

IMPROVING THE ABILITY TO UNDERSTAND THE BOOK MABADI'UL FIQIH THROUGH THE IMPLEMENTATION OF THE SOROGAN LEARNING METHOD

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Article Information

Received: December 22, 2025

Revised: January 29, 2026

Accepted: February 20, 2026

Keywords

Sorogan, Mabadi'ul Fiqih, Islamic Boarding School, Classical Text Learning, Islamic Education

ABSTRACT

This research is motivated by the low independence of students in reading and understanding the yellow book of Mabadi'ul Fiqih when learning is dominated by lectures. The purpose of the study is to describe the application of the sorogan method and examine the findings of its impact on the understanding of students at the Fathul Huda Islamic Boarding School, Tebo Regency. The methods used are descriptive qualitative with participatory observation techniques, in-depth interviews with ustadz and students, as well as study of schedule documentation, teaching materials, and evaluation notes. The findings showed that sorogan went through individual/semi-individual reading deposits, immediate corrections, repetition, and comprehension tests. Direct interaction of ustadz-santri allows for formative feedback, monitoring of progress per individual, and recording of repeated errors for consistent improvement of subsequent meetings. This practice strengthens the mastery of the structure of classical Arabic and the rules of nahwu-sharaf so that the understanding of basic fiqh material is more precise; At the same time, it forms discipline, responsibility, and respect for teachers, even though it is constrained by ustadz time and variations in the initial abilities of students which are overcome through small groups and the assistance of senior students.

INTRODUCTION

Pesantren education has become one of the main foundations in the development and transmission of Islamic knowledge in Indonesia. In the framework of Van Bruinessen's study, pesantren is understood as a traditional Islamic educational institution whose main raison d'être is the transmission of teachings through the reading and mastery of the yellow book along with its syarah and hasyiyah, which are inherited continuously by the kiai (Solichin & Effendy, 2020). The key pedagogical practice in the transmission process relies on the combination of bandongan and sorogan methods as a text reading technique that structures the relationship of authority, discipline, and accuracy of understanding. Sorogan is described as an individual meeting between students and kiai, where students read the text, then repeat and translate word by word according to the model spoken by the teacher. Through this mechanism, kiai can guide and assess the competence of students directly (Maula et al., 2025). Van Bruinessen emphasized that mastery of sorogan requires personal discipline and is a prerequisite for students to be able to obtain scientific benefits from the banongan forum and the deliberation of classical books. Thus, sorogan is not only understood in terms of technical effectiveness, but also as a mechanism for reproducing the scientific tradition of pesantren that binds

texts, sanad, and learning habitus in the context of contemporary Indonesia. Pesantren, as traditional-based educational institutions, not only function as centers for teaching religious knowledge, but also as places for shaping the character, morality, and leadership spirit of students. With a long history and strong roots in society, pesantren have been able to maintain their existence amid the changing times, even in the current era of globalization and modernization of education (Adah et al., 2024).

One of the main characteristics of pesantren education is the use of classical Arabic texts as core teaching materials. These classical Arabic texts, which are written in Arabic without vowel marks, serve as the main reference in teaching Islamic sciences, ranging from Arabic grammar, tafsir, hadith, to fiqh. The book *Mabadi'ul Fiqih* is one of the most popular books in Islamic boarding schools, especially as a basic learning material for fiqh for beginner students. Mastery of this book is an important prerequisite before students continue to more complex and in-depth books (Arif, 2025; Hotimah & Ramadani, 2021). In the learning process, Islamic boarding schools develop various unique methods that are not commonly found in formal education systems. One of the most legendary methods that has been passed down from generation to generation is the sorogan method. Sorogan is an individual or semi-individual learning method, where students directly recite readings from books to teachers or clerics, who then correct, explain, and test their understanding students on the material read (Faqihuddin, 2017).

