

# Strategic Approaches in Developing Competent Students in Traditional Islamic Boarding Schools

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## Abstract:

*The sustained existence and growth of Islamic boarding schools in Indonesia highlight their resilience and relevance, attributed to their unwavering mission, vision, and effective learning methodologies. Despite being considered traditional, methods like bandongan and sorogan have proven successful in producing capable students, reflecting their effectiveness. Previous studies have explored these methods but lack a focused evaluation of the factors influencing their implementation and outcomes. Addressing this gap, this study investigates the supporting and inhibiting factors that shape the learning process using these methods at Darul Huda Jugang Melis Islamic Boarding School, Trenggalek. This qualitative field study employs a descriptive approach, involving ustadz, caregivers, and students as subjects. Data collection methods include observations, interviews, and documentation, followed by thematic analysis. The findings reveal three supporting factors: positive perceptions of the methods, well-qualified teachers, and adequate facilities. Conversely, three inhibiting factors include the absence of age limits among students, inadequate preparation of learners, and insufficient support from guardians. This research underscores the importance of balancing traditional methods with contextual challenges to optimize learning outcomes. It contributes to the discourse on traditional educational practices, offering insights for improving the application of bandongan and sorogan methods in modern contexts.*

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## INTRODUCTION

The existence of Islamic boarding schools continues to survive and even increases every year.<sup>1</sup> This is because the boarding school always adheres to the basic principles taught

<sup>1</sup> Burga, Muljono Damopolii, And Marjuni, "Eksistensi Pondok Pesantren Ddi Mangkoso Sebagai Lembaga Pendidikan Islam Tradisional: Studi Pada Masa Pandemi Covid-19."

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by the boarding school. Based on data from the Ministry of Religious Affairs, there are 4,520 *santri* who reside in Indonesia. This shows the love of the Indonesian people for religion. Islamic boarding schools are the longest-established Islamic educational institutions that are products of the culture of Indonesia. The presence of Islamic boarding schools in Indonesia began when Islam came to this land by taking the religion educational system that had long developed before the arrival of Islam.<sup>2</sup> The boarding school is recognized as an educational institution that has long developed in this country and has contributed greatly to the history of the nation.<sup>3</sup>

Islamic boarding schools have a variety of learning methods, one of which is the *bandongan* and *sorogan* methods.<sup>4</sup> The *bandongan* method is teaching-learning by means of the *ustadz/ustadzah* reading, translating, and explaining to the students, then the students listen, and record what is conveyed by him.<sup>5</sup> Meanwhile, the *sorogan* method is where students offer the material that has been taught to get guidance or correction from the *ustadz/ustadzah* individually or specifically.<sup>6</sup> Both methods are used by Darul Huda Islamic boarding school as an effort to create capable and good students.

Darul Huda Islamic boarding school is a *salafiyah*-based boarding school located in *Jugang* hamlet, Melis village, Gandusari sub-district, Trenggalek district. The Islamic boarding school Darul Huda was established in 1943 by K.H Muhammad Nasyruddin Affandi which was then continued by his children and grandchildren.<sup>7</sup> In managing the Islamic boarding school priorities the *kitab kuning* as a reference in answering problems,<sup>8</sup> besides that it also priorities the knowledge of tools, memorises *nadzham* and has a strong tradition of *syawir* (discussion), there are also some female *santri* who memorise the Qur'an.

Research on the *bandongan* and *sorogan* methods has been widely studied which tends to discuss three things, namely first, the *bandongan* and *sorogan* methods are used as a comparison. Secondly, the implementation of the *bandongan* and *sorogan* methods.<sup>9</sup> Third, a learning process utilizing the *bandongan* and *sorogan* methods. Based on the research that has been described by the researcher, This study focuses on the supporting and inhibiting factors

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<sup>2</sup> Imron, "Integrasi Kurikulum Pondok Pesantren Dalam Peningkatan Pemahaman Agama Islam"; Fitri, Fadillah, And Ribawati, "Sejarah Perkembangan Pondok Pesantren Modern Al-Hasyimiyah Di Kelurahan Tegal Ratu Kecamatan Ciwandan Kota Cilegon Tahun 1992-2019."

