

Implementation Of The Sorogan Method In Developing The Character Of Students At The Darussalam Bangunsari Ponorogo Islamic Boarding School

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Abstract

A well-prepared abstract enables the reader to identify the basic content of a document quickly and *Character is an aspect of personality that cannot be formed alone. Character itself has an important role in humans, to create a good character an education is needed. Character education can make humans become knowledgeable creatures compared to other creatures. Therefore, character education must be carried out from an early age and every human being produces a diverse character. This study aims to find out more about how an educational method of Pondok Pesantren Darussalam Bangunsari Ponorogo in shaping the character of students. This study uses a qualitative description, namely describing the results of research using words or the presence of a resource person as a source of the results of this study, in presenting the data of this study using observation, interview, and data analysis techniques. The results obtained from this study are the educational methods at the Bangunsari Islamic Boarding School in Ponorogo can form a santru character, namely the character of discipline and responsibility. This research occurs because of an event that occurs in society, namely the younger generation who have bad character or morals in society.*

Keywords: *Character, Educational Method, Islamic Boarding School.*

Introduction

Talking about the morality of the Indonesian people, it must be very familiar to hear. Often in learning we hear about morality and personality. The strengthening of morality learning or character learning in the current discussion is very appropriate to solve the decline or low morale that is endemic in this nation. Examples of crime, discrimination, embezzlement, violence against children, crimes against human rights, are evidence that there has been a decline or low identity and characteristics of the Indonesian nation. (Nur Ainiyah, 2013) So far, the nobility, gentleness and trust that have been exalted and become the culture of the Indonesian people seem to be separate and limited to be found in society. This situation will only get worse if the government does not immediately improve its plans, both long and short term.

In Article 3 of Law Number 20 of 2003 concerning national education, the task of learning institutions within the territory of the Unitary State of the Republic of Indonesia is to advance and create skills to create respectable national character and culture as an

effort to educate the nation's life, determined as an effort to develop the abilities of participants educate them so that they are created as human beings who are trustworthy and obedient to God Almighty, have noble character, are healthy, educated, experienced, imaginative and independent as well as citizens who are sovereign and trustworthy. In view of the national learning task, characteristics or character are one of the fields of cultivation that cannot be separated from the learning method. According to the message of the law, one of the characteristics of the establishment and development of education in Indonesia is its independence. National education aims not only to shape students to become human beings who are religious, virtuous, healthy, wise, experienced, imaginative and democratically responsible, but also to foster students' independent character. (Riza Zahriyal Falah, 2018)

Character is a value that is created by thoughts, temperaments, awareness, speech and actions that are based on the rules of faith, government regulations, rituals, habits and customs in relation to human behavior and God, personal, fellow human beings, area of residence and country. (Syamsul Kurniawan, 2013) In relation to character learning, store high values in every domain whose realm of thought includes character, for example wise, critical, creative, innovative, curious, open-minded, useful, scientific and technological oriented, and reflection. The realm of the heart consists of the characters for trust and piety, honesty, trustworthiness, fairness, responsibility, empathy, courage to take consequences, not giving up, willingness to sacrifice, and love for the country. Then the physical realm includes characters for example, namely clean and healthy, obedient, honest, tenacious, powerful, friendly, responsive, cheerful, and persistent. Furthermore, the realm of taste includes characters, for example, friendly, tolerant, caring, happy to help, helpful, nationalist, prioritizing the public interest, dynamic and hard working. (Muhammad Yaumi, 2014) A person who has good character is someone who tries to do things against the commands of Allah SWT. (Ulil Amri Syafri, 2012)

Islamic boarding schools are one of the learning institutions that can be a means to work on the process of change for each individual. Apart from being the oldest and original Indonesian educational institution where as a result of the culture within it, pesantren are also integrated into the history of the growth and development of education for the Indonesian people. In areas where the people are predominantly Muslim and in areas where the population is smaller, Islamic boarding schools remain as a religious educational institution that has never lost its distinctive characteristics. To strengthen its work, Islamic boarding schools have several components that are linked and become the main elements in the educational process within them. Some of these components are kyai, students, teaching the yellow book, and the mosque. (Saihu and Baeti Rohman, 2019)

In the observations made by the author at Darussalam Bangunsari Ponorogo Islamic Boarding School regarding the implementation of sorogan. The implementation of

this sorogan is carried out after the maghrib prayer, namely the yellow book sorogan which has three levels, the first level is the book Safinatun Najah, the second level is Sulamun Najah, and the third level is the book Fathul Qorib.

In this research, I will discuss the implementation of the sorogan method in building the character of students at Darussalam Bangunsari Ponorogo Islamic Boarding School. Of these problems, there are four aspects that will be discussed, namely 1. How is the implementation of the sorogan method at Darussalam Bangunsari Ponorogo Islamic Boarding School, 2. What are the factors that influence the character of discipline through the implementation of the sorogan method at Darussalam Bangunsari Ponorogo Islamic Boarding School, 3. What are the supporting factors and obstacles to the application of the Sorogan method at Darussalam Bangunsari Ponorogo Islamic Boarding School.

