International Jurnal Islamic Education, Research and Multiclturalism (IJIERM)
Available online https://journal.yaspim.org/index.php/IJIERM/index

REVITALIZING CLASSICAL FIQH EDUCATION: THE USE OF FATHUL QARIB IN INDONESIAN ISLAMIC BOARDING SCHOOLS

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Abstrak

Kemajuan globalisasi yang pesat mendorong pesantren di Indonesia untuk berevolusi sambil tetap mempertahankan identitas pendidikan tradisional mereka. Namun, proses ini sering kali mengabaikan implementasi terstruktur dari teks-teks Islam klasik seperti Fathul Qarib, sebuah kitab fundamental dalam studi fikih (yurisprudensi Islam). Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis implementasi dan dampak pengajaran kitab Fathul Qarib terhadap pemahaman dan praktik ibadah para santri di Pondok Pesantren Alhana, Bangkalan. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Analisis data mengikuti metode Grounded Theory yang melibatkan pengodean terbuka, aksial, dan selektif. Hasil penelitian menunjukkan bahwa proses pembelajaran Fathul Qarib dilakukan melalui tiga tahap utama: perencanaan, pelaksanaan, dan evaluasi. Pendekatan terstruktur ini secara signifikan telah meningkatkan pemahaman siswa tentang konsep fikih dan meningkatkan akurasi dan konsistensi praktik ibadah mereka, yang selaras dengan ajaran Fathul Qarib.

Kata Kunci: *Pendidikan Fiqih, Fathul Qarib, Pesantren, Praktik Ibadah, Implementasi Kitab Klasik*

Abstract

The rapid advancement of globalization compels Islamic boarding schools (pesantren) in Indonesia to evolve while preserving their traditional educational identity. However, this process often overlooks the structured implementation of classical Islamic texts such as *Fathul Qarib*, a

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Article History	Submitted: 31 May 2025	Accepted: 1 October 2025	Published: 7 October 2025

fundamental book in the study of *fiqh* (Islamic jurisprudence). This study aims to describe and analyze the implementation and impact of *Fathul Qarib* instruction on students' understanding and worship practices at Alhana Islamic Boarding School, Bangkalan. Employing a qualitative case study approach, data were collected through in-depth interviews, participatory observation, and documentation. Data analysis followed the Grounded Theory method involving open, axial, and selective coding. The findings reveal that the *Fathul Qarib* learning process is conducted in three key stages: planning, implementation, and evaluation. This structured approach has significantly enhanced students' comprehension of *fiqh* concepts and improved the accuracy and consistency of their worship practices, aligning closely with the teachings of *Fathul Qarib*

Keywords: Fiqh Education, Fathul Qarib, Islamic Boarding Schools, Worship Practices, Classical Texts Implementation

INTRODUCTION

Islamic boarding schools, or *pesantren*, are among the oldest and most influential Islamic educational institutions in Indonesia. Historically rooted in the transmission of classical Islamic knowledge (*turats*), pesantren have played a vital role in shaping the religious understanding and moral values of Muslim communities (Rahman & Aly, 2017; Zaytoun, 2018). In recent years, the pressure of globalization has challenged pesantren to maintain their traditional identity while adapting to contemporary educational needs (Hamid & Zaytoun, 2018). This has led to the integration of modern pedagogical strategies and formal education systems within traditional frameworks (Said & Elias, 2019; Al-Hashemi & Hammad, 2020).

A core component of the pesantren curriculum is the study of *fiqh* through classical texts, among which *Fathul Qarib*—a seminal work by Imam Ibn Qasim al-Ghazzi—remains highly regarded (Ardiansyah, 2020). This text has long been a staple in the teaching of ritual practices (*ibadah*) such as prayer, ablution, fasting, and pilgrimage. Despite its enduring use, there remains limited empirical inquiry into how *Fathul Qarib* is implemented in the pesantren context and how it affects students' comprehension and application of *fiqh* principles (Rikza, 2019; Ni'mah & Nabila, 2021).