<sup>3</sup> Fajrul, "Peran Pondok Pesantren Sebagai Lembaga Pendidikan Pembentukan Karakter Di Era Milenial (Studi Pondok Pesantren Al Utsmani)"; Qurtubi And Hudi, "Sistem Pendidikan Pondok Pesantren Dalam Pembinaan Kualitas Santri."

<sup>4</sup> Susilo And Wulansari, "Sejarah Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia."; M M Huda and M N Musyarrof, "Ma'had Aly: Integration of Islamic Universities and Islamic Boarding Schools," *IJIBS* ([ijibs.uinkhas.ac.id](https://ijibs.uinkhas.ac.id), 2023), <https://ijibs.uinkhas.ac.id/index.php/ijibs/article/download/24/15>.

<sup>5</sup> Anshori And Wardana, "Implementasi Metode Bandongan Dan Metode Sorogan Dalam Pembelajaran Kitab Kuning Di Pondok Pesantren Tanwirunnida'dusun Rambeanak 2 Desa ...."

<sup>6</sup> Nurul Hidayah dan Siti Naimah1, "Analisis Kemampuan Membaca Kitab Gundul Menggunakan Metode Sorogan Di Pondok Pesantren Sunan Ampel Denanyar Jombang," *Bashrah* 02, no. April (2022).

<sup>7</sup> Hadziq Zubad Ridla, "Wawancara Dengan Cucu Pendiri Pondok Pesantren Darul Huda" (Trenggalek, 2024).

<sup>8</sup> J Pink, "The Kyai's Voice and the Arabic Qur'an Translation, Orality, and Print in Modern Java," *Wacana* 21, no. 3 (2021): 329–59, <https://doi.org/10.17510/WACANA.V21I3.948>.

<sup>9</sup> Anshori And Wardana, "Implementasi Metode Bandongan Dan Metode Sorogan Dalam Pembelajaran Kitab Kuning Di Pondok Pesantren Tanwirunnida' Dusun Rambeanak 2 Desa Rambeanak Kecamatan Mungkid Kabupaten Magelang"; Ulil Albab, "Implementasi Metode Pembelajaran Sorogan Dan Bandongan Dalam Pengajaran Mata Pelajaran Pendidikan Agama Islam Di Sd Nu Banat Banin Lamongan"; Chanifah, "Revitalisasi Pembelajaran Kitab Kuning Di Era Revolusi Industri 4.0 Bagi Mahasiswa Di Pondok Pesantren Tahfidz Al-Qur'an 'Oemah Al-Qur'an' Merjosari Lowokwaru Malang"; Hasan, "Pkm Khatmil Kitab Washiyat Al-Mustafa Li Al-Imam 'Ali Karrama Allah Al-Wajhah Melalui Mixed Method Sorogan Dan Bandongan Pada Santri Pdf Tingkat Ulya Di Pondok Pesantren Nurul Qadim"; Maelani, "Implementasi Metode Sorogan Dalam Pembelajaran Kitab Kuning Di Pondok Pesantren Al-Hidayah Purwojati"; Muhammad Yusuf Maulana Reksa And Huriah Rachmah, "Penerapan Metode Sorogan Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri Mahasiswa."

for the process *bandongan* and *sorogan* method processes that occur at Darul Huda Islamic boarding school. The position of the research is to continue existing research by developing using different objects, namely Darul Huda boarding school.

## **METHODS**

This study focuses on understanding the strategic methods employed by the Darul Huda Jugang Trenggalek Islamic Boarding School to produce competent students (*santri*). The choice of this phenomenon as the study's focus stems from the growing need to explore traditional Islamic educational approaches and their effectiveness in modern contexts. Previous research has largely examined contemporary pedagogical methods but has paid insufficient attention to the persistence and evolution of classical Islamic education in producing capable learners. By addressing this gap, this study aims to highlight the relevance of the *bandongan* and *sorogan* methods in shaping the skills and character of students in *pesantren* settings.<sup>10</sup> The qualitative approach was chosen for its suitability in capturing nuanced social realities and contextual factors,<sup>11</sup> enabling an in-depth analysis of educational practices and their outcomes.

