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THE EXISTENCE OF THE SOROGAN METHOD IN THE 21ST CENTURY: ITS EFFECTIVENESS, ROLE, AND RELEVANCE IN MODERN EDUCATION

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Abstract

The Sorogan method is a traditional learning approach that remains popular and widely implemented in both formal and non-formal educational institutions. Its enduring existence over time demonstrates the uniqueness of this method in terms of adaptability and resilience to changing eras. This study aims to describe the findings of a systematic literature review (SLR) concerning the effectiveness and relevance of the Sorogan method in the context of contemporary Islamic education, explore its role in learning, and provide recommendations for improving education quality. The research employed the SLR method, utilizing data sources from accredited national and international journal articles published within the last ten years, as well as books, academic manuscripts, and other relevant references. The study was conducted systematically through six stages: (1) topic determination, (2) literature search, (3) article selection and reduction, (4) data presentation, (5) analysis and discussion, and (6) conclusion drawing. The results indicate that the Sorogan method remains effective for modern learning when innovation and adjustments are made in line with current developments. Its relevance is still strong in addressing contemporary educational needs, particularly in enhancing learning effectiveness, motivating students, and strengthening the teacher-student relationship. Recommendations to improve the effectiveness of the Sorogan method include: (1) considering students' readiness for learning, (2) integrating it with other relevant teaching methods, (3) utilizing information and communication technology, and (4) encouraging teachers to actively adapt instruction to students' needs.

Keywords: Sorogan Method, Effectiveness and Role, Relevance in Modern Education.

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Abstrak

Metode Sorogan merupakan pendekatan pembelajaran tradisional yang tetap populer dan banyak diterapkan di lembaga pendidikan baik formal maupun nonformal. Eksistensinya yang bertahan dari masa ke masa menunjukkan keistimewaan metode ini baik dari segi adaptabilitas maupun pamornya terhadap perubahan zaman. Penelitian ini bertujuan untuk mendeskripsikan hasil kajian *systematic literature review* (SLR) terkait efektivitas dan relevansi metode Sorogan dalam konteks pendidikan Islam kontemporer, mengeksplorasi perannya dalam pembelajaran, serta memberikan rekomendasi untuk peningkatan mutu pendidikan. Metode penelitian yang digunakan adalah SLR dengan sumber data berupa artikel jurnal nasional dan internasional terakreditasi dalam sepuluh tahun terakhir, serta buku, naskah akademik, dan sumber relevan lainnya. Penelitian ini dilakukan secara sistematis melalui enam tahapan; 1) penentuan topik, 2) pencarian literatur, 3) seleksi dan reduksi artikel, 4) penyajian data, 5) analisis dan pembahasan, dan (6) penarikan kesimpulan. Hasil penelitian menunjukkan metode Sorogan masih cukup efektif diterapkan dalam pembelajaran modern masa kini dengan diberikan inovasi dan penyesuaian yang berorientasi pada perklembangan zaman. Relevansinya tetap kuat dengan kebutuhan pembelajaran masa kini, khususnya dalam meningkatkan efektivitas pembelajaran, memotivasi peserta didik, dan mempererat hubungan guru dengan siswa. Rekomendasi untuk meningkatkan efektivitas metode Sorogan meliputi: (1) perhatikan kesiapan belajar siswa dalam penerapan metode ini, (2) pengintegrasian dengan metode pembelajaran lain yang relevan, (3) pemanfaatan teknologi informasi dan komunikasi, serta (4) guru hendaknya berperan aktif dalam menyesuaikan pembelajaran dengan kebutuhan peserta didik.