Previous studies have approached the teaching of classical Islamic texts from various perspectives. For example, Balulu (2020) examined peer tutoring strategies in *Fathul Qarib* instruction but did not assess the impact

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on worship practices. Ashari and Fauzi (2021) highlighted the effectiveness of demonstration methods in religious education, yet their study lacked a specific focus on *Fathul Qarib*. Similarly, Amin and Anwar (2020) emphasized teacher-student interaction in classical text learning without evaluating curriculum structure or outcomes. Moreover, studies such as those by Hasan (2021) have focused on general *fiqh* instruction without addressing the pedagogical potential of specific texts.

On an international level, scholars have advocated for the integration of classical texts into Islamic education to strengthen religious identity and practical worship understanding (Zaytoun, 2018; Al-Saadi, 2020). However, these discussions often occur in contexts that differ significantly from the pesantren model in Indonesia. As a result, there is a research gap regarding the structured implementation of *Fathul Qarib* and its tangible impact on students' religious behavior, particularly in ritual worship (Kusnan, 2020).

Addressing this gap, the present study aims to explore how *Fathul Qarib* is taught within the pesantren curriculum and to assess its role in improving students' comprehension and practice of *fiqh*. This study is guided by constructivist learning theory (Piaget, 1972; Vygotsky, 1978) and emphasizes the importance of scaffolding and formative evaluation in religious education (Gagné & Briggs, 1979). By focusing on a pesantren that integrates both traditional and modern educational elements, this research offers a model for revitalizing classical *fiqh* education in contemporary Islamic learning environments.

Thus, the novelty of this study lies in its comprehensive examination of *Fathul Qarib* instruction as a case of classical text implementation with observable effects on worship practices. It contributes both to the literature on Islamic pedagogy and to the ongoing discourse on the role of traditional texts in modern religious education.

LITERATURE REVIEW

Classical Text Integration in Islamic Pedagogy

The integration of classical Islamic texts (*turāth*) within modern pedagogical frameworks is a defining feature of Islamic education in many Muslim-majority countries. These texts, including *Fathul Qarib*, provide foundational knowledge in *fiqh* (Islamic jurisprudence) and ethical guidance for students. However, recent scholarship has emphasized the need to contextualize and reframe their use within contemporary educational methodologies to ensure relevance and comprehension (Abdullah, 2022; Mulyadi & Jamil, 2023). Studies highlight that the preservation of textual tradition must be accompanied by an adaptive

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pedagogy that addresses students' cognitive development and socio-religious realities (Mahfud & Sulaiman, 2020).

Moreover, the implementation of classical texts should consider the cultural and linguistic accessibility of learners. In Indonesia, pesantren often adapt these texts through vernacular translations and local commentary, enabling students to engage with otherwise complex Arabic texts (Rahim & Qodir, 2021). The contemporary relevance of this approach lies in bridging Islamic tradition with modern cognitive development strategies, creating a more holistic educational experience (Azmi & Farooq, 2023).

Constructivist Learning Theory in Islamic Education

Constructivist theory, particularly as developed by Jean Piaget and Lev Vygotsky, offers a valuable lens through which Islamic education—especially the study of *fiqh*—can be understood. Within this framework, learning is viewed as an active, contextualized process where learners construct knowledge through experience and interaction. In the pesantren context, constructivism supports the idea that understanding *fiqh* should evolve from foundational to complex levels, scaffolded by teachers and learning environments (Ibrahim & Huda, 2020).

Recent empirical studies have applied constructivist frameworks to Islamic education, showing that when students are encouraged to engage with religious texts critically and contextually, their understanding of religious practices deepens significantly (Fauzan & Ishak, 2021). The use of layered instruction—beginning with basic texts like *Safinatun Najah* before advancing to *Fathul Qarib*—aligns with the constructivist principle of cognitive readiness and progressive conceptual development (Tahir & Yusri, 2022). Furthermore, peer discussion and guided interpretation reinforce social constructivism, where learning occurs through dialogical interaction with more knowledgeable others.