The primary data for this study were derived from observations, interviews, and documentation at the *Darul Huda Jugang Trenggalek Islamic Boarding School*. The sources of data included *ustadz/ustadzah* (teachers), caregivers, and students directly involved in the educational process. These participants were purposefully selected to represent diverse perspectives on the implementation of *bandongan* and *sorogan* methods.<sup>12</sup> The selection process ensured that both experienced and novice participants were included to capture a comprehensive understanding of the methods' dynamics and outcomes.

Data collection involved three primary techniques. *First*, observation was conducted to understand daily learning activities and interactions in natural settings. *Second*, interviews with teachers and caregivers provided insights into their experiences, strategies, and challenges in implementing the teaching methods. *Third*, documentation, including the collection of notes, records, and related texts, complemented the observational and interview data. These data were analyzed using a systematic process: (1) describing and categorizing data, (2) identifying patterns relevant to the research focus, (3) re-reading and refining findings for accuracy, (4) peer discussions to validate interpretations, and (5) synthesizing results into coherent conclusions. This process ensured the reliability and depth of the analysis, contributing to the study's robust findings on traditional educational methods in *pesantren* contexts.

## **RESULTS AND DISCUSSION**

A boarding school is an organization that specializes in the teaching of the Islamic religion, especially the Qur'an and *kitab kuning*, and emphasizes the formation of character and *ahklaq*.<sup>13</sup> The goal of establishing a boarding school is to prepare students who can read the Koran and the *kitab kuning*,<sup>14</sup> become devoted the knowledge of religion and being able to

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<sup>10</sup> Afif Mahmudi, "Bimbingan Adab Santri Pondok Pesantren Darussalam Blokagung Karangdoro Tegalsari Banyuwangi Melalui Kajian Kitab Adab Al 'Alim Wal Muta'allim," *Jurnal At-Taujih* (IAI Darussalam Blokagung, 2021), <https://doi.org/10.30739/jbkid.v1i1.1046>.

<sup>11</sup> Muhammad Firmansyah, Masrun Masrun, and I Dewa Ketut Yudha S, "Esensi Perbedaan Metode Kualitatif Dan Kuantitatif," *Elastisitas - Jurnal Ekonomi Pembangunan* 3, no. 2 (2021), <https://doi.org/10.29303/e-jep.v3i2.46>.

<sup>12</sup> Arman Paramansyah et al., "Karakteristik Pembelajaran Kitab Kuning Di Pondok Pesantren," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* (Institut Agama Islam Nasional Laa Roiba Bogor, 2022), <https://doi.org/10.47467/as.v4i2.1101>.

<sup>13</sup> Muzakki Et Al., "Pengembangan Fiqh Mawaris Di Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo."

<sup>14</sup> Muhamad Bahrul Huda, Luluk Muasomah, and Sadiran Sadiran, "Implementasi Amaliyah Ubudiyah Dalam Membentuk Karakter Religius Di Madrasah Aliyah Swasta Pesantren Temulus," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* (LP. Ma'arif Nahdlatul Ulama Janggan, 2024), <https://doi.org/10.62775/edukasia.v5i1.863>.

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practice it in the community. *Santri* who have been equipped with knowledge in boarding school are Hopefully, they will apply it in practice so that it will be useful for themselves, their families, and the community.<sup>15</sup>

Islamic boarding school Darul Huda is one of the *salafiyah*-based Islamic educational institutions so that it prioritizes the *kitab kuning* as a reference in answering problems,<sup>16</sup> besides that it also prioritizes the science of tools, memorizes *nadzham* and has a strong tradition of *syawir* (discussion).<sup>17</sup> Islamic boarding school Darul Huda chooses *sorogan* and *bandongan* methods as a strategy in studying and applying the *kitab kuning*, as *bandongan* is the theory and *sorogan* is the practice.

