

## **EXPLAINING THE VALUES EMBEDDED IN THE TEACHING OF ARABIC USING *SORONGAN* AND *BANDONGAN* METHODS IN INDONESIAN TRADITIONAL MUSLIM BOARDING SCHOOLS-*PESANTREN***

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Indonesian Traditional Muslim Boarding School is said to be a part of the anti-colonial pioneers before the country's independence. Though it's over six decades now, after Indonesia achieved its independence, *Pesantren* is still in the hearts of the people, especially regarding education. In *Pesantren*, there are usually interactions between *Kyai* (traditional Muslim cleric) or *Ustadz* (traditional religious teacher) as the teacher and *Santri* (*pesantren*'s student) as the student that take place at mosque or dorm terrace to recite and to discuss the classical books of Islam. The book is better known as *Kitab Kuning* (literally means "the yellow book") because in the past, the books were generally written or printed on yellow paper. *Pesantren*'s learning system uses various methods. They are, among other, methods of *sorogan* and *bandongan*. This research elaborates local moral values and core values in Arabic learning through the methods of *sorogan* and *bandongan* in The *Pesantren* of Sukahideung, Tasikmalaya. In general, this research objective is to give proof the elaboration of the concept of local wisdom in learning Arabic through the methods of *sorogan* and *bandongan* in *Pesantren*. This research employs descriptive analysis with qualitative approach. The *sorogan* method is implemented outside school hours. The time is in accordance with the agreement between the student and the instructor. The instructor is determined by the *Kyai*. The instructor holds material in reference to his/her ability. The activities are dominated by the students. The *bandongan* method is a more-formal method in classes. The time is determined in a meeting among the *Ustadzs*. Its activities is more-dominated by *ustadz*s. The values that are reflected in the Arabic language learning with *sorogan* method are the values of honesty, discipline, hard work, responsibility, constancy, sincere, and humble. In other side, the values that are reflected in *bandongan* method are the sense of sincerity, patience, and modesty.

**Keywords:** Value, Local Wisdom, *Pesantren*

### **INTRODUCTION**

The values of local wisdom in the boarding school are necessities in the development of student's personality, independently and responsibly, especially in education and learning process that are directly addressed by *Kyai* or *Ustadz* continuously. It is proven by many *Pesantren* alumni, who are spread out in the Indonesian Archipelago, who are able to foster community through education and learning. Being a role model in daily life, the charismatic value of *Kyai* become a reference for ordinary, middle, and upper people. The characters are the joints that support the nation in creating an independent community. (Sauri, 2010: 1)

The greatest contribution of the *kyais* and Islamic figures in Indonesia's independence is proven by the *takbir* sentence shouted against the invaders in

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Indonesia. With simplicity and politeness, they become easy to move people in the fight against the traitors of the nation and the state. Many *Pesantren* alumni are engaged and become leaders in politics, government, economy, agriculture, and others.

Educational environment includes formal education, non-formal education, and informal education. Formal education is a form of education in the school system (schooling system) and is structural, directly in the governance structure, in this case the Ministry of Education and Culture or the Ministry of Religious Affairs.

*Pesantren* is a non-formal education under the guidance of the Ministry of Religious Affairs. *Pesantren* has been in Indonesia since the era of *Walisongo*. It has survived the colonial period until now. During the era of *Walisongo*, *Pesantren* was used for spreading Islam; especially in Java that had been predominantly Hindu and Buddhist. In *pesantren*, the *Walis* (member of *Walisongo*) acculturated Javanese and Hindu-Buddhist culture attached to people lives with Islamic teachings. For example, they implemented Islamic values in the *Wayang* (traditional puppet show), and others. During the era of colonization, *pesantren* was the center of teaching and the defense of people. The people of Indonesia, especially Java community, use *pesantren* as the basis to fight colonialism. Evidently, many national heroes were born from *pesantren*: KH. Hasyim Ashari of Jombang; KH Wahid Hasyim, son of Kyai Hasyim Ashari; and others. Currently, *pesantren*'s education is run in line with time advances. Many *pesantrens* have included IT (information and technology) in teaching and learning activities, as well as daily activities. They employ learning of computer, internet, and even foreign languages. Thus, *Pesantren* is still existed in the heart of people of Java in particular and Indonesia in general.

