

## **The Inhibitory Factor of Santri Participate Learning *Kitab* With Sorogan Method During Pandemic Until Post-Pandemic**

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### **Abstract**

*Sorogan is one of method learning kitab kuning/ turast which is typical learning in pesantren. Learning that can be called learning directly between Kyai and one by one his students. But Sorogan's method is often the scourge of students to follow it. Similarly, the problem faced Ma'had Jami'ah Mathali'ul Falah. The scourge of the preacher in front of Pak Kyai directly makes students not infrequently avoid and do not follow the activities of learning Kitab, especially during the pandemic and post-pandemic. This paper's writing aims to know what is and how it becomes a factor inhibiting santri following the activities of sorogan Kitab. The dissemination of questionnaires and interviews with santri that was chosen as purposive sampling was then analyzed using mixed methods as a sequential explanatory method. Then completed with an interview with santri that was chosen as purposive sampling. They are chosen from different Pondok to find the reality and show up the variants data from different places. The results showed a lack of knowledge about Arabic language tools, previous education background, lack of time, lack of enthusiasm from themselves also became an obstacle to the participation of santri following the sorogan and for a long reason they haven't finished their sorogan yet. The pandemic does not significantly affect learning sorogan in pesantren, and still going on with health protocols. In fact, santri really enjoys learning because they want to know the contents/meanings contained that are very important a provision for life.*

**Keywords:** Pesantren, Sorogan, Santri, Inhibitory, Kitab

### **Introduction**

Pesantren is one of the institutions of education that focuses on learning about Islam. There is some definition of pesantren, as pesantren are traditional Javanese *Pesantrens*. In the Middle East and South Asia, they are similar to the madrasah. In Malaysia, the southern Philippines and southern Thailand as Pondok. In Aceh they are known as dayah and surau In Minangkabau (Smith & Hamdi, 2014). They are also called a combination of two words namely Pondok and pesantren. Pondok is coming from Arabic that is funduq meaning hotel or hostel, simply as the dorm of the students or a place of residence made of bamboo. While the word Pesantren comes from the word santri, which means the residence of the students

(Huda & Asiyah, 2020). The role of pesantren in education's world is very large, in addition to have the function of education, pesantren is one of example ways to spread Islam in archipelago. Pesantren has three elements to be interpreted as pesantren, such as santri, scholars or teachers, and boarding or pondok (Hakim & Aksa, 2021). The definition from Nurcholis, the word "santri" comes from the word santri, a word from the Sansekerta language that means "literate" or can read. In this case, the santri are printed to become people who are able to read what is being studied. Where Santri must be able to interpret positively the study of the book or the works of (former) salaf scholars known as the *polar al-shafrâ* '(kitab kuning), being studied as well as the order of the kyai in order to gain knowledge that is blessed and useful (Ulum, 2018). From this definition, when talking about santri it is not far from someone who learned more than the general student, learning about Islam in pesantren that have unique tradition as like have to learn Kitab and khidmat to Kyai to get their barokah in their life.

So, there are part five elements in pesantren, namely the hut or the building, mosque, santri, teaching classical Islamic books and the presence of Kiai. Imitation and emphasis become a culture that is uniquely owned by pesantren and distinguishes it from others outside of itself. As an effort to create value in *Pesantren*, imitation is carried out as an effort to transfer the pattern of life of the companions of the Prophet Muhammad SAW and the companions of the Prophet, the salaf ulama, into the practice of pesantren life. While the emphasis is a strict social discipline (NU Pedia, NU Online Application). Furthermore, (Marwansyah, 2021) said that the teaching of the *kitab kuning* in *Pesantren* in addition to underpinning the scientific building developed by pesantren can also be used as a maintenance of Islamic knowledge and conservation of Islamic legacies which preserves the legacy of Islamic knowledge that has been passed down from generation to generation from the Salaf al-Salaf righteous. It is through such inheritance that all scientific treasures produced by the Salaf al-Salih scholars are accepted, studied, and maintained for their authenticity, so that they become the "spirit" and soul that moves and directs the life of the pesantren.

The development of community culture changes several things in the pesantren. Where the pesantren is categorized into *salafi* and *kholafi*. Salafi *Pesantren* are known to preserve classical books. Meanwhile, the Kholafi *Pesantren*

has provided additional general subject matter in its education system (Ubaidillah & Rif'an, 2019). At the end of the 18-20 centuries, there have been many pesantren graduates who have continued higher education at several centers of Islamic studies in the Middle East Countries, especially Saudi Arabia and Egypt. Munifah et al revealed that middle eastern education graduates are often the initiators of the establishment of madrasas in Indonesia as a more modern institution than a pesantren in terms of methodology and teaching curriculum (Munifah *et.al*, 2019). Another reference (NU Pedia, NU Online Application) said before the emergence of pesantren, religious teaching was carried out in surau or houses belonging to people with religious expertise. Prof. Djoko Suryo said that the forerunner of the pesantren started from the recitation of the guardians in Java (walisongo). When referring to chronicles, the tradition of studying the *kitab kuning* has existed since the time of the guardians of the Demak kingdom such as Sunan Giri, Tuban, Sunan Muria, and others where they were the guardians of Allah establishing learning communities in their respective areas.

