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Strengthening *Mahārah al-Qirā'ah* through the *Sorogan* Strategy: A Study of Kitab *Turāts* Learning at Pondok Pesantren Al-Khoirot Malang

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Abstract

This study investigates the implementation of the *sorogan* strategy in *mahārah al-qirā'ah* (reading skills) instruction at Pondok Pesantren Al-Khoirot, Malang. The *sorogan* method fosters a rigorous learning environment where students demonstrate their reading proficiency directly before the *Kiai*. This research aims to describe the planning and execution of *mahārah al-qirā'ah* instruction through the *sorogan* strategy in the context of reading *Turats* (classical) books. Employing a descriptive qualitative approach, data were gathered from teachers and students through observations and interviews. The analysis followed a systematic process of data collection, processing, presentation, and conclusion drawing. The findings demonstrate that this strategy significantly enhances students' in-depth comprehension and ability to read *Turats* books, particularly in grammatical analysis (*Qawaid*) and textual interpretation. This success is attributed to the dual support system: students' intensive preparation via the *muthola'ab* (independent study) system in peer groups and direct pedagogical guidance from the *Kiai* during the session. While previous research has evaluated the *sorogan* method using the CIPP model in different settings, this study emphasizes the procedural integration of independent and guided learning. These findings offer theoretical and practical implications for designing effective *mahārah al-qirā'ah* instruction within traditional Islamic educational frameworks.

Keywords: *Mahārah al-Qirā'ah*, *Sorogan Strategy*, *Turats Books*, *Pesantren*.

Abstrak

Penelitian ini mengkaji implementasi strategi *sorogan* dalam pembelajaran *mahārah al-qirā'ah* (keterampilan membaca) di Pondok Pesantren Al-Khoirot, Malang. Metode *sorogan* menciptakan lingkungan pembelajaran yang ketat di mana santri menunjukkan kemahiran membaca mereka secara langsung di hadapan *Kiai*. Penelitian ini bertujuan untuk mendeskripsikan perencanaan dan pelaksanaan pembelajaran *mahārah al-qirā'ah* melalui strategi *sorogan* dalam konteks pembacaan kitab *Turats* (klasik). Dengan menggunakan pendekatan kualitatif deskriptif, data dikumpulkan dari guru dan santri melalui observasi dan wawancara. Analisis data dilakukan melalui proses sistematis yang meliputi pengumpulan, pengolahan, penyajian data, dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa strategi ini secara signifikan meningkatkan pemahaman mendalam dan kemampuan santri dalam membaca kitab *Turats*, khususnya pada analisis tata bahasa (*Qawaid*) dan interpretasi teks. Keberhasilan ini dipengaruhi oleh sistem pendukung ganda: persiapan intensif santri melalui sistem *muthola'ab* (belajar mandiri) dalam kelompok sebaya serta

bimbingan pedagogis langsung dari *Kiai* selama sesi berlangsung. Meskipun penelitian terdahulu telah mengevaluasi metode *sorogan* menggunakan model CIPP di latar yang berbeda, studi ini menekankan pada integrasi prosedural antara pembelajaran mandiri dan terbimbing. Temuan ini memberikan implikasi teoretis dan praktis bagi perancangan instruksional *mahārah al-qirā'ah* yang efektif dalam kerangka pendidikan Islam tradisional.

Kata Kunci: *Mahārah al-Qirā'ah, Strategi Sorogan, Kitab Turats, Pesantren.*

Introduction

This Reading is considered a primary skill in the Arabic language and is a pressing need for humanity.¹ Therefore, teaching and learning it is both important and beneficial. The skill of reading is one of the main objectives in learning the Arabic language.² One of the characteristics of reading in Arabic as a foreign language is that it is a continuous and constantly used tool. This is because reading becomes a tool for the learner to keep learning and also a means to interact with the intellectual, literary, and civilizational products of the language's native speakers, both in the past and the present.³

According to Hasan Syahatah, reading is the skill of recognizing letters and understanding their meaning. In the activity of reading, a process occurs within the reader which involves translating the symbols of letters obtained through the sense of sight, understanding the meaning contained in those symbols, connecting it with previous experiences, as well as generating ideas, conclusions, criticisms, assessments, feelings, and providing solutions if there are problems within it.⁴

The ability to read in Arabic has become a fundamental skill established by various *pesantrens* in Indonesia. One such *pesantren* is Pondok Pesantren Al-Khoiroh, which has incorporated Arabic language learning in its curriculum through the reading of classical *turats* (heritage) books. In Indonesia, Arabic language education largely depends on *pesantrens*, traditional educational systems. This is evident from the characteristics of traditional education, namely a teaching system that uses traditional structures, strategies, and formats.

