

The Leadership Values of Sorogan Method as the Platform *Salaf* Islamic Boarding School in Roudlotul Fatihah

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Abstract

Learning in pesantren that lasts twenty-four hours indicates that every activity is education for students. Various characteristics such as religiosity, entrepreneurship, and leadership can be formed through existing activities, especially *sorogan*. The purpose of this study is to describe the application of hidden curriculum pesantren in instilling leadership values in Roudlotul Fatihah Traditional Islamic Boarding School through learning activities in the form of *sorogan*. This is because research on leadership through hidden curriculum is rarely revealed, in contrast to research on religiosity and entrepreneurship in the pesantren environment. In addition, this research can contribute to the current leadership crisis phenomenon. The author uses qualitative methods in processing data from field research using a phenomenological approach. The process of concluding the previous steps is data condensation and data presentation. The findings of applying hidden curriculum in the Raoudlotul Fatihah Traditional Islamic Boarding School in sorogan activities include the Quran, tools in the form of *nahwu* and *shorof*, and books of worship. Activities in pesantren have instilled leadership values in delegation, responsibility, truthfulness, accuracy, and initiation. The end of the study concluded that the hidden curriculum of pesantren has formed students to have leader values without realizing it with all the activities that have been carried out.

Keywords

Leadership Values; Pesantren; Sorogan

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1. INTRODUCTION

Islamic boarding schools, often referred to briefly as pesantren, are one of the oldest educational institutions in Indonesia. However, there is an interesting thing about the existence of pesantren as an educational development, namely that not all pesantren include formal educational institutions until now. (Ma' Arif & Rofiq, 2018) This is because pesantren have their uniqueness in the learning process. The learning process is integrated with the existence of formal schools it often called modern pesantren or *khalaf* (Lukens-Bull, 2016). *Still*, there are also pesantren, often called pesantren *salaf*, in which no formal education exists. (Thohir, 2017)

The implementation of education in pesantren is inseparable from the form of pesantren. As mentioned in various literature, pesantren is divided into two forms, namely pesantren *khalaf* and *salaf*. Pesantren *Khalaf* is more clear administratively in carrying out the learning process because there is a



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definite formulation for implementing its educational programs. (Alhamuddin & Hamdani, 2018) This is because, in the khalaf pesantren, there are also formal educational institutions or madrasahs, one of the prominent characteristics. (Bashori, 2017) While pesantren salaf, often called traditional pesantren, can be said to have no formula visible in the learning process. In a narrow sense, *pesantren salaf* is a non-formal educational institution that *organizes religious education, and there is no madrasah or formal educational institution that teaches general sciences.* (Marzuki et al., 2020)

Kiai, as a caregiver, leader, and teacher in pesantren, is fully responsible for students or students and the continuity of the learning process. (Turmudi, 2021) The teacher in question is an educator who provides learning at pesantren. Teachers at Roudlotul Fatimah Traditional Islamic Boarding School consist of kiai or students appointed as kiai representatives to teach. At the same time, students or students follow the learning process. Zamakhsyari Dhofier in Zulkifli (2021) categorizes students into two categories: *mukim* or settled students and *lajon* or *kalong students*. (Zulkifli, 2021) *Santri mukim* are students who live daily and live in Islamic boarding schools. *Lajon* or *kalong* students are students who come to pesantren when following the learning process and will go home when finished. (Husnayain, 2016) This Santri is not settled in pesantren.

Leadership values are principles that are necessary to manage other people or organizations. A leader must set a positive example to create harmony in life. (Žydzīūnaitė, 2019) In Islam, the role model centered in life is the Prophet Muhammad SAW, God's messenger to guide humans. This exemplary elaboration is into four main values that a leader can adopt. These four things are 1) rationality based on belief in the one and only God, 2) intelligence that can analyze and make decisions correctly and correctly, 3) a balance between spiritual and moral so that decisions taken do not conflict between religious teachings and humanity, 4) comprehensive approach that can touch all aspects of life and strata of society. (Aprilia & Munifah, 2022) Another example in the Indonesian national sphere is Ki Hadjar Dewantoro, with three slogans of a philosophy of life, namely "*ing ngarso sung tulodho*" which demands a good example. "*Ing madyo mangun karso*" can inspire others and "*tut wuri handayani*" always encourages us to do good and all positive things. (El Widdah & Suryana, 2016)