One of the distinguishing features of pesantren and the others is the teaching of Arabic classical religious books, or *Kitab Kuning/ turast*. The aim is to form a personality, consolidate morals and equip it with knowledge. In this case, Pesantren not only as a da'wah institution, which covers education function (*tarbiwiyah*), and religious function (*diniyyah*) but also social function (*ijtimaiyah*). According to Ma'shum, Pesantren tries to approach the community by realizing development and actively involved in the mobilization of social development of society (Supiana, Badrudin & Farhan, 2018). Even now the Law on *Pesantren* has come to regulate the implementation of the function of education, the function of da'wah, and the function of community empowerment. Through this Law, the implementation of *Pesantren* Education has been recognized as part of the national education implementation (explanation of uu no 18 of 2019)

The students study at various levels. Starting from small us (mashutah) which contains a simple to medium introductory text (mutawashitah). The classical books studied in the categories of schools of fiqh, Sufism, kalam, interpretation, hadith, etc. are added with tool knowledge or Arabic grammar in the form of the main book (matan), commentary (syarah), commentary on comments (Hasyiah), translation, and summary (NU Pedia, App NU Online).

Three characteristics conveyed by M. Ritonga, et al. are always defined by existing terms in order to clearly limit the definition so that there is no misunderstanding regarding the topics discussed. In addition, each element of the material is given an explanation with all the requirements associated with the object being discussed. Finally, apart from being supported by strong references, the author's argument is given, or what is commonly known as the *mushonnif* of the book. All Kitab may be classified into 8 groups: *nahwu* (syntax); *sharf* (morphology); *Fiqh* (Islamic Jurisprudence); *Usulfiqh* (Principles of Islamic Jurisprudence); *Hadith* (The Prophet Muhammad's Sayings); *Tafsir* (Al-Qur'an exegesis); *Tauhid* (Islamic Belief in One God); Sufism and ethics, and Others, including *Tarikh* (Islamic History) and *Balaghah* (Arabic Linguistics) (Ritonga, Lahmi, and Hakim, 2020).

Apart from the three characters above, here is an important tool in studying and mastering the contents of the *kitab kuning* comprehensively, namely mastery of the science of tools or language sciences. Which includes the knowledge of *nahwu*, *sharaf*, *lughah*, and *balaghah* (Ubaidillah & Rif'an, 2019). Where the clump of knowledge is prioritized in *Pesantren*. Because through good and correct mastery and understanding of this knowledge a cadre of students who have a correct and good understanding of the Al-Qur'an and Sunna, that is formed through the explanation of the ulama/*mushonnif* in their *kitab kuning*. Because the essence of reading the *kitab kuning* is to deepen the al-Qur'an and Hadith for the provision of life both in this world and in the hereafter.

The *kitab kuning* book has been recognized by the community as the main learning identity in pesantren, so learning about Kitab Kuning is an activity as a tradition in pesantren. As a tradition, commonly built an opinion that santri always able to read about a *kitab kuning* or Kitab Gandul. Therefore one of the steps to understanding the *kitab kuning* is reading it. However, reading the *kitab kuning* is not an easy thing because it requires high tenacity. In this case, santri must be able to read books in a blank manner, without using the meaning of gandal and harakat. Known as gandal is because the translation of the words written under the Arabic language lines written in the *kitab kuning*. In addition, it is also accompanied by a kind of formula indicating the position of the word interpreted according to Arabic grammar. Santri can know from learning *nahwu*, *sharaf*, and *balaghah*, and another science language. As a bald book, which means that *kitab kuning* is a book containing

Islamic sciences written in Arabic letters without *syakl* (punctuation). In the term, it is also taken from the Arabic word '*asfar*' which means empty. So, sometimes that is made difficult for santri to take it easy to understand. Therefore, Students who are unable to read from the *kitab kuning* will feel for fewer activities because their days not far from *kitab kuning* (Ulum, 2018).

Oftentimes understanding the contents of the *kitab kuning* is often an obstacle for the students (Ritonga, Lahmi, and Hakim, 2020). Due to the difficulties in understanding the *kitab kuning* s and the availability of various learning sources in this industrial revolution era. According to Mahyudin, et.al, it may become a challenge for *Pesantren* to maintain the existence of Kitab kuning as the learning source of Islamic studies. According to Masdar in Ulum's writing studying the *kitab kuning* can be said to be quite challenging in understanding the Islamic intellectual tradition in Indonesia. Among them lies in the form of seriousness to provide an academic appreciation of classical works, because these works are a very valuable heritage of civilization, regardless of the scientific value according to the perspective contemporary (Ulum, 2018). Studying Islamic discourse in pieces and parts can show a rigid character. Therefore, Islamic learning must be applied in its entirety, also able in line with social realities and pluralistic society (Baidhowi, 2021). So that the book as a source of recitation used in pesantren also leads to the realization of the competence of the santri in meeting the demands of the industrial revolution as evidenced by the actualization of the material contained therein.