¹ Hasan Syaiful Rizal Wahyu Rindayani, "Implementasi Metode Jigsaw Dalam Pembelajaran Maharah Qirā'ah Di MA Walisongo Kelas XII B Sumberejo Purwosari Pasuruan," *Jurnal Al-Kalim: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 3, no. 1 (2024): 1–13.

² Siti Meila Asmawati, Hananah Muktar, and Ahmad Faroji, "Enhancing Arabic Reading with the Scramble Technique: A Classroom Trial and Conceptual Framework at Al-Falah Islamic Junior High School," *Lingua: Jurnal Keilmuan dan Kependidikan Bahasa Arab* 1, no. 1 (2025): 1–9.

³ Rusdy Ahmad Thu'aimah and Mahmud Kamil An-naqoh, *Thorooiq Tadris Lughob Al-Arobiyyah Liqhoiri An-Naatiqin Biba* (Rabat: ICESCO, 2003).

⁴ Hasan Syahatah, *Ta'lim Al-Lughab Al-'Arabiyah Bayna an-Nazariyah Wa at-Taṭbiq* (Al-Qāhira: Dār al-Miṣriyyah al-Lubnāniyyah, 2002).

This traditional teaching system can take the form of school instruction, formal education, or *halaqah* education systems such as *sorogan*.⁵

In the teaching of reading skills for *turats* books at Pondok Pesantren, certain methods or strategies are required to achieve the desired objectives. Dick & Carey, as cited by Bisyr Abdul Karim, state that a learning strategy is a set of materials and instructional procedures used together to produce learning outcomes in students. The strategy used in teaching is a plan of action (a series of activities) to achieve learning goals.⁶ A strategy can also be defined as a roadmap or plan of action to reach predetermined objectives.⁷

In the teaching of *turats* books at *pesantrens*, several strategies are used, including the *Wetonan*, *Bandongan*, and *sorogan* strategies. In the teaching of reading *turats* books at Pesantren Al-Khoiroh, the *sorogan* strategy is employed to meet the students' needs, enabling them to learn to read *turats* books more easily.⁸ The teaching of reading *turats* books at Pesantren Al-Khoiroh is carried out using the *sorogan* strategy, which is specifically implemented for senior *santris*, namely those in grades five and six of *Madrasah Ibtidaiyah Diniyah*, *Madrasah Tsanawiyah Diniyah*, and the *Ma'had 'Aly* level.

Before the learning activities begin, each group will first study or hold discussions based on the assigned groups according to the kitab they are studying, namely the *Iqna'* group, the *Al-Mubadẓab* group, and the *Fathul Wabhab* group. This includes understanding the grammar, providing meanings in Javanese *Pegon* script, and comprehending the content contained in the text. Since the kitab used is written without vowel markings (*harakat*), each group will focus on one predetermined *kitab*; for example, the *Iqna'* group will be responsible for reading the text from that kitab, and the same applies to the other groups.

When the time comes, two *santris* will be appointed to present the results of their discussion: one *santri* will read the *unvowelled* Arabic text along with the specific Javanese *Pegon* meanings, while the other will read the *unvowelled* Arabic text correctly and also translate it into Indonesian. This procedure also applies to the different groups. According to Hasibuan,

⁵ Imam Wahyono, "Strategi Kiai Dalam Menentukan Pembelajaran Nahwu Dan Shorof Di Pondok Pesantren Al-Bidayah Tegalbesar Kaliwates Jember," *Tarbiyatuna : Kajian Pendidikan Islam* 3, no. 2 (2019).

⁶ Bisyr Abdul Karim, *Strategi Pembelajaran Kitab Kuning* (Makasar: LPP UNISMUH, 2020).

⁷ Suprihno and Eti Rohmawati, "Strategic Management of Kyai in Improving Islamic Boarding School Institutions," *EDUKASI: Jurnal Pendidikan Islam* 12, no. 1 (January 5, 2024): 28–38, <https://ejournal.staimta.ac.id/index.php/edukasi/article/view/491>.

