



## Implementation of the Sorogan Method in Preparing Students as Prospective Yellow Book Teachers at the Hasan Jufri Putri Islamic Boarding School

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### Abstract

This study aims to describe the implementation of the sorogan method in preparing female advanced students (mahasantri) as prospective teachers of kitab kuning (classical Islamic texts) at Hasan Jufri Putri Islamic Boarding School, identify the function of the sorogan method, and examine the problems encountered in the process of preparing prospective kitab kuning teachers. This study employed a descriptive qualitative approach. Data were collected through participant observation, semi-structured interviews, and documentation, and were analyzed using the Miles and Huberman model through data reduction, data display, and conclusion drawing. The findings revealed that the implementation of the sorogan method was carried out through individual learning, in which mahasantri read, translated, and explained the contents of kitab kuning before the ustaz to receive direct correction, guidance, and feedback. The sorogan method functions to enhance self-confidence, deepen understanding of kitab kuning, and develop the ability to explain learning materials as preparation for becoming prospective kitab kuning teachers. The challenges identified include low self-confidence, limited understanding of kitab kuning, and inadequate mastery of supporting linguistic sciences. Based on these findings, the sorogan method has proven effective in preparing mahasantri to become competent prospective kitab kuning teachers.

**Keywords:** *Sorogan method, yellow book, mahasantri, islamic boarding school.*

### Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi metode sorogan dalam mempersiapkan mahasantri sebagai calon pengajar kitab kuning di Pondok Pesantren Hasan Jufri Putri, mengetahui fungsi metode sorogan, serta mengidentifikasi problematika yang dihadapi dalam proses pembinaan calon pengajar kitab kuning. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Data dikumpulkan melalui observasi partisipan, wawancara semi terstruktur, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman melalui tahap reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi metode sorogan dilakukan melalui pembelajaran individual, di mana mahasantri membaca, menerjemahkan, dan menjelaskan isi kitab kuning di hadapan ustaz untuk memperoleh koreksi, arahan, dan bimbingan secara langsung. Metode sorogan berfungsi meningkatkan kepercayaan diri, memperdalam pemahaman terhadap kitab kuning, serta melatih kemampuan menjelaskan materi sebagai bekal menjadi calon pengajar kitab kuning. Adapun problematika yang ditemukan meliputi rendahnya kepercayaan diri, keterbatasan pemahaman kitab kuning, dan kurangnya penguasaan ilmu alat. Berdasarkan temuan tersebut, metode sorogan terbukti efektif dalam mempersiapkan mahasantri sebagai calon pengajar kitab kuning yang kompeten.

**Kata kunci:** Metode sorogan, kitab kuning, mahasantri, pondok pesantren.

## Research Background

God created man as the most perfect creature because he was given the intellect to distinguish between right and wrong. To improve the quality of life, humans need education, both formal and non-formal education (Haderani, 2018, p. 43). One form of Islamic education in Indonesia is Islamic boarding schools. This institution is a traditional Islamic educational institution in Indonesia that focuses on learning the Qur'an, hadith, and various other Islamic sciences. Islamic boarding schools function as a place of coaching that emphasizes the understanding, practice, and preservation of Islamic values as a whole (Astuti et al., 2023, p. 162).

One of the characteristics of pesantren is the yellow book or *Al-Kutub Al-Qadimah*. The works of previous scholars who are the main sources of knowledge in Islamic boarding schools, include tafsir, jurisprudence, morality, monotheism, and Arabic. This book uses classical Arabic, so learning requires an understanding of nahwu and sharraf. Learning the yellow book does not only focus on reading the text, but also includes the entire process of instilling value, understanding meaning in depth, and the ability to teach it to the next generation. Therefore, the ability of students as prospective teachers of the yellow book is very important. They are required to understand the content of the book and have teaching competencies that include pedagogic, methodical, and scientific rhetorical aspects. These competencies require a directed and sustainable coaching process through the application of appropriate and effective learning methods. (Syafi'i, 2020, p. 40).

According to Krisman (2022, p. 86), the main challenge in Islamic boarding schools is the decreasing number of students who have the ability to read and understand the yellow book. This phenomenon arises because the interest of students to study, interpret, and decipher the contents of the yellow book tends to be low, which is influenced by the view that the yellow book does not provide promising job or life prospects. As a result, parents prioritize sending their children to public educational institutions rather than pesantren. The impact of this low interest is that there are fewer and fewer ustaz in Islamic educational institutions who have deep competence in the yellow book, so that the regeneration of yellow book teachers in the pesantren environment is a challenge in itself.