Darul Huda Islamic boarding school is the oldest Islamic boarding school in the *Trenggalek* district, as evidenced by an interview with the grandson of the founder,<sup>18</sup> He said that it was founded in 1943 by K.H Nasyruddin Affandi and is now continued by his grandchildren. Darul Huda Islamic boarding school is located in *Jugang* hamlet, RT 013 / RW 006, Melis village, Gandusari sub-district, *Trenggalek* district, East Java. Currently, there are 100 *santriwan* and *santriwati* from various regions both in Java and outside Java. The Islamic boarding school still exists today because of the movement and influence of alumni who have spread. Many alumni have established Islamic boarding schools in their respective residences, and become *ta'mir* mosques, community leaders, and teachers so that the community is moved to entrust its children to boarding schools with hopes that its child will be smart in this world and the hereafter.

As explained earlier, Darul Huda hut applies the *bandongan* and *sorogan* methods. In language, *sorogan* is derived from the Javanese *sorog*, that means offering. The *sorogan* method is a method of individual book learning in which each *santri* faces the *ustadz/ustadzah* in turn to read, explain, and memorize the lessons that have been given previously. The book used is still bald without any meaning and *harokat*. Then the *ustadz/ustadzah* listens to what the *santri* reads. *Sorogan* activities at Darul Huda Islamic boarding school take place twice a week, while the *sorogan* books are the book of *Fathul Qorib* for Wednesday and a book of *Adabul 'Alim wal Muta'alim* on Saturday. Its implementation, students queue and advance one by one to the *ustadz/ustadzah* by reading the book bare (without *harokat*) then the *ustadz/ustadzah* listens and corrects if there are errors.

From these activities, students are indirectly taught to be brave and responsible. Dare to come forward to train the mentality of students when they have plunged into society and dare to complete something that has been started. In terms of being responsible, it is measured when students have to learn beforehand both in terms of *nahwu*, *shorof*, meaning and also *murodh*, besides for themselves it can be taught to others.

The term *bandongan* comes from the Sundanese *ngabandungan* which means paying close attention or listening to.<sup>19</sup> The *bandongan* is a method of learning where students *ustadz/ustadzah* explains about a material and the *santri* pay attention or listen and record the explanation given by the *ustadz/ustadzah*. Darul Huda Islamic boarding school conducts *bandongan* activities every day with the books used, namely *Tafsir Jalalain*, *Bulughul Maram*,

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<sup>15</sup> M D Handoko, "Manajemen Pondok Pesantren Salafi Di Era Milenial," *Jurnal Dewantara* VIII (2020).

<sup>16</sup> Ach. Sayyi et al., "Management Model of Kitab Kuning Reading Acceleration Program at Mambaul Ulum Islamic Boarding School, Bira Timur Sampang," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* (LP2M Institut Agama Islam Al-Khairat, 2021), <https://doi.org/10.32806/jf.v13i01.4788>.

<sup>17</sup> Ahmad Ahlunnaja and Muhammad Dimiyati, "Pengaruh Metode Syawir Terhadap Minat Belajar Bahasa Arab Siswa Madrasah Diniyyah Al Amiriyyah Blokagung Banyuwangi," *TADRIS AL-ARABIYAT: Jurnal Kajian Ilmu Pendidikan Bahasa Arab* (IAI Darussalam Blokagung, 2023), <https://doi.org/10.30739/arabiyat.v3i2.2469>.

<sup>18</sup> Ridla, "Wawancara Dengan Cucu Pendiri Pondok Pesantren Darul Huda."

<sup>19</sup> Mansir Et Al., "Transforming Islamic Boarding School As Indonesian Of Islamic Educational Institution In The Digital Era."



*Maroqil Ubudiyah, Safinatun Najah*, and other books according to the level. In its implementation, the students gather in the hall and their respective rooms then the *ustadz/ustadzah* reads, then the students write and interpret according to what is read, the students listen solemnly and calmly.

From these activities, students are indirectly trained to be disciplined and focused. Discipline to follow every lesson so as not to miss any material, be obedient and orderly. In terms of focus, students are required to focus on listening and taking careful notes on every explanation given by the *ustadz/ustadzah*. Given that the teaching materials/references used are not Indonesian but foreign languages, namely Arabic, *santri* needs to continue to maintain focus during the learning process. Discipline and focus when participating in *bandongan* learning are important assets for the success of students in understanding every material presented.