⁸ Mokhammad Miftahul Ulum, "Metode Membaca Kitab Kuning Antara Santri Dan Mahasiswa," *Islamic Review: Jurnal Riset dan Kajian Keislaman* 7, no. 2 (November 27, 2018): 120–136, <https://journal.ipmafa.ac.id/index.php/islamicreview/article/view/141>.

the *sorogan* strategy is a method where *santris* interact directly and individually with the Kyai or teacher, submitting the kitab to be read or studied together with the Kyai or teacher.

Several previous studies relevant to this study include first, a study conducted by Kulsum and Hidayatullah on the contribution of the *sorogan* method to the ability of *santri* to read *turats*, which was 40.96%.⁹ Second, research conducted by Ulfa Satria et al. (2023) shows that the *sorogan* method enables independent learning and direct guidance from teachers. The obstacles are a lack of teachers, long hours, boredom among students, tardiness, and difficulty reading classical Islamic texts.¹⁰ In addition, research conducted by Ziyada Nailil Husna (2023) showed that the implementation of the *sorogan* method at the Luqman Hakim Islamic Boarding School in Pekalongan was successful, with 50% of students admitting that they were better able to understand and remember the material studied.¹¹ A study by Humaidah Br. Hasibuan et al. (2018) on the application of the *sorogan* method, it was found that this method can foster enthusiasm among teachers in understanding *nahwu* and *shorof*.¹² Meanwhile, research conducted by Norma Yulianti et al. (2024) proved that *sorogan* was successful in improving the understanding and reading skills of the yellow book among students at the Wali Songo Islamic Boarding School.¹³ In general, previous studies have consistently highlighted the high effectiveness of the *sorogan* method in improving students' ability to read, understand, and master the contents of the *Kitab Kuning/Turats*, including their understanding of Arabic grammar (*nahwu* and *shorof*).

However, Previous research has not comprehensively discussed how the *sorogan* strategy is practiced. At Pondok Pesantren Al-Khoiroh, there is a distinctive feature in the *sorogan* strategy for studying classical texts, whereby students first study in groups according to the text, namely the texts *Iqna'*, *Al-Muhadzab*, and *Fathul Wahhab*. In groups, the texts are discussed thoroughly from the perspectives of *nahwu*, *shorof*, and the accuracy of the meaning, both the *gundul* or *pegon* meaning and the Indonesian translation. The students work together

⁹ Kulsum Kulsum and Rd Hidayatullah, "Pengaruh Metode Sorogan Terhadap Kemampuan Membaca Kitab Turats Santri," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 5, no. 2 (2018): 173–190.

¹⁰ Ulfa Satira, Badarussyamsi Badarussyamsi, and Syamsul Huda, "Peran Metode Sorogan Dalam Meningkatkan Kemampuan Santri Membaca Kitab Kuning," *Al-Miskawaih: Journal of Science Education (MIJOSE)* 5, no. 1 (2024): 80–87.

¹¹ Ziyada Nailil Husna, "Konsep Metode Sorogan Pada Pembelajaran Kitab Kuning Di Pondok Pesantren Luqman Hakim Pekalongan," *JURNAL INOVASI EDUKASI* 6, no. 2 (2023): 142–148.

¹² Humaidah Br. Hasibuan, H. Bukhari Nasution, and Khairani Nasution, "Penerapan Metode Sorogan Dalam Pembelajaran Kitab Kuning Kelas VIII Di Pondok Pesantren Modern Ta'dib Al-Syakirin Titi Kuning Kecamatan Medan Johor," *Jurnal Tarbiyah* 7, no. 2 (2018): 1–11.

¹³ Norma Yulianti, Ikhwan Aziz, and Rina Mida Hayati, "Penerapan Metode Sorogan Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri Pondok Pesantren Wali Songo (Study Kasus Kelas Ula Tsalis B Putri)," *Berkala Ilmiah Pendidikan* 4, no. 2 (April 18, 2024): 296–307.

to open dictionaries to find the most appropriate meanings. Since the books used are written without vowel marks, each group focuses on one specific book; for example, the *Iqna'* group is responsible for reading the text from that book, and the same applies to the other groups. The distinctive feature of the *sorogan* method of studying classical texts is a distinguishing feature and novelty of this research. This study aims to describe the planning and implementation of *mahārah al-qirā'ah* learning with the *sorogan* strategy in reading the *Turats* book at Pondok Pesantren Al-Khoirot Malang.