Facts in the field show that not all students have optimal readiness and teaching skills. Many of them are not confident and do not have mastered the explanations of the yellow book. One of them is because of their lack of experience in teaching and fixated on passive methods that are often applied on a daily basis, so that they are not optimal in mastering the yellow book.

This phenomenon raises the problem of the gap between the theoretical understanding of the book and the practical ability to teach it. Students are often only passive recipients without being used to developing their abilities because the ustaz is more creative than the students and the learning process takes place in monologues (one track). As a result, when they are given the responsibility to teach in the pesantren environment, there are still many who feel that they are not ready to teach and have not fully touched the pedagogical aspects that

shape teaching competence (Albab et al., 2022, p. 22).

One of the learning methods at the Hasan Jufri Putri Islamic Boarding School that is believed to be able to overcome these problems is the sorogan method. The sorogan method is an individual learning method, where a student learns directly with a kiai or teacher. In its implementation, students read and explain the material that has previously been taught by the kiai, then the kiai will correct every mistake made (Roghidah et al., 2025, p. 269).

The sorogan method is very important to be applied at the Hasan Jufri Putri Islamic Boarding School, especially for students who are trusted to be prospective yellow book teachers. Because, in addition to being required to master the book, students are also required to be able to deliver material to junior students. By using the sorogan method, students will receive direct guidance from ustaz so that they can improve their understanding of the yellow book, reading skills, and student confidence. Through this method, the development of the abilities of each student can also be monitored more optimally (Satira et al., 2023, p. 332).

Departing from the context of the above research, the researcher is interested in conducting further research with the title "Implementation of the Sorogan Method in Preparing Students as Prospective Yellow Book Teachers at the Hasan Jufri Putri Islamic Boarding School.

### **Research Methods**

The research method used in this study is qualitative research. Qualitative research is A research approach carried out in real life that aims to study and understand phenomena: events that occur, reasons for them and how they occur? This means that

qualitative emphasizes on in-depth data mining. This approach is descriptive by using in-depth analysis to answer research questions which aims to study and understand the real conditions in the field, with a focus on the implementation of the sorogan method that occurred at the Hasan Jufri Putri Islamic Boarding School (Nasution, 2023, p. 34).

This research was conducted with the presence of researchers who became observers in the field on the week of January 18, 2026 with data collection techniques in the form of participant observations, semi-structured interviews and documentation. Through observation, a real picture of the condition of the students and their environment can be obtained by the researcher and will be very useful for observers. Data collection at the time of the interview uses pre-prepared question guidelines and the researcher has the freedom to develop additional questions (Waruwu, 2024, p. 200). Documentation is a method of data collection that is carried out through various forms of archives, documents, and literature such as books that contain opinions, theories, postulates, or laws related to the focus of research (Putri & Murhayati, 2025, p. 13084).

The research location was chosen by looking at several important factors, including because students who lack confidence, have not been optimal in understanding and mastering the yellow book, are more likely to be passive and so on. The data source consists of primary data and secondary data. The data analysis technique in this study uses the data analysis model offered by Miles and Huberman. The data analysis stage consists of three stages, namely data reduction (data collection), data

presentation (display data), and conclusion drawn. (Hidayat & Maksum, 2026).

Data reduction involves several steps, such as creating a coding summary, finding important themes, and grouping the data into categories (Rijali, 2018, p. 83). The presentation of data is carried out by arranging information so that researchers can draw conclusions in qualitative research. Data can be presented in the form of short descriptions, diagrams, tables, or other visual forms. Conclusions are drawn by interpreting and giving meaning to data that has been reduced and compiled and must be reasonable, consistent and based on valid data (Nurhaswindah et al., 2025, p. 64).

To ensure the validity of the data that has been obtained, the researcher uses data triangulation, namely source triangulation, triangulation of techniques or methods, and time triangulation. Source triangulation is carried out by checking the accuracy of the data by comparing information from various informants. Triangulation techniques mean using different data collection methods to obtain data from the same data source. The researcher used participatory observation, in-depth interviews, and documentation for the same data sources simultaneously. Time triangulation is done by reviewing data to the same source using the same data collection technique, but done at different times or conditions (Alfansyur & Mariyani, 2020, p. 169).

