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Implementing the Sorogan Method in Kitab Kuning Learning: A Case Study at Pesantren Al-Chikmatul Muballigoh, Indonesia

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Abstract

This study examines the implementation of the *sorogan* method for learning kitab kuning at Pesantren Al-Chikmatul Muballigoh, Serang, Banten, and explores its contribution to students' reading skill development. A qualitative case study approach was employed, with data collected through observations, interviews, and documentation with pesantren leaders, teachers, and students. The findings show that *sorogan* is implemented through individualized learning in which students read texts directly before the teacher and receive immediate guidance and correction. This learning process helps students improve pronunciation accuracy, reading fluency, and mastery of *nahwu* and *sharaf*. Students also develop a deeper understanding of the text through *disuroh* activities, discussions, dictionary use, and continuous feedback. The study further reveals that the effectiveness of *sorogan* is supported by regular reading practices, memorization, ongoing assessment, and a learning culture that encourages discipline and active participation. These findings demonstrate that *sorogan* remains an important component of *kitab kuning* learning, as it integrates reading practice, comprehension development, and personalized guidance into a sustainable learning environment. The study offers a broader understanding of *sorogan* as a pedagogical system that continues to play a significant role in contemporary pesantren education.

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Introduction

Islamic education in Indonesia has distinctive characteristics inseparable from the presence of Islamic boarding schools (pesantren), traditional educational institutions that play an important role in the transmission of classical Islamic science (Umam, 2020). One of the main characteristics of learning in pesantren is the use of the *kitab kuning* as the primary reference for understanding Islamic teachings (Hidayah & Asy'ari, 2022). Pesantren education not only focuses on spiritual and moral formation but also significantly contributes to students' intellectual development. Research shows that the pesantren education system can improve critical thinking, independence in learning, and analytical skills by integrating religious and academic activities (Taufikin et al., 2025). The *kitab kuning* is not only a medium of learning but also a symbol of scientific authority in the classical

Islamic tradition that students must master. However, reading the *kitab kuning* is not an easy skill to master. The *kitab kuning*, which is generally written without *harakat*, requires students to have strong linguistic skills in *nahwu*, *sharaf*, and contextual understanding. This condition is often challenging for students, especially those in the early stages of learning. The inability to read mechanically and understand the meaning of texts is a problem often encountered in the learning process in Pesantren (Awaluddin, 2021).

Dhafier, as cited in Umam (2020), highlighted the pesantren tradition of translating classical texts, known as *kitab kuning*, using the sorogan and bandongan methods. Enhancing access to the kitab kuning is crucial for students, as they will ultimately engage with their communities. Consequently, these students will indirectly be able to convey the religious teachings found in the *kitab kuning* (Hidayah & Asy'ari, 2022). The study of *kitab kuning* has become a distinguishing characteristic of the educational process in Pesantren. As a result, students who complete their studies at a pesantren typically develop strong proficiency in Arabic, which marks the end of their educational journey (Mujahidah & Riyadhi, 2023). In summary, pesantren maintains a rich tradition of translating classical texts, especially the *kitab kuning*, and mastery of these works is a significant indicator of a student's scholarly development.

In this context, learning methods are needed to improve reading skills for the *kitab kuning*. In general, the learning method in pesantren does not rely on a single method. However, in Islamic boarding schools, several methods are used, such as sorogan, bandungan, talaqqi, and memorization. One method that remains relevant and widely used in Islamic boarding schools is the *sorogan* method. This method is an individualized learning model in which students read directly in front of the ustadz or senior ustadzah and then receive corrections and guidance (Hidayah & Asy'ari, 2022). The *sorogan* method is considered to have advantages in providing personal attention to students and allowing intensive interaction between teachers and students. Theoretically, learning implementation is the process of applying systematically designed learning strategies, methods, and steps to achieve learning goals. The implementation of learning is not only related to the implementation of teaching and learning activities but also to interactions between educators and students, the use of appropriate methods, and the ongoing evaluation process (Mukhtar, Risnita, 2020). The sorogan method is a learning implementation that emphasizes direct practice, intensive interaction between students and ustaz/ustazah, and individual learning. This is in line with Nana Sudjana's view that a good learning process is characterized by active interaction and direct student involvement in learning activities (Jamaludin et al., 2019).