Kata Kunci: Metode Sorogan, Efektivitas dan Peran, Relevansi pada Pembelajaran Masa Kini

A. INTRODUCTION

The advancement of Islamic education in Indonesia is marked by the gradual emergence of various educational institutions, ranging from the very traditional to the modern, both in formal and non-formal sectors. This development aligns with the dynamics of society and the progression of the times. Islamic educational institutions have played significant roles in meeting the needs and demands of society throughout different eras. Such evolution has attracted the attention of scholars and academics, both nationally and internationally, prompting comprehensive scientific studies. These studies aim not only to enrich the Islamic knowledge corpus but also to serve as references, comparative studies, and alternative solutions to emerging problems, while providing recommendations for future improvements. Notable Islamic educational institutions include madrasahs and pesantrens spread across Indonesia, suraus in Sumatra (Minangkabau), and meunasahs in Aceh, among others. The spread of

modern Islam across the archipelago signifies a dynamic evolution in Islamic education institutions, raising questions about whether these traditional institutions will continue to exist or if new models will emerge that better accommodate the civilization and culture of the Islamic world, both nationally and internationally (Abdul Mukhlis, 2017; Raya et al., 2024).

Islamic education plays a central role in improving the quality of human resources. By internalizing Islamic values, individuals can become useful, creative, and positively contributive members of society. As the Prophet Muhammad (peace be upon him) was sent as a *rahmatan lil 'alamin* (mercy to all creation), Islamic education guides individuals to follow his path by developing their intellectual, spiritual, and moral potentials, thereby equipping them to spread kindness and compassion universally. In line with this, Pithriani and Musyarapah argue that by integrating Islamic values with modern skills and global knowledge, an Islamic curriculum can produce individuals who are not only professionally competent but also possess strong morals and ethics, ready to face global challenges and contribute positively in international contexts (Raya et al., 2024).

Pesantrens, as traditional Islamic educational institutions, play a strategic role in fostering the moral and ethical character of the younger generation, particularly amidst globalization trends that tend to erode moral values. Modern education often emphasizes cognitive and academic aspects, frequently neglecting spiritual and moral dimensions, which leads to a generation facing identity crises, weak character, and low moral resilience (Tamuri, 2007; Nasir et al., 2022). In this modern context, character education provided by pesantrens through traditional methods such as *sorogan*, *bandongan*, and direct guidance from *kiai* remains relevant in shaping students into morally upright individuals (Wirayanti et al., 2024). Islamic educational institutions must be globally competitive, including through participatory and interactive learning methods, such as project-based learning, group discussions, and the integration of information technology as instructional tools (Raya et al., 2024).

The success of Islamic education is closely tied to the application of appropriate teaching methods. Various studies emphasize the necessity for educational methods that preserve Islamic values while being adaptive to contemporary changes (Rosyada, 2016; Hadi, 2022). This study focuses on one of the most commonly used methods in Islamic education institutions: the *sorogan* method. Originating from traditional pesantrens, *sorogan* involves individual instruction between a student (*santri*) and a teacher (*kiai*), with a strong emphasis on personalized learning (Akhmadi, 2019). In this method, the student reads and studies a text individually before the teacher, who then provides guidance and corrections where necessary, enabling a deeper and more personalized learning experience (Wirayanti et al., 2024). This model is considered effective in fostering deep comprehension, strengthening character, and nurturing moral values through intensive interaction and guidance (Rahmah & Murniati, 2021).

Some scholars argue that *sorogan* is among the most challenging traditional Islamic educational methods because it demands patience, diligence, obedience, and personal discipline from students. Nevertheless, it is also recognized as the most intensive form of instruction, given its individual focus and opportunities for direct questioning and feedback (Abdul Mukhlis, 2017). Ibrahim and Tamam (2024) highlight that the *sorogan* system is particularly challenging due to its demand for personal discipline but is highly effective for student development, allowing teachers to provide targeted guidance, supervision, and assessment. Sufa (2024) also notes the advantages of *sorogan*, such as direct communication between teachers and students, fostering students' confidence to ask questions and clarify material they find difficult. However, the method also has drawbacks, such as requiring a significant amount of time for each student to complete their studies, particularly when studying classical Islamic texts like *kitab kuning*, and challenges related to students' difficulties in reading Arabic-Pegon scripts.