## **Results and Discussion**

### **Results**

#### **A. Implementation of the Sorogan Method at the Hasan Jufri Putri Islamic Boarding School**

The results of the interview from the sorogan method coordinator revealed that the sorogan method has been applied at the Hasan Jufri Putri Islamic Boarding School

since the existence of students around 2015-2016 and is motivated by the need to produce students who are able to understand the yellow book and are ready to teach it. Learning using the sorogan method is carried out every Saturday night, Sunday night, Monday night, Wednesday night, and Thursday night. Not all students who participate in sorogan participate in one lesson, but every night depends on who participates in sorogan and what books will be studied in sorogan learning. This is done because of the different abilities of students, some focus on the fields of nahwu, sharraf, tauhid, fiqh, faraidh and others.

This is as expressed by the coordinator of the sorogan method that "This sorogan method has existed since 2015/2016, so students who teach must be tested first at sorogan kamudian and it is also determined what fan they are suitable for". (Interview, Syamsuddin, 2026).

The results of observations made by the researcher show that students who participate in learning the sorogan method are able to improve their understanding and can build their confidence who were previously not very active and lacking in understanding the yellow book. The sorogan method was chosen because it is considered a relatively effective method and provides a space for direct interaction between ustaz and students. In its implementation, this method allows ustaz to know directly the level of understanding of each student, so that learning becomes directed and in accordance with individual needs (Observation, 2026).

This is strengthened by the results of an interview with ustaz who implemented the sorogan method that "Sorogan was chosen because it was the lightest and most effective because between me and the

students we could meet directly. So it can be known which ones understand, half understand and those who don't" (Interview, Syamsuddin, 2026).

The implementation of the sorogan method at the Hasan Jufri Putri Islamic Boarding School is not only interpreted as a learning strategy, but also interpreted as coaching in preparing students as prospective yellow book teachers. Based on the results of observations, the active involvement of students in sorogan encourages learning independence. Students are required to prepare the material carefully, starting from reading, explaining, to understanding the content of the book. This shows a change from passive to active learning patterns, which has an impact on the formation of discipline and responsibility attitudes (Observation, 2026).

Technically, the implementation of the sorogan method is carried out through several systematic stages. The activity began with the reading of tawassul and surah al-Fatihah as a form of opening which is a scientific tradition in the pesantren environment. At the stage before the implementation of learning with the sorogan method, carrying out learning with the bandongan method, the ustaz means providing the basic meaning and a brief explanation of the text of the book to be studied/continued in sorogan learning. This stage is the initial foundation for students before entering the sorogan session.

At the time of this sorogan, the students who get their turn will read the text of the yellow book that has been interpreted, then the student translates, and explains the content and purpose of the text in front of the ustaz. In this process, the most important thing to emphasize is the ability of students

to understand the meaning of *mushannif* (author of the book), meaning not just reading or translating literally or just explaining as they please. If an error occurs in the process, the ustaz will correct it immediately. Interestingly, corrections are not made by scolding or blaming directly, but students are expected to repeat themselves, then straighten them out until they reach the correct understanding.

At the end of the activity, the ustaz gave additional explanations so that the understanding of the students was stronger, provided motivation and then closed with prayers and al-Fatihah led by the ustaz. With a flow like this, the sorogan method functions as an evaluation method and as a means of active learning involving the cognitive, affective, and psychomotor abilities of students. To see how the development of students who participate in sorogan and can teach, it is also seen from other activities that are supporters and continuations of the results of sorogan, namely seen from their ability to convey the cult of the results of their studies in front of all students every Tuesday night and their ability to find references in answering problems when carrying out batsu masail activities every Sunday night.

The things shown above are in line with what was said by the ustaz that "For its implementation, starting with the reading of tawassul and the letter Al-Fatihah, later those who get the part that has been muthola'ah of the book that has been interpreted will read, murodi, and explain the book (Interview, Syamsuddin, 2026).

From the above statement, it can be understood that the implementation of the sorogan method at the Hasan Jufri Putri Islamic Boarding School is carried out in a

structured, gradual, and oriented manner towards the formation of students' comprehensive abilities in understanding and teaching the yellow book.