The other paper finds to discuss curriculum implementation, the weakness of the curriculum for optimizing students' competencies in reading and learning the Scriptures. The results of observations in a study at a modern *Pesantren* showed that the ability of students to read the *kitab kuning* was still not optimal (Amirudin & Rohimah, 2020). This is because the pesantren curriculum has not been integrated with the school curriculum. So that students need more space for pesantren and schools in different concentrations. As a result, there are students who are proficient only in Arabic and other foreign languages but have not been able to read the *kitab kuning* due to a lack of deepening the knowledge of tools.

Inseparable from some of the problems above, the method used for book learning is also the focus of this research. There are some methods for learning the book that is used in Pesantren. Commonly, the Pesantren teaches students by using

classical methods such as wetonan (bandongan) and sorogan, and its development there is also a classical teaching model (Class). The other method is using *muzākarah* or we are known as *Bahsul Masā'il*. For students who are also in the academic world, in this case being students, the methods above can be more varied. As stated by M.M.Ulum in studying the book, students can learn through *qira'ah*, *Kitabah*, *kalam*, and *istima* 'courses. Today the pesantren environment has also developed the *jalsah* (participatory discussion) and *halaqah* (seminar) methods. Rarely, some pesantren use different methods as like the *Tamyiz* method at Bayt Tamyiz Tukdana Indramayu (Supiana, Badrudin & Farhan, 2018). And from all methods, activities in the form of *takhdīm* are usually carried out by students as a form of devotion to the pesantren or the kyai which is the application form of learning the *kitab kuning* that is followed while in the pesantren (Ulum, 2018).

Even though there are many types of learning methods for the *kitab kuning*, these are considered difficult by santri (students at the pesantren) (Supiana, Badrudin & Farhan, 2018). Teaching in pesantren refers to the emphasis on oral and ethical in studying written texts. It can also be done by way of the santri sitting in front of the kiai who reads the book and imitates the reading of the book he is holding himself or called the bandongan method. Bandongan is a method of learning the *kitab kuning* through the delivery of kiai, ustadz, or teachers actively starting with reading and explaining it, while students passively only listen, note the meaning or meaning and accept the explanation that is conveyed. In the bandongan or wetonan method, all students are gathered without any classification of junior, senior, or smart or stupid to study the *kitab kuning* and get rido kyai. The bandongan method from the santri side forms an attitude of mutual respect between juniors and seniors (Ulum, 2018). In addition, in the implementation of the bandongan santri recitation does not have direct pressure to attend lessons. Because there are no demands for assignment or activeness given by the kyai. Therefore, as santri it couldn't be easier to understand just from what they heard from the forum. Apart from the noise that is not serious about following the bandongan recitation activities.

Whereas in sorogan, the learning method is centered on each individual, namely a student studying directly in front of Kyai one by one reading and reading a book. Students study certain or specific books with certain teachers. Meanwhile,

after completing the book, the santri can move to another teacher at another *Pesantren* to study the book, which is also known as the sorogan method. For the beginner stage, learning begins when the kyai reads the text of the book and translates it sentence by sentence, then explains the meaning. The students listen and repeat it in front of the kyai until they understand the meaning and it is validated by the kyai/ ustadz. It is not uncommon for this method to be a learning that is rarely in demand, because students are expected and emphasized to be able to read and understand it immediately. So that self-readiness for the material to be read must be prepared. In addition to the long allocation of time to cover the entire student to recite one by one, the background and fluency of the students sometimes become a measure of the length of time.

Apart from going through the various methods above, the motivation of the students also arouses interest in participating in book study forums. Self-motivation triggers students to better understand the contents of the book, not just joining discussion forums. Especially for students who do not have any interest at all to understand and participate in learning activities. Through the spirit of writing scientific papers in foreign languages, students were able to be motivated to be more active in studying and understanding them. So that book learning does not only stop at the level of reading the *kitab kuning* but examines more deeply so that it is able to make scientific work and disseminate it at the national or international level (Ulum, 2018).

According to Sudjana, student learning motivation can be seen from the attitudes shown by students in terms of student interest and attention to the lesson. It can also be seen from the enthusiasm and responsibility of students in carrying out their learning tasks and the pleasure of doing them. Other indicators can be seen from their reactions shown to stimuli given by the teacher (Supiana, Badrudin & Farhan, 2018).

Santri and Student or fellow are often distinguished in society. Santri are students in *Pesantren* or Pondok. While students at college or campus institutions. Even though both of them have the same thing in reaching their goals, namely being a good and intelligent servant of Allah. The community has already assumed that the ability of the *kitab kuning* is only the students who are in charge of it. This sometimes needs to be reviewed because there are also santri who become students.