Research on the *sorogan* method for learning the *kitab kuning* shows that it remains relevant in pesantren education. Hidayah & Asy'ari (2022) found that the *Sorogan* method can improve students' ability to read the *kitab kuning* through individual learning, which allows students to receive direct corrections from the teacher. Awaluddin (2021) emphasized that selecting the right learning method improves the ability to read the *kitab kuning*. Rahmania et al. (2024) demonstrated the effectiveness of the *sorogan* method in facilitating understanding of the contents of the *kitab kuning*. Husna (2023) found that applying the *Sorogan* method can increase learning effectiveness, strengthen understanding of the material, and encourage students' active participation in the learning process. Meanwhile, Jauhari (2023) shows that the *Sorogan* method fosters intensive interaction between kiai and students, thereby supporting students' ability to read, translate, and understand the *kitab kuning*. Penelitian Sadikin et al. (2024) also revealed that the implementation of *sorogan* was influenced by various supporting and inhibiting factors, including teacher availability, time management, and students' readiness to participate in learning.

However, these studies generally focus on the effectiveness of the *sorogan* method, improving reading skills, or understanding the *kitab kuning*. Thus, the *sorogan* method is more widely studied as a learning method or technique, while studies that position it as a learning system, including the learning process, interaction patterns between ustaz and students, the use of learning media, evaluation mechanisms, and the learning culture of pesantren, remain limited. In addition, no studies have been found that specifically examine the implementation of the *sorogan* method at the pesantren Al-Chikmatul Muballigoh in Serang, Banten.

Based on the research gap, this study aims to comprehensively analyze the implementation of the *sorogan* method in learning the kitab kuning at the Al-Chikmatul Muballigoh Islamic Boarding School in Serang, Banten. The novelty of this research lies in the analysis of the *sorogan* method as an integrated learning system through the study of the learning process, interaction between ustaz and students, mechanistic reading ability, understanding meaning, the use of dictionaries, an evaluation system based on memorization and *disuroh*, and the learning culture of pesantren that supports the improvement of reading skills of the kitab kuning. Thus, this study not only explains the learning outcomes but also holistically reveals the factors that shape the successful implementation of the *sorogan* method in the context of pesantren education.

Based on this description, this study analyzes the implementation of the sorogan method for learning the *kitab kuning* at Pesantren Al-Chikmatul Muballigoh in Serang, Banten. This study aims to describe how the sorogan method is implemented in the learning process and to analyze how this implementation contributes to the development of students' reading skills, including reading accuracy, fluency, and meaning comprehension. This study is expected to provide a more comprehensive understanding of the implementation of the sorogan method as a learning system within the Islamic boarding school education tradition.

Method

This study uses a qualitative approach with a descriptive research design. The qualitative approach was chosen because this study aims to understand the phenomenon in depth and the contextual factors related to learning practices in Islamic boarding schools. Case studies are used to intensively examine an object, whether an individual, a group, or an institution, in a real and specific context, resulting in a comprehensive understanding. The qualitative approach allows researchers to obtain contextual data that describe phenomena naturally, in line with field conditions (Sugiyono, 2020). This research was conducted at Pesantren Al-Chikmatul Muballigoh in Serang, Banten. The location was selected because the pesantren still uses the *sorogan* method for learning the *kitab kuning*, which is relevant to the focus of the research.

The research subjects consisted of 2 leaders of the Pesantren Al-Chikmatul Muballigoh, 3 *kitab kuning* teachers consisting of 1 ustadz and 2 senior ustadzah, as well as 6 students who participated in learning using the sorogan method. The selection of informants is carried out using purposive sampling, which involves selecting informants based on their direct involvement, experience, and adequate knowledge of the implementation of the sorogan method. The leaders of the boarding school were chosen for their role in formulating policies and managing the pesantren's learning system. Meanwhile, ustadz and senior ustadzah were chosen because they acted as implementers of the learning of the *kitab kuning* using the sorogan method, while the students were chosen because they had experience actively participating in the learning, so that they were able to provide information about the learning process, learning experience, and implementation of the sorogan method in improving the skills of reading the *kitab kuning*. The data collection techniques in this

study include observation, in-depth interviews, and documentation. Observation was carried out to directly observe the implementation of the sorogan method learning, interviews were used to obtain in-depth information from all informants in accordance with their roles, while documentation was used to complete data in the form of archives, activity records, and other supporting documents (Sugiyono, 2020).