In *Pesantren*, there are usually interactions between *Kyai* (traditional Muslim cleric) or *Ustadz* (traditional religious teacher) as the teacher and *Santri* (*pesantren*'s student) as the student that take place at mosque or dorm terrace to recite and to discuss the classical books of Islam. The book is better known as *Kitab Kuning* (literally means "the yellow book") because in the past, the books were generally written or printed on yellow paper. The books are written by scholars. They contain ancient Islamic sciences such as *fiqh*, *hadith*, *tafsir*, or morality, and education. Teaching yellow book is still given as the only formal instruction in *pesantren*'s environment. Based on the level of ease and difficulty, the yellow books are divided into three levels: the "little" or basic books, the "moderate" or intermediate books, the "large" or high-level books (Ministry of Religious Affairs, 2003: 22-23).

In learning process, *kyais* or *ustadzs* use methods of *sorogan* and *bandongan*. A method of learning is defined as a way or a tool used in conveying messages to disciples. It is also a strategic step prepared to do a job (Ramayulis, 2012: 272). A method also means a procedure used to achieve certain goals (Hamruni, 2012: 7).

Broadly speaking, *pesantren* can now be divided into two types: (1) the traditional *pesantren* that still maintain traditional teaching system with classic teaching materials or the yellow books; and (2) the modern *pesantren* that tries to integrate the classical system and modern school concept. All students who enter the boarding of *pesantren* are divided into grade levels. Recitals of classical texts are no longer stand, even almost disappeared. They turn into subject or field of modern study. The similar happens to the methods of *sorogan* and *bandongan* that begin to turn into individual learning and modern lectures in general (Zuhairini, 1986: 65).

Based on the explanations above, a problem is found: how do models of *bandongan* and *sorogan* in teaching Arabic at *pesantren*? To answer these questions, the research regarding *sorogan* and *Bandongan* Methods in Learning Arabic in Sukahideng, Tasikmalaya, is conducted.

Based on the background above, some problems can be identified as follows.

In order to achieve balance (*tawajun*) between formal and non-formal education, the boarding school education needs to get serious attention. *Pesantren* (traditional) who succeeded through learning with the methods of *sorogan* and *bandongan* need to be maintained and developed, or even combined with contemporary learning methods. With such efforts, it is expected that *pesantren* can address the challenges of education in the era that increasingly more complex.

- 1) *Pesantren* is proven able to foster reliable and independent students. The guidance by *Kyais* and *ustadzs* simultaneously and continuously give birth independent and responsible persons. The materials, methods, means, and learning situation at *pesantren* need to be revealed then.

## LITERATURE REVIEW

### Nature of Local Wisdom Values

Keraf (2002) asserts that local wisdom is all forms of knowledge, belief, understanding, or insight, as well as custom or ethics that guide human behavior in life, in the ecological community. All forms of local wisdom is internalized, practiced, taught, and passed-down from generation to generation, as well as shape the pattern of human behavior towards fellow human beings, nature, and supernatural.

Furthermore, Wahono (2005) explains that local wisdom is the knowledge and management strategies of the universe in maintaining the ecological balance that has been tested for centuries by various disasters and constraints, as well as human negligence. Local wisdom is not just about ethics but also norms, actions, and behaviors, so that local knowledge can be like religion that guide human in attitude and action, both in the context of daily life and to determine further human civilization (<http://lilawatyy95.blogspot.com>).