Conceptually, *sorogan* aligns with modern educational trends in personalized learning. Its effectiveness is evident in several aspects. First, it allows direct teacher-student interaction, enabling teachers to identify individual learning needs and provide immediate, specific feedback (Syaifudin, 2017). A study conducted at Pondok Pesantren Putri Al Ma'rufiyah Tempuran found that the *sorogan* method significantly improved students' understanding of the *Jurumiyah* text, as the direct interaction facilitated in-depth explanations and immediate corrections (Apipah & Faedurrohman, 2024).

Previous studies have highlighted the effectiveness of the *sorogan* method in improving students' ability to read classical Islamic texts (*kitab kuning*) (Mugiyono et al., 2022), fostering independent learning (Astuti, 2020), and strengthening interpersonal relationships between teachers and students (Sutiah & Ma'ruf, 2021). Furthermore, integrating the *sorogan* method with modern educational technologies is an emerging trend that promises to enhance the quality of education in the digital era (Ramadhan et al., 2023). Preliminary literature studies indicate that the *sorogan* method not only remains effective for mastering classical Islamic knowledge but also has the potential to remain relevant in modern personalized and character-based education (Syarifuddin, 2020; Alfarizi & Zuhdi, 2023).

Nevertheless, the current effectiveness, relevance, and role of the *sorogan* method in modern educational contexts require further exploration. It is essential to investigate the extent to which this method can be adapted to contemporary educational needs, its specific contributions to current learning practices, and what recommendations can be formulated to optimize its use in an adaptive, innovative, and relevant manner to address contemporary challenges. Based on this background, this study aims to describe the findings of a systematic literature review (SLR) regarding the effectiveness and relevance of the Sorogan method in contemporary Islamic education, to explore its role in the learning process, and to

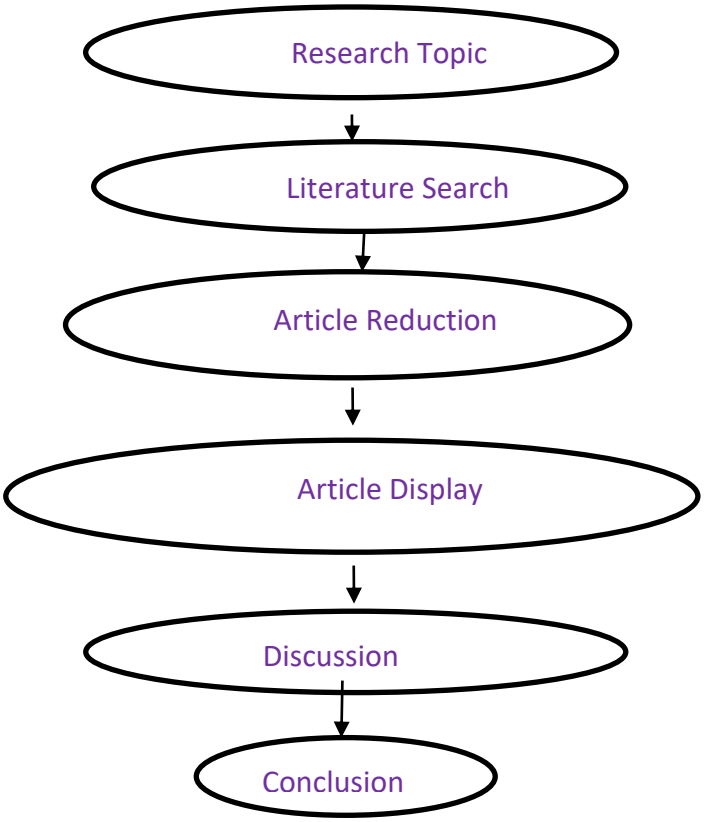
provide recommendations for improving the quality of education in the future. This research is expected to make an academic contribution to the revitalization of the Sorogan method in accordance with the demands of the times and the needs of today's learners.

B. RESEARCH METHOD

The literature study method is a process in data analysis aimed at understanding existing theories (Prasela et al., 2020). The literature study method is a research approach that focuses on collecting data sources related to a specific research topic (Syofian & Gazali, 2021). A literature review involves the systematic examination of research through books, journals, and other publications that discuss a particular research topic (Asbar & Witarsa, 2020).