Sometimes there are pondok pesantren have facilitate students in order to get a balanced knowledge base that can then be in sync between formal education and the education in the *pesantren*. Schools that incorporate technological means to study moderation, discussion on the lectures by means of supporting the e-library that can be accessed anywhere and anytime (Munifah *et.al*, 2019). Like Mahad Jami'ah Mathali'ul Falah which is a *pesantren* for students of Institute Pesantren Mathali'ul Falah. The need for concentration to be able to carry out the two demands of broader mastery of science.

In addition to the need for full concentration, the development of information and communication technology is also stated as the tendency for the ability to read books to be not optimal. The research states that students tend to read various learning resources from online links and what is more interesting is that these learning resources make students not have to think hard to understand the contents. Despite mentioning that several *Pesantren* still maintain their traditional ties without being affected by the rapid development of information technology (Ritonga, Lahmi, and Hakim, 2020).

However, there is also the development of turast studies that can also be realized in Nasution's research, which states by designing a book based on an android application. Where the Al-Hikam application which is designed to apply the alpha skip search algorithm is considered very effective to make it easier to learn and understand the contents of the Al-Hikam book because it can be operated anywhere and anytime online or offline (Nasution, 2021).

There are also research results that institutions have made a new breakthrough in the 2018-2019 school year on the *kitab kuning* learning construct. Which states that the holding of classes of sifir, tahasus, ula, wustho, and ulya with students' abilities in the *kitab kuning* is more profound in accordance with the target of achievement both in the level of reading, *memurodi* (translating) to understanding (Chiari & Zahid, 2019). Although in the Ma'had Jami'ah Mathali'ul Falah has applied the curriculum with stages in the form of classes *I'dad*, *Ula*, *Wustho*, *Ulya*, and also *Tahfidz*. Of these various possibilities, the authors are interested in knowing what factors are inhibiting students from participating in sorogan activities, and how these become obstacles.



At Ma'had Jami'ah Mathali'ul Falah, one of the *Pesantren* for college students. There, 2 methods of sorogan and bandongan are applied. Unlike the Bandongan recitation, the sorogan recitation of the students who attended to join was much lower, as in the observation of the data on students who attended the sorogan recitation at the end before graduation.

In 2020 this was the smallest and decreased significantly when compared to the previous year, where the majority of students took sorogan lessons. Pandemic conditions are one indicator that might be an obstacle for students to take part in book learning activities, especially in Sorogan. The COVID-19 outbreak that has hit all parts of the world has changed the views of all parties in every way. This is not only due to the inhibition of all areas of life, but the inhibition of life caused by social restrictions in all areas of life (Hidayah, 2021).

In this focus, research is trying to discuss what is the inhibitory factor of santri participates in learning Kitab with sorogan method during a pandemic until post-pandemic? Research trying to limit it from the student's point of view to deepen the discourse material in the scientific world. The data get from santri Ma'had Jami'ah Mathali'ul Falah and the other santri as a santri and also students in college. The scourge of the preacher in front of Pak Kyai directly makes students not infrequently avoid and do not follow the activities of learning Kitab. It is hoped that the obstacles experienced as the inhibitory factor santri to participate learning Kitab with sorogan can be solved and faced by students so that they can understand and actualize and apply their knowledge and be of benefit to other communities.

## **Result and Discussion**

In this study, researchers conducted direct observations in the field and interacted directly with data sources/informants to obtain objective, coherent and complete data. Regarding the possibilities that could be the inhibiting factors for santri to participate in the recitation of the sorogan, the authors distributed a questionnaire via a link form to 32 respondents consisting of santri Ma'had Jami'ah Mathali'ul Falah at the final stage and new graduates as the focus, as well as students from others agencies or the public as a complement to data. The dissemination of questionnaires to santri Ma'had Jami'ah Mathali'ul Falah and the other santri as a santri and also students in college. Then complete with an observation and interview with santri that who chosen as purposive sampling. They are chosen from

different Pondok to find the reality and show up the variants data from different places. The data analysis uses mixed methods as a sequential explanatory method.

The data from the questionnaire can be interpreted first, then the writer gives time to look at the reality of the development of the conditions that always uncertainly change. The data from the interview interpreting and completing with the quantitative collection data to be analyzed as qualitatively descriptive. It is hoped that the obstacles experienced as the inhibitory factor santri to participate learning Kitab with sorogan can be solved and faced by students so that they can understand and actualize and apply their knowledge and be of benefit to other communities.