### **Value and Character Education Based Learning**

Minister of Education and Culture, Mohammad Nuh, in the commemoration of National Education Day, in Jakarta, Sunday (2/5), emphasizes the importance of character education as a part of efforts to build the character of the nation. This year, National Education Day theme is “Character Education for Building Nation Civility”. Character education is actually not a new issue but it is an issue that has been hinted at in the formulation of function and purpose of national education (Law Number 20 of 2003, Chapter II, Article 3).

The function and the purpose of national education, as mentioned in the law are as follow.

“National Education serves to develop ability and to develop character and civilization with dignity in the context of the intellectual life of the nation that is aimed at developing students’ potentials in order to become the people of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and to become democratic and responsible citizens.”

The practice of education nowadays tends to still glorifying cognitive, which is quite contrary to the juridical framework of the national education itself. An education that is only based on cognitive will not be able to build character of a nation. Moreover, if we look carefully at the formulation of the definition of education, national education, and national educational that are outlined in the National Education Law, they always assert explicitly about the spiritual power of religion, religious values, characters, faith, and piety. This implies that the real core values of national education development should be geared towards the transcendental values.

However, if we look at the various occurring phenomena, like student’s fighting, drug cases, immorality, racing on streets, the practice of dishonesty in the National Exam, the fading of politeness, up to elementary school students who celebrate graduation with drinking, it appears that there is a distortion between national education goals with the practice of education. This is the challenge for teachers today. Teachers should be the forefront in implementing the holistic and integrative educational process that combines all three domains of education and the formation of the character-oriented education of the nation. Such education is the focus of the concept of the value education.

In connection with efforts to achieve the goal of education that focuses on the mental and spiritual aspects, the value education is an important effort that has strategic value. Through the learning in formal or informal education institutions, value is considered very necessary and important to be implemented, given the proliferation of bad behaviors among adolescents and children nowadays. These make parent’s and educator’s responsibilities increasingly heavier. Not only patience and sincerity that should be shown by both teachers and parents but religious education and the application of noble character and examples should be prioritized within family and school environment as a formal educational institution.

The target to be addressed in education is a cultivation of noble values into learners. Various educational and teaching methods that are used in a variety of other approaches can also be used in the process of education and teaching the value of education. It is important to diversify the teaching and training processes, to make them more interesting and not boring.

### **Method of *Sorogan***

*Sorogan* is a system to read the book individually. A pupil do *nyorog* (literally means facing teacher alone). The teacher then will read (teach) some parts of the book that is learned. Afterward, student repeatedly imitates. In practice, a student comes to a teacher who will read books in Arabic and translate them into student's native language (eg: Sundanese or Javanese). In turn, student repeats and translates them word by word as precisely as possible as what is expressed by teacher. The translation system is made so that student can easily determine both meaning and function of words in a series of Arabic words.

*Sorogan* is to learn individually where a student deals with a teacher to learn a subject matter, resulting in a direct interaction between them and knowing each other (Muthohar, 26: 2007).

*Sorogan* method is the most difficult part of the whole system of traditional Islamic education because this system requires patience, diligence, obedience, and discipline of student. Nevertheless, according to Dhofier (29: 1982), *sorogan* system has proven very effective as a first step for a student who aspires to become a scholar. This system allows a teacher to supervise, to assess, and to lead student to reach maximum ability in mastering Arabic.. In other words, student develops good character because good character is considered as fun and easy actions without thinking, research, and coercion (Sauri, 2010: 6).

In *sorogan* model, each student gets opportunity to learn directly from *kyai* or the assistant. *Sorogan* allow *kyai* to guide, to supervise, to assess ability of student. It is very effective in order to boost the quality of student. In terms of modern science education, this method is called the method of independent learning because *santri* and *kyai* know each other. *Kyai* masters materials to be taught and *santri* or pupil learns and makes prior arrangements. *Santri* and *kyai* can do dialogue directly regarding the materials.