Methods

In this study, researchers utilized a qualitative research approach. Qualitative research is research that uses or explains various social or humanitarian problems in which to collect, examine, and explain phenomena related to nature, society, behavior, and the human soul in order to obtain knowledge principles and new methods in an attempt to respond to these issues. it must be with human activity based on scientific discipline. (Imron Arifin, 1996)

The qualitative research method is a new method because of its recent popularity, this method is also called the positivist method because it is based on the philosophy of positivism, and the research is artistic in nature, this method is also referred to as the artistic (non-patterned) method, besides that it is also referred to as an interpretation method because the data The result is related to the interpretation of the data obtained in the field. (Sandu Siyoto and M. Ali Sodik, 2015)

1. Presence of Researchers

In this study, researchers have conducted research directly into the field and have been known by research subjects or informants.

2. Research Locations

The location to be examined in this study is Darussalam Bangunsari Ponorogo Islamic Boarding School. At the Darussalam Bangunsari Ponorogo Islamic Boarding School there are several learning methods such as the bandongan, sorogan, and rote methods. The researcher chose the Darussalam Bangunsari Ponorogo Islamic Boarding School as the research location because the researcher wanted to know the implementation of the sorogan method in shaping the disciplinary character of the students.

3. Data and Data Sources

Data and data sources needed by researchers are primary data and secondary data. Primary data sources are direct data sources from informants through interviews and

observations which are in words or actions. Meanwhile, secondary data sources are complementary data sources to complement primary data, namely in the form of books and scientific writings.

4. Data Collection Procedures

Data collection procedures are methods used by researchers to collect various data. In qualitative research, to collect data, a researcher can use observation and interview techniques according to the circumstances experienced by the data source. (M. Djunaidi Ghony and Fauzan Almanshur, 2012) So, to get the correct data, the researcher chose several research techniques, namely observation and interviews. The following is an explanation of the technique.

5. Data Analysis Techniques

Data analysis technique is the process of a researcher searching for and structured various data results obtained from observations and interviews, so that readers can easily understand the results of the research. This data analysis can be done by grouping, breaking down into components and then telling others by making conclusions. (Sugiyono, 2005)

6. Checking Data Validity

Checking or testing the validity of the data in this qualitative research is divided into four aspects, namely internal validity, external validity, reliability, and objectivity. (Arnild Augina Mekarisce, 2020)

Result and Discussion

Darussalam Bangunsari Ponorogo Islamic Boarding School is a boarding school located at Jalan Anggrek No 21 A RT 03 RW 09 Bangunsari Ponorogo. Darussalam Bangunsari Ponorogo Islamic Boarding School was founded by K.H Muhammad Yasin Ashari, the beginning of this Islamic boarding school was that it started with several students who wanted to recite the Koran with him but over time many students wanted to recite the Koran with him, finally he founded the Darussalam Bangunsari Ponorogo Islamic Boarding School. Islamic boarding schools are divided into two forms, namely salafi and modern. (Moh Afif, 2019) Darussalam Islamic Boarding School uses a system or salafi education in its learning, namely by using the sorogan and bandongan methods. The tradition known to people in Islamic boarding schools is the recitation of the yellow book. (Mochammad Mu'izzuddin, Juhji, and Hasbullah, 2019)

The word Sorogan comes from the Javanese word "sorog" which means push. (Kholis Tohir, 2020) In the sense that sorogan is carried out face to face one by one. (Iys Nur Handayani and Suismanto, 2018) In addition, the sorogan method requires individual service between the teacher and the students. (Faisal Kamal, 2020) Sorogan activities at the Darussalam Bangunsari Ponorogo Islamic Boarding School are carried out after the

maghrib prayer until the time for the 'Isha prayer. Sorogan, the yellow book is divided into three levels, the first level is the book of Safinatun Najah, the second level is the book of Sulamun Najah, and the third level is the book of Fathul Qorib.

Personality has three interrelated structures, namely knowledge, emotions, and behavior. (Muhammad Ali Ramdhani, 2014) The factors that influence the disciplinary character of students through the sorogan method are students can come on time to take part in ongoing learning and students can be disciplined in learning. Meanwhile, the supporting factors for the implementation of sorogan are talent or students who already have a basis in nahwu-shorof and the spirit of students in wanting to know something new. In addition, the inhibiting factor for the implementation of this sorogan is the limited time it has.