The applicability of the *sorogan* technique<sup>20</sup> and the *bandongan* method in the *Darul Huda Jugang Melis Trenggalek* boarding school has a positive impact on learning the *kitab kuning*, this is measured by the results of the evaluation of students who have increased. In the *sorogan*, students can answer questions and read the *kitab kuning* smoothly by the application of the knowledge of the tools that have been given.<sup>21</sup> This achievement cannot be separated from the supporting and inhibiting factors which are evaluated every month to find out the steps that can be taken. The following are the factors that researchers found after making observations:

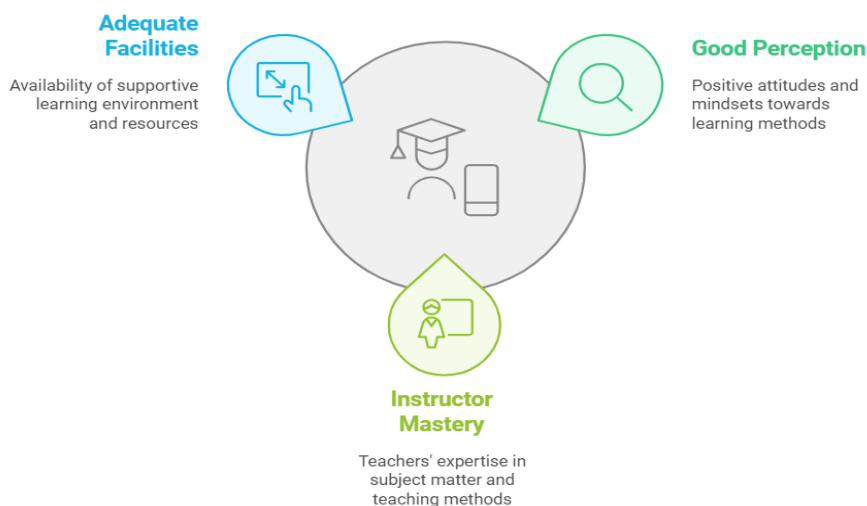
**Table 1.** Supporting and Inhibiting Factors for the Effectiveness of the *Bandongan* and *Sorogan* Methods

Supporting Factors	Inhibiting Factors
Good perception	No Age Limit
The instructor masters the material	Insufficient preparation of students
Adequate facilities and infrastructure	Lack of student guardian support

Based on the table that has been presented, there are supporting factors and inhibiting factors that affect the application of the *sorogan* method and the *bandongan* methods at the *Darul Huda Jugang Melis Trenggalek* boarding school. In the following is an analysis that researchers describe in detail:

**Supporting Factors**

**Figure 1.** Supporting Factor



<sup>20</sup> Maskur Maskur, “Internalisasi Nilai Budaya Pada Pembelajaran Santri Di Pondok Pesantren Tradisional,” *Journal of Education and Instruction (JOEAI)* (IPM2KPE, 2020), <https://doi.org/10.31539/joeai.v3i2.1387>.

<sup>21</sup> Muhamad Ibrohim and Nabil Nabil, “Pembelajaran Fiqih Kontekstual Pesantren Di Kota Bekasi (Analisis Dialektika Teks Dan Konteks),” *Almarhalah | Jurnal Pendidikan Islam* (STIT Al Marhalah Al’Ulya Bekasi, 2021), <https://doi.org/10.38153/alm.v5i1.48>.

### *Good perception*

A perception is the feedback or direct picture of a human's absorption in the knowledge of something through the five senses. Individual behavior is often based on their perception of reality, not on reality itself.<sup>22</sup> Perception is the immediate response or picture of a person's absorption in learning about some things through the five senses. Individuals' behavior is often based on their perceptions of reality, not on reality itself. So what arises into an attitude is inseparable from what perceptions it has. In simple terms, perception can be interpreted as a response to what they see and will affect the person's mindset.