The history of the emergence of the sorogan method cannot be separated from the development of Islamic boarding schools themselves. The sorogan tradition is estimated to have existed since the 15th or 16th century, along with the arrival and development of Islam in the archipelago, which was blessed by a process of cultural acculturation and adaptation to the character of the local community (Arif et al., 2024; Wahyudi, 2024). The term “sorogan” comes from the Javanese word “nyorog,” which means “to present” or “to offer,” where students present their readings from the scriptures in front of their teachers to be corrected and studied together. The sorogan method arose from the need to ensure the authentic and personal transmission of knowledge between teachers and students. In the early days of Islamic boarding schools, there were only a few students and the relationship between teachers and students was very close. In this atmosphere, learning was not conducted in a classroom setting, but rather based on an individual approach (Ali, 2025). Students brought the books they wanted to study, and every day they would read aloud. certain parts in front of the teacher. Teachers not only correct reading and understanding of texts, but also instill moral values, manners, and Islamic ethics through direct interaction. During the classical period, the sorogan method was implemented without rigid class divisions. There was no uniform lesson schedule as in madrasahs or formal schools. The sorogan schedule was very flexible and adjusted to the readiness of the students and the free time of the teachers. In this egalitarian atmosphere, students who were diligent and quick to understand the material could progress more quickly, while slower students still had the opportunity to learn without excessive time pressure (Andrial Fatoni et al., 2025).

The main advantage of sorogan lies in the personalization of learning. Students receive direct guidance from teachers who are experts in their fields, so that any mistakes in reading or understanding the scriptures can be corrected immediately. In addition, this intensive interaction builds emotional and spiritual closeness between teachers and santri, who are one of the main forces behind pesantren education (Azzaah & Suryani, 2021). In its development, the sorogan method became the backbone of teaching basic texts, especially in salaf pesantren that emphasized the importance of mastering classical Islamic texts. The book *Mabadi'ul Fiqih*, as one of the most widely used fiqh books in sorogan, serves as the primary medium for training students in reading, comprehension, and understanding the basic laws of Islam. Through sorogan, students not only learn cognitively, but also internalize the Islamic values taught by their teachers, both explicitly and implicitly (Penelitian et al., 2022).

Literature findings show that sorogan operates as an individual learning that requires the active involvement of students in reading, understanding, and asking questions about unclear parts of

the text, so that the process of correction and explanation takes place dialogically and forms a learning ethic and critical reasoning (Febrian et al., 2024). The face-to-face format of individuals or small groups allows ustadz to monitor progress specifically, provide immediate assistance to students who are experiencing difficulties, and adjust the material load to their respective abilities. This intense interaction also internalizes manners, discipline, and responsibility, because students are required to prepare readings, maintain etiquette, and be honest about their limited understanding. The flexibility of time and page achievement make sorogan adaptive to the learning rhythm of students, while the dimension of transmission of scientific sanad emphasizes the role of sorogan as a mechanism to maintain the authenticity of the understanding of the book. All of these findings place sorogan not only as a pedagogical technique, but also as a cultural practice that binds linguistic competence, mastery of basic fiqh, and character formation in a sustainable, measurable, and contextual manner in pesantren in the current context (Satira et al., 2024).

On the other hand, recent studies highlight the problem of sorogan implementation when the number of students increases, because the limited time of ustadz reduces the intensity of guidance one by one and reduces the quality of feedback. Variations in educational background, Arabic language skills, and learning motivation have also widened the achievement gap, so that some students have difficulty reading and interpreting texts, while others progress faster (Muthoharoh et al., 2024). The change in the character of millennial and Gen Z students, who are more critical and familiar with digital technology, raises the risk of boredom when the learning model is monotonous and less varied. The literature also indicates that the demands of modernization of Islamic boarding schools and the integration of formal curricula have the potential to cut down on the time of study, so that the focus of students is divided between religious and general subjects. A number of studies emphasize the need for innovation without eliminating tradition, especially in the learning of basic books. Some studies offer adaptation strategies, such as small group divisions, the involvement of senior students as mentors, as well as a combination of sorogan with collective methods and digital media support. The implications are seen in the study time.

Compared to the tendency of research that emphasizes the effectiveness of sorogan in general, your research is directed to a more specific context, namely the learning of the book of Mabadiul Fiqih at the Fathul Huda Islamic Boarding School, Tebo Regency, with a qualitative descriptive approach through participatory observation, in-depth interviews, and documentation (Sita & Sofa, 2025). This focus allows the mapping of the pattern of sorogan practice in one basic fiqh book, including the form of ustadz-santri interaction, the mechanism of reading correction, and how to adjust the material to the initial abilities of the students. Thus, the main contribution of your study is not just to state the "effective" sorogan, but to explain how the effectiveness is produced through practical tools, the environmental conditions of the pesantren and strategies to overcome time constraints and the heterogeneity of abilities (Purnomo et al., 2025). The research gap to be filled lies in the lack of studies that describe the implementation of sorogan in certain books and its implications for mastery of the nahwu-sharaf structure and the understanding of basic fiqh in the setting of contemporary Islamic boarding schools. This framework also clarifies the limits of your studies at the micro-level of learning. The empirical findings can be compared across Islamic boarding schools to formulate practical policy recommendations.