The data analysis technique used in this study is an interactive model comprising three stages: data reduction, data presentation, and conclusion. Data reduction is carried out by selecting and simplifying data relevant to the research focus. Furthermore, the data is presented in narrative form to make it easy to understand. The last stage is drawing conclusions, which is carried out continuously throughout the research process (Miles et al., 2014). To ensure the validity of the data, this study employs both source and method triangulation. Source triangulation is achieved by comparing data from multiple informants, while method triangulation is achieved by comparing results from observations, interviews, and documentation. Thus, the data obtained is expected to have a high level of validity and credibility.

This study strictly followed qualitative research ethics and obtained institutional approval from Pesantren Al-Chikmatul Muballigoh in Serang, Banten. Prior to the commencement of data collection, all participants were provided with comprehensive information about the research, and gave their informed consent. For those participants who were underage, parental or guardian consent was also acquired. Participation was entirely voluntary, and individuals could withdraw from the study at any time without facing any consequences. To ensure confidentiality, participants' identities were anonymized, and all collected data were securely stored and used exclusively for academic purposes.

Findings

The results of this study were compiled from field findings obtained through observations, interviews, and documentation related to the implementation of the sorogan method in learning the *kitab kuning* at Pesantren Al-Chikmatul Muballigoh. The data obtained show that the sorogan method plays a significant role in improving students' ability to read mechanistically and understand meaning. To provide a more directed description, the results of this study are divided into several subsections as follows.

Implementation of the Sorogan Method in Learning the *Kitab Kuning*

The findings indicate that the *sorogan* method at Pesantren Al-Chikmatul Muballigoh is an essential component of the *kitab kuning* learning system, implemented in a structured and continuous manner. This method is carried out through individualized learning, in which each student presents and recites sections of the *kitab kuning* directly to the *ustadz* or *ustadzah* according to a schedule determined by the pesantren. *Sorogan* activities are generally held after congregational prayers, particularly after Dhuhur, using classrooms and the mosque area as learning venues.

Based on observational findings, the implementation of *sorogan* begins with students gathering at a designated location, bringing the *kitab kuning* to study. Subsequently, students take turns reading the text in front of the *ustadz* or *ustadzah*. During this process, the teacher not only listens to the students' recitation but also evaluates their comprehension through a practice known as *disuroh*, in which students are required to explain specific sections of the text they have read. When students encounter difficulties reading or explaining the text's content, the teacher provides direct correction

and guidance. In addition, students are given opportunities to ask questions regarding material they have not yet fully understood.

These observational findings were further corroborated by an interview with one of the female students:

“In the implementation of the Sorogan method, students gather after the congregational Dhuhr prayer. The procedure begins with students assembling at the designated location while bringing the book to be studied. Each student takes a turn to approach the *ustadzah* and open the text to be recited. The *ustadzah* then conducts ‘*disuroh*’ by asking the student to explain a selected section during the sorogan session. If a student is unable to read or explain the text adequately, the *ustadzah* provides assistance. Students are also given the opportunity to ask questions directly whenever they wish to clarify something. This activity is conducted in turns. According to the students, the Sorogan method is highly beneficial because it helps them read and understand the *kitab* directly, individually, rather than collectively with other students, making the learning process more personalized.”

The above excerpt demonstrates that the implementation of the *sorogan* method is not solely oriented toward developing reading skills but also emphasizes comprehension through explanatory activities and dialogue between teachers and students. The individualized nature of the learning process enables each student to receive attention and guidance tailored to their respective level of competence. In this context, teachers function not only as evaluators but also as facilitators who assist students in developing a deeper understanding of the contents of the *kitab kuning*.