The Systematic Literature Review (SLR) method is a structured approach used to compile, evaluate, and synthesize relevant literature on a particular topic. This method allows researchers to gain a comprehensive understanding of the current state of knowledge in the field being studied.

The stages employed in the literature review process are illustrated in the diagram below:



"The following is a visual diagram of the stages of a Systematic Literature Review (SLR) based on the source: adapted from Kurniawan D, 2020.

The first stage of this study is the selection of the research topic. The second

stage involves a literature search using scientific databases, including research articles from academic journals, proceedings of national seminars, and books. The search is conducted using keywords relevant to the research topic, namely the role, effectiveness, and relevance of the Sorogan method in learning. The third stage is article reduction or screening based on predetermined criteria. Articles that are relevant to the research topic are selected for further data analysis. The next step is the discussion, where the analyzed findings are examined in depth. The final stage of this study is drawing conclusions, summarizing the findings obtained from the literature review.

B. RESULTS AND DISCUSSION

The following presents the results of the literature review on the use of the Sorogan method in learning.

Tabel 1. *Display* Data

No.	Nama Penulis	Tahun Terbit	Judul Artikel	Nama Jurnal/ Prosiding	Volume/ Halaman/ Alamat.
1.	Laeli Izzati Awaliyani	**2015**	Efektifitas Penggunaan Metode Sorogan terhadap Kemampuan Membaca Kitab Fathul Al-Qorib Santri Usia 13-15 Tahun di Pondok Pesantren Assalafiyah Desa Luwungragi Kecamatan Bulakamba Kabupaten	Bachelor thesis, IAIN Syekh Nurjati Cirebon.	**1-63 http://repository.syekhnurjati.ac.id/id/eprint/2813**
2.	Baiq Mirawati, Ida Royani	2016	Efektivitas Metode Sorogan Berbantuan Tutor Sebaya terhadap Pemahaman Konsep Matematika	Jurnal Edukasi dan Sains Matematika	Vol 2 No. 1 https://doi.org/10.25134/jes-mat.v2i1.278
3.	Irfan Fauzan & Muslimin	2018	Efektifitas Metode Sorogan Dalam Meningkatkan Minat Belajar Santri Di Madrasah Diniyyah Haji Ya'qub Lirboyo Kediri	Intelektual: Jurnal Pendidikan dan Studi Keislaman	Vol. 8 No. `1 69-80 https://doi.org/10.33367/ji.v8i%601.697
4.	Shokhibul Fakhor A. Syathori M	2019	Efektivitas Penerapan Metode Sorogan dengan Kemampuan Membaca Kitab Safinatun Najah Santri Pondok Pesantren	At Tarbawi Al Haditsah: Jurnal Pendidikan	Vol 4, No 1/148-164 http://dx.doi.org/10.24235/tarbawi.v4i1.4074

			Al-Inaaroh Desa Mertapada Kulon Kecamatan Astanajapura Kabupaten Cirebon	Islam	
5.	Mochammad Mu'izzuddin, Juhji, Hasbullah	2019	Implementasi Metode *Sorogan* dan *Bandungan* dalam Meningkatkan Kemampuan Membaca Kitab Kuning	*Geneologi PAI: Jurnal Pendidikan Agama Islam*	*Vol. 6, No. 1 43-50 https://doi.org/10.32678/geneologipai.v6i1.1942*
6.	Lia Nurjanah	2018	Efektivitas Penerapan Metode Sorogan terhadap Kemampuan Membaca Kitab Kuning di Pondok Pesantren al-Hikmah Kedaton Bandar Lampung	Skripsi, Ilmu Tarbiyah dan Keguruan, Fakultas Tarbiyah dan Keguruan Universitas Islam Negeri Raden Intan Lampung	1-87 https://repository.radenintan.ac.id/id/eprint/4427
7.	Shokhibul Fakhor, A. Syathori, Mahbub Nuryadien	*Juni 2019*	"Efektivitas Penerapan Metode Sorogan dengan Kemampuan Membaca Kitab Safinatun Najah Santri Pondok Pesantren Al-Inaaroh Desa Mertapada Kulon Kecamatan Astanajapura Kabupaten Cirebon"	*Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*	*Vol. 4, No 1, 10.24235/tarbawi.v4i1.4074*
8.	Muhammad Jabir, & Wahyu, W.	(2020).	Efektivitas Metode Sorogan Terhadap Pembelajaran Nahwu di Pondok Pesantren Raudhatul Mustofah Lilkhairat.	*Albariq: Jurnal Pendidikan Bahasa Arab*,	*1*(1), 13-24. https://doi.org/10.24239/albariq.v1i1.2