### **B. Functions of the Sorogan Method**

The implementation of the sorogan method at the Hasan Jufri Putri Islamic Boarding School has a fairly important function in improving the quality of student learning, both in terms of understanding and self-development. These functions include; First, build confidence. The sorogan method functions in building and increasing student confidence. In the early stages, most of the students experienced nervousness, insecurity and fear of explaining the book because they were afraid of making mistakes when reading and explaining the yellow book in front of the ustaz. As revealed by the sorogan method coordinator that "Initially, many of them were passive, lacked confidence and they had difficulty in muroding, since participating in sorogan they have become more active because there is a test session (Wawanacara, Syamsuddin, 2026).

This condition is normal, considering that previously they were more used to the passive learning method. However, through the sorogan method, students are emphasized to actively perform and convey their understanding directly. This process indirectly trains the mentality of courage and readiness of students to appear in public. As time goes by and the practice continues, the fear slowly decreases. Students are starting to get used to facing evaluative situations, and are more courageous in conveying the content of the book and its understanding. This shows that self-confidence is not something that arises instantly, but is the result of a consistent and continuous training process (Observation, 2026).

Second, have a deep understanding of the yellow book that he has studied. The sorogan method functions in improving students' understanding of the yellow book. In practice, in addition to reading Arabic texts, students can also understand the meaning, structure of language, and the content of the books they read. Through direct guidance from usatdz, errors in reading and understanding can be corrected immediately. This makes students more confident in their understanding and not just memorize, but really understand the content of the book in depth. As explained by Purnama "We not only read the Arabic text, but can understand the meaning, language structure and intent of the text, by participating in the sorogan I know how to explain it so that it is not long-winded" (Interview, Purnama, 2026).

The sorogan method encourages students to be more active in the learning process. In practice, students are required to prepare themselves to submit material before being deposited or before being tested directly in front of the ustaz. The preparation of the sorogan method starts from reading, giving meaning, understanding and explaining the content of the book. The learning process with the sorogan method is not passive, but requires full involvement from students so that they are stronger in understanding the yellow book. Ustaz said, "Starting with the reading of tawassul and Surah Al-Fatihah, later those who have received a part and have muthola 'ah the book will read, codify, and explain the book (Interview, Syamsuddin, 2026).

Third, have the ability to explain the contents of the yellow book. The ability to explain is an important competency for prospective teachers. In the sorogan method, students are trained to reconvey the contents

of the book in a concise and clear manner. As a teacher, of course, a teacher must have pedagogic competence, namely being able to manage learning, including in delivering material effectively. A teacher must also have the ability to integrate the understanding of the material in the right way of delivery. The sorogan method trains students to not only understand the content of the book, but also how to convey it to others clearly.

In sorogan practice, students are often asked to re-explain the material that has been read in front of the ustaz. This activity indirectly trains courage and confidence in speaking. Students learn to manage language, choose the right words, and compile explanations systematically so that they are easy to understand. This is very important for prospective teachers, because good speaking skills will greatly affect the success of the learning process in the classroom.

The above description is in line with the results of the interview with Muharramah "With sorogan, we learned to read the text of the book, practice understanding the meaning, structure of language, and how to explain it back to others (Interview, Muharramah, 2026).

### **C. Problems in Preparing Mahasantri as Prospective Yellow Book Teachers at the Hasan Jufri Putri Islamic Boarding School**

The implementation of the sorogan method at the Hasan Jufri Islamic boarding school did not run smoothly because there were several problems, including lack of confidence, low ability to understand the yellow book and lack of mastery of tools. First, lack of confidence. Before the implementation of the sorogan method,

students at the Hasan Jufri Putri Islamic Boarding School tended to have low confidence. They feel afraid of being wrong and unsure of their understanding due to a lack of direct experience in performing a task. Previously, students were not used to explaining the material of the book, so they did not have enough experience to build confidence in conveying the contents of the yellow book in front of others.

This low confidence is also influenced by the lack of experience of performing and speaking in front of others. This condition makes students doubtful, afraid of being wrong, and less confident in their abilities. This is also motivated because in previous learning they were fixated on passive learning methods so that they were less courageous in reading or explaining the contents of the book. As explained by the coordinator of the sorogan method, "Mahasantri are partly passive, nervous, afraid of making mistakes because they do not understand. Usually when reciting flashes, the only active ones are the teachers, if the students are tested and directed (Interview, Syamsuddin, 2026).