Interviews with senior *ustadz* and *ustadzah* further revealed that the *sorogan* method enables teachers to identify students’ learning difficulties more effectively and specifically. Through direct interaction, teachers can provide guidance that corresponds to each student’s individual needs. Meanwhile, students acknowledged that the *sorogan* method requires a high level of preparedness, as they must study and prepare the material prior to presenting their recitation. Nevertheless, the immediate feedback and corrections provided by teachers were considered highly beneficial in improving reading accuracy and strengthening comprehension of the text.

Based on the results of observations, interviews, and documentation, it can be concluded that the implementation of the *sorogan* method at Pesantren Al-Chikmatul Muballigoh is conducted systematically through an individualized learning approach that positions students as active participants in the learning process. Direct interaction between teachers and students facilitates the correction of reading errors, the provision of constructive feedback, and the continuous reinforcement of understanding of the subject matter. Therefore, the *sorogan* method functions not only as a learning strategy for *kitab kuning* but also as a means of fostering students’ academic competence through an intensive, participatory, and sustainable learning process.

Implementation of the Sorogan Method in Improving Mechanical Reading Skills

In this study, mechanical reading skills refer to students’ ability to read the *kitab kuning* accurately in accordance with Arabic linguistic rules, including correct pronunciation, reading fluency, and mastery of *nahwu* and *sharaf*. The findings indicate that implementing the *sorogan* method significantly improves these skills.

Based on observational findings, the *sorogan* process is conducted with a strong emphasis on students’ accuracy in reading *kitab kuning* texts. Teachers actively provide corrections regarding pronunciation errors, the use of *i’rab*, and sentence structures read by the students. Through this direct corrective process, students can identify their mistakes and receive guidance on how to

improve them. In addition, students are assessed on their mastery of the fundamental elements of the Arabic language, which serve as the foundation for reading the *kitab kuning*.

Documentation and field observations further revealed that students' mechanical reading abilities develop progressively through repeated practice during *sorogan* sessions. Students who regularly participate in these activities demonstrate noticeable improvement in reading accuracy, pronunciation fluency, and recognition of linguistic patterns in the *kitab kuning*.

These findings were reinforced by an interview with one of the *ustadzah*, who stated:

"The most important aspect of this learning process is actually the study of the Qur'an. As with other assessments, students at the Sufla level are required to memorize at least one book. Furthermore, students who wish to advance to the next level must memorize seven books in Class A. Having these texts memorized makes it easier for them to participate in learning *kitab kuning*. To determine whether they understand the material, the *ustadz* or *ustadzah* usually asks them about the letters, sentences, supporting evidence (*syahid*), and any errors or violations they identify. These aspects become part of a specific assessment used to determine whether they are eligible for promotion to the next class."

The interview excerpt indicates that improving mechanical reading skills is not achieved solely through reading activities but is also supported by a system of memorization and evaluation that emphasizes mastery of Arabic linguistic elements. Through this mechanism, teachers can assess students' abilities more comprehensively, both in reading accuracy and in mastery of the linguistic structures in the *Kitab Kuning*.

Therefore, the findings from observations, interviews, and documentation demonstrate that implementing the *sorogan* method improves students' mechanical reading skills through intensive practice, direct correction, and continuous evaluation. The individualized approach employed in this method allows the learning process to be tailored to each student's ability level, thereby enabling the development of reading skills in a more effective and optimal manner.

Implementation of the Sorogan Method in Enhancing Reading Comprehension

The findings of this study indicate that implementing the *sorogan* method not only improves mechanical reading skills but also significantly enhances students' comprehension of the *kitab kuning*. This improvement is reflected in the students' ability to translate texts, explain the content of readings, and understand the context of the sentences being studied.

Based on observational findings, the development of reading comprehension occurs in several stages: reading the text, assigning meaning to specific vocabulary items or sentences, and explaining the content of the passage being studied. In *sorogan* sessions, students are not only required to read but are also asked to explain certain sections of the text through an activity known as *disuroh*. Furthermore, the *ustadz* or *ustadzah* poses follow-up questions concerning word meanings, sentence structures, and the intended message of the text. This process encourages students to comprehend the content before presenting it to the teacher.

Observations also revealed that the use of a dictionary constitutes an important component of the learning process. Each student possesses a dictionary that serves as a learning aid for identifying the meanings of vocabulary encountered in the *kitab kuning*. This practice helps students develop independent meaning-making skills while simultaneously expanding their Arabic vocabulary.