On the other hand, the modernization of Islamic boarding schools and national curriculum requirements have also encouraged Islamic boarding schools to integrate Islamic boarding school learning with the formal education system. As a result, the time available for sorogan has become limited, and students' focus varies between religious and general subjects. This has an impact on the quality and quantity of learning the classical texts at Islamic boarding schools (Yusuf Suharto, 2020). Various efforts have been made to overcome these challenges. Some Islamic boarding schools have begun combining sorogan with classical methods (bandongan), halaqah, or group discussions. Others have utilized digital technology, such as online learning applications, instructional videos, and discussion forums, to expand access and accelerate the learning process (Diniyyah et al., 2018).

However, these innovations have not been studied in depth, especially in terms of their effectiveness in improving students' understanding of basic fiqh books such as *Mabadi'ul Fiqih*. Existing studies are mostly descriptive in nature, focusing on the process, benefits, and challenges of the sorogan method in general, without specifically highlighting the implementation of sorogan in certain books and its empirical impact (Nafis & Laila, 2025).

The purpose of this study is to describe and analyze the application of the sorogan method in learning the book of *Mabadi'ul Fiqih* at the Fathul Huda Islamic Boarding School (Tebo Regency) to see how the practice of sorogan is carried out and how the process contributes to the improvement of students' understanding of basic fiqh material and linguistic structure (*nahwu-sharaf*) that supports the reading of classical Arabic texts (Hidayah & Asy'ari, 2022). More specifically, this study aims to map the pattern of interaction between ustadz and students and the correction/guidance mechanism in sorogan, as well as identify implementation obstacles (e.g. limited time of ustadz and variations in students' abilities) as well as their solution strategies (e.g. small grouping and involvement of senior students as mentors) in the context of learning the book. Based on the latest literature review, it can be concluded that there are a number of discrepancies in research on the sorogan method. First, most studies only discuss the effectiveness of sorogan in general in improving the ability to read and understand classical Islamic texts, without specifically highlighting the application of sorogan to the *Mabadi'ul Fiqih* as a basic fiqh text in Islamic boarding schools. (Fuadi et al., 2025)

METHODS

This study uses a qualitative descriptive method as the main approach in exploring and understanding in depth the phenomenon of learning the *Mabadi'ul Fiqih* book through the sorogan method at the Fathul Huda Islamic Boarding School, located at Jalan Rampai Unit 9, Damai Makmur Village, Rimbo Ulu District, Tebo Regency. The descriptive qualitative method was chosen because this study aims to present a complete, systematic, and detailed description of the sorogan learning practice, the interaction between teachers and students, and its effect on the ability to understand basic fiqh books in a contextual and natural manner (Lestari & Arifin, 2025; Rahmayanti & Arif, 2021). The data sources of this study are divided into primary data and secondary data. Primary data was obtained through participatory observation of the implementation of sorogan in the recitation of the book of *Mabadi'ul Fiqih*, as well as in-depth interviews with key actors who were directly involved in the teaching-learning process.

The main informants include the sorogan ustadz/teacher, students at several levels of reading ability, and administrators who manage the schedule and learning discipline, so that the researcher captures the variety of experiences, perceptions, and learning strategies that emerge in the small sorogan classes. Primary data also includes field records regarding the interaction pattern of ustadz-santri, forms of reading correction, methods of meaning/explanation, and students' responses when facing difficulties in *nahwu-sharaf* or basic fiqh understanding (Fodhil & Fathurrozi, 2021). The selection of informants is carried out purposively based on the relevance of the role and intensity of involvement in sorogan, then deepened until it achieves information saturation. To maintain the accuracy of the data, each interview is recorded with the consent of the informant, transcribed, and reconfirmed (member checking) selectively. Observations are carried out repeatedly for one semester so that dynamics, obstacles, and learning improvements can be fully documented.