The implementation of learning or education in pesantren can occur for 24 hours. Every activity, individual and group interaction, contains learning value. Instilling values in life, including the value of leadership in Islamic boarding schools, can be done through all existing activities. The skill, decisiveness, and personal wisdom of a leader are inseparable. So, the demands of character development must also be instilled (Bennister, 2022). Education to develop leadership character for students in Islamic boarding schools can be carried out by itself, even without realizing it. (Awwaliyah & Baharun, 2018) A form of education that is structured based on an ideal or unstructured curriculum, which is from now on referred to as the *hidden curriculum*, can shape students' character. (Rohmad & Kolis, 2021) (Asfiati, 2019) However, in traditional pesantren or salaf, the existing curriculum tends to be undocumented or hidden, so the term hidden curriculum for the learning process of this type of pesantren is very worthy of being embedded.

The formation of leadership character in pesantren cannot be separated from the sincerity of the caregivers and teachers. The caregiver, a kiai and preacher amar makruf hani mungkar, has an exemplary spirit and high integrity in resignation to guide students. This is done because it is solely a knowledge transfer, but sincerity is worth worship. (Muhammad AR et al., 2021) Furthermore, religious-based work ethic, in this case Islamic, is very influential in the implementation of the learning process from the teaching staff. This work ethic triggers the emergence of a good leader character who has high initiative, intelligence, broad insight, professionalism, and responsibility. (Purnama et al., 2021)

Behind the silence of pesantren education, especially pesantren *salaf*, admittedly or not (if you look back), many leaders have been born from the pesantren environment. Cadres of national and state leaders, for example, KH. Hashim Ash'ari and KH. Ahmad Dahlan is part of a series of pesantren figures who have taken part and made Indonesia proud with his leadership spirit as caliph *fil ardhi* through his

work and struggle. (Makinuddin, 2017) However, state figures' current lack of involvement in the Indonesian leadership arena can indicate a leadership crisis. Old figures not balanced by the emergence of new figures can cause a halt or loss of leadership regeneration. The result is the emergence of deviant leadership, but it will take a long time to make the ideal generation of leaders. (R. A. Rahman et al., 2022)

Apart from formal education in terms of leadership that is clear in the curriculum, the author is interested in researching non-formal institutions, namely pesantren, that do not provide formal education. The Islamic boarding school chosen as the place of research is Roudlotul Fatihah Traditional Islamic Boarding School, located at Tambalan, Pleret, Pleret, Bantul, D I Yogyakarta. The author sees something unique about this place: few students have been willing to navigate life independently. Furthermore, not a few students are leaders of a business or agency. From that, the author takes the main theme, namely the internalization of leadership values in pesantren. Because of the many activities carried out in pesantren, the author limits *sorogan* activities as one of the typical forms of learning in pesantren. This is based on a high level of interaction compared to other activities such as *bandongan*. (Apduludin & Martiniyamin, 2022)

2. METHODS

This study used a phenomenological approach. (Yahya, 2013) The source of the data was obtained by direct observation of all activities that occurred at the Roudlotul Fatihah Islamic Boarding School. The phenomena recorded include each person's activities, interpersonal interaction, and the learning process. Unstructured interviews are used to support the data in the analysis. (Prasetyo & Anwar, 2021) The data obtained is then used for data analysis using descriptive qualitative methods, and data validation is measured by data conservation, data presentation, and ending with conclusions. (Hashimov, 2015)

3. FINDINGS AND DISCUSSIONS

Learning in Islamic boarding schools can be said to be *behavioristic*. This learning requires students, especially new ones, to follow the lifestyle in Pesantren. Activities in pesantren are generally carried out for 24 hours because they cover all aspects of student life. (Suheri, 2017) Roudlotul Fatihah Traditional Islamic Boarding School is no exception; all its activities contain learning. From the time the students wake up in the morning until they wake up the next morning, everything is full of learning that will be useful later in society upon returning from pesantren. (Djazilam, 2019)