9.	Nurul Hidayati Murtafiah	2021	Efektivitas Penerapan Metode Sorogan Kitab Al Jurumiyah Dalam Menigkatkan Kemampuan Membaca Kitab Kuning	An Nida	V.1(1). 18-25 https://journal.an-nur.ac.id/index.php/jp1
10.	Najah, F., & Bashri, A. M.	2023).	(Efektivitas Metode Pembelajaran Sorogan Pada Pembelajaran Hidayatus Shibyan Santri Madrasah Diniyah Kelas 1 Nurul Jadid Blumbang Pragaan Daya Sumenep.	*JURNAL JENDELA PENDIDIKAN*,	*3*(01), 66–73. https://doi.org/10.57008/jjp.v3i01.408
11.	Ibrahim, M., & Tamam, A. M.	(2024).	Program matrikulasi bahasa Arab pada pondok pesantren: Konsep dan relevansi.	*Tawazun: Jurnal Pendidikan Islam*,	*17*(1), 103–124. https://doi.org/10.32832/tawazun.v17i1.16276
12.	Muhammad Hilmi Nafis, & Nor Laila, A.	(2025).	Penguatan Literasi Materi Fikih Melalui Metode Sorogan Dan Bandongan Kitab Kuning Di Pondok Pesantren Tarbiyatul Aitam Karangrandu.	*EL Bidayah: Journal of Islamic Elementary Education*,	*7*(1), 8-19. https://doi.org/10.33367/jiee.v7i1.6957

1. The Effectiveness of the Sorogan Method in Learning

Studies conducted over the past ten years, from 2015 to 2025, from various literatures, indicate that the use of the Sorogan method in learning has proven effective across different subjects and educational levels. For instance, research by L. I. Awaliyani (2015) on the effectiveness of the Sorogan method in improving the ability to read *Fathul Al-Qorib* among students aged 13–15 years at the Assalafiyah Islamic Boarding School, Luwungragi Village, Bulakamba District, Brebes Regency, showed that it was categorized as “Good.” In line with Awaliyani's study, other research by Fakhor (2019) demonstrated that the Sorogan method is also effective for learning *Safinatun Najah*. Moreover, the effectiveness of the Sorogan method in teaching *Nahwu* (Arabic grammar) was confirmed by research conducted by M. Jabir and Wahyu W. (2020) at Raudhatul Mustofah Lilkhairat Islamic Boarding School, showing its positive impact on improving students' mastery of *Nahwu*. Similarly, Najah (2023) found the method effective in learning *Hidayatus Shibyan*.

Over time, the Sorogan method has also been adapted in formal education contexts. Fadli et al. (2021) showed that the Sorogan method effectively enhances students' understanding and awareness of historical subjects in formal schools. The method facilitates direct interaction between teachers and students, encouraging active participation in learning. Murtafi'ah (2021) also found that applying the Sorogan method to the study of *Al-Jurumiyah* significantly improved students' ability to read classical Islamic texts (*kitab kuning*). Likewise, L. Nurjanah (2025) demonstrated the method's high effectiveness in enhancing students' reading skills at Al Hikmah Islamic Boarding School.

Based on these findings, it can be concluded that the Sorogan method remains effective today. It has been applied successfully in the learning of *Fathul Al-Qorib*, *Safinatun Najah*, *Nahwu*, *Hidayatus Shibyan*, history, and more. Generally, this method effectively improves students' comprehension, attitudes, and skills in particular subjects. However, it has some limitations: (1) less effective if one teacher handles a large class alone, (2) requires a considerable amount of time for teaching and learning activities, (3) students may become bored if the teacher fails to engage them appropriately (Murtafi'ah, 2021). Thus, the teacher's role in managing the classroom atmosphere is crucial for optimizing the effectiveness of the Sorogan method.