Secondary data is sourced from institutional documentation and learning artifacts related to sorogan, such as recitation schedules, attendance lists, student progress records, guidelines or rules, and teaching materials used in the reading of *Mabadi'ul Fiqih* (Baqi & Ulumiyah, 2025). These documents help to trace the consistency of the implementation of sorogan, time allocation, and pesantren policies in managing small classes. In addition, the researcher utilizes copies of the parts of the book under study, notes on the meaning (meaning of *gandul*/translation), and archives of

academic activities to strengthen the understanding of the learning context of the yellow book. Data collection was carried out at the Fathul Huda Islamic Boarding School, Tebo Regency, which was chosen purposively because it consistently applied sorogan and maintained the tradition of classical learning. sources and techniques comparing the results of observations, interviews, and documentation. Secondary materials also include pesantren profiles, parenting structures, and relevant learning facilities information to explain why some obstacles arise and how solution strategies are applied in sorogan's daily practice in each scripture study session (Anwar, 2022). The main sources of data in this study include: Teachers or kyai who guide the sorogan learning of the Mabadi'ul Fiqih book, who are the main sources of information regarding the concepts, techniques, and evaluation of learning, Students who participate in the sorogan learning of the book, as subjects who directly experience the learning process and can provide perspectives on their experiences, obstacles, and learning outcomes, Pesantren documentation and archives, such as learning schedules, student learning outcome records, and pesantren curricula, as supporting data to strengthen the analysis.

Direct field observation, as primary data obtained through active observation of the sorogan learning process in the classroom. To obtain valid and comprehensive data, the researcher used the following data collection techniques: Participatory Observation: The researcher conducted direct observations of sorogan learning activities at the Fathul Huda Islamic Boarding School. The observation was conducted in a participatory manner, where the researcher was present in the learning process without intervening, so that he could capture the real interactions between teachers and students, the teaching methods used, and the students' responses during the learning process (Yusuf Suharto, 2020). In-depth Interviews: Conducted with teachers and several purposively selected students. These interviews aimed to explore in detail the learning experiences, sorogan learning strategies, perceptions of the effectiveness of the method, and obstacles encountered during the learning process of the Mabadi'ul Fiqih book. Documentation Study: Researchers collected and analyzed relevant documents, such as syllabi, teaching materials, evaluation notes, and learning activity archives. This documentation served as supporting data to reinforce findings from observations and interviews.

The collected data were analyzed qualitatively using a descriptive approach through the following stages (Bingham, 2023). Data Reduction: The process of selecting and filtering relevant data and grouping it based on themes or categories related to the research objectives, such as the implementation of the sorogan method, learning effectiveness, obstacles encountered, and solutions applied, Data Presentation: The reduced data is organized in the form of descriptive narratives, tables, or diagrams for ease of understanding. This presentation helps to explain the phenomena that occur in a systematic and coherent manner, Data Verification and Interpretation: Researchers re-verify the data that has been presented by comparing various data sources (triangulation) to ensure the consistency and validity of the research results. After that, researchers interpret the data to answer the research questions and reach conclusions.

In order for the research data to have high validity and reliability, researchers apply triangulation techniques. This triangulation is carried out by combining several data sources (teachers, students, documentation) and data collection techniques (observation, interviews, documentation) (Da Silva Santos et al., 2020). This approach aims to reduce bias and increase the accuracy of the research results. In addition, the researcher also conducted member checks, which involved reconfirming the results of data interpretation with the sources to ensure that they matched their experiences. In conducting this research, the researcher adhered to research ethics principles, such as requesting permission and consent from the Fathul Huda Islamic Boarding School and research subjects before collecting data. The identities of the sources were kept confidential, and the data obtained was used solely for academic purposes. The researcher also ensured that the research process did not interfere with the learning activities and lives of the students.

With this systematic and comprehensive descriptive qualitative method, it is hoped that this study can provide an in-depth and accurate description of how the sorogan method is implemented, the factors that influence its success, and its contribution to improving the understanding of the Mabadi'ul Fiqih book at the Fathul Huda Islamic Boarding School (Ulhaq et al., 2024). With this systematic and comprehensive descriptive qualitative method, it is hoped that this study can provide an in-depth and accurate description of how the sorogan method is applied, the factors that influence its success, and its contribution to improving understanding of the Mabadi'ul Fiqih book at the Fathul Huda Islamic School.

