the reading of the book, Kyai often pauses to simply give an explanation or interpretation of the text he is reading. This aims to enable Santri to better understand the meaning and context of a book text. *Secondly*, Santri character building. In addition to the academic aspect, the *bandongan* method can be a projection to build Santri character. Santri are guided to learn morals, namely listening well when the Kyai explains, following the Kyai's advice when relating the values in the text to daily life. *Third*, the material has already been determined. Generally, the method is used for texts that already exist and are determined by the pesantren. So that the study of the material is limited only to these books. *Fourth*, oral tradition. This method often prioritises oral tradition. In practice, knowledge is transmitted from teacher to student directly (Prayoga et al., 2020).

Dormitory “H” of Islamic Senior Students of Pondok Pesantren Krapyak, Ali Maksu Foundation

Dormitory “H” hosts two types of higher education institutions: formal education (*Ma'had 'Aly*) and non-formal education (*LKIM*, Lembaga Kajian Islam Mahasiswa – Institute of Islamic Studies). The formal higher education institution, *Ma'had 'Aly*, was established to address the demand for nurturing scholars (*ulama*); was capable of developing and applying their knowledge while contributing to addressing societal dynamics. The overarching vision of *Ma'had 'Aly* is to produce individuals with comprehensive expertise in various fields of religious studies.

On the other hand, the establishment of *LKIM*, the non-formal higher education institution, is a response to the challenges of globalization. Educational institutions are required to develop a compatible education system while focusing on specific knowledge development to produce graduates who are competent and able to respond wisely to the increasingly dormitory challenges of the era. *LKIM* adopts a holistic education system aimed at shaping the character of *Mahasantri* (Senior Islamic

Students) to be intelligent, broad-minded, and morally upright. This system does not only emphasizes moral quality but also intellectual and practical excellence. It fosters a sense of responsibility to develop *Mahasantri* into intelligent, dignified individuals capable of enhancing both individual and social quality. Moreover, the pesantren education system aims to produce graduates who are proficient in religious sciences (*'alim*) and able to address contemporary challenges intelligently and wisely without losing their identity as *santri*.

All *Mahasantri* in Dormitory "H", whether part of *Ma'had 'Aly* or *LKIM*, are required to attend the pondok's regular study sessions. These include *sorogan* sessions focusing on the *kitab kuning* scheduled every morning and *sorogan* Al-Qur'an every evening (except Fridays). Additionally, *bandongan* study sessions are held every evening (except Fridays). Occasionally, *Ma'had 'Aly* adjusts the schedules and learning methods for the *Mahasantri*. According to Kyai Afif Muhammad, the *sorogan* and *bandongan* learning models are expected to enhance learning quality and intellectual development among *Mahasantri*. In practice, these methods have proven effective in improving their abilities to expand, develop, and master the reading, interpretation, and comprehension of the *kitab kuning* being studied. This effectiveness is underpinned by solid reasons that contribute to the *Mahasantri*'s academic and practical advancements.

The Impact of the *Sorogan* Method on Islamic Senior Students (*Mahasantri*) in Dormitory "H"

Based on interviews conducted with the *Mahasantri*, the results reflect various perspectives regarding the two teaching methods employed at Pondok Pesantren Krapyak, Yayasan Ali Maksum: *Sorogan* and *Bandongan*. To analyze these findings, the key points have grouped and detailed based on their advantages and disadvantages. Below are some advantages and disadvantages of the *Sorogan* method as perceived by the *Mahasantri*.

Advantages of the *Sorogan* Method are *First*, enhanced understanding and reading skills of religious texts. The *Sorogan* method requires students to thoroughly prepare and understand the content of the *kitab kuning* before meeting their teacher. This process helps them master Arabic grammar (*nahw* and *shraf*), translation, and comprehension, as noted in the statement "Students must prepare the reading in terms of grammar, nahwu, shorof, and the Arabic language." *Second*, deeper interaction with

teachers. *Sorogan* provides opportunities for direct interaction with teachers (kyai), enabling students to ask questions and receive immediate corrections. This makes the learning process more personal and interactive, thereby improving understanding. *Third*, increased independence and discipline. The necessity to prepare material before *Sorogan* fosters independence and time management skills among students. *Forth*, more effective knowledge transfer. In the *Sorogan* method, students are not merely listeners; they also explain the material to their teacher, reinforcing their understanding through active knowledge transfer, as reflected in the statement, “I can explain better because of the knowledge transfer process.”

Disadvantages of the *Sorogan* Method are: First, time-consuming process. Students need considerable time to prepare their readings carefully before the *Sorogan* session. The process also includes waiting for their turn to explain, which can lengthen the learning time. Second, challenges in understanding initial material. Not all students have the same level of comprehension before meeting the teacher. This can pose difficulties, particularly when dealing with dormitory texts. Third, formalities for some students. Some students may perceive *Sorogan* as a mere obligation or formality, failing to recognize its benefits. This perception can reduce their motivation to engage deeply in the learning process.