This method is usually given in lectures to students who have mastered reading Koran. In this system, students are required to master the reading and the translation, and can only receive additional instruction when they have been repeatedly studied the previous lessons. *Sorogan* is considered the most difficult phase of the whole system of *pasantren* teaching because it demands values of patience, discipline, responsibility, diligence, obedience, and personal adherence of *santri*. *Santri* should have already known the *sorogan* level before s/he can follow further education in *pasantren*. *Sorogan* is also used in *pasantren* for new students who need individual

assistance. Here, many students do not realize that they have to ripen in the method before s/he can follow other systems because, basically, student who has mastered the system or method of *sorogan* can have personal benefit.

### **Bandongan Method**

*Bandongan* or *bandungan* method is derived from the word *ngabandungan* which means “pay attention” or “listening” closely. *Bandongan* is the main method of teaching system in *pesantren*. Most *pesantrens* use this method is large *pesantrens* and they organize various *bandongan* (*halaqoh*) classes to teach a wide range of knowledge from the elementary books up to high-level books. It is held every day (except Friday), from morning after the morning prayer until late at night.

*Bandongan* is a system of knowledge transfer or learning process in *pesantren of Salaf*. *Kyai* or *ustadz* reads, translate, and explain books. *Santri* or pupil listens and notes what is delivered by *kyai*. In this system, a group of students listens to a teacher who read, interprets, and explains Islamic books in Arabic. Class group of this system is called *Halaqah* which means a group of students who study under guidance of a teacher. Implementation of *bandongan* class can also be made possible by a system that develops in *pesantren*. *Kyais* often instruct senior *santris* to teach younger *santris* in *Halaqah*. Senior *santris* who teach in this method are called *ustadz*s (teacher).

The method of *bandongan* (also called *bandungan* or *wetonan*) is built on the philosophical basis that 1) education is done in congregation will get reward and blessing more than individuals; and 2) *pesantren* education is aimed to absorb knowledge and blessing as much as possible, where “passive” (silence and hear) culture of is a system that is effective and conducive to obtain such knowledge; and 3) questions, additions, and criticism of the pupil on *kyai* are unusual or taboo and are considered as acts of *su'al-adab* (immoral or not good).

In this system, a group of students (between 5 and 500) listens to a teacher/*kyai* who reads, interprets, explains, and, often, reviews Islamic books in Arabic. Each student pays attention to his/her book and makes notes (both meaning and description) about the words or ideas. Class group of this system is called *halaqah* which literally means circle of students, or a group of students who studied under guidance of a teacher (Dhofier, 1982: 28). This teaching method is a free method because there is no attendance list. There is also no promotion in grading system. *Santri* who have completed a book should directly study other books that higher and greater.

### **RESEARCH METHOD**

The method used is qualitative research with naturalistic-qualitative approach. This approach is chosen in accordance with the problem about the method of *sorogan* and *bandongan* in learning Arabic in the *Pesantren* of Sukahideng, Tasikmalaya.

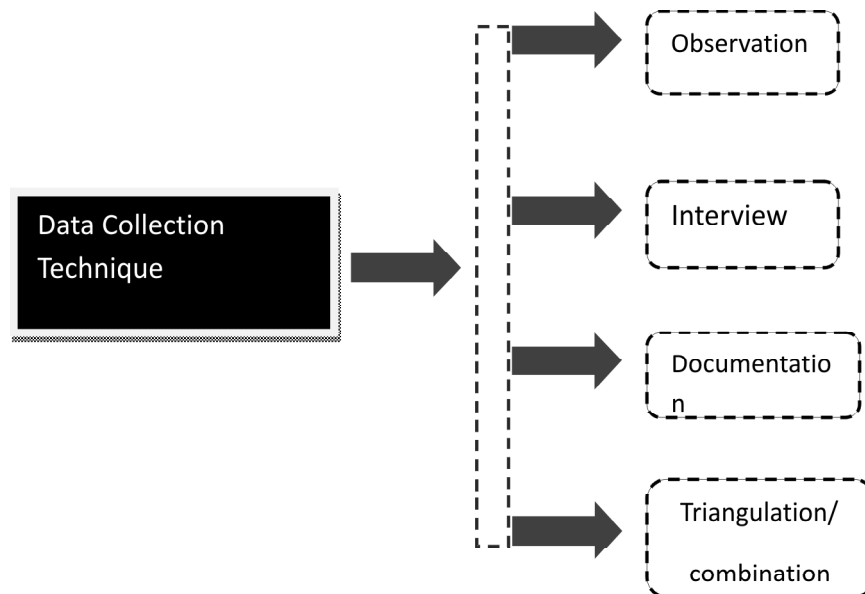
This qualitative method is directed to answer problems that require in-depth understanding and touching the object under study to derive conclusion in the context of the time and situation.