2. The Role of the Sorogan Method in Learning

Beyond its effectiveness, the Sorogan method plays several significant roles. First, it enhances students' learning motivation (Irfan Fauzan & Muslimin, 2018). Second, it supports the main objectives of Islamic classical text education, such as accurate reading, comprehension, and the ability to articulate learned content. The method fosters a strong emotional bond and intensive monitoring between teachers and students (Nurjanah, 2018). Third, it contributes to shaping the moral and ethical character of youth, especially amidst the moral challenges of globalization. Traditional methods like Sorogan, supported by direct guidance from educators, help Islamic educational institutions nurture virtuous personalities (Wirayanti et al., 2024).

3. Relevance

Despite its traditional roots, the Sorogan method remains highly relevant in modern times. Its focus on moral education and character building offers solutions to the ongoing moral decline among youth. Traditional Islamic education, emphasizing moral integrity, spirituality, and independence, is crucial in addressing modern challenges (Wirayanti et al., 2024). The method's emphasis on close, personal interaction enables intensive inculcation of Islamic values, making it highly effective in fostering virtuous character development (Zarkasyi, 2015).

In practice, the method emphasizes individualized learning, personalized material, and close teacher-student relationships. Though rooted in traditional

Islamic education, its pedagogical principles align with modern educational paradigms, especially personalized learning approaches. This is increasingly significant in the digital era and post-COVID-19, where personalized learning — tailoring processes, content, and learning goals to each student's unique characteristics — is paramount (Pane et al., 2015). Sorogan shares this principle by positioning students as active seekers of knowledge, approaching teachers for individualized instruction.

Additionally, the Sorogan method aligns with Constructivist Theory, which posits that effective learning occurs through intensive social interaction between students and teachers (Vygotsky, 1978). It also resonates with Self-Regulated Learning (SRL) principles, which emphasize students' ability to manage their learning processes, set learning goals, monitor progress, and reflect on outcomes (Zimmerman, 2002). Sorogan encourages students to prepare, understand materials, and take responsibility for their learning before seeking feedback from teachers.

The method aligns with the objectives of the current curriculum, particularly the *deep learning* approach, emphasizing bottom-up educational reform starting from classroom practices (Suyanto and Team, 2025). Improving teaching practices, not just content, is crucial for education transformation (Academic Manuscript, PM 2025). However, to remain relevant, traditional methods like Sorogan must adapt to technological advancements and global educational needs. Integrating digital technology and more comprehensive curricula can help Islamic boarding schools meet contemporary challenges without losing their core Islamic educational values (Madjid, 2008). Therefore, maintaining relevance requires combining traditional strengths with innovative, future-oriented education strategies (Wirayanti et al., 2024).

The Sorogan method aligns with modern learning objectives student-centered, differentiated, deep, enjoyable, and reflective education and has proven effective in imparting knowledge, attitudes, and skills. Nevertheless, its successful implementation heavily depends on the teacher's role and the students' physical and psychological readiness.

Although many educational institutions are no longer fully traditional, the Sorogan method can still be integrated. Notably, Darussalam Gontor Modern Islamic Boarding School has successfully blended traditional and modern education systems by replacing traditional methods with a tiered, integrated curriculum while maintaining Islamic dominance (Maksum, 2015).

4. Recommendations

The Sorogan method could be effectively combined with other methods such as *bandongan*. Research indicates a significant positive correlation between the Sorogan method and students' ability to read Islamic classical texts (Mochammad Mu’izzuddin, 2019). Hilmi Nafis (2025) found that combining Sorogan with Bandongan enhanced students' understanding of Islamic

jurisprudence, both conceptually and practically. Sorogan provides individualized study, while Bandongan offers collective explanations, fostering holistic understanding. A strategic move to enhance Sorogan's effectiveness is ensuring students' learning readiness. Research by Dede Jamaludin and Masitowati at Al-Fatah Islamic Boarding School, Bogor, revealed that students' learning readiness positively correlates with the effectiveness of the Sorogan method (Jamaludin, 2016).