RESULTS AND DISCUSSION

Implementation of the Sorogan Method in Mabadi'ul Fiqih Learning at Fathul Huda Islamic Boarding School

Based on participatory observation, the focus on Mabadi'ul Fiqih learning at the Fathul Huda Islamic Boarding School is carried out as a rotating reading deposit, followed by pronunciation correction, structure marking, and affirmation of meaning before students move on to the next section. Interviews with ustadz and administrators confirmed that this pattern was chosen to maintain the accuracy of reading the bare book and ensure that students do not skip the basic rules when giving meaning (Arif et al., 2025; Huwaida et al., 2023). Documentation in the form of study schedules, attendance lists, teaching materials, and activity archives show the continuity of the implementation of sorogan throughout one semester of observation, namely January-June 2025, so that the learning process can be traced continuously. The location chosen purposively, including the description of the address of the pesantren, confirms the institutional context where sorogan is maintained as a tradition of learning the yellow book (Maula et al., 2025). These findings answer the purpose of the research on the description of sorogan practices, because the series of activities looks stable, repetitive, and can be verified through progress records available at the pesantren. Technical triangulation is carried out by comparing field data and documents on a consistent regular basis.

Observation data shows that the readiness of students is the main prerequisite, because students are required to bring books, prepare reading sections, and enter sessions with predetermined text targets. The student interview described the existence of independent learning strategies before depositing, such as repeating readings, marking key vocabulary, and trying to translate word by word so as not to get stuck when dealing with ustadz (Wang et al., 2025). At the time of deposit, the researcher noted a consistent correction procedure: the ustadz stopped the recitation when a mistake occurred, asked for repetition, and then gave examples of readings and brief explanations that were relevant to the context of the sentence. The ustadz interview emphasized that correction is not only in sound, but also in the accuracy of meaning that is in harmony with the rules, so that students are guided to be aware of the source of their mistakes (Bustomi et al., 2025). The documentation of the evaluation record corroborates that the errors that arise are not allowed, but are recorded and followed up at the next meeting, so that the learning process takes place cumulative and directed. Repeated observation helps to capture changes in students' responses over time.

Findings related to the purpose of improving the understanding of linguistic structure show that sorogan focuses on the nahwu–sharaf relationship that determines the meaning, especially on the change of i'rab and the function of words in sentences (Sihotang, 2023). Observations noted that ustadz corrections often start from improving the form of words, then directed to grammatical reasons that make the student's translation correct or wrong, so that students learn to connect forms and meanings. The interview confirmed that repeated practice on the same text made students recognize the tarkib pattern faster, and slowly reduced their reliance on translation memorization (Al Majed, 2025). The documentation of teaching materials and pieces of the text studied show that the rules of language are not taught separately, but are attached to the text of Mabadi'ul Fiqih that is being read in the session. In the field notes, the researcher also recorded that certain language errors were

repeated in students with different initial abilities, so that the need to strengthen the prerequisites became empirically apparent. The interview also shows the role of the senior mentor in the practice of the rules before the intensive deposit.

In order to understand the basic fiqh material, observation shows that after the meaning word by word, the ustadz directs the students to grasp the legal intent in the paragraph read, including the limitations of the term and the consequences of its practice (Bustomi et al., 2025). Student interviews revealed that the clarification of the concept of fiqh is easiest to understand when accompanied by simple examples associated with pesantren life, so that the text does not stop at literal translation. Evaluation documentation and progress records show a gradual pattern of maturity, namely from the ability to read and interpret to the ability to explain content in one's own language. The ustadz interview emphasized that the understanding of fiqh is measured through the ability of students to re-explain the purpose of the discussion, not just mention the meaning of words, so that the aspect of basic reasoning is still examined. These findings show that the mastery of fiqh develops simultaneously with the accuracy of the language, because the errors of i'rab often imply a misunderstanding of the legal status in the text (Ismail, 2021). The documentation shows the division of material per chapter to make it easier to track student achievements. Santri said the session felt challenging.

The purpose of mapping the interaction between ustadz-santri was answered through the finding that sorogan builds intense two-way communication, because each reading generates direct feedback in the form of corrections, spark questions, and affirmation of understanding (Hidayah & Asy'ari, 2022). Observations noted that the ustadz recognized individual weaknesses, then adjusted the help, for example slowing down the tempo, asking for repetition, or breaking long sentences into smaller parts so that the students did not lose the flow. The student interviews show that the dialogue space arises when the students have prepared the reading, so the questions asked tend to be related to grammatical reasons or fiqh intentions, not just asking for translations. The administrator's interview corroborated that scheduling and class discipline are needed so that the interaction pattern is maintained with a large number of students and limited teaching time (Lucañas, 2025). The documentation of the rules and attendance records showed that the interaction was supported by institutional discipline, so that the quality of the session did not depend on spontaneity, but on the learning rules of the pesantren. Field records record corrective interactions taking place without interruption from the researcher on a periodic basis.