The main principle in this study is to understand social phenomena in *pesantren*, so that people who are invited to interview are asked to provide data through opinions and thoughts/perceptions. This is in line with Sukmadinata, (2008: 94) that qualitative study is aimed to understand social phenomenon that is obtained through analysis of various linkages of participants and through decomposition of “meaning of participants” regarding situations and events. Meaning of participants includes beliefs, ideas, thoughts, and activities.”

The type of data required in this study comes from the words (suggestions, feedback, or opinions) and actions of data sources, photographs, and statistics that are all taken from inside or from outside the *pesantren* environment. This is main data types in a qualitative research. These data is developed to be the primary data in this study. Lofran (Moelong, 1991: 114) states that primary data source is “words and written data sources, photographs, and statistics”.

The sampling in this study is a purposive sample focusing on selected informants for an in-depth study. Selected informants are the expert informants. These informants are the leaders of the *pesantren*: *kyai*, *ustadz*, *santri*, the followers, and the society around the *pesantren*.

The data collection techniques, according Sugiyono, are described below.



**Figure 3.5:** Data collection technique

Source: Sugiyono (2008: 309)

In the observation, the researcher is involved directly with the *kyai*, *badal kyai*, the *santris*, the *ustadzs*. The researcher was involved in daily life such as prayers, *sorogan*, *bandongan*, *khalaqoh*, and other religious activities. Thus, it can be obtained with a clear and in-depth overview of the various phenomena and facts on the ground.

This observation technique is expected to find complete and sharp data. It is also expected to reveal daily behaviors of the *kyai*, *badal kyai*, the *santris*, the *ustadzs*, and the *administrators*.

The triangulation technique is intended to make the data more consistent, complete, and definite. Thus, the strong data can be compared with one or several approaches. Besides, the data is really valid because the data triangulation technique will be cross-checked after the interview, observation, and study of the documents. Thus, the most authentic data can be obtained.

The stages of data analysis are as follows: (1) reviewing all available data from various sources, i.e. interviews, observation, which have been written in the field notes, personal documents, official documents, images, and so on; (2) the data is read, studied, and analyzed; (3) the data reduction is done by making abstraction to make the core summary, process, and statement to be maintained; (4) constructing units; (5) the units were then categorized while making coding; (6) performing data analysis to examine the validity of the data; (7) processing the temporary to be a substantive theory by using some specific methods.

## RESULTS AND DISCUSSION

This research was conducted at the *Pesantren* of Sukahideng, which is located in the KampongofBageur, the Village of Sukarapih, the Sub-District of Sukarame, the Regency of Tasikmalaya, the Province of West Java. The geographical position of the *Pesantren* of Sukahideng is not far from the government office of Tasikmalaya Regency, which is easily reached from all directions by both private vehicle and public transportation.

The Arabic language learning process with the method of *sorogan* in the *Pesantren* of Sukahideng is implemented voluntarily according to the needs of the students. They have the appropriate instructor appointed by the *Kyai* or the *Ustadzs* based on eligibility to become an instructor. In other side, the learning Arabic with *bandongan* method is the role the *Kyai* or the *Ustadzs* who present the materials. The students listen to them.