This article consists of: Introduction, explaining the background, research focus, and urgency of the *sorogan* method. Research Methods, including approach, location, data sources, data collection techniques, and data validation. Results and Discussion, which describes the objectives, planning, and implementation of *sorogan* at Pondok Pesantren Al-Khoirot. Conclusions and Implications, which summarizes the findings and provides implications for teachers, Islamic boarding schools, and future researchers.

Method

The approach used in this study is qualitative. In a qualitative approach, researchers describe the subject or phenomenon being studied descriptively in words or images, rather than data in numerical form. Researchers sought descriptive data on reading skills (*mahārah al-qirā'ah*) learning using the *sorogan* strategy at Pondok Pesantren Al-Khoirot Malang. Therefore, a descriptive research method was needed to observe and describe the situation in the field, namely the process of learning *maharoh qiro'ah* using the *sorogan* strategy.

This research was conducted at the Pondok Pesantren Al-Khoirot in Malang, East Java, over a period of one month. The data sources in this study refer to information or data related to the process of learning the skill of reading classical texts through the *sorogan* strategy, which the researcher obtained through observation, interviews, and information from documents relevant to this study, including journal articles and previous studies. In the observation, the researcher conducted participatory observation and was involved in daily activities, namely in learning *maharoh qiro'ah* using the *sorogan* strategy. Structured interviews were conducted with the Kyai or caretaker of the Pondok Pesantren Al-Khoirot and 15 students from grades 5 and 6 of the Al-Khoirot *Madrasah Diniyah Ibtidaiyyah* (5 students), 5 students from the *Tsanawiyah Diniyah* (5 students), and 5 students from the *Ma'had Aly* (5 students).

The data analysis technique used in this study follows the Miles and Huberman model as cited in Sugiyono. Miles and Huberman argue that activities in qualitative data analysis are carried out interactively and continuously until they are complete and the data is saturated.¹⁴ The components of data analysis are: Data Collection, Data Reduction, Data Presentation, and Drawing Conclusions.

Researchers collect data from the field (observations, interviews, and documents). Data reduction means the process of selecting, focusing, simplifying, and deleting data obtained by considering its relevance to the topic. Researchers organize data continuously from the beginning of the research to the end of data collection. Data presentation means that researchers present data that has been reduced previously. In qualitative research, data presentation uses a narrative form. Data summary.

After the data is reduced and presented, researchers perform induction or what is called data summary. In this step, researchers induce data to answer predetermined or specified research questions. Then the researcher validates the data using the triangulation method by verifying the data and collecting various sources from students, teachers, and documents, then comparing them.

Result and Discussion

In this section, the author will analyze and describe the implementation of reading skills (*mahārah al-qirā'ah*) using the *sorogan* strategy at the Pondok Pesantren Al-Khoiroh in Malang. This analysis includes identifying the pedagogical objectives of learning, crucial preparatory stages before the activity takes place, and steps for interaction during the learning process. The researcher presents all of these analysis results in the form of qualitative data supported by interpretations of findings in the field.

Learning Objectives of *Mahārah al-Qirā'ah*

Based on interviews and observations conducted by researchers in the field, the teaching of reading skills (*mahārah al-qirā'ah*) using the *sorogan* strategy at the Pondok Pesantren Al-Khoiroh Malang focuses on mastering and improving the competence of students to be able to read *turats* books written by previous and contemporary Ulama without harakat and understand them independently. Thus, they are expected to be able to develop their knowledge not only limited to the books studied at Pondok Pesantren Al-Khoiroh Malang, but also to develop their knowledge as widely as possible in accordance with their fields of

¹⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2019).

interest. In the future, Al-Khoirot students will also be able to read any scientific literature they are interested in when they graduate. To achieve this goal, it is important to teach reading skills using the *sorogan* strategy in reading *turats* books at the Pondok Pesantren Al-Khoirot Malang.