The following is the data from the questionnaire distribution survey. Quantitative data collection is carried out during the pandemic from May to August 2020

Table.1. Survey Data 'Percentage of Participation'

Respondents	Percentage from total responses	Participation follows Sorogan		Frequency		
		Ever	Never	Often (> 5)	Rarely (< 5)	Never (0)
Santri Ma'had Jami'ah Mathali'ul Falah (graduated before 2020/before pandemic)	3%	100%	0%	100%	0%	0%
Santri Ma'had Jami'ah Mathali'ul Falah (graduated 2020 / during the pandemic)	27%	75%	25%	38%	38%	25%
Santri Ma'had Jami'ah Mathali'ul Falah (Still studying- during pandemic)	70%	95%	5%	71%	24%	5%
AVERAGE		90%	10%	70%	20%	10%

From the data above, the three categories of respondents are chosen randomly to show the significance of the data. The data show that during pandemic santri still 30% of respondents seldom and also never participate in learning Kitab Sorogan. Which is collected from santri graduate 2020 (during a pandemic) with 38% rarely and 25% never joining. Then from santri who still studying now (still pandemic-and post-pandemic) with 25% rarely and 5% never participate. The

questioner also shows that there are some time periods of the santri participating in the Sorogan Kitab. Santri who participate on the last before graduation from the pesantren (exactly before pandemic happened) get percentage 71%. The data above will be analyzed from the term period of participation.

Table.2. Survey Data 'Term period of participate'

Participation time	Presentase
At the end before the graduation period from the Pesantren (Before the pandemic)	17%
At the end before graduation from a <i>pesantren</i> (During the pandemic)	17%
Take a learning class at Mahad	57%
Never	10%

This data above indicate that learning sorogan at the end of their period in Mahad having falling among participation santri when taking class sorogan. The data also show there are unparticipate santri joining sorogan get percentage 10%.

Based on the educational background before studying at Ma'had Jami'ah Mathali'ul Falah, Santri has a diversity since when to follow the Sorogan. Is scattered as follows,

Table.3. Survey Data 'Time Learning Sorogan Kitab'

Time Learning Sorogan Kitab	Quantity
Since MI	28%
Since MTS	24%
Since MA	10%
New/ In Ma'had or Pondok Ma'had Jami'ah Mathali'ul Falah	38%

Table.4. Survey Data 'Kitab which have been learned'

No	Name of Kitab	About
1	Safinah an najah سفينة النجا في ما يجب على العبد لمولاه	The ark of salvation about the obligations of servants to Allah by Shaykh Salim Samir Al-Hadhromi Asy-Syafi'i.
2	Taqrib متن الغاية والتقريب متن أبي شجاع	Fiqh Madzhab Syafi'i, by Syihabuddin Abu Syujak Al-Ashfahani
3	Fathul Qorib فتح القريب المجيب في شرح ألفاظ التقريب أو القول المختار في شرح غاية الإختصار	Syarah from KitabTaqrib, by Muhammad bin Qasim bin Muhammad Al-Ghazi ibn Al-Gharabali Abu Abdillah Syamsuddin
4	Taisirul kholak تيسير الخلاق في علمي أخلاق	Written by Hafid Hasan Masudi
5	Qurrotul Uyun	Syarah from Nazham Syekh Qasim bin

	قرة العيون	Ahmad bin Musa bin Yamun, written by Syekh Muhammad al-Tahami bin Madani
6	Jurumiyah الاجرومية	Written by Abu Abdillah Muhammad bin Muhammad bin Dawud Ash-Shanhaji
7	Umul Barohin العقيدة الصغرى : أم البراهين	Written by Abu Abdillah Muhammad bin Yusuf Al-Sanusi Al-Hasani
8	Ta'lim Muta'allim تعليم المتعلم	Written by Burhanul Islam Al-Zarnuji
9	Tafsir jalalain تفسير الجلالين	Written by Jalaluddin Al-Mahali and Jalaluddin Al-Suyuti
10	Fathul Majid فتح المجيد	Written by Syekh Muhamad Nawawi Ibnu Umar Al-Jawi As-syafi'i
11	Tahrir تحرير الاقول	Written by Ahmad Tajir Al-Kutub
12	Attibyan التبيان في اداب حملة القرآن	Written by Abi Zakariya Yahya bin Syarafuddin an-Nawawi As-Syafi'i

Based on the data that has been presented, to review why there are things that hinder or prevent students from participating in the sorogan, the authors explore these data again to provide a more detailed explanation of the factors that hinder students from participating in the sorogan reading book. Through the Sequential Explanatory method, the collection and analysis of quantitative data is followed by the collection and analysis of qualitative data. Next, integrate the second data and explore it in more detail. Eventough this methode has strengths to be relatively straight forward due to clear and distinct stages and easier to describe than concurrent strategies. This methode also has weakness, that is very time consuming especially when both phases are given equal consideration and priority (Terrell, The Qualitative Report January, 2012). Data collection is given a period of time from the previous data collection, so that it can provide an overview and real exposure that occurs in the santri environment.