Learning activities at Roudlotul Fatihah Islamic Boarding School are categorized into two, namely scheduled and unscheduled. Scheduled, in this case, is a learning activity carried out based on a definite implementation day. At the same time, unscheduled can be both *ceremonial* and *incidental* activities. This aligns with the results of Thomas J. La Belle's research that *non-formal* education can be a *humanistic response*. Like this learning, the method applied is *non-directive, with no fixed curriculum, no schedule, and teachers* with the dominant relationship pattern being horizontal rather than vertical. (Belle, 2015)

Scheduled activities at Roudlotul Fatihah Islamic boarding school as typical learning methods, especially for pesantren, are *sorogan* and *bandongan*. (Marzuki et al., 2020) *Sorogan* conducted at Roudlotul Fatihah Traditional Islamic Boarding School includes the Qur'an, tool science, and worship. The *Sorogan* of the Qur'an is divided into two activities: reading and memorizing the suras in the Qur'an. Furthermore, the knowledge of tools studied is Nahwu and Shorof. In addition to the Qur'anic sorogan and tool science, one more sorogan is worship guidance. The book of worship that must be studied is the book that contains prayer guidance. The *bandongan* learning method carried out in this pesantren is the material of books such as Riyadus Sholihin, Irsyadul Ibad, AL Hikam, Ta'limul Muta'alim, and also

Jalalain Tafsir.

Other activities carried out in this pesantren are unscheduled. This activity is ceremonial and incidental. The ceremony in question is an activity in the form of a commemoration or celebration of something. Activities routinely carried out are a series of Eid al-Fitr prayers, Eid al-Adha, and the process of sacrificial slaughter. Another thing is in the form of a haul or commemoration of the death of a cleric. Although this has been routinely done yearly, it cannot be the day and date directly. This is because external factors affect these activities, so this activity is categorized as unscheduled. While incidental is an activity that can be suddenly done for one thing. These incidental category activities include clean service work for the pesantren environment and improvement of dormitories, facilities, and infrastructure.

Sorogan and *bandongan* are direct face-to-face learning methods between students and educators. However, there is a difference between the two methods; namely, the *sorogan* method is face-to-face *by a person* between educators and students. Meanwhile, *there* is a collective face-to-face between students and educators. (B. A. Rahman, 2022) Both methods are carried out at Roudlotul Fatihah Traditional Islamic Boarding School with a predetermined schedule.

Sorogan, as one of the pesantren learning methods, without students realizing it, is an activity that can shape the character of students, especially leadership. The estuary of knowledge in pesantren is kiai as caregivers, leaders, and main teachers. (Yasin & Khasbulloh, 2022) Sorogan carried out at Roudlotul Fatihah Traditional Islamic Boarding School does not necessarily mean that students directly face kiai. Still, there is a process or stage that must be passed first in the form of delegation of kiai to senior students or old students. (Turmudi, 2021) In addition to the delegation stage, when the learning process is running, there are also stages to undergo an increase in material from what is *sorog* for students as a whole. Through this process or stage, leadership values can be embedded in students. (Sagala, 2015)

An educational institution or institution is incomplete if there are only teachers, in this case, kiai or appointed students. Educational institutions will be complete with students or students as part of the ongoing learning process. In Islamic boarding schools, students are students. In Roudlotul Fatihah boarding school, there is a uniqueness in the teaching process; on one occasion, students are students, and at another time, they can become teachers (when appointed kiai) to teach. This is natural because different students can teach different materials, so students who do not teach will become students in the learning process.

In this study, the author uses mentions to avoid misinterpretation of personal roles or people involved in the learning process in Pesantren, namely kiai, teachers, and students. Kiai is a central figure in teaching management in pesantren who is positioned as an owner, caregiver, and teacher who is fully responsible for the learning process. Teachers are students appointed or receive a mandate from the kiai to teach and assist other students in learning at pesantren. Students in the learning process do not get a mandate or order to teach other students.

Sorogan (from sorog or deposit) is an individual activity directly facing the teacher or kiai to show, explain, and read the learning material being studied. (Solichin, 2014) Sorogan Al Quran in pesantren Roudlotul Fatihah includes reading and hafalah verses of the Quran. The process passed is in the form of levels of learning material starting from introducing hijaiyah letters, punctuation, and how to read to memorize letters in the Quran.