In order for students to read *turats* books correctly, two main elements are required. The first is mastery of sentence structure, which includes the sciences of *Nahwu* and *Sharaf*. *Nahwu* not only makes it easier for someone to read Arabic texts fluently, but also enables them to grasp the meaning, content, and substance of every Arabic sentence.¹⁵ In addition to mastery of these two theories and their development, mastery of vocabulary (*mufrodāt*) is also necessary. This is in line with the opinion of Mahmud Kamil al-Naqah, that one of the objectives of *mahārah al-qirā'ah* is to be aware of changes in meaning along with changes in sentence structure, to be able to read with understanding and fluency without being hindered by the rules of grammar (*Nahwu*) and morphology (*Sharaf*), and to be able to read fluently without the help of a dictionary or vocabulary list.¹⁶ Meanwhile, according to Muhamad Bisri Ihwan et al., the knowledge of Nahwu and Shorof is very necessary in the ability to read *turats* books. The more proficient one is in both, the easier it will be to read these *turats* books.¹⁷

Researchers emphasize that the success of *mahārah al-qirā'ah* learning with the *sorogan* strategy lies in the combination of three elements, with *Nahwu* and *Sharaf* as non-negotiable foundations: *Nahwu* and *Sharaf* as the Keys to Understanding. Without a strong command of both, the ability to read Arabic texts without *harakat* (vowel marks) would be impossible or limited to guesswork. Meanwhile, mastery of *mufrodāt* is a supporting element that ensures fluency in reading and contextual understanding.

***Mahārah al-Qirā'ah* Learning Planning**

In this planning, students will make thorough preparations so that they will be better prepared when the teacher instructs them to read the *turats* book that they have discussed. In Arabic language learning, the term learning planning is better known as “*I'dad*,” which means a form of planning that is prepared before the learning process is carried out and is

¹⁵ Hafidhotur Rohmah and Muhammad Afifudin Dimyathi, “Kontribusi Ilmu Nahwu Terhadap Keterampilan Membaca Bahasa Arab Yang Lebih Baik,” *MUHIBBUL ARABIYAH: Jurnal Pendidikan Bahasa Arab* 4, no. 2 (2024): 120–132.

¹⁶ Mahmud Kamil Al-Naqah, *Ta'lim Al-Lughah Al-'Arabiyyah Lin-Nathiqina Bi-Lughah Ukbra* (Makkah al-Mukarramah: Jami'ah Umm al-Qura, 1985).

¹⁷ Muhamad Bisri Ihwan, Sumari Mawardi, and Ulin Ni'mah, “Pengaruh Penguasaan Ilmu Nahwu Dan Sharaf Terhadap Kemampuan Membaca Kitab Fathul Qarib,” *TADRIS AL-ARABIYAT: Jurnal Kajian Ilmu Pendidikan Bahasa Arab* 2, no. 1 (2022): 61–77, <https://kbbi.web.id/gramatikal>.

more specific in nature.¹⁸ This planning is divided into four discussions: the formation of study groups, the selection of learning materials, the choice of a learning leader, and conducting group discussions.

1. Formation of study groups

In this case, the students are divided into three different large groups, namely the *Iqna'* group, the *Al-Muhadzab* group, and the *Fathul Wahab* group. The names of these groups are based on the books they study. Each group consists of students who are already in grades 5-6 of *Madrasah Diniyah Ibtidaiyah*, *Madrasah Diniyah Tsanawiyah*, and *Ma'had Aly*. Each group has 20-30 students. Because the number of students in each large group is quite large, sub-groups of 7-8 students are formed from each large group, which includes students in grades 5-6 of *Madrasah Diniyah Ibtidaiyah*, *Tsanawiyah*, and *Ma'had Aly*. The purpose of forming these sub-groups is to be more efficient and effective, as well as to provide space for less active students and give them the courage to express their opinions or other things.

Researcher concluded that this grouping mechanism is a manifestation of Islamic boarding schools' efforts to combine mass education systems with individual learning quality. Large group-based grouping provides structure, while the formation of small, varied subgroups serves as a micro-pedagogical strategy to ensure that each student receives sufficient attention, gains confidence, and ultimately achieves the main goal of *sorogan*, which is effective mastery of the scriptures. Meanwhile, according to Dewi Sri Utami et al., learning divides students into small groups and within small groups, students work together and learn together in their groups. In addition, they will discuss and exchange opinions, and this allows students to gain more knowledge.¹⁹

2. Learning Materials Used

It should be noted that in learning *mahārah al-qirā'ah* with the *sorogan* strategy applied at the Pondok Pesantren Al-Khoiroh, Malang, Arabic books without *harakah* are used, including the books *Iqna'*, *Muhadzab*, and *Fathul Wahab*. These three books are rarely used as teaching materials for *sorogan* in Islamic boarding schools in general, because they are large books (multiple volumes) and are not suitable for beginner students. On the other hand, there are rarely any versions of these books available, whether in Indonesian,

¹⁸ Mira Hartati and Abdul Halim Hanafi, "Maharah Al-Qira'ah Learning Planning and Strategies in Improving Islamic Understanding," *Rubama : Islamic Education Journal* 5, no. 2 (2022): 75–86.