Table.5. Data Observation I (February- March 2021)

Data Observation	Description
Santri Ma'had Jami'ah Mathali'ul Falah (will be graduated 2021- post pandemic)	During the pandemic (August 2020) to post-pandemic (November 2021), many students took part in the sorogan program at every specified schedule with the participation of more than the total class of students. The students sit one by one, although sometimes the double or triple advance, two or two participants or three or three together in front of the Kiai. The Kiai listens and corrects the readings of the students. This continued until

	the majority of the final batch of students finished one book through sorogan dealing with their teacher
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Based on Interview, santri give an explanation that,

Table.6. Data interview

<b>Description</b>	<b>Main Point</b>
Is it difficult to learn the <i>kitab kuning</i> through the sorogan method? What's bothering you?	<ul style="list-style-type: none"> <li>- Lack of knowledge of tools, the <i>nahwu shorof</i> rules, <i>mufrodat</i></li> <li>-Memorize, must prepare, requires us to remember both the translation, <i>tarkib, lafadzan</i>, etc.</li> <li>-Never been in a <i>pesantren</i> before</li> <li>-Easy, didn't have any difficulties, quite difficult</li> </ul>
What is the motivation for your enthusiasm/not enthusiasm to follow the sorogan <i>kitab kuning</i> ?	<ul style="list-style-type: none"> <li>- It's very cool to peel words and sentences, so curiosity arises, encouragement we can challenge ourselves</li> <li>- a legacy from the scholars, very important to interpret a verse, getting a lot of new knowledge, as a provision for life, Sharpen your skills,</li> <li>-want to graduate soon</li> <li>-want to be able and understand, don't want to be left behind by my friends</li> <li>- Feeling inferior to those who are more capable</li> <li>- Emerging from ourselves, the environment also affects</li> <li>- because I graduated from the general public</li> <li>- No reason, too tired</li> </ul>
Are you having problems in learning Arabic language tools ( <i>Nahwu</i> , etc)?	<ul style="list-style-type: none"> <li>-Because at the beginning of learning, I haven't practiced</li> <li>- Lazy to memorize the basics, Lack of <i>muthola'ah</i></li> <li>-There are so many and so many details, there are still obstacles, especially in grammatical, problem with <i>nahwu, shorof</i>, Having trouble in the <i>balaghah</i></li> </ul>
Is there a pandemic constraint that really affects whether or not learning <i>kitab</i> with sorogan method?	<ul style="list-style-type: none"> <li>-Because it can be delayed, Limited time to ask questions and signal problems that make it difficult to understand, usually meet face-to-face with teachers is now being transferred online, so it doesn't feel right.</li> <li>-The pandemic does not affect learning barriers, still going on</li> <li>- with health protocols</li> <li>- The real obstacle is laziness</li> </ul>
Do you feel pressured or have a burden when participating in sorogan activities?	<ul style="list-style-type: none"> <li>-Feeling depressed because of the lack of preparation and lack of knowledge about Arabic language tools</li> <li>- There's no pressure, in fact I really enjoy learning because I want to know the contents/meanings contained</li> </ul>
Have you conducted a review/reassessment of the contents of the books that have been studied both together/alone?	<ul style="list-style-type: none"> <li>-No, Seldom, because I don't understand the <i>kitab kuning</i>, rarely review again, if there is no test</li> <li>-Yes, for easy memorization, the motivation is it's cool to peel <i>nahwu</i>, want to explore it further to be used as a basis, to add insight to knowledge that is not yet known</li> </ul>

Based on the interview table above, several important points can be drawn from the teaching of sorogan santri in pesantren in exploring what are the inhibiting factors for the participation of santri to follow it. Among them, in terms of the ease or difficulty faced by santri in studying the *kitab kuning* through the sorogan method, some santri still experience difficulties due to lack of knowledge of tools, nahwu shorof rules, mufrodat. Some of them still have difficulty in memorizing and must have mature readiness to remember both translations, tarkib, lafadzan, etc. Some santri stated that never been in *pesantren* before. Not a few who do not experience difficulties, easily in following the teachings of the *kitab kuning* sorogan.

When exploring what is the motivation for your enthusiasm/not enthusiasm to follow the sorogan *kitab kuning*, the majority said there are a lot of benefit that santri get. Because the *kitab kuning* is a legacy from the scholars, and that is very important to interpret a verse, and get a lot of new knowledge, as a provision for life, and also sharpen your skills. Some santri feel enthusiasm. It is very cool to peel words and sentences, so curiosity arises, the encouragement we can challenge themselves. Sometimes, santri want to graduate soon so they have to finish their task to learn and read kitab with sorogan directly in front of Kiai. A lot of santri aware that they want to be able and understand, and don't want to be left behind by their friends. A few of them also have a feeling inferior to those who are more capable, so they are not enthusiasm to join sorogan. They aware enthusiasm or not is depend on themselves. Sometimes santri feel they too tired with another their activity on college or other, but commonly the reason of enthusiasm or not is emerging from themselves, although the environment also affects the m. Santri who was graduated from the general public always has weakness enthusiasm than santri who have been on pondok before.