The stages of the Quran sorogan activity at the Roudlotul Fatihah Traditional Islamic Boarding School began by using the book of Iqro, which contains a guide to reading the Quran, from introducing hijaiyah letters to how to read it. After being declared graduated/able/mastered, we will replace the book Juz Amma, by reading and memorizing short letters. At this stage, students as students do sorogan to the teacher, in this case, the students appointed by the kiai to teach. Sorogan on Kiai will be done if it has been declared passed at this stage. The learning process with a model of stages of material

improvement or mastery of knowledge and different levels of teachers (teachers and teachers) instills certain values, including leadership, that students unwittingly. (Rohmad & Kolis, 2021)

The book of Worship is taught at the Roudlotul Fatihah Traditional Islamic Boarding School through prayer guidance. This activity is integrated with the sorogan of the Quran when it has entered the memorization stage. In this sorogan, students must read the book of prayer guidance with the meaning of *gandul* (Javanese but written in Arabic letters called *pegon*). If in the bandongan kiai method or teachers who read, then in sorogan activities, students who read are listened to and assessed by the teacher. (Sadiyah, 2022)

Similar to the sorogan of the Quran, this sorogan of worship also indirectly contains learning or instilling discipline, honesty, intelligence, creativity, and self-initiative. This book, especially for those who are not from Java, must be harder to study because the book read is translated into Javanese. Difficulty in interpreting and understanding this, which then supports creativity and initiative to be able to interact a lot outside of activity time.

The tools referred to and studied at the Roudlotul Fatihah Traditional Islamic Boarding School are nahwu and sharaf. Tool science itself is a field of study that studies Arabic grammar, starting from the origin of words, changes in words, and meanings of their changes or more understanding is the science that learns how to be able to read and analyze Arabic. (Ritonga et al., 2019)

This activity is separated in time from the *sorogan* of the Quran and the Book of Worship. Sorogan of the tool science book is carried out at night after Kiai finishes the bandongan ngaji, so participating in this activity requires more stamina. In this activity, students forged intelligence and physical abilities. This indirectly means there is education of high dedication in leading or tireless leadership for the benefit.

Delegation

The learning method in the form of *sorogan* is carried out at the Roudlotul Fatihah Islamic Boarding School, especially the qiroatil Quran, which is carried out or taught by fellow students, but students who already have adequate abilities. Kiai delegates to students who are considered capable of teaching as their representatives. In this pesantren, kiai delegates their teaching to students according to their abilities and learning materials. As previously stated, this pesantren carries out the *sorogan method* with material for reading the Quran, books of worship, memorization, and tool science in the form of nahwu *sorof*. Therefore, not only one student is appointed to teach these materials in the learning process. However, students are appointed to teach/teach certain materials according to their competence or expertise. (Suparyono, 2018)

The delegation process by Kiai has indirectly taught one of the leadership functions to students, as Veithzal Rivai and Deddy Mulyadi (Rivai & Mulyadi, 2003) stated in the writings of Ahmad Sofan Ansor. (Ansor, 2014) In the world of pesantren, including Roudlotul Fatihah Traditional Islamic Boarding School, there is no order from a kiai that students reject. It can be understood that a leader, in this case Kiai, will not give orders to students beyond the ability of students, let alone related to science and science. On the other hand, in the students appointed, there is a feeling of having the ability as instructed by the kiai, especially to help other students learn. Although there was a study that revealed the beliefs of students related to luck and difficulties with obedience and rejection of kiai orders (Solichin, 2014), the author did not find this in the focus of research on the learning process of the *sorogan method* in this pesantren.

Responsibility

Leaders have a heavy responsibility to themselves and those they lead. His true sense of responsibility will not grow instantly but through various learning activities as life progresses. (Sulthon, 2014) Seeing the learning phenomenon that took place at Roudlotul Fatihah Islamic Boarding School

and the interaction that occurred, it can be seen that the process of growing a sense of responsibility in students.

High confidence in students' abilities grows with a mandate or order from the kiai to teach or help other students in learning. In this case, students have trained and trained to be leaders. On the other hand, students who do sorogan feel responsible for showing their learning results. The purpose is that the stage of sorogan activities (reading the Qur'an or other books) begins with the teacher giving examples of the material being studied. Furthermore, students as much as possible, imitate as exemplified by *nderes / murojaah* or learn to repeat what has been taught before doing sorogan.