Based on the results of our interviews with the *Kyai* or the *Ustadzs* and their instructors, the method of learning Arabic with *sorogan* method is more likely to suit the needs of the students. Therefore, the value of honesty, discipline, hard work, responsibility, constancy, sincere, and humble will be cultivated in the *Santris*. The values that are reflected in the learning with the method of *bandongan* are more sincere, patient, and humble.



Based on observations and interviews to the *santris*, the *Kyai*, the *Ustadzs* and the instructors, the habituation of values in learning Arabic by using *sorogan* and *bandongan* methods seems to be good because it is reflected in the daily behaviors of the students in the *pesantren*. This fact does not deny the possibility that opposite behaviors may be occurred when they are on the outside of the *pesantren* environment.

As described by the instructors, the most difficult problem is when the Curriculum of 2013 is implemented because it affects the timing of rest and lesson hours that will be used to apply *sorogan*. The solution is by taking an agreement between the instructors and the students so that they are more disciplined again in setting time between hours of rest and formal learning in the classroom.

In process of learning the books at the *pesantren*, the *Kyai* and the *Ustadzs* use the methods of *sorogan* and *bandongan*. The methods of learning are interpreted as ways or tools in conveying the message to the disciples. They are also the strategic steps prepared to do a job (Ramayulis, 2012: 272). They are also the methods that are defined as the methods or procedures used to achieve certain goals (Hamruni, 2012: 7).

The implementation of learning activities at the *Pesantren* of Sukahideng is carried out in accordance with the agreement. The agreement of formal learning is taken through meetings with the board of teachers, while the scheduling of learning outside the formal school hours is made by the agreement between the instructors who will give extra lessons with participants or the *santris* who will attend the program. The learning activities are carried out of the school hours is better known as *sorogan*. *Sorogan* is not an obligatory. Thus, the students who do not attend the *sorogan* will not get any sanctions.

The instructors are appointed by the *kyai* according to the capacity. If there are seniors who are already capable to be instructors, they will be trusted by the *kyai* to guide the younger *santris* in *sorogan*. The *santris* are free of charge and the instructors are not paid. Nevertheless, both the *santris* and the instructors happily attend the *sorogan* system. The benefits for the instructors are that they will add more knowledge and more learning because they must submit back to the guided *santris*. Therefore, the system of *sorogan* gives advantages on both sides. The instructors become increasingly clever and gaining more experiences while the *santris* who participate in *bandongan* are helped in digesting the materials that they cannot fully understand in formal classes. Subsequently, the method of *sorogan* is done and conducted by the *santris* voluntarily but the impact is the pride of all parties. The *santris* are not forced to attend the *sorogan* but they feel the need to attend *sorogan*. The *sorogan* method is implemented with either voluntary instructors or *santris* so that in practice there is no element of compulsion. They do it with sincerity to get better results.

The facilities used in the methods of *sorogan* or *bandongan* are not special facilities. Both learning processes use the same facilities. It is just they use different time. As explained above, the method of *bandongan* relies on the *kyai* of the *ustadzs*. It is implemented in formal learning that has been scheduled by the *pesantren*. In other side, the *sorogan* method is set according to the readiness of the *santris* and the instructors, so the place can be adjusted to the needs.

Teaching materials of Arabic language learning by using *sorogan* method are delivered in based on the needs of the students. The lacks are submitted by the *santris* to the instructors to be further deepened. Obviously, the number of *santris* in a formal class or *bandongan* will not equal the number of *santris* in the class of *sorogan* because the *sorogan* materials are given in accordance with the needs of the students. This gives positive effect because the *santris* who follow *sorogan* are not forced. They do so with full awareness, sincere, and responsible because they really need it. The *santris* who follow *sorogan* do not feel inferior when they learn the system of *bandongan* because they already got the material during *sorogan* occasion. Accordingly, the students who have background from public schools are no longer need to be afraid they have been facilitated by the method of *sorogan*.