Several interviews stated that sorogan is one of the learning methods that can be given more knowledge, and turast is one source Islam studies that give and guide to deepen our knowledge about Islam. In order to be able to read the book, everyone is required to master some knowledge, especially the Arabic language tools. Through nahwu science to find out the functions of words in sentences, as well as knowing the final reading; shorof science to recognize the formation of a word and its changes; Balaghah functions to understand stylistics in a sentence, and

various other sciences. All these disciplines are studied in order to minimize errors in reading and understanding Arabic texts (Nu Pedia, NU Online Application).

From the interview, some of santri Ma'had still have problems in learning Arabic language tools (Nahwu, shorof, balaghah, etc). Variety of background as the data table 3 Survey Data 'Time Learning Sorogan Kitab'. A lot of them said, because they are at the beginning of learning, they haven't practiced. But, there is also santri who was lazy to memorize, and because they Lack muthola'ah or memorize. They have problems or trouble with it. Santri also gives their explanation that learning tools there are so many details, still, obstacles, especially in grammatical, the problem with nahwu, shorof, and so do the balaghah.

Then about a pandemic is that constraint, is that really affecting whether or not to learn *kitab kuning* with sorogan in pesantren? Some pesantren happen that pandemic can be delayed activity in pesantren, especially in the beginning of the pandemic period. Because of that santri have limited time to ask questions and sometimes when the class holds online that make signals problems that make it difficult to understand. But, when the pandemic time runs, the pandemic begins to be resolved and the conditions begin to improve the pandemic does not affect learning barriers, still going on with health protocols. Santri also answers that the real obstacle is laziness.

Exploring do they feel pressured or have a burden when participating in sorogan activities? A few of santri are feeling depressed because of the lack of preparation and lack of knowledge about tool science. But another, there's no pressure, in fact, they really enjoy learning because they want to know the contents/meanings contained. Then, the author conducts interviews in September-November 2021, with various students in various pesantren to get the various information about the inhibitory factor. From Haroh, Darul Abror *Pesantren*, Purwokerto, give an explanation that,

*"There is a sorogan schedule, 3 times (Al-Qur'an, Fathul Qorib) in a week. There are no significant changes during the pandemic, the schedule of activities is still the same. Because the pondok system doesn't put much pressure on the students, even though they are required to follow the sorogan, sometimes there are still students who don't attend for several reasons, such as limited tutors cause a long queue, there are also have crash time with time in college. These are the things that are enough to influence the students not to follow sorogan Kitab."*

From the respondent, there is a similar reason with previous interview data, that several reason make santri don't attend learning sorogan. Explain in a pandemic, there are no significant changes, sometime make little challenge as limited tutor make a long queue. At her pondok also show that pondok system doesn't put much pressure on santri to join sorogan, and they have the other focus to learning in college that should have good management time to optimally time their have. The other responden, Abdul, Al-Hamdaniyah Pesantren, Sidoarjo, giving explanation that,

*"There is a sorogan teaching activity once a week, the age of the santri from Mts-30 year old pesantren. Learning is not optimal, before the cottage there were no restrictions at all, now there is a health protocol. One-four times a day sorogan Model Dawn for elementary-middle class. Ustadz recites it plus seniors learning Kitab Fathul Muin and Tanwirul Qulub (Sufism) Sulamutaufiq low-middle school education. The difficulty of sorogan completes the meaning of the book"*

The respondent show that his pondok learning sorogan in pandemic is not optimal, before the cottage there were no restrictions at all. But the better of this challenging now is there is a health protocol and all of people include santri in pesantren also have a health protocol to decrease spread of covid-19. Then, the other responden, Aviska, Ponpes Al-Mustaqim, Mbugel Jepara, explain that,

*"As a chodim in pesantren, Sorogan's activities were carried out once a week, while the time before the pandemic with after the pandemic was not much different where Sorongan was carried out in the third level of the level where it was preparing for sorogan in front of their parents, The participation or enthusiasm follows sorogan is based on the mood of santri, theirselves. As before following sorogan, santri required time to learn beforehand memorized in advance, and must have the readiness to be guided by Musrif. As for face to face when the pesantren pandemic is still being carried out only when santri not to come out everywhere. Each different students there is a small hole like a bottle of oil ax, entered a little knowledge. There is so far so good as gallon water as glorious, really different and not all of them should be master, but they have to try. In sorogan class when we want to learn more so certainly read. If in muhaddoroh ordinary children there is also murajaah about the material in Muhaddoroh. Nahwu sorof fiqh has no schedule."*

Based on the explanation, in Ponpes Al-Mustaqim Jepara while the time before the pandemic with after the pandemic was not much different where Sorongan was carried out in the third level and it was preparing for sorogan in front of their parents. So, they must have the readiness and should be trying to keep their struggle to learn sorogan. About the participation or enthusiasm follow sorogan, at



there is based on the mood of santri. On (Nadhom Alala Kitab, Muhammad Abu Basyir Al-Dimawi)

أَلَا لَاتَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ - سَائِيكَ عَنْ مَجْمُوعِهَا بَيَانٍ

Remember, you will not get knowledge except with six conditions, it will be stated until it is clear.