These findings were further supported by an interview with an *ustadzah* who serves as an administrator in the education division:

“The *sorogan* method is highly beneficial in helping students understand meanings and translate *kitab kuning* texts, as it encourages them to develop and refine their own abilities. In understanding meanings and translating *kitab kuning* texts, students are assisted by a dictionary owned by each student, known as the Attaufiq Dictionary. During *sorogan*, the *ustadz* or *ustadzah* usually asks students to identify the meanings of words within three lines of text. Students are generally given time to search for the translations independently using their dictionaries before receiving further guidance.”

The interview excerpt indicates that improving reading comprehension does not rely solely on teachers' explanations but is also supported by the use of dictionaries as learning tools. By independently searching for meaning before receiving explanations from teachers, students are trained to become active, autonomous learners accustomed to understanding texts in context.

Therefore, the findings from observations, interviews, and documentation demonstrate that implementing the *sorogan* method to enhance reading comprehension involves integrating reading activities, meaning-making processes, dictionary use, and direct guidance from *ustadz* and *ustadzah*. This process ensures that learning in *kitab kuning* is oriented not only toward the ability to read texts but also toward the ability to comprehend, interpret, and explain their contents in depth. These findings suggest that the *sorogan* method can simultaneously develop students' reading skills and comprehension of the *kitab kuning*, thereby supporting the achievement of educational objectives within the pesantren environment.

Discussion

Implementation of the Sorogan Method as an Individual Learning System

The results of the study show that the implementation of *the sorogan method* at the Pesantren Al-Chikmatul Muballigoh follows an individual learning pattern, making direct interaction between teachers and students the core of the learning process. Each student reads *the kitab kuning* in front of the *ustadz* or *ustadzah*, then receives corrections, guidance, and explanations appropriate to their ability level. These findings show that *the sorogan* method functions as a learning system that provides personal, continuous academic assistance.

The findings align with the concept of *individualized learning*, which emphasizes providing learning experiences tailored to students' needs (Tomlinson, 2014). In this context, teachers serve as facilitators, providing ongoing guidance and feedback so that each student can develop according to their abilities. Direct corrections during the *sorogan* process *enable* students to immediately identify and correct reading errors, improving their understanding of the book's content.

The Zone of Proximal Development (ZPD) theory highlights the effectiveness of the *sorogan* practice as a powerful scaffolding process, guided by *ustadz* and *ustadzah*, who serve as essential knowledgeable mentors with specialized knowledge (Vygotskiĭ et al., 1978). Their strategic direction, insightful explanations, and careful corrections empower students, enabling them to progressively develop the skills needed to read and comprehend the *kitab kuning* more independently. Therefore, this learning approach transcends mere mastery of material; it cultivates a deeper capacity for learning, enriching the overall educational experience for students.

In addition, the effectiveness of *sorogan* underscores the importance of feedback in learning. Hattie & Timperley (2007) explain that clear and specific feedback helps students recognize mistakes and improve the quality of learning. In this study, direct correction by the teacher allows

students to correct their reading and comprehension errors immediately, so that the learning process proceeds more effectively and in a more directed manner.

The findings of this study support the work of Hidayah & Asy'ari (2022), who found that the sorogan method provides opportunities for teachers to offer individualized reading corrections, thereby enabling students' ability to read kitab kuning to develop gradually. These findings are also consistent with Husna (2023), who reported that the sorogan method fosters a more intensive learning relationship between teachers and students, resulting in a more effective learning process. Furthermore, Jauhari (2023) demonstrated that direct interaction, a defining characteristic of the sorogan method, enables teachers to identify students' learning difficulties more precisely and provide guidance tailored to their individual needs. Collectively, these studies reinforce the present research's finding that the effectiveness of sorogan lies not only in the act of reading classical Islamic texts but also in the quality of pedagogical interaction established throughout the learning process.

According to the author's analysis, this study expands on the previous findings by showing that the success of *sorogan* implementation is not only influenced by the individual relationship between teachers and students, but also by the learning culture of pesantren that accustoms students to read books regularly, receive corrections openly, and follow the learning process continuously. The individual character in *sorogan* encourages students to prepare material independently, demonstrate their abilities in front of the teacher, and respond to feedback. This process not only improves reading skills but also forms discipline, responsibility, and independence in learning.