¹⁹ Dewi Sri Utami and Oce Datu Appulembang, "Pembentukan Kelompok Belajar Untuk Siswa Pada Pembelajaran Daring," *SUKMA: Jurnal Pendidikan* 6, no. 1 (June 2, 2022): 35–60.

Javanese *Pegon*, or other languages, because each book can be voluminous and it takes a long time to translate them. Usually, the books used by the majority of *pondok pesantren* in Indonesia are basic books such as *Sulam Taufiq*, *Fathul Qarib*, *Muhtasor Jidan*, *Safinatun Najah*, and other small books that are suitable for beginners and have been translated into Indonesian or Javanese *Pegon*, making them easier for students to learn. Research conducted by Ziyada, for example, entitled “The Concept of the *Sorogan* Method in the Study of Classical Islamic Texts at the Luqman Hakim Islamic Boarding School in Pekalongan” states that the book used in *sorogan* is *Fatkhul Qarib* or *Taqrib*.²⁰ Meanwhile, research conducted by Ahmad Mizan found that in *sorogan* activities at the Miftahul Ulum Timpeh Dharmasraya *Madrasah*, the reference book used is *Safinatun Najah*, a well-known concise book in Indonesia and even the world.²¹

The use of advanced texts (*Iqna'*, *Muhadzab*, and *Fathul Wahab*) as *sorogan* materials indicates that Pondok Pesantren Al-Khoirot sets very high standards for *mahārah al-qirā'ah* competency from an early age. They not only aim for students to be able to read basic books, but also immediately encourage them to master more complex and in-depth *furū'* (branch/advanced) literature. This differs from the general *sorogan* practice reported in previous studies. This difference reinforces the uniqueness of *mahārah al-qirā'ah* learning at the Pondok Pesantren Al-Khoirot, showing that the *sorogan* strategy here is used for reinforcement and deepening (exploration of major books).

3. Selection of the head of learning

Based on interviews conducted by the researcher with the caretaker and teacher of *mahārah al-qirā'ah* learning using the *sorogan* strategy at the Pondok Pesantren Al-Khoirot Malang, as follows:

“To ensure that the Muthala'ah program runs smoothly, a chairperson is appointed for each sub-group. This is so that all members of each sub-group can participate in Muthala'ah activities. In addition, if a member is absent, the chairperson will look for that student”.

Based on this explanation, the researcher concluded that the sub-group leader is responsible for encouraging members to participate in *Muthala'ah* activities. The leader or guide also acts as a facilitator, helping members when they encounter difficulties,

²⁰ Husna, “Konsep Metode Sorogan Pada Pembelajaran Kitab Kuning Di Pondok Pesantren Luqman Hakim Pekalongan.”

²¹ Ahmad Mannan and Al Asrofi, “Aplikasi Metode Sorogan Dalam Meningkatkan Penguasaan Mufradat Kitab Safinatun Najah Di Madrasah Miftahul Ulum Timpeh Dharmasraya,” *An-Nuqthab* 4, no. 1 (May 30, 2024): 34–40.

providing guidance, and so on. The leader of this sub-group is also selected from senior students, namely from students at the highest level, which is the *Ma'had Aly* level.

4. Discussion with groups

In this activity, before learning *mahārah al-qirā'ah* with the *sorogan* strategy begins, students from each group are required to participate in a *Musyawarah* (*Muthala'ah*) activity where they will read and study certain chapters according to the focus of the book they are reading, including determining the structure of each word, giving Javanese *Pegon* meanings, and understanding the content contained in the text. Each large group has a different discussion topic. For example, the *Al-Muhadzab* book group discusses the chapter on purification (*Thoharah*), the *Fathul Wahab* book group discusses the chapter on *Shalat*, and so does the *Iqna'* group. Because there are sub-groups within the large groups, the sub-groups will first discuss the readings before all the sub-groups gather again with the large groups to discuss the results of their readings.