Evaluation and Scaffolding in Religious Instruction

Effective evaluation methods are central to religious instruction, particularly in assessing students' understanding and practice of *fiqh*. Scaffolding techniques, informed by Vygotsky's Zone of Proximal Development (ZPD), are critical in helping students move from basic comprehension to deeper, applied knowledge. In Islamic boarding schools, scaffolding may take the form of teacher-led translation of texts, peer mentoring, and guided demonstrations of religious rituals (Ridwan & Khalid, 2023).

Recent studies emphasize the importance of formative assessment in Islamic education, noting that ongoing feedback and observation help in identifying gaps in understanding and tailoring instruction accordingly

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(Ahmad & Nor, 2021). Summative assessments, including written and oral exams, have also been found effective when aligned with instructional goals and integrated with students' daily religious routines (Yusuf & Karim, 2024). In this way, evaluation is not merely about testing rote memorization but ensuring that learners internalize religious knowledge in a way that translates into practice.

RESEARCH METHODS

This study employed a qualitative research approach using a case study design to examine the implementation of *Fathul Qarib* instruction and its impact on students' understanding of *fiqh* and worship practices in an Islamic boarding school (Yin, 2018). A case study design was chosen because it allows for an in-depth investigation of a specific educational phenomenon within its natural setting (Creswell & Poth, 2018). The research was conducted at Pondok Pesantren Alhana in Bangkalan, East Java, Indonesia—a pesantren that integrates classical Islamic texts into its formal and informal curriculum.

Participants were selected through purposive sampling to ensure relevance and alignment with the research objectives. The study involved 3 teachers who actively teach *Fathul Qarib*, 19 students (santri) who were currently enrolled in the *fiqh* class, and one curriculum coordinator for administrative insight and triangulation. All student participants were selected based on their eligibility, having completed the foundational text *Safinatun Najah* and passed oral and written qualifying tests to enter the advanced *fiqh* level. This prerequisite ensured that participants possessed the necessary background knowledge to engage meaningfully with the content of *Fathul Qarib*.

Table 1. Participant Overview

Participant Group	Number	Description
Teachers	3	Instructors who regularly teach *Fathul Qarib*
Students (Santri)	19	Male and female students enrolled in *fiqh* class
Administrators	1	Curriculum coordinator (for triangulation)

To collect comprehensive data, the study used three primary techniques: in-depth interviews, participatory observation, and document analysis. The in-depth interviews were conducted using a semi-structured

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guide and were aimed at understanding the experiences, strategies, and reflections of both teachers and students. The interviews were audio-recorded and transcribed for analysis. Participatory observations were carried out over six weeks across twelve learning sessions. These observations focused on classroom dynamics, instructional strategies, student responses, and the integration of *fiqh* material with ritual practice. Document analysis complemented the interviews and observations, involving a review of lesson plans, student work, teaching materials, and assessment records to understand the formal structure and consistency of implementation.

Table 2. Data Collection Methods

Technique	Instrument Used	Focus of Data
In-depth Interviews	Semi-structured interview guide	Teaching strategies, learning experience, perceived impact
Participatory Observation	Observation checklist & field notes	Classroom dynamics, instructional methods, student engagement
Document Analysis	Lesson plans, student work, records	Curriculum structure, evaluation design, alignment with objectives

Data were analyzed using Grounded Theory as developed by Corbin and Strauss (1990), which facilitates inductive reasoning from raw data to conceptual theory. The analysis followed three major stages. First, open coding was conducted to identify key themes and recurring patterns. Second, axial coding was used to connect sub-categories and explore relationships among themes. Third, selective coding synthesized the findings into a coherent theoretical model that reflects the process and impact of *Fathul Qarib* instruction. This method enabled the emergence of grounded insights directly tied to field data and participant narratives.