Thus, *the sorogan* method can be understood as a learning system that integrates individual learning, *scaffolding*, direct feedback, intensive pedagogical interaction, and the academic culture of the Islamic boarding school. These findings show that the success of *sorogan* is determined not solely by the methods used, but also by the learning ecosystem that supports the gradual and sustainable development of students' competencies. Therefore, *sorogan* is an educational system that contributes to the development of academic competence, independent learning, and the preservation of the scientific tradition of Islamic boarding schools.

Implementation of the Sorogan Method in Developing Mechanical Reading Skills

The findings of this study indicate that students' *kitab kuning* reading skills improve through repeated reading practice during *sorogan* activities. Through this process, students gradually develop greater accuracy in pronunciation and reading fluency, and in applying the rules of *nahwu* and *sharaf* when encountering unvocalized Arabic texts. These findings suggest that mechanical reading skills do not develop instantaneously but are cultivated through consistent and continuous reading practice.

This phenomenon can be explained through the concept of *reading fluency*, which identifies reading accuracy, fluency, and mastery of linguistic structures as core components of reading proficiency (Yildirim & Rasinski, 2014). In the context of *kitab kuning* learning, reading ability is not merely related to the capacity to pronounce Arabic texts fluently but also to the accuracy of determining the grammatical functions of words and sentence structures. Therefore, mastery of *nahwu* and *sharaf* is an essential foundation that enables students to read texts correctly and avoid interpretive errors.

In addition to linguistic competence, the findings also reveal that repeated practice is a crucial factor in the development of students' reading abilities. Anderson (1982) explains that a skill develops through continuous practice until it reaches the stage of *automaticity*. In *sorogan* activities,

students do not simply read a text once; rather, they repeatedly practice reading, correct identified errors, and reapply the linguistic rules they have learned. This process gradually fosters greater accuracy and fluency in reading the *kitab kuning*.

The findings of this study are consistent with those of Husna (2023), who stated that *sorogan* enhances learning effectiveness by providing students with opportunities for intensive, continuous reading practice. Furthermore, Jauhari (2023) demonstrated that direct interaction in *sorogan* learning helps students correct reading errors and develop a more accurate understanding of Arabic linguistic structures. The current findings further support the study conducted by Sadikin et al. (2024). This study revealed that the success of sorogan implementation is greatly influenced by the regularity of reading practices and the mentoring system built within the pesantren. The convergence of these findings shows that the development of the ability to read the *kitab kuning* depends on the teaching method used, the intensity of practice, and the consistency of reading activities seamlessly integrated into the daily lives of students in Islamic boarding schools.

Another noteworthy finding is the relationship between *sorogan* activities and the book-memorization system implemented at Pesantren Al-Chikmatul Muballigoh. Memorization functions not only as an assessment instrument but also as a means of helping students recognize language patterns, vocabulary, and sentence structures frequently encountered in the *kitab kuning*. According to the researcher's analysis, integrating memorization and *sorogan* creates a complementary learning process. Memorization reinforces students' mastery of the material, while *sorogan* provides an opportunity to apply and evaluate that mastery through direct reading practice.

Based on these findings, the improvement in students' mechanical reading skills can be attributed to the integration of repeated reading practice, mastery of *nahwu* and *sharaf*, reinforcement through memorizing texts, and the establishment of consistent reading habits within the pesantren environment. Consequently, the sorogan method not only serves as a technique for reading the kitab kuning but also as a pedagogical framework that systematically enhances reading accuracy, fluency, and mastery of Arabic linguistic structures. These findings underscore that the effectiveness of the sorogan method in bolstering mechanical reading skills is attributable not merely to reading itself but to the comprehensive integration of practice, reinforcement of learning materials, and the pesantren's supportive learning culture, all of which collectively facilitate the advancement of students' competencies.

Development of Reading Comprehension through Active Learning and Continuous Assessment

In addition to improving reading skills, the findings of this study indicate that implementing the *sorogan* method contributes to students' comprehension of the *kitab kuning*. This understanding is cultivated through various learning activities, including *disuroh*, question-and-answer sessions, vocabulary searches using dictionaries, and the teacher's explanation of the text. These activities demonstrate that students engage directly with the text and actively construct meaning by interpreting, explaining, and reflecting on what they have learned.