From the above explanation, we know that *Musyawarah* activities serve as a mandatory prerequisite before individual *sorogan*. The objectives are twofold: cognitive (ensuring that students have understood the material, determining the structure of each word, and interpreting *Pegon*) and pedagogical (encouraging student activity and courage). The process of determining the syntactic structure and interpreting Javanese *Pegon* is carried out by students in groups. Students do not passively receive meaning from the teacher, but they work together to discover and construct their own understanding of the text before it is corrected by the *keiai* during *sorogan*. The division into subgroups that discuss first, followed by the larger group, is a strategy to ensure that all *santri* participate and reduce verbal domination by more proficient *santri*.²² Subgroups provide a safe space for less active *santri*, in line with the objectives mentioned above. According to Putri et al., these group discussion activities can be an alternative in helping to solve an individual's problems and can increase student activity in the learning process and make learning more meaningful.²³

Implementation of *Mahārah al-Qirā'ah* Learning with the *Sorogan* Strategy

²² Faridatul Mukhafidhoh, Jaenullah Jaenullah, and Siti Roudhotul Jannah, "Implementasi Metode Sorogan Pada Pembelajaran Kitab Taqrib Dalam Meningkatkan Pemahaman Nahwu Dan Fiqih Bagi Santri Di Pondok Pesantren Darussalam Tugumulyo OKI," *Al-Haytham: Jurnal Pendidikan Islam* 8, no. 2 (2018): 72–93.

²³ Sumpena Rohaendi and Nur Indah Laelasari, "Penerapan Teori Piaget Dan Vygotsky Ruang Lingkup Bilangan Dan Aljabar Pada Siswa Mts Plus Karangwangi," *Prisma* 9, no. 1 (2020): 65.

There are several steps in implementing reading skills (*mahārah al-qirā'ah*) learning with the *sorogan* strategy at the Pondok Pesantren Al-Khoiroh Malang, including: The teacher calls on one of the students to read the *turats* book, the students listen to the reading from other groups, the teacher corrects any mistakes in the reading, and the teacher provides explanations to each group.

1. The teacher calls one of the students to read the *turats* book

In teaching *mahārah al-qirā'ah* using the *sorogan* strategy, the teacher will randomly call one of the students from a list of names prepared by the teacher. The first group to take turns is the *al-Iqna'* group. In this activity, the students will present the results of their deliberations by reading the text in the *Iqna'* book along with its meaning in Javanese *Pegon*. After the students finish reading, the teacher will call another student in the same group to translate the text into Indonesian. The teacher also does this with other groups, namely the *al-Muhadzab* and *Fathul Wahab* groups. With this *sorogan* strategy, the students will meet with the teacher one by one, bringing the book they have studied. Students recite classical texts in front of teachers who directly observe the validity of the students' recitation, both in terms of meaning and language (*Nahwu* and *Shorof*).²⁴

From this, it can be understood that randomly calling on students encourages each student to prepare themselves well. This shows that *sorogan* creates individual accountability, which has an impact on increasing discipline and motivation to learn. One-on-one face-to-face meetings between teachers and students create in-depth personal guidance. This supports the formation of intensive learning patterns, especially in mastering classical texts that require direct guidance. According to Bisyril Abdul Karim, the *sorogan* strategy is one of the most effective strategies for developing reading skills and understanding of the book. By using this strategy, a teacher will find it easier to supervise, evaluate, and guide their students' abilities to the maximum in mastering the *turats* books being taught.²⁵

2. Students listen to other groups reading

In this activity, groups that have not yet had their turn to read will listen to the reading in progress and give meaning to the book being read by one of the students from that group, either by giving meaning to each word (literally), giving harakat to unknown

²⁴ Dia Fathul Jannah, Fauzia Adista Wati, and Nurul Mubin, "Kitab Kuning: Metode Sorogan Dan Bandongan Di Pondok Pesantren," *An-Najab: Jurnal Pendidikan Islam dan Sosial Keagamaan* 4, no. 4 (2025): 225–230.

²⁵ Karim, *Strategi Pembelajaran Kitab Kuning*.

vocabulary, and giving meaning to unknown vocabulary. Therefore, all groups must have three books to read in *mabārah al-qirā'ab* learning using this *sorogan* strategy, namely the books *al-Iqna'*, *al-Muhadzab*, and *Fath al-Wahhab*. Several previous studies have shown that accuracy in pronunciation when reading books without vowel marks is very important because one small mistake in the placement of punctuation marks can change the meaning of a word.²⁶ Therefore, the activity of adding vowel marks to unknown vocabulary aims to avoid repeating reading mistakes.