Second, the low ability to understand the Yellow Book. Many students are only able to read the text, but have not been able to understand the meaning in depth, especially in terms of the structure of the language and the intent contained in the book. This difficulty is exacerbated by the characteristics of the yellow book that uses Arabic without meaning and meaning, so it requires special skills in reading and understanding. In addition, lack of practice in analyzing texts is also a factor causing low comprehension. From that, it can be said that before the sorogan method, the learning process was not fully able to form a

comprehensive understanding of the yellow book due to the lack of activity of students in the forum who tended to be listeners when in class and lacked mastery of the rules of Arabic and its meaning.

Third, lack of mastery of tools. Mastery of tool science is the main key in understanding the yellow book, because it is directly related to the structure of the Arabic language. Many students still have difficulty understanding the rules of nahwu-sharraf and have limited Arabic vocabulary. This has an impact on the ability to read, translate, and explain the content of the book. In addition, limited study time is also an influencing factor. The learning that occurred was carried out at night. When the physical condition is tired, it causes the concentration to study to be less than optimal. As a result, the understanding process does not run optimally.

This is as conveyed by Siti Muharramah "Before or during sorogan, it is difficult if we don't understand nahwu, sharraf is the same as Arabic vocabulary that is lacking, so it is a bit difficult if you want to explain" (Interview, Muharramah, 2026).

All the achievements achieved by the students are inseparable from the science of the ustaz who teach and the learning methods used, where the sorogan method applied by the ustaz in teaching the yellow book can make it easier for students to learn because they can be personally guided by the ustaz who teach the yellow book. Thus, the implications of the sorogan method applied by ustaz who teach the yellow book at the Hasan Jufri Putri Islamic Boarding School can make it easier for students to learn the yellow book both when reading and interpreting sentence by sentence (Observation, 2026).

## **Discussion**

The implementation of learning through the sorogan method in learning the yellow book can be understood as a form of active learning that emphasizes the direct involvement of students in the process of understanding and explaining the material. Sorogan comes from the Javanese language "sorog" which means sodor. So sorogan means sodoran/proud. The sorogan method is a method of learning the yellow book where a student deposits the book (sorog) in front of his kiai/teacher which will then be listened to, corrected and guided by the teacher for discussions that are considered necessary for the students who offer their books (Jauhari, 2023, p. 370).

In this method, the pesantren indirectly teaches and instills enthusiasm in students to be independent when studying. The sorogan method can help students to understand the contents of the yellow book better, students can also interact or face to face with ustaz and other students, and can increase the skills and confidence of students in reading the yellow book before applying or explaining it to junior students (Satira et al., 2023, p. 332). Through the sorogan method, ustaz can find out the intellectual development of students more thoroughly. Ustaz can provide maximum guidance, both in terms of learning and personal approach, so that the teaching process can be adjusted to the basic abilities and capacity of each student through direct observation (Jauhari, 2023, p.370).

According to Saifuddin and Maghfiroh (2022, p.229) The steps in the implementation of the sorogan method include: First, the students who have received a part of reciting and have prepared themselves then gather in a place/class facing the ustaz who will guide them. Second, the ustaz or supervisor opens the

learning process, starting with tawassul and reading surah al-Fatihah together. Third, the ustadz then invited the appointed students to read the material or book that they had studied and would present. Fourth, students who receive a share or are appointed individually face to face the ustadz. Fifth, the students put forward the book that they will study in front of the ustaz and then read it loudly, loudly and in a hurry.

Sixth, the ustaz will listen to the readings presented by the students while correcting their mistakes. In this stage, usually an ustaz will give input and justify incorrect readings or explanations. Seventh, The last stage is the closing, usually ending with motivation, reciting al-Fatihah and closing prayer (Jauhari, 2023, p.370). If reviewed further, the stages in the sorogan method in addition to functioning as a process of knowledge transfer, the sorogan method is also a means of forming cognitive and affective competencies simultaneously. The active involvement of students in reading, translating, and explaining the content of the book shows the development of teaching and communication skills which are important provisions for prospective teachers (Pratama et al., 2026, p. 63).

Based on Law No. 14 of 2005 and Government Regulation No. 19 of 2005, it is stated that there are four competencies that teachers must have, namely pedagogical, personality, professional and social competencies. Pedagogic competence means the ability to manage student learning, both understanding students, planning and implementing learning, and the process of developing students in order to be able to develop their various potentials. Personality competence is an ability that reflects a person who is steady, stable,

moral, mature, wise, and authoritative, so that it can be an example for students. Professional ability is the ability to master learning materials broadly and in-depth so that educators are able to guide students to achieve competency standards that have been applied in the National Education Standards. Social competence is the ability of educators to communicate and interact effectively with students and the community (Apriani et al., 2020, p.47).