These findings are consistent with the concept of *active learning*, which emphasizes that meaningful understanding emerges when learners are actively involved in the learning process (Prince, 2004). Within the *sorogan* sessions, *disuroh* activities, and the use of the At-Taufiq Dictionary encourage students to explore and verify meanings independently before receiving clarification from the teacher. From the author's perspective, this process helps students develop greater

autonomy in learning while strengthening their analytical ability to connect vocabulary meanings, grammatical structures, and the broader context of the text.

The development of reading comprehension is further supported by the pesantren's continuous assessment system. Assessment takes place through reading corrections, *disurob* activities, memorization tests, and questions related to both the linguistic structure and content of the *kitab kuning*. This finding can be understood through the framework of *Assessment for Learning*, which views assessment as an integral component of the learning process and a means of supporting students' academic growth through constructive feedback (Black & Wiliam, 1998). The immediate feedback provided during *sorogan* enables students to recognize and correct errors while deepening their understanding of the material being studied.

The findings support previous studies by Husna (2023), and Jauhari (2023), which reported that the *sorogan* method improves reading proficiency and comprehension of the *kitab kuning*. The present study, however, suggests that gains in comprehension arise from the interplay of several interconnected elements, namely individualized instruction, active engagement in learning activities, the use of dictionaries as learning resources, and continuous assessment embedded within the instructional process. Together, these elements create learning experiences that encourage participation, reflection, and sustained intellectual engagement.

The implementation of the *sorogan* method at Pesantren Al-Chikmatul Muballigoh illustrates how a traditional instructional practice can function as a comprehensive learning system. Through the combination of individualized guidance, reading practice, meaning-making activities, and ongoing feedback, the method supports the development of both reading proficiency and textual understanding. This finding expands previous discussions on the effectiveness of *sorogan* by highlighting the pedagogical processes that underpin its success. In this regard, *Sorogan* continues to offer educational value for developing students' academic competence while preserving the distinctive characteristics of pesantren education.

Based on the findings and discussion, the implementation of the *sorogan* method at Pesantren Al-Chikmatul Muballigoh demonstrates that the success of *kitab kuning* learning is shaped not solely by the use of *sorogan* as a traditional instructional method, but also by the integration of individualized learning, the development of mechanical reading skills, the enhancement of reading comprehension, and a continuous assessment system. These four components interact synergistically to create a systematic learning process that promotes the development of students' competencies. Accordingly, this study highlights that the implementation of the *sorogan* method constitutes an integrated learning system within the pesantren educational ecosystem. Its contribution extends beyond improving students' ability to read the *kitab kuning*, encompassing the cultivation of learner autonomy and the strengthening of the pesantren's academic culture.