The perception of *ustadz/ustadzah* towards the *bandongan* and *sorogan* methods is an attitude towards the methods used in teaching. To achieve good learning outcomes, it takes a good perception from *ustadz/ustadzah* as well. This is also applied by *ustadz/ustadzah* of Darul Huda boarding school the *bandongan* and *sorogan* methods. Good perception of *ustadz/ustadzah* has an impact on the learning achievements and learning motivation of the *santri*.<sup>23</sup> This is evident in the learning evaluation that is regularly conducted by Darul Huda boarding school to see the progress of students' learning.

A good perception is not only owned by *ustadz/ustadzah* but also *santriwan*, *santriwati*, and student guardians. This perception is found in their mindset regarding education in boarding school which can shape the character of students to be better, religious and civilized. This is what supports students to study harder and be responsible for what they start. In addition, the motivation written “*ingat tujuan dari rumah*” It becomes an encouragement for them to be more serious in participating in the entire series of activities in the boarding school. This positive perception has a great impact on the inside and outside of the *pesantren* which can influence the outside of the boarding school. And for the insides themselves, it can trigger a spirit of learning and encouragement to be even better.

### *The instructor masters the material*

The *bandongan* and *sorogan* methods generally use Arabic *kitab kuning* as teaching materials or references. The types and contents of the books used also vary, ranging from *fiqh*, *nahwu*, *shorof*, etc. So that the standard of mastery of the *ustadz/ustadzah* material is slightly different. In addition to mastering the subject matter, teachers who will teach lessons / books using the *bandongan* and *sorogan* methods are required to have the ability to master Arabic grammar and its meaning.<sup>24</sup> This is so that there are no errors in meaning/interpretation that result in errors in the delivery of material.

Darul Huda Islamic boarding school has prepared *ustadz/ustadzah* as teachers who are qualified in mastering the subject matter and Arabic grammar in the *kitab kuning* in general.<sup>25</sup> The previously selected *ustadz/ustadzah* are also certain to have studied the books that will be taught later so that it supports and has some positive impacts for students in terms for teaching and learning.<sup>26</sup>

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<sup>22</sup> C Herrera-Cano and M A Gonzalez-Perez, “Global Financial Crisis and the Emergence and Maturing of Socially Responsible Investments,” *Advances in Sustainability and Environmental Justice* 18 (2016): 189–202, <https://doi.org/10.1108/S2051-503020160000018008>.

<sup>23</sup> Minten Ayu Larassati, “Metode Meningkatkan Prestasi Belajar Siswa Pada Mata Pelajaran Bahasa Arab Di Man 1 Sumbawa Barat,” *Jurnal Visionary : Penelitian Dan Pengembangan Dibidang Administrasi Pendidikan* (LPPM IKIP Mataram, 2023), <https://doi.org/10.33394/vis.v1i1i2.8519>.

<sup>24</sup> Mustafa Mustafa, “Dinamika Metode Pembelajaran Bahasa Arab,” *Loghat Arabi : Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* (Institut Agama Islam (IAI DDI) Polewali Mandar, 2021), <https://doi.org/10.36915/la.v1i2.17>.

<sup>25</sup> A H Ab Rahman, W I Wan Ahmad, and H H Ab Rahman, “Non-Formal Religious Education in Malay Muslim Community in Terengganu, Malaysia,” *Mediterranean Journal of Social Sciences* 6, no. 3 (2015): 189–94, <https://doi.org/10.5901/mjss.2015.v6n3s2p189>.

<sup>26</sup> Faizmailatus Sofa, “Use of Arabits Application to Enhance CEFR-Based Maharah Qiraah,” *Taqdir* (State Islamic University of Raden Fatah Palembang, 2022), <https://doi.org/10.19109/taqdir.v8i2.13500>.

Mastering in this case is measured by the ability of *ustadz/ustadzah* in delivering material, expertise in tool knowledge, and good public speaking to support the activities of *santriwan* and *santriwati*. The *ustadz/ustadzah* in the boarding school are alumni of *salaf* boarding school such as *Lirboyo* boarding school, *Tremas* boarding school and *Tuhfatut Tholibin* boarding school where they have been *mustahiq* so that the hope is that students can receive and understand the material well.