According to Saifuddin and Maghfiroh (2022, p.300) The sorogan method has several advantages, namely: First, there is a close and hormanic relationship between ustaz and students. Second, ustaz can directly supervise, assess and guide the maximum ability of students. Third, the students received a direct explanation from an ustadz. Fourth, the quality that has been achieved by the students can be known by ustaz. Fifth, students who are active and have high intelligence will finish quickly while those with low intelligence will take longer.

Some of the disadvantages of the sorogan method are as follows: First, this method is less efficient because it only involves a few students at a time, so it is not appropriate if applied to a large number of students. Second, it can cause boredom in students because it requires patience, perseverance, and high discipline in the learning process. Third, students sometimes only grasp verbal understanding without delving into the meaning, especially for those who do not understand the language used in the book. Fourth, the learning process takes a relatively long time because it is carried out individually between students and ustaz (Saifuddin & Maghfiroh, 2022, p.300).

Regarding these steps, direct interaction between students and ustadz allows for intensive guidance and correction, which can have an impact on cognitive aspects and on the formation of learning attitudes such as discipline, independence, and responsibility. The implementation of the sorogan method serves as a learning technique and as a coaching process that supports the readiness of students in explaining (Satira et al., 2024, p. 332).

One of the functions of the sorogan method is to build the courage and confidence of students in reading and explaining the yellow book. The application of the sorogan method has a great impact on increasing the confidence of students. In delivering certain materials, students are required to adjust to what is taught by ustaz. The goal is for students to be able to read and understand the yellow book proficiently and in accordance with the purpose and intent of their mushannif. So that the science and knowledge of the book can be conveyed well (Arifin et al., 2022, p.34).

Pedagogically, the sorogan method is very effective because it gives full attention to each student. Teachers can find out the level of ability, errors, and learning progress of each individual, so that errors in understanding the text can be immediately corrected and straightened out. Before sorogan is carried out, students are required to prepare good reading and comprehension so that students are used to reading, studying, and understanding texts independently and are able to explain it in front of ustaz. (Masruroh et al., 2025, p.74).

The sorogan method can train the mentality of the students and get them used to preparing the material to be read in front of the ustaz. This process requires students

to perform individually in front of ustaz which effectively helps their mental development. In addition to training mentally, the sorogan method also serves to increase the confidence of students. Success in reading the yellow book well plays an important role in building students' confidence, making them feel more confident in their abilities (Masruroh et al., 2025, 80).

In relation to the role of a prospective teacher, confidence is an attitude that is confident in one's own abilities, so that he is not too worried about his actions, free to do things according to his desires and responsibilities for what he does, be polite when interacting with others, have motivation for achievement and know his own strengths and weaknesses. Confidence is needed in the world of education so that students can dare to appear in front of (Apriani et al., 2020, p. 40).

The sorogan method also functions in improving the quality of students' understanding of the yellow book in more depth. In contrast to passive explanations, sorogan requires students to be directly involved in the process of reading, memorizing, analyzing, and understanding the material before explaining the content of the text. Direct guidance from ustaz allows for direct correction of errors. The sorogan method is the most appropriate method to help students in reading the yellow book because it allows for demands on students to really master the material before they read it in front of ustaz. This has implications for the formation of more disciplined learning habits and the ability to understand the structure of language and the meaning of the yellow book (Satira et al., 2024, p.332).

Hidayah and Ash'ari (2022, p.60) revealed that the sorogan method functions

as a means of training for students to be able to convey the contents of the yellow book. Increasing reading the yellow book is very important for students, because in the future students will enter the community and have responsibilities in teaching things related to religion contained in a yellow book. The Yellow Book reflects the religious thought that emerged and developed throughout the history of Islamic civilization. The implication is that students who are used to participating in sorogan will have better readiness in carrying out their role as prospective teachers.

The problem in preparing students as prospective teachers is the lack of confidence to explain the material in front of others. Even though with high trust, achievements and learning outcomes will be even better. It can also change attitudes and behaviors such as courage, activeness, and being able to actualize oneself. Confidence is highly demanded for prospective teachers (Apriani et al., 2020, p.40).