The atmosphere at the school is very comfortable and conducive. In addition to representative building facilities, it is also supported by an excellent learning atmosphere. The method of *sorogan* can make the *santris* feeling comfortable learning because there are also *santris* who has no *pesantren* background. Sometimes they feel hopeless and pessimist whether they can continue their education in *pesantren* or not. The method of *sorogan* raises their confidence to be able to learn in *pesantren* and can adjust with friends who have already mastered the *Pesantren* materials. The *sorogan* makes the atmosphere of the *pesantren* to be more festive and passionate.

The *santris* who implement the method of *sorogan* look more spirit and motivated so that they are excited to attend the *sorogan* schedule. Based on the information from an instructor who has been about ten years of service, the *santris* are very motivated to attend *sorogan*. They even feel regret if they do not follow the *sorogan*. The *sorogan* method gives good positive impact on the process of learning, the behaviors, and the better learning atmosphere.

The instructors do not perform the evaluation on the *sorogan*. In fact, as described by Ainin, evaluation is a systematic process of collecting, analyzing, and interpreting data to determine whether student has achieved a target regarding knowledge or skills that are formulated in teaching objectives. In other words, the evaluation is the process of collecting data to make decisions by using value judgment. However, that does not mean there is no evaluation in the learning process. The evaluation is implemented directly in the learning process. It is done in ongoing basis so that if there are deficiencies, the students themselves can fix it or repeat it at that time. This is perhaps the advantages of the method of *sorogan*

because the program is made by the students. Therefore, the measurement can be directly carried out at the time so it can be more effective. Furthermore, determining the level of success can be seen in the formal learning process in classroom and based on information from each teacher. There is a good cooperation between the instructor of *sorogan* and the classroom teacher. Therefore, they automatically share mutual information. This is another proof of how great the responsibility of the instructors and *kyai* at this *pesantren*.

The methods of *sorogan* and *bandongan* give many advantages that have been described in the discussion above. However, it does not mean that there are no obstacles. Although actually there is no major obstacle in the implementation of *sorogan*. Nonetheless, the implementation of the Curriculum of 2013 makes the *ustadzs* and the instructors of *sorogan* being pessimistic because the formal lessons require a very tight schedule. Initially, students could complete the formal learning to 13.00 but after the implementation, they complete their formal school hours at 15.30. This is the reason why it is now so hard to arrange the method of *sorogan* because it must be performed outside the formal school hours. The solution is still to be discussed between the *pesantren* and the *santris* on how to anticipate the problem so that both the main learning activities and the *sorogan* are not disrupted.

Although it is clear that *sorogan* gives positive impacts on the *santris* but there is no special effort from the class teachers or the mentors of *santris* to push the *santris* to attend the *sorogan*. *Sorogan* is carried out according to the wishes and needs of *santris* without coercion or interference from anyone. Similarly, the role of *Kyai* in *sorogan* merely provides motivation without forcing *santris* to join the *sorogan*. This is done because the *santris* already feel the benefits of the method of *sorogan*.

Based on the results of the interviews with the *kyai*, the *santris*, and the instructors, in general, they say that the Arabic language learning with *sorogan* method is more likely to suit the needs of the *santris*. Then, the value of honesty, discipline, hard work, responsibility, constancy, sincere, and modesty will be existed. The values that are reflected in the learning method of *bandongan* are sincere, patient, and modesty.

The core value in learning Arabic with *sorogan* and *bandongan* obtained from observations and interviews are as follow.

From the observations, it is clearly seen that in the two methods, the *kyai* or the *ustadzs* have high charisma. Therefore, anything dictated by them is read, listened, and accepted unanimously by the *santris*.

From the observations, it seems that the students attending *sorogan* and *bandongan* are very polite and give high respect to the *kyai* or the *ustadzs* that give the material. In other side, the *kyai* or the *ustadzs* are also very polite and wise in correcting students during the learning process. They carry the process with full wisdom, so that students feel comfortable with the correction.