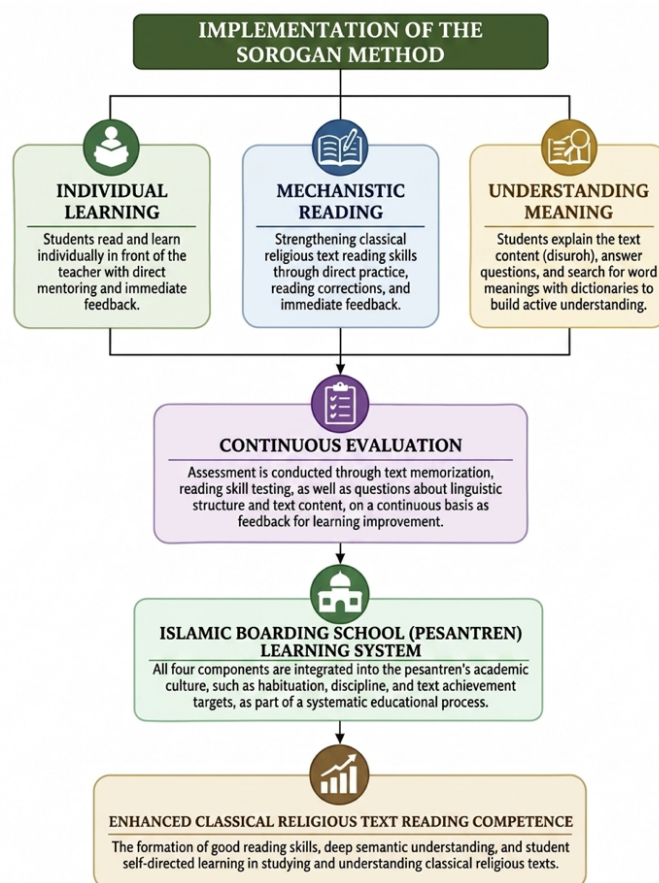


Figure 1. Flowchart of Implementation of the Sorogan Method

Research Contributions

This study offers both conceptual and empirical contributions to the scholarship on *kitab kuning* learning within the pesantren context. From a conceptual perspective, it expands the understanding of the *sorogan* method, which has often been viewed primarily as a traditional approach to reading the *kitab kuning*. The findings demonstrate that *sorogan* extends beyond a mere reading technique and functions as an integrated learning system that combines individualized instruction, the development of mechanical reading skills, the enhancement of reading comprehension, and continuous assessment. These findings enrich the discourse on pesantren education by positioning *sorogan* as a pedagogical system characterized by intensive teacher-student interaction, sustained learning habits, and a supportive academic culture within the pesantren environment.

From an empirical perspective, this study provides a more comprehensive account of the implementation of the *sorogan* method at Pondok Pesantren Al-Chikmatul Muballigoh, Serang, Banten. While previous studies have largely focused on the effectiveness of *sorogan* in improving *kitab kuning* reading skills, the present study elucidates the mechanisms through which the method operates, including the interplay between individualized learning, *disuroh* activities, dictionary use as a learning resource, the memorization system, and continuous assessment. Consequently, this research offers a broader perspective on the factors that contribute to the successful implementation of *sorogan* in enhancing students' ability to read and comprehend the *kitab kuning*.

Research Implications

The findings of this study carry both theoretical and practical implications. Theoretically, the study reinforces the view that successful learning of *kitab kuning* is shaped not only by the instructional method employed but also by the broader learning system that supports it, including pedagogical interaction, sustained learning practices, and integrated assessment. In this sense, *sorogan* can be understood as an integral component of the pesantren learning ecosystem that promotes the continuous development of students' academic competencies.

Practically, the findings may serve as a reference for pesantren administrators, *ustadz*, and *ustadzah* in designing and improving *kitab kuning* instruction. Individualized learning accompanied by immediate feedback, *disuroh* activities, dictionary use, and assessment based on memorization and comprehension can be maintained and further developed as effective strategies for strengthening students' reading and comprehension abilities. The study also highlights the importance of fostering a learning culture that encourages discipline, learner autonomy, and active participation throughout the instructional process. Accordingly, the implementation of the *sorogan* method may continue to serve as a relevant instructional model that preserves the intellectual traditions of the pesantren while responding to the demands of competency development in contemporary Islamic education.

Conclusion

The implementation of the *sorogan* method at Pesantren Al-Chikmatul Muballigoh demonstrates how a traditional pesantren practice continues to provide meaningful support for learning *kitab kuning*. Through individualized learning, students engage directly with the teacher, receive immediate corrections, and gradually strengthen their reading accuracy, fluency, and mastery of Arabic grammatical structures. The learning process also encourages students to understand the content of the text through *disuroh* activities, dictionary use, questioning, and continuous guidance from *ustadz* and *ustadzah*.

The findings suggest that students' progress is closely linked to the way learning is organized within the pesantren. Regular reading practice, memorization, continuous assessment, and intensive teacher-student interaction create a learning environment that supports both reading proficiency and text comprehension. These elements work together to shape students' learning habits, self-discipline, and responsibility when studying classical Islamic texts.

Viewed from a broader perspective, *sorogan* remains relevant because it combines close academic supervision with opportunities for independent learning. Its value lies in the learning experiences that arise from continuous interaction, feedback, and engagement with the text. Within the context of pesantren education, the method helps maintain the tradition of *kitab kuning* scholarship while supporting students' academic competence and readiness to engage with Islamic intellectual heritage.

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