A. Implementation of the Sorogan Method at Darussalam Bangunsari Ponorogo Islamic Boarding School.

From the results of observations or observations as well as the results of interviews with researchers with Ustadzah Sorogan, namely Siti Nahdirroh, which was carried out by researchers on Friday 22 April 2022 at the Darussalam Bangunsari Ponorogo Islamic Boarding School Hall about the implementation of the sorogan method at Darussalam Bangunsari Ponorogo Islamic Boarding School, it can be concluded as follows:

1. Read the Book of Baldness

Reading a bald book or a book that has no vowel. Before learning takes place, students are asked to study first by using a translation book and studying according to the fashl that will be studied. Thus, when a santri is asked to read by his ustadzah he can answer or read the bald book.

2. *Muroti*

Muroti is translating from Javanese into Indonesian. In the Salaf Islamic Boarding School, Javanese is usually used to interpret or interpret the yellow book.

3. *Tarkib*

Tarkib is detailing the grammatical arrangement of the Arabic language contained in the book. This Tarkib uses nahwu-shorof in implementing it, namely the ustadzah will ask in more detail about every word in the book. For example, what is Ahmad's word read? Rofa', nashob, jer, or jazm. Then what's the sign? Fathah, kasroh, or dhommah. After that, what is his position? Mubtada', khobar, fi'il, fa'il, or na'at-man'ut and so on.

B. Factors Influencing Discipline Character through the Implementation of the Sorogan Method at Darussalam Bangunsari Ponorogo Islamic Boarding School.

From the results of observations or observations as well as the results of the interviews of researchers with Ustadzah Sorogan, namely Eva Nur Aida, which was carried out by researchers on Friday 22 April 2022 at the Hall of the Darussalam Islamic Boarding School Bangunsari Ponorogo about the factors that influence the

character of discipline through the implementation of the sorogan method at the Darussalam Bangunsari Ponorogo Islamic Boarding School, it can be concluded as follows:

Factors that affect the character of discipline, namely through an ustadzah must be firm with the students he guides not to arrive late and pray and read the asmaul husna together. Likewise, it also comes from a friend, where when a friend does something, another friend will definitely imitate that job. As well as the firmness of the ustadzah in ordering the students he guides to study first before learning takes place. Thus, if a santri does not study first then when asked by the ustadzah he will find it difficult to answer the question. So that from here a santri will arise a sense of enthusiasm for learning and a sense of curiosity about learning material.

C. Supporting and Inhibiting Factors for the Application of the Sorogan Method at Darussalam Bangunsari Ponorogo Islamic Boarding School.

ustadzah sorogan namely Ani Kurniawati which was conducted by researchers on Friday April 22 2022 at the Hall of the Darussalam Islamic Boarding School Bangunsari Ponorogo regarding the supporting and inhibiting factors for the application of the sorogan method at the Darussalam Islamic Boarding School Bangunsari Ponorogo it can be concluded as follows:

1. Supporting Factors

a. Student Talent

The talent or basis possessed by the santri can support the application of this sorogan method, usually this talent or basis is owned by the santri when he studied or recited the book he studied.

b. Sense of Desire of Santri To Learn

This feeling of enthusiasm or desire of the santri can also support the application of the sorogan method, a santri who is enthusiastic about learning will definitely make him active to ask about something that is not yet known or understood.

2. Inhibiting Factors

The inhibiting factor in the application of the sorogan method is the limited time in which this sorogan begins after the maghrib prayer and finishes at the time of the evening prayer. And before starting learning, students are required to participate in praying and reading the asmaul husna together.

Conclusion

The formation of the character of the santri through the sorogan method is very influential, where with this sorogan method a santri is required to be disciplined in any case, both related to arriving on time and studying. The implementation of the sorogan at Darussalam Bangunsari Ponorogo Islamic Boarding School was carried out after the Maghrib prayer, namely the yellow book sorogan. The levels are divided into three levels

with different books. The first level is the book of Safinatun Najah, the second level is the book of Sulamun Najah, and the third level is the book of Fathul Qorib.

In addition, there are also factors that can affect the character of the discipline of the santri, namely the firmness of the ustadzah or teacher in guiding the santri or their students in learning with the sorogan method. With the authority or firmness of an ustadzah, it can create a sense of obedience or obedience to the rules or obligations of a santri. In a lesson it is very necessary to have firmness so that students or students become afraid not to do something that they have violated.

Meanwhile, the supporting factors for the implementation of the sorogan method are the talents and desires of students in learning. The talents and desires that students have here are very supportive in learning because with this it can make students enthusiastic about learning because they think that they can be good at what they are learning. In addition, if there are supporting factors there must be something called inhibiting factors. The inhibiting factor in the implementation of this sorogan is the limited time in which the sorogan method is carried out after the Maghrib prayer until the time for the 'Isya prayer.

From the results of interviews and observation of data at the Darussalam Bangunsari Ponorogo Islamic Boarding School, it is clear that the sorogan method supports the formation of character in students. So that the observations made by the sorogan method researchers can shape the disciplinary character of the students.

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