The Impact of the *Bandongan* Method on Islamic Senior Students (*Mahasantri*) in Dormitory “H”

Advantages of the *bandongan* method are: *First*, structured delivery of material. The *Bandongan* method often follows a clear and structured schedule, enabling focused teaching. This structure helps students to understand the overall content being taught. *Second*, ease of gaining general understanding. Since learning is conducted in a classical manner with direct instruction from the teacher, students can absorb a large amount of information at once. This provides a solid foundational understanding to tackle difficult texts. *Third*, No Need for Intensive Preparation: Students are not required to prepare the material beforehand, which can be advantageous for those with limited time to study before class.

Disadvantages of the *bandongan* method are: *First*, lack of interaction. The *Bandongan* method is typically one-directional, with teaching delivered solely by the teacher without active participation from the students. This can make students feel less

engaged, less critical, and unable to ask questions freely. *Second*, difficulty in maintaining focus: With a large number of students and a busy schedule, it can be challenging for students to stay focused and achieve a deeper understanding of the material. *Third*, decreased motivation. Some students perceive *Bandongan* as merely a routine or formality, lacking a strong drive to truly comprehend the material.

Effectiveness of the *Sorogan* and *Bandongan* Methods

Based on the interviews, the *Sorogan* method is considered more effective than the *Bandongan* method. Many participants believe that *Sorogan* is more effective because it demands deeper understanding and allows students not only to grasp the material but also to teach it back to the teacher. This makes the learning process more intensive and leads to better comprehension. The *Bandongan* method is deemed more effective for providing an overview of the material but is less effective than *Sorogan* in fostering deep understanding and the ability to explain the content. Analysis suggests that the two methods have their own strengths and weaknesses, and combining them can create a more balanced and effective learning environment. *Sorogan* provides individual depth of understanding, while *Bandongan* offers broader insights through a more collective approach.

Analysis

Implementation of the *Sorogan* and *Bandongan* Methods in Dormitory “H”

Overall, based on the interviews, the *Sorogan* method has a profound positive impact on the academic, personal, disciplinary, and spiritual development of the students (*santri*). Through thorough preparation and intensive interaction with the teacher, students not only gain a deeper understanding of religious knowledge but also cultivate stronger character and life skills. This method effectively prepares students to become independent individuals with broad insight and the ability to face life's challenges effectively. Both methods play a significant role in pesantren education, depending on the goals and learning needs. *Sorogan* excels in deepening the understanding of classical texts (*kitab*) and strengthening comprehension, while *Bandongan* is effective for providing broader and faster foundational knowledge. For students with serious and in-depth learning goals, *Sorogan* may be more effective as it allows them to deeply understand and master the *kitab*. However, for students who are just starting or do not have much time for preparation, *Bandongan* can be more

beneficial. Ultimately, the success of learning depends on the *santri's* intention and effort in making the most of both methods.

The Concept of Combining the *Sorogan* and *Bandongan* Methods

After the detailed explanation above, the author intends to combine the *Sorogan* and *Bandongan* methods. This combination aims to maximize the benefits of both approaches. Since each method has its strengths and weaknesses, they can complement each other when integrated effectively. The following are several ways this combination can be implemented.

Table 3. The Concept of Combining *Sorogan* and *Bandongan* Methods

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|---|--|
| Combination of Individual and Collective Learning | In the collective learning phase, the <i>bandongan</i> method is used to understand the basic concepts and general content of the texts by listening to explanations from the teachers. Subsequently, individual learning employs the <i>sorogan</i> method to delve deeper into specific sections of the studied texts. This approach enables the students (Mahasantri) to focus more effectively and deepen their understanding of unclear aspects. As a result, it helps minimize potential errors in interpreting and comprehending the texts. |
| Adjustment to the abilities of the Mahasantri | Adjustment to students' abilities. Considering that humans are heterogeneous creatures, after the <i>bandongan</i> method learning session, it is best to continue learning with the <i>sorogan</i> method. This seeks to follow up on students which requires more attention. Because the <i>sorogan</i> method allows for more intensive assistance for students who are not yet proficient in reading, writing or understanding the book being studied. |
| Integrating theories and practises | In general, the material in <i>bandongan</i> learning can provide theoretical understanding, so <i>sorogan</i> can provide an opportunity to practice or apply the knowledge that has been gained. For example, the <i>Bandongan</i> method of studying the books of Nahwu and Shorof, in its application (<i>sorogan</i> activities) interprets and studies the books using |

the knowledge of Nahwu Shorof that has been obtained as a practice or application of knowledge.

By combining these two methods, Islamic boarding schools (Pesantren) or educational institutions can optimize the learning process more effectively. Especially in providing students with a more balanced experience between individual and collective learning, and can build students' character comprehensively.

CONCLUSION

The *sorogan* method provides more effective learning for students' ability living in dormitory "H" to read the yellow classical books. There are many deep positive impacts on the scientific development, independence, discipline and spirituality of students. With thorough preparation and intense interaction with teachers, students do not only gain better religious knowledge, but also develop better character and life skills. This method stimulates students to prepare them to become individuals who are independent, broad-minded, and able to face life's challenges well. The *sorogan* and *bandongan* methods are combined with the aim of improving the quality of education by providing a balance between individual deepening and collective understanding. By combining these two methods, students can learn in more diverse ways, gain a deeper understanding, and overcome the shortcomings of each method.

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