Nevertheless, students may face challenges such as forgetting material or recitation boundaries during face-to-face sessions. Other weaknesses include: (1) less effective with large classes and a single teacher, (2) time-consuming teaching and learning activities, and (3) risk of student boredom if the teacher cannot manage the class atmosphere (Murtafi'ah, 2021). Enhancing the effectiveness of the Sorogan method could also involve peer tutoring, as suggested by Wakit A. (2016). Despite the rise of technology-enriched learning methods, Sorogan retains its advantages in achieving learning objectives across cognitive, affective, and psychomotor domains.

For modern adaptation, integrating Sorogan with contemporary educational technologies, such as Learning Management Systems (LMS), is recommended (Hrastinski, 2019). These platforms facilitate broader access, greater time flexibility, and promote self-directed learning. Furthermore, Sorogan aligns with personalized learning and constructivist theories, emphasizing intensive social interaction between students and teachers (Vygotsky, 1978). Several recommendations for optimizing the Sorogan method in the Education 5.0 era include; 1) Enhancing effectiveness by ensuring students' learning readiness, 2) Combining Sorogan with other relevant methods such as Bandongan and peer tutoring, 3) Leveraging technology, such as recording devices, to enable repeated review of learning materials, 4) Encouraging active teacher engagement in managing students' physical and psychological conditions.

D. CONCLUSION

Based on the results of the analysis, it can be concluded that the *sorogan* method demonstrates a high level of effectiveness in educational practice, particularly in achieving learning objectives across the cognitive, affective, and psychomotor domains. Over the past decade (2015–2025), various studies have consistently shown that the *sorogan* method is effective in enhancing students' abilities to read various classical Islamic texts (*kitab kuning*), such as *Fathul Al-Qarib*, *Safinatun Najah*, *Nahwu*, and *Hidayatus Shibyan*, as well as in formal learning contexts like history classes. This method facilitates direct and personal interaction between educators and students, fostering active engagement and deeper understanding.

Beyond its effectiveness, the *sorogan* method also plays a crucial role in increasing students' motivation to learn and supports the achievement of the primary educational goals in the study of *kitab kuning*, such as reading accuracy,

comprehension, and the ability to express ideas contained within the texts. Additionally, it strengthens the emotional bond and enables intensive supervision between teachers and students, contributing significantly to character education and moral development—areas increasingly challenged by globalization and moral degradation. In the context of contemporary education, the *sorogan* method remains highly relevant, particularly when aligned with the principles of *personalized learning* and *self-regulated learning*. Its connection with constructivist theory highlights the importance of social interaction in the learning process. Furthermore, the *sorogan* method aligns with *deep learning* approaches, emphasizing bottom-up educational transformation starting from the classroom level towards broader aspects of meaningful and mindful learning, as advocated by recent national educational policy frameworks.

However, there are some limitations in its implementation, such as inefficiency in terms of limited instructional time, reduced effectiveness in large classroom settings with few instructors, and the risk of student boredom if teachers fail to adequately assess students' conditions. To enhance its effectiveness, the *sorogan* method should be combined with other methods, such as *bandongan* or peer tutoring, and integrated with technological innovations like Learning Management Systems (LMS) to expand access and support independent learning. Strategic recommendations to enhance the effectiveness of the *sorogan* method include ensuring students' learning readiness, integrating it with complementary instructional approaches, utilizing technology to support content review and reinforcement, and enhancing the active role of teachers in monitoring and adjusting to students' physical and psychological conditions. Rooted in the Islamic pedagogical tradition, the *sorogan* method has proven to be adaptive and highly relevant to modern educational needs. Its effective integration with contemporary methods and modern technology offers substantial potential for the advancement of character education and contributes significantly to the progress of national education in Indonesia. The findings of this study are expected to provide practical contributions to the development of moral education strategies across various educational institutions and to reinforce the role of pesantren in the success of character education in Indonesia**.**

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