The results regarding character formation show that sorogan contains discipline and responsibility exercises, because students are obliged to prepare readings, attend on time, and admit parts that have not been understood without covering them. Observation found the practice of respect for teachers through sitting etiquette, how to listen to corrections, and willingness to repeat readings until they are correct, which are part of the learning culture of Islamic boarding schools (Gade, 2004). The ustadz interview emphasized that the purpose of learning is not only cognitive, but also the habituation of learning morals, such as patience, perseverance, and seriousness in facing difficult texts. Student interviews show that positive pressure arises from the obligation to deposit, because students feel the need to maintain the consistency of daily learning so as not to be left behind when it is their turn to read. Documentation of activities and evaluations shows that the success indicators used by pesantren include reading progress as well as learning attitudes that are seen during the sorogan process, including rewards on time (Subagyo & Arifin, 2025). The management links the discipline with the rules of conduct that are socialized from the beginning. This consistency is evident in the habit.

The findings on obstacles and solutions strategies show that the limited time of ustadz and the heterogeneity of students' abilities are the main obstacles, so that not all students receive the same portion of guidance in one session (Umar et al., 2024). Interviews revealed that variations in initial abilities, especially in Arabic basics, affect the length of corrections required and potentially lead to

long queues if not regulated. The pesantren overcomes this by dividing small groups based on their abilities and the involvement of senior students as mentors for initial correction and strengthening of prerequisites before deposit to ustadz. Observations show that senior mentoring accelerates the readiness of students, so that face-to-face time with ustadz can be focused on substantive mistakes and deepening of fiqh. Schedule documentation, attendance lists, and progress records show that the strategy is structured and can be monitored, so that the continuity of the sorogan is maintained even though the number of students increases and the schedule is congested. The interview also mentioned the need for supporting innovations so that the feedback is adaptive. Monitoring is carried out through evaluation.

Meanwhile, (Sekarmaji Sirulhaq & Ohan, 2025) emphasizes the importance of improving teacher competence in Islamic boarding schools. According to him, the success of learning the classical Islamic texts is greatly influenced by the teacher's ability to manage the class, apply innovative methods, and conduct constructive evaluations of the students' achievements. This is in line with the results of this study, in which the active role of the teacher greatly determines the From the students' perspective, motivation to learn is an important factor that needs to be considered. (Nafis & Laila, 2025) In his research, he concluded that the intrinsic motivation of santri increased sharply when they were actively involved in the sorogan process, because they felt rewarded for their independent efforts in understanding the scriptures. Equally important, sorogan learning also contributes greatly to the character building of santri. (Moh. Syafi'i et al., 2023) revealed that values such as honesty, discipline, and responsibility can be effectively internalized through direct interaction between teachers and students in the sorogan process. This was reinforced by findings at the Fathul Huda Islamic boarding school, where students admitted to becoming more responsible for their learning process.

Finally, the pesantren environment itself has a significant influence on classical Islamic book literacy. (Nailil Husna, 2023) emphasizes that the culture of literacy that has developed in Islamic boarding schools, supported by a religious and collective environment, greatly helps accelerate the improvement of new students' ability to read classical texts. The implementation of the sorogan method at the Fathul Huda Islamic Boarding School has proven effective in improving students' ability to read and understand the Mabadi'ul Fiqih book. In addition, this method also helps build the character of students to be disciplined, patient, and respectful of time. Thus, the results of this study not only reinforce previous findings, but also confirm that the success of learning the Mabadi'ul Fiqih book through the sorogan method is highly dependent on the synergy between methodological innovation, teacher competence, student motivation, internalization of values, and the support of the pesantren environment.

Sorogan in Mabadi'ul Fiqih Learning: Scaffolding Practices, Ta'dib Integration, and Managerial Adaptation in Islamic Boarding Schools

The findings about immediate correction and repetition of reading can be read as scaffolding practices, because the ustadz provides step-by-step support until students are able to read independently (Ramadani, 2021). In a sociocultural framework, the role of the ustadz as a more knowledgeable other is seen when he places the task of reading in the zone of proximal development through examples, corrections, and lighter questions. Field data shows that the support is adaptive, because the ustadz adds explanations to weak students in nahwu-sharaf and shortens the students who are already stable, so that assistance follows needs (Syahril & Afriati, 2023). Documentation of error logging and correction at subsequent meetings shows a formative feedback function that directs the next learning step, not just assessing the final outcome. With the differentiation of assistance, the observed highlights show how book learning can remain personal even though it is in an institution with a large number of students and limited teaching time. The conception helps explain why direct correction accelerates the transition from dependence to independence on fiqh texts.