The low understanding of the yellow book is also a significant challenge. Many students have difficulty in understanding texts due to limited mastery of Arabic without a supporting vocabulary and vocabulary, so they require good language analysis skills. When the learning process is not accompanied by intensive practice in understanding the structure of the language and the meaning of the text, the understanding that is formed tends to be superficial (Susanti & Sulalah, 2025, p.27).

Next is because of the lack of mastery of tool science. Students still have difficulty in understanding the rules of nahwu-sharraf and have limited Arabic vocabulary. Even though nahwu and sharraf are the main keys to understanding Arabic, including the

yellow book. (Arifin et al., 2022, p.33). The physical fatigue condition of the students is also the trigger. After a day's activities, many of the students who took part in the sorogan were sleepy and tired. This condition has a negative impact on their readiness when in the forum, especially in explaining the content of the material so that it can be easily understood (Miqdad & Akbar, 2025, p.507).

Overall, these various problems show that success in preparing students is highly determined by the discipline of students, material readiness, and the active role of ustaz in providing optimal guidance. Therefore, time management and training strategies are important aspects that need to be systematically designed to overcome the various challenges that occur (Roghidah et al., 2025, p. 272).

The sorogan method provides many benefits, such as deeper and more personal learning, a closer relationship between ustaz and students, a deeper understanding of the material, more active questioning, and a better mastery of the yellow book. With this ability, students are expected to become a generation of prospective scholars and da'i who are competent in conveying religious knowledge to the community. Overall, the sorogan method is considered an effective and useful method in learning the yellow book in the Islamic boarding school environment and in the community (Pratama et al., 2026, p.60).

Although it showed positive results, this study has limitations in the scope of only one pesantren with certain characteristics, so that it is possible to have different results if applied in different contexts. Although the sorogan method has high effectiveness in the context of learning the yellow book, its

success still depends on the consistency of student participation and the strengthening of sustainable learning motivation in the pesantren environment (Pratama et al., 2026, p.65).

The process of improving good reading of the yellow book also requires the use of varied methods, because each method has its own advantages and disadvantages. The accuracy of the use of methods in delivering learning is largely determined by the delivery. In the future, further research is expected to examine the effectiveness of the sorogan method on a wider scale to strengthen its contribution in producing a competent and sustainable generation of yellow book teachers (Hidayah & Ash'ari, 2022, p.63).

### **Conclusion**

Based on the results of the research on the implementation of the sorogan method in preparing students as prospective yellow book teachers at the Hasan Jufri Putri Islamic boarding school, it can be concluded that the sorogan method is carried out through a direct learning process between student ustaz individually or in turn. In its implementation, students read, explain, and repeat the material of the yellow book in front of the ustaz to obtain corrections, directions, and guidance. This application aims to form a deeper understanding, increase confidence, improve the ability to explain the material, and prepare students to become prospective yellow book teachers who have pedagogic competence and good mastery of the material.

The sorogan method has an important and effective role in improving the quality of students, both in terms of understanding the yellow book and their aptitude when explaining, especially as prospective yellow book teachers. The implementation of the

sorogan method is able to encourage a change in the learning pattern of students from passive to active, independent, disciplined, and responsible. Students are required to be able to re-explain the content of the book in a sequential and systematic manner. the sorogan method functions as a learning method and as a mental and pedagogic coaching process for prospective yellow book teachers.

The results of the study show that the functions of the sorogan method include building the confidence of students, increasing a deep understanding of the yellow book, and practicing the ability to explain material in front of others. With continuous practice and direct guidance from ustaz, students become more courageous, active, and ready to impart knowledge to other students. The close relationship between ustaz and students in the soorgan method will help the learning process to be more effective and personalized.

Behind that, there are several problems in preparing students as prospective yellow book teachers, namely lack of confidence, low ability to understand the yellow book, and lack of mastery of tools such as nahwu and sharraf. Other factors such as passive learning habits, limited Arabic vocabulary, and tired physical conditions during night learning are also obstacles in the learning process. The sorogan method has been proven to be able to help overcome these various problems through practice, habituation, and intensive guidance that is carried out on an ongoing basis.

The sorogan method can be considered a relevant and effective method in preparing students to become prospective yellow book teachers who have the ability to

understand, explain, and teach the yellow book well. The success of the implementation of this method is greatly influenced by the readiness of students, discipline in learning, and the active role of ustaz in providing direction and assistance consistently. Therefore, the sorogan method deserves to be maintained and developed as one of the yellow book learning strategies in the pesantren environment.

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