3. The teacher corrects incorrect readings

If there is an error in reading, the teacher will reprimand the student, saying, “Why did you read it that way? What is the reason?” If the student cannot give the correct reason, the teacher will ask another student, and if that student's answer is still incorrect, only then will the teacher give the correct answer. For example, a reading that should be read as *rafa'* but is read by the student as *nashab* or something else. This aims to evaluate and determine the extent of the student's competence in understanding Arabic grammar, namely *Nahwu* and *Shorof*, and, equally important, to be able to practice it in reading classical Arabic texts or other Arabic texts that do not have harakat.

This procedure creates a positive pressure environment that encourages each student to think actively, even when they are not reciting. The result is improved retention and reinforcement of concepts because the correction process becomes a collective responsibility before being finalized by the teacher. Previous research by Abdul Ghofur et al. states that *Nahwu* influences sentence structure and word forms in Arabic, such that mastery of *Nahwu* helps students understand how to use the correct consonants and vowels in sentences, making Arabic grammar clearer and easier to comprehend.²⁷

4. The teacher provides explanations to each group

After the students have finished reading and translating the book, the teacher will provide explanations about what the students have read. This also applies to other groups, i.e., after one group has finished reading, the teacher will provide explanations related to the chapter that has been read, then move on to another group, and so on. From this, researchers can conclude that the explanation activity is carried out when

²⁶ Vivi Febrianti and Ainur Rafiq Sofa, “Studi Kasus: Peran Harakat Dalam Pembacaan Teks Bahasa Arab Bagi Pemula Di Pondok Pesantren Zainul Hasan Genggong,” *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra dan Budaya* 3, no. 4 (June 25, 2025): 315–329.

²⁷ M.Abdul Ghofur, M Halim Tauhid, and Imam Bukhori, “Dampak Pengajaran Nahwu Terhadap Tata Bahasa Arab Dan Kosakata Siswa,” *AS-SUNNIYYAH* 4, no. 2 (March 28, 2025): 175–183.

every student in each group has finished reading and translating. By providing explanations, the aim is for the students in each group to understand the content. According to research conducted by Ulfa Satria et al., in the *sorogan* strategy, the teacher will listen while taking notes, making comments, or providing guidance.²⁸

The explanations provided by the teacher after students read and translate show that the learning process does not stop at literal reading skills. Teachers ensure that students understand the conceptual meaning of the text being studied. This indicates a process of deeper internalization of meaning. Teachers' explanations serve as corrections and standards for the validity of understanding. The explanation activity shows that teachers act as scientific authorities who ensure that students' understanding is in line with the correct meaning of the text.

Conclusion

This research was conducted at only one Islamic boarding school, namely Pondok Pesantren Al-Khoirot Malang. This study concludes that *mahārah al-qirā'ah* learning planning with the *sorogan* strategy carried out at the Pondok Pesantren Al-Khoirot Malang is systematically organized through the formation of large groups, subgroups, the selection of leaders, and deliberation activities before the *sorogan* takes place. This structure reflects the *pesantren's* efforts to combine mass-based education with individual coaching so that all students, including those who are less active, have the opportunity to learn optimally. The implementation of *sorogan*, which includes text reading, translation, intergroup listening, teacher correction, and further explanation, proves that this method is very effective in improving the ability to read classical texts in depth. Direct interaction between teachers and students allows for quick correction of mistakes, strengthens their mastery of *nahwu-shorof*, and fosters individual discipline and accountability. This supports previous research findings which confirm that *sorogan* is the most effective method for developing accurate and comprehensive skills in reading *turats* texts. This study also shows that the use of advanced texts such as *Iqna'*, *Mubadzab*, and *Fathul Wahab* is a key distinguishing feature of Pondok Pesantren Al-Khoirot Malang compared to general *sorogan* practices. The use of large texts without harakat from the outset sets a high standard for students' *mahārah al-qirā'ah* competence. The combination of group preparation, intensive guidance, and high textbook

²⁸ Ahmad Rizki Nugrahawan and Doni Wahidul Akbar, "Correlating Semantic Understanding with Qiraah Naqdiyah Learning Achievement," *Al-Ittijah* 15, no. 2 (2023): 141–155.

standards makes this learning model an excellent practice that can be used as a reference in developing textbook learning methods in other Islamic boarding schools. Implications for Teacher to maintain and strengthen the deliberation or group preparation phase before *sorogan*. The systematic structure of *sorogan* can be used as a model to improve the quality of learning the yellow book. Future research can conduct comparative studies between structured *sorogan* methods and other methods or strategies.

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