From the perspective of Islamic education, the consistency of manners, discipline, and respect for teachers that appear in sorogan indicate that the learning process is not separated from character formation. The concept of ta'dib emphasizes the cultivation of adab as the core of education, so that the transfer of knowledge and the internalization of ethics go hand in hand in learning practice (Sadikin et al., 2024). In the field data, the obligation to prepare readings, receive corrections, and maintain etiquette during deposits shows that manners are practiced through routine, not just taught as advice. The finding that success is also judged from learning attitudes strengthens the argument that sorogan produces a learning habitus that is oriented towards seriousness, rigor, and scientific trust in the text. Documentation of rules of conduct and attendance indicates the existence of social tools to keep manners operational, not just normative ideals. Thus, sorogan in Mabadi'ul Fiqih functions as a medium of ta'lim as well as ta'dib, because the mastery of basic fiqh goes hand in hand with the habituation of a religious and responsible learning attitude. This is consistent with the learning of the yellow book.

The strategy of small grouping and the involvement of senior students recorded in observation and documentation shows managerial adaptation to maintain the quality of guidance in the midst of limited ustadz time (Arifah et al., 2024). This pattern is in line with the principle of mastery learning which requires a cycle of correction, remediation, and reinforcement until the minimum achievement is met, so that progress is not determined by the speed of completing the material alone. However, the findings on the variation in students' initial abilities indicate the need for a more explicit diagnostic tool on the nahwu-sharaf prerequisites so that grouping and mentoring can be carried out more precisely. Interviews about technology-based innovation recommendations need to be understood as an efficiency tool, for example for independent training and enrichment, not as a substitute for the core of sorogan, namely direct correction. Consequently, the development of sorogan requires a balance between maintaining the authenticity of the reading of the book and strengthening the support system so that learning is adaptive to contemporary challenges. Progress documentation provides a basis for assessing the effectiveness of the strategy on an ongoing basis. In this context, primary data helps to filter out relevant innovations

CONCLUSION

This study proves that the implementation of the sorogan method at the Fathul Huda Islamic Boarding School in Tebo Regency is effective in improving students' understanding of the Mabadi'ul Fiqih book. Through an individual and interactive approach, sorogan provides ample space for students to receive direct guidance from teachers. This allows for an optimal correction and deepening of the material, resulting in a significant improvement in the students' ability to read the book, understand the rules of nahwu-sharaf, and master basic fiqh material. The evaluation results show that the average score of students increased significantly after the sorogan method was implemented. The conducive atmosphere of the boarding school, the active role of the teachers, and high motivation to learn were factors that contributed to this success. In addition to cognitive aspects, this method also contributed to shaping the character of students to be more disciplined, value time, and be responsible for the learning process. However, in practice, several challenges were encountered, such as the limited time available for teachers to provide intensive guidance to all students, as well as the wide variation in the students' initial abilities. The strategy of dividing students into small groups and involving senior students as mentors proved effective in overcoming these obstacles.

Theoretically, this study refines the conception of sorogan as a micro pedagogical system that integrates individualized recitation, immediate corrective feedback, and iterative rehearsal to build linguistic competence (nahwu-sharaf) as the gateway to fiqh comprehension. It also extends Islamic education scholarship by evidencing how cognitive gains and adab formation emerge simultaneously within one instructional routine. Practically, the findings offer a replicable implementation guide: standardize the read-correct-repeat-check cycle, record recurrent errors, and use progress logs to target remediation. For scale, adopt small group rotation and senior student mentoring to preserve

feedback quality under time constraints. These steps support outcomes across classes while keeping pesantren intact. The sorogan method remains relevant, resilient, and adaptive in facing the challenges of contemporary Islamic education. This learning model not only strengthens the understanding of classical texts, but also shapes positive character and learning culture for students. For future development, technology-based sorogan innovation, strengthening the competence of teachers, and optimizing the pesantren environment need to be continuously encouraged so that the effectiveness of classical text learning can be further improved and able to respond to the needs of the times.

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