To ensure the trustworthiness and validity of the findings, the study applied multiple validation strategies. Triangulation was conducted by cross-verifying data from interviews, observations, and documents to ensure consistency (Miles, Huberman, & Saldaña, 2014). Member checking was used to confirm the accuracy of the interpretations with key informants. Prolonged engagement in the field allowed the researcher to gain deeper contextual understanding and build rapport with participants, thereby reducing observer bias. Additionally, an audit trail was maintained through detailed documentation of data collection procedures, coding

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decisions, and analytic memos, thereby ensuring transparency and confirmability (Patton, 2015).

This methodological framework provided a robust basis for examining how the structured implementation of *Fathul Qarib* contributes to both cognitive and behavioral aspects of students' religious practice within the pesantren context.

RESULTS AND DISCUSSION

Implementation Stages of Fathul Qarib Instruction

The implementation of Fathul Qarib instruction at Pondok Pesantren Alhana follows a structured progression: planning, execution, and evaluation. Each of these stages is vital in ensuring that the students not only comprehend the material but also apply it in their daily lives. These stages are interdependent and serve as the backbone of an effective learning environment, emphasizing the importance of sequential development in education, as proposed by Gagné and Briggs (1979). The study has identified specific nuances in each stage that merit further reflection and analysis, particularly when seen through the lens of both constructivist and cognitive development theories.

The planning stage, for example, reflects a strategic approach that incorporates a tiered structure, which may seem rather standard in some educational models but is remarkable in its context. The curriculum begins with ibadah (ritual worship), progresses through muamalah (social transactions), and culminates with complex topics such as nikah (marriage) and jihad (struggle). The tiered approach echoes the principles of scaffolding as described by Vygotsky (1978), where students are introduced to progressively more complex material as their cognitive abilities develop. This structure is also reminiscent of Piaget's (1972) theory of cognitive development, where learning must be adapted to the student's developmental stage. What stands out here is not just the theoretical underpinnings but the practical application of these theories in the structure of the curriculum. The choice to begin with ibadah ensures that students are grounded in fundamental religious practices before tackling more complex social and ethical issues. The scaffolded learning approach, which allows for a gradual transition from simpler to more complex topics, allows the students to build a stronger foundation of knowledge and understanding.

Reflecting critically on this approach, however, raises a few points of concern. While the tiered structure seems to work well in the context of Pondok Pesantren Alhana, it would be useful to consider whether such a hierarchical curriculum can be universally applied in diverse educational settings. In some contexts, students may be entering the learning process at

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varying levels of prior knowledge, which may not always align with the intended curriculum structure. The adaptability of the tiered system to different student groups—especially those with lower initial levels of understanding or those who may be entering the learning process late—deserves further exploration. Additionally, while scaffolding is an essential concept, one must ask whether the curriculum allows for sufficient flexibility for students to engage in independent exploration of these concepts once the scaffolding is removed. Such a consideration would allow the curriculum to shift from a teacher-directed to a more student-centered approach, which aligns better with constructivist principles. Therefore, although the curriculum is effective, an important area for future development could be greater emphasis on fostering autonomous learning.

Planning Stage

The planning phase at Pondok Pesantren Alhana involved careful attention to the selection of instructional content, the design of learning activities, and the overall pedagogical framework that guided the students' progression. In particular, the decision to require students to complete Safinatun Najah before engaging with Fathul Qarib was a deliberate pedagogical choice grounded in Piagetian and Vygotskian theories. By ensuring that students are first familiar with foundational texts such as Safinatun Najah, the teachers ensured that their students could approach Fathul Qarib with a foundational understanding of basic Islamic concepts, thus reinforcing the constructivist idea that new knowledge must build upon what the learner already knows.