In this method, the *santris* do not dare to ask before the materials of *bandongan* and *sorogan* have been conveyed. Similarly, the *ustadzs* repeat them in reading or translating the materials, so that the students can listen to good materials.

In the methods of *sorogan* and *bandongan*, there is a discipline attitude, which is an act to demonstrate the manner orderly and obedient to the various provisions and rules. From the observations, it is seen how do students pay discipline in respect of time, performing and following tasks, reading and memorizing entire materials.

In both of these methods, an exemplary attitude of the *kyai* or the *ustadzs* is proved from entering the classrooms, how to sit, starting to read the book, and closing the learning.

In the Arabic language learning by *bandongan* and *sorogan*, there are good manners in the learning process, ranging from how to sit, starting the learning, the interaction between the the *kyai* or the *ustadzs* with the *santris*: how to ask and to answer questions and how to close the lesson.

from both methods, it is shown how the *kyai* or the *ustadzs* are patient in presenting the materials over and over again so the materials can be absorbed by the *santris*. In other side, the *santris* are also patient in listening to and attending the dictates by turns with fellow *santris*.

The rooms used in learning look clean and shiny. The implementations of these two methods require *santris* to sit wearing sarong or sitting while writing (*Melohat*). Hence, the room is cleaned before and after the learning.

In both of these methods, there is mutual cooperation between the *ustadzs* and the *santris* to help in understanding or to read materials correctly.

These methods show responsibility of both sides to carry out the duties and obligations they should do for themselves, society, and environment.

The beneficial values of the learning by this method are clear. The *santris* can listen and absorb the materials clearly and very detailed.

By both of these methods, students can approach the material empirically to add the strength to understand the materials.

The methods of *bandongan* and *sorogan* familiarize students with hard work in learning, earnest efforts in overcoming barriers to learning and assignments, as well as completing their duties.

In both methods, the role of the *kyai* or the *ustadzs* are very dominant and they show dignity in front of their students.

In the learning by using *bandongan* and *sorogan*, the *kyai* or the *ustadzs* is demanded to be wise in dealing with students who has very heterogeneous capabilities.

The values in the learning Arabic by *sorogan* and *bandongan* methods are that the *kyai* or the *ustadzs* always make preparations in the form of materials to be delivered, vocabulary translation, explanation, interpretation, and resume. Similarly, the *santris* prepare the books, stationery, and notebooks. The *kyai* and the *ustadzs*

give awareness to the needs of students, to accustom them to learn at the right time, discipline, to provide an opportunity for *santris* who have more insight knowledge to become *sorogan* facilitators, to provide facilities to the *santris* who want to attend *sorogan* by providing place and instructors.

## CONCLUSION

Based on the discussion above, the method of *sorogan* is held out of school hours. The time is in accordance with the agreement between the student and the instructor. The instructor is determined by the *kyai*. The instructors hold material according to their ability. Student gets more involved in the activities. The method of *bandongan* is formally implemented in classroom. The time is determined in a consultation among the *asatidzs*. Its activities tend to be more in *asatidz*'s roles.

The values that are reflected in the Arabic learning with *sorogan* method include the value of honesty, discipline, hard work, responsibility, constancy, sincere, and humble. The values that are reflected in the Arabic learning with *bandongan* method are sincere, patient, and modesty.

The core values of learning Arabic by the methods of *sorogan* and *bandongan* are charismatic, manners, ethics, discipline, exemplary, manners, patience, clean, supportive, cooperation, responsibility, usefulness, empirical, hard-work, authority, and wisdom.

The elaboration is by cultivating awareness to the needs of students; to familiarize them to learn on time, discipline, to provide an opportunity for students who have more knowledge to become facilitators of *sorogan*, to provide facilities to the students who want to attend the method of *sorogan* by giving place and instructors.

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