دُكَاٍ وَحَزِيصٍ وَاصْطِبَارٍ وَبُلْعَةٍ - وَارْشَادُ أُسْتَاذٍ وَطُولُ زَمَانٍ

Namely intelligent (common sense), enthusiasm, patience, cost, ustadz instructions and length of time.

Another respondent is from Ma'had jami'ah Mathali'ul Falah Pati. As Leader of Ma'had jami'ah Mathali'ul Falah Pati 2017/2018, Kusnan explains that,

*"Initially following the sorogan together with other students, they got 7 pages (memorization). As a result, a deposit was made every 4 days but, some did not participate. Only participated 3 times which ended in doesn't finish yet. According to me, if there is no basic, more precisely, there is no basis (nahwu and shorof). Even the background of the previous education also became harsh, when incompatible in Ma'had. Pandemic has no influence to reject learning sorogan. Mahad is normal. If join sorogan, it's burdened not, it's just that the most obstacles to nervous are also shy who often haunt. So it impacts forgetting meaning, but a little, actually it can also be tricked by looking at the title chapter, especially the basic kitab fiqh. Is it as a santri to review the book that has been studied? Returning is a must. Yes, it's a machete, the longer it doesn't be honed. The machete is getting blunt, like that"*

From the previous respondent, they also show a similar condition that the pandemic has no influence to reject learning sorogan. And for joining those class santri should be prepared and ready for a taken questions about their knowledge on Arabic tools science like nahwu, shorof, balaghah, and the others. So, exploring the reasons what inhibitory factor, on of them is about environment and background that santri have also impacted how much santri push their motivation or enthusiasm to attend and join sorogan learning. Sometimes when lack prepare can make nervous and for the long reason, they haven't finished yet their sorogan.

Table.7. Data Observation II (September 2021)

Data Observation	Description
Santri Ma'had Jami'ah Mathali'ul Falah (will be graduated 2021-post pandemic)	In Ma'had there also find santri who was having a habit of reading again ( <i>Nglalar</i> ) the book at the moment has a hajat (something), with Istiqomah to study in the turast books. Looking for the blessing or barakah from the mushonnif (creator or Ulama who has been creating Kitab) they have ever learned. Some santri still apply to reading like Hizib, Manaqib, Dalail. Sometimes there will also be a brief discussion about

	the issue which is happened in daily through the <i>kitab kuning</i> . Although not formally done. As a santri in a college, they also have tasks from lecture to take references from the Turast book in the study. So santri can't be turned looked to examine and convey the current conditions without leaving scientific Islamic treasures.
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Based on Interview and data observation, they have spirit enthusiasm to learning *kitab kuning* or turast especially with sorogan methode. Looking for the blessing or barakah from the mushonnif (writer or Ulama who has been writing Kitab). Learning Turast give santri a lot of scientific Islamic treasures to be a provision for life. As on ta'lim that,

وإنما شرف العلم بكونه وسيلة الى البر والتقوى، الذى يستحق بها المرء الكرامة عند الله، والسعادة والأبدية، كما قيل لمحمد بن الحسن رحمه الله عليهما (Ta'lim Mutaalim Kitab, by Burhanul Islam Al-Zarnuji)

With the meaning that knowledge is very important because it acts as an intermediary (means) for piety. With this piety humans receive a good position with Allah, and eternal benefits. As Muhammad bin Al-Hasan bin Abdullah said in his verse: "Learn! Because knowledge is a decoration for its owner. he is exaggeration, and a sign of all praise, make your days to increase knowledge. And swim in the sea of useful knowledge." Santri in a college, they also have opportunity to learn more and get a lot of knowledge specially for scientific Islamic treasures with various challenge that be the inhibitory factor to learning it.

## Conclusion

In the beginning pandemic made the inhibition all areas of life, and one aspect is learning sorogan in Pesantren. But based on this research when the pandemic begins to be solved and begins improvement, a pandemic does not affect as significant changes learning sorogan in pesantren. The time before pandemic and after pandemic was not much different, still going on with health protocols.

The result of this paper shows those are several inhibitory factors to following learning Kitab with sorogan method in some pesantren. Among them still experience difficulties due to a lack of knowledge of Arabic science tools, such as nahwu, shorof, balaghah, and mufrodat. They have difficulty memorizing and lack the readiness to remember both translations, tarkib, lafadzan, etc. Another reason depends on themselves, that obstacle is laziness or their mood to join the class. Santri is feeling depressed because of lack of preparation or other reason as there's

no pressure on the Pondok system to join Kitab studies, and also limited tutors or time. Sometimes lack of preparation makes them nervous to read Kitab directly in front of Kiai so they haven't finished their sorogan yet.

This paper also shows that santri enjoys learning and feels enthusiasm because they want to know the contents/meanings contained as a legacy from the scholars and very important a provision for life and also sharpen santri's skills. One of them is about the environment and background that santri have also impacted how much santri push their motivation or enthusiasm to attend and join sorogan learning.

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