Nderes / murojaah is carried out by students after the teacher gives an example and will be done again before doing sorogan. It is not uncommon for students not to do sorogan for a certain period because they feel inadequate. This inability is perceived as a lack of responsibility in maintaining and practicing the material taught. To find out the results of *nderes*, students do sorogan. This is a form of responsibility for what has been obtained as the author interprets Dausiri's writing that working according to the plan that has been prepared is a form of responsibility that is carried or carried. (Dausiri, 2019)

The common thread drawn from this sorogan activity is that the growth of a sense of responsibility begins with the existence of 1) kiai redelegation to students to teach so that it must be carried out properly and optimally; 2) avoid disappointing the kiai with what has been given; 2) The strong intention of students to carry out what has been exemplified by maximizing *nderes*. The stages passed will ultimately be useful when involved in the community and the task of pesantren (through students), one of which is to grow public awareness of the religious understanding that is their responsibility. (Zulkarnain & Zubaedi, 2021)

Truthfully

Learning Qur'anic sorogan begins with the guidance of Iqro, juz ama, and Qur'anic *mushaf*. The process is gradual from the beginning to the end, n

one of the processes produced work in material such as learning reports or grades. The teacher will give appreciation or assessment by raising the level of learning (volume for iqro, verse or surah for juz amma and Quran). The honesty of students is at stake in this learning. Santri will always repeat what is read and prorogated when the teacher has not given an increased grade. This kind of uniqueness is not found in formal education. In formal education, the assessment of material forms in exams through answer sheets can result from cheating or asking friends for answers. It can be said that such behavior was only pursued secondarily in the form of his confession on a piece of paper. Furthermore, it can be said that low academic honesty and passion for knowledge are contaminated with grades or scores. (Yahya, 2013)

Learning the sorogan method in pesantren without material assessment impacts a high level of honesty. Santri cannot lie to themselves and teachers with assessment sheets. The teachers' thoroughness and the students' diligence are the main assets in building honest character. (Noorthaibah & Julaiha, 2020) Teachers with maximum accuracy will always supervise and listen to what students do when doing sorogan. Teachers will act fairly and be honest regarding whether or not students can raise their material. This has to do with the responsibility carried out and will be accountable to oneself, the kiai, as the giver of mandate/delegation and the main to God Almighty.

The trust that the teacher has held will not be wasted. Providing passionate and passionate teaching makes a trustworthy character grow by itself. In this case, it can also improve their social and professional lives. With a trustworthy nature, students will follow the advice and advice given, and the existence of leaders with this nature will bring calm without a sense of doubt. (Juhji et al., 2020)

Teaching done by trustworthy people will indirectly affect learners. Teachers can be an inspiration,

and there will also be a sense of trust in students or students. This kind of trait will be emulated and applied in his defense or the community's life in the future. (Zahroh, 2019) On the other hand, students' championship is at stake during sorogan activities. Santri will not be able to go up on the next material before the current material is declared passed by the teacher. Even if students commit lies, the teacher will be able to know because the material increases in difficulty. This is one of the educational models without material assessment sheets but has external results in forming student cadets. Far into the future, honesty is a useful provision in living in the community as citizens and leaders in society.

Thoroughness

Each student has a variety of intelligences. This can be seen from the speed and slowness of receiving material from teachers. Each stage activity in sorogan requires intelligence that is not necessarily judged from the material value sheet. In reading the Quran, students imitate the teacher's way of reading as much as possible. Previously, the teacher had given an example of how to read the Quran, which was being done then. Reading methods include pronunciation, waqof signs or stopping places, long readings, and *pende* and regulation of breathing.