By mastering the subject matter, the processes of teaching and learning activities in Islamic boarding schools can be productive and improve the activeness of students in their study programs. In a boarding school, in addition to mastering learning materials, *ustadz/ustadzah* must master the method of teaching and learning, media and planning of learning activities that will be applied in the process of learning activities so that later learning can run effectively, systematically and can save time.<sup>27</sup>

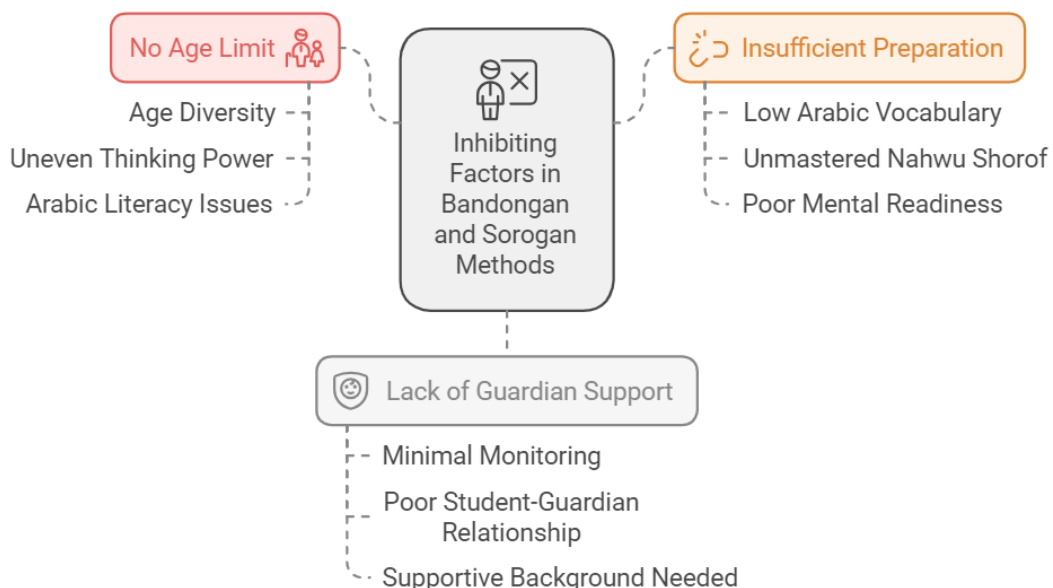
### ***Adequate facilities and infrastructure***

Qualified facilities and infrastructure are a supporting factor in the achievement of learning. To fulfil this factor, Darul Huda Islamic boarding school has provided qualified educators, proper rooms, supporting facilities such as tables, chairs, and adequate lighting, as well as a conducive learning environment. Studying the *kitab kuning* is not easy, With supporting facilities such as infrastructure and facilities at the boarding school, making students comfortable. So that the material conveyed to the students is conveyed well and the objectives of learning can then be achieved.

Adequate facilities and infrastructure successfully support sustainability of learning and teaching in the *bandongan* and *sorogan* methods. So that the learning evaluation held by boarding school Darul Huda also includes monitoring of the quality facilities and infrastructure. The fulfilment of *santri's* rights in learning also encourages motivation and comfort while learning in the *bandongan* and *sorogan* methods. In providing good facilities and infrastructure, Darul Huda Islamic boarding school continues to build buildings for *santri* residence and local for *madrasah diniyah* in the hope of increasing *santri* learning motivation and improving learning achievement as well as providing comfort and security for each *santri*.

### **Inhibiting Factors**

**Figure 2. Inhibiting Factors**



<sup>27</sup> Totok AgusSuryanto, and Ladylie Ladylie. "The Social Construction of Scabies Disease Among Islamic Boarding School Students." *IJIBS* 2, no. 1 (2024): 69-84. <https://doi.org/10.35719/ijibs.v2i1.42>.

### ***No Age Limit***

*Bandongan* and *sorogan* in Darul Huda Islamic boarding school do not apply an age filter for *santri* who will follow them. The age range of *santri* who are currently participating in *bandongan* and *sorogan* is between 12 years old and 23 years old. The uneven age range has an impact on the gap in the thinking power and ability of students to process the material presented. This age gap is an obstacle because not a few students are still unable to read and write Arabic so that the knowledge conveyed cannot be absorbed properly by some students.

The *bandongan* and *sorogan* methods are still known as recitation assemblies, so not a few *santri* guardians want their children who are classified as toddlers to continue participating in the Qur'an. The target achievement in the *bandongan* and *sorogan* methods for students who cannot read or write Arabic is to be more familiar with Arabic in terms of letters, pronunciation, and writing.

The absence of age restrictions is one of the factors inhibiting the effectiveness of the *bandongan* and *sorogan* methods in Darul Huda Islamic boarding school. The mixing of space between MTS and Aliyah levels is a weakness that is owned so that Aliyah students are said to be more mastering than MTS level students. This has become an internal evaluation to change the management and student equalization system. In its implementation at the end of 2023, there will be a division of space for each level which is differentiated based on the results of the exam evaluation so that it is hoped that it can have a significant impact on learning and become an encouragement for students to be more enthusiastic in pursuing the *kitab kuning* and going to a higher level.

### ***Insufficient preparation of students***

The lack of preparation of *santri* when they come forward to read the *kitab kuning* is one of the obstacles to the process of *bandongan* and *sorogan* methods. This is due to the *santri* graduating from elementary school and not knowing at all about the *kitab kuning* and the lack of Arabic vocabulary, so that in interpreting it they experience difficulties. In addition, the *santri* have not mastered the science of *nahwu shorof* so that when advancing the *kitab kuning sorogan*, the *santri* are not fluent. *Santri* whose mentality is not ready and not well organized will hinder the learning process. Because students will be depressed by the situation so that the delivery of material cannot enter the mind and cause learning objectives to not be achieved. Then the background and social conditions of students who do not support can also hinder the learning process.

### ***Lack of student guardian support***

The process of *bandongan* and *sorogan* methods experiences obstacles when there is a lack of support from the *santri's* guardians. Most of the *santri* guardians only entrust or entrust their children to the caregiver without monitoring how the development of children's understanding in learning at the boarding school. Whereas one of the harmonious relationships between children and parents is the involvement of the learning process. From this statement, the *santri* guardian should know every month or even every week how their children are progressing in following the learning process at the boarding school. Because the connection between the guardians of the students and the persons involved in the boarding school environment is good, it will help the students in the learning process.

Researchers' observations and analyses, the application of the *sorogan* method and *bandongan* method in Darul Huda Islamic boarding school is fairly effective. The effectiveness is measured and known by conducting a test (*imtihan*) as an evaluation held once a month. The test used in the *sorogan* method is that the students come forward in front of the *ustadz* to read the *kitab gundul* (book without meaning and *harakat*). The positive impact of the application of this method is to improve the skills of reading and understanding the *kitab kuning* for the students.



## **CONCLUSION**

Based on information collected, as well as the analysis carried out, that the strategy of *Darul Huda Jugang Trenggalek* Islamic Boarding School in producing capable students is the use of *bandongan* and *sorogan* learning methods. In its implementation, several things become supporting factors and inhibiting factors as indicators of the development of the application of *bandongan* and *sorogan* learning methods. The supporting factors are (1) good perception; (2) teachers who master the material; (3) adequate facilities and infrastructure, while the inhibiting factors are (1) no age limit; (2) lack of *santri* preparation, and; (3) lack of support from *santri* guardians.

Efforts to minimize obstacles can be made by starting to group students according to their ability or age, to narrow the potential gap in the thinking and absorption of students when following the *bandongan* and *sorogan* learning methods. In addition, the Islamic Boarding School also needs to build awareness of *santri* guardians in maintaining connectivity to participate in monitoring and maintaining the focus of *santri* so that their learning and activities run well.

In this study, the object is limited to the *bandongan* and *sorogan* teaching methods as a strategy to shape the character of capable students and the research is still limited to supporting and inhibiting indicators. Therefore, it is hoped that further research can be carried out with the development of a wider object, as well as using theories or concepts in the field of management or Islamic education.

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