Teachers need to pay attention to the process of sorogan santri; accuracy needs to be supported by intelligence so that in the teaching process, students are considered. On the other hand, students as students also carefully pay attention to the word-for-word exemplified by the teacher. The thoroughness of students will indirectly foster a careful spirit in acting in students' lives today or in society. Especially if students later become good leaders at any level, even in the family, accuracy is needed to balance with intelligence. Intelligence can be honed with accuracy that is always carried out continuously. (Mattayang, 2019)

This intelligence and accuracy are very supportive in cultivating the social spirit of religion because, in pesantren, they are taught to become Islamic religious experts through learning books and others. But social learning is also needed to enter the world of society that carries the mission of giving each other good advice and warning. In this boarding school, a good soul and personality are awakened as a big capital to be prepared. (Hidayati et al., 2022)

One of the goals of learning is to grow intelligence. However, it is recognized that each student or student has an area of interest that fosters different intelligence. Thus, the teacher must pay attention to this so that students will not be forced to be versatile in everything. A combination of education and character learning can create useful intelligence. Pesantren, with various educational models, including sorogan is a means of cultivating intelligence and building good character. As many say, the ultimate goal of education is intelligence with character, which is the true meaning of education. (Hasan & Supriatno, 2016)

The Quran *sorogan* learning model at Roudlotul Fatihah Traditional Islamic Boarding School, which takes place on a scheduled and continuous basis, indirectly affects the intelligence level of students. Another thing that can be seen from implementing this learning is the growth of discipline. During the afternoon routine before Maghrib, students prepare to enter the mosque. Although not infrequently, a small number still do other activities such as cleaning the yard or vehicles or taking a bath. This is usually because you are picketing or there are other needs beforehand. The activities from afternoon to night begin with maghrib pilgrims followed by *wirid* or *wiridan* readings. At the same time, the *sorogan* of the Quran is done after *wiridan*. Whether we realize it or not, these activities have formed a spirit of discipline.

Furthermore, the discipline seen in sorogan activities is that teachers and students are disciplined in learning time. Sorogan santri, according to the order of readiness that previously, students placed themselves sitting, making rows from front to back. No one precedes each other, so there is discipline now. The teacher has also prepared themselves according to the timeline to the right because the teacher is not the only one. Another discipline in this sorogan activity is discipline in maintaining calm. No

students were talking to each other when they entered the mosque. The conversation occurs only when the teacher gives directions, and there are few questions from the students to the teacher.

Discipline, especially in maintaining calm, gives students high creativity and initiative. It can be seen that the demands of students to be smart while questions and answers at the time of sorogan activities are very minimal. From that, the students can meet teachers outside of sorogan activities and in a free place, space, and time. This opportunity is precisely the knowledge obtained in an atmosphere without determination and easily accepted because it is in the form of informal conversation. From here, the intelligence was honed. In addition to growing initiatives, creativity is also developing by finding various ways to be able to understand the knowledge provided, which can be a provision later in society

Initiation

The growth of creativity can come from the advice of teachers or Kiai but also from one's initiative. (Astuti, 2015) Santri, honed in their creativity, will make receiving and understanding material easier. Furthermore, those who often receive advice from Kiai will change themselves with the development of their initiatives. With the initiative to solve his difficulties, he can then rub off on other friends. It is a positive action or thing to be more sensitive to personal difficulties and others.

The intelligence that is awakened in students is not simply because they are diligent in studying the material that has been delivered. In his daily life, Santri is inseparable from problems in himself or others. In cases like this, students must be able to solve with their creativity. A high level of creativity related to solving material difficulties or other difficulties encountered can stimulate intelligence. (Hasanah et al., 2023) In Quran sorogan activities, they often have difficulty imitating teachers, so they need time to learn from the material presented. In this condition, creativity often arises from students to find ways to understand the material more easily. (Hilmy, 2019)

One of the disciplines built in pesantren is the application of local culture in the learning process. In terms of leadership carried out by Kiai, until now, it has also been inseparable from local culture. Integrating leadership, local culture, and pesantren scholarship has encouraged high discipline. (Masnawati et al., 2019) The demand for discipline has become a pattern in pesantren, so it is undeniable that students who have mingled in the community either as citizens or hold a mandate as leaders (in narrow and broad environments) seem to maintain more discipline. (Khamida et al., 2021)

4. CONCLUSION

Sorogan activities at Roudlotul Fatimah Traditional Islamic Boarding School are not only knowledge transfer activities but requirements for values that affect the personality or character of students later when mingling in society, especially if they become leaders. The leadership values embedded in students are responsibility, delegation, truthfulness, accuracy, and initiation.

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