However, this decision is not without its implications. While the prerequisite structure supports the development of a solid knowledge foundation, it may inadvertently restrict access to Fathul Qarib for students who might not have had the same preparatory experiences. Such a requirement could potentially alienate students who come from different backgrounds or who may not have had the opportunity to engage with foundational texts in previous educational settings. This brings to light the importance of differentiating instruction to ensure that all students, regardless of their prior experiences, have an equitable opportunity to succeed. Although scaffolding is a powerful tool, it must be employed with careful consideration of the diversity of student backgrounds and abilities.

Furthermore, the study highlights the role of contextualized curriculum design in creating a more relevant and accessible educational experience. The tiered approach used in Alhana's curriculum is not just a methodical structure; it is inherently aligned with the Islamic educational philosophy that emphasizes spiritual, moral, and intellectual development

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over time. This holistic approach, integrating intellectual growth with ethical and spiritual learning, underscores the broader goals of education in Islamic settings, suggesting that such curricula can serve as a model for other pesantren aiming to balance traditional wisdom with contemporary educational practices.

Execution Stage

The execution stage of Fathul Qarib instruction at Pondok Pesantren Alhana employed a combination of traditional teaching methods, including sorogan and bandongan, which were enriched with modern teaching techniques like interactive question-and-answer sessions and simulated practice. This mix of traditional and contemporary methods reflects the evolving nature of religious education, where there is a conscious effort to blend classical Islamic pedagogy with more student-centered strategies.

The use of Javanese translations of Arabic texts during teaching was particularly significant. Local language instruction has been widely advocated by Rahim and Qodir (2021), who argue that it bridges the gap between classical Islamic texts and students' immediate comprehension needs. This practice, though rooted in vernacularization, fosters a deeper connection with the material by making it more accessible. Students at Alhana reported a high level of engagement and better retention when taught in Javanese, confirming the findings of previous research that supports the use of local languages in enhancing student comprehension of religious texts. This approach is also aligned with Ashari and Fauzi's (2021) assertion that incorporating multimodal teaching—including spoken instruction, demonstrations, and student interaction—creates a more dynamic and engaging learning environment.

However, the study also raises important questions about the balance between accessibility and linguistic accuracy. While using Javanese improves immediate comprehension, it could also obscure the nuances of the original Arabic text, leading to a potential loss of meaning and linguistic richness. Abdullah (2022) points out that reliance on translation could hinder students' ability to engage fully with the classical Arabic texts, limiting their capacity to appreciate the depth and precision of the original language. This is a significant concern, especially in the context of Islamic education, where the original texts hold sacred value. Future studies could examine how a hybrid model—incorporating both Arabic and Javanese—can be employed to balance the need for comprehension with the need for linguistic immersion in classical texts.

Moreover, there is a tension between tradition and innovation. While the traditional methods of sorogan and bandongan are deeply embedded

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in the religious educational system, the integration of interactive methods and local language translation introduces a degree of innovation that could be seen as a challenge to established norms. It would be worthwhile to reflect on the potential resistance to such innovations from more traditional factions within the pesantren. How can educational innovations be introduced without undermining the core principles of Islamic education? This question remains central to the ongoing development of religious pedagogy in modern settings.

Evaluation Stage

The evaluation phase of the Fathul Qarib instruction was comprehensive, involving formative, summative, and unannounced assessments. This multi-layered evaluation model, rooted in Gagné and Briggs' (1979) theory of instructional design, emphasizes continuous assessment to ensure that students are making consistent progress. The use of unannounced assessments was particularly notable, as it mirrored the real-life application of religious practices, ensuring that students were not just learning theoretically but were also able to apply their knowledge spontaneously in daily rituals.

The findings indicate that the evaluation methods had a positive impact on student performance. For example, 100% of students were able to perform wudu correctly, including the niyyah (intention), as confirmed by classroom observations. This high level of proficiency underscores the effectiveness of continuous, formative assessments in ensuring that students master practical religious acts. The data align with Ridwan and Khalid's (2023) assertion that regular assessments contribute to higher levels of behavioral adherence to religious practices. It is clear that the integration of assessment into the learning process helped students internalize the correct procedures, turning theoretical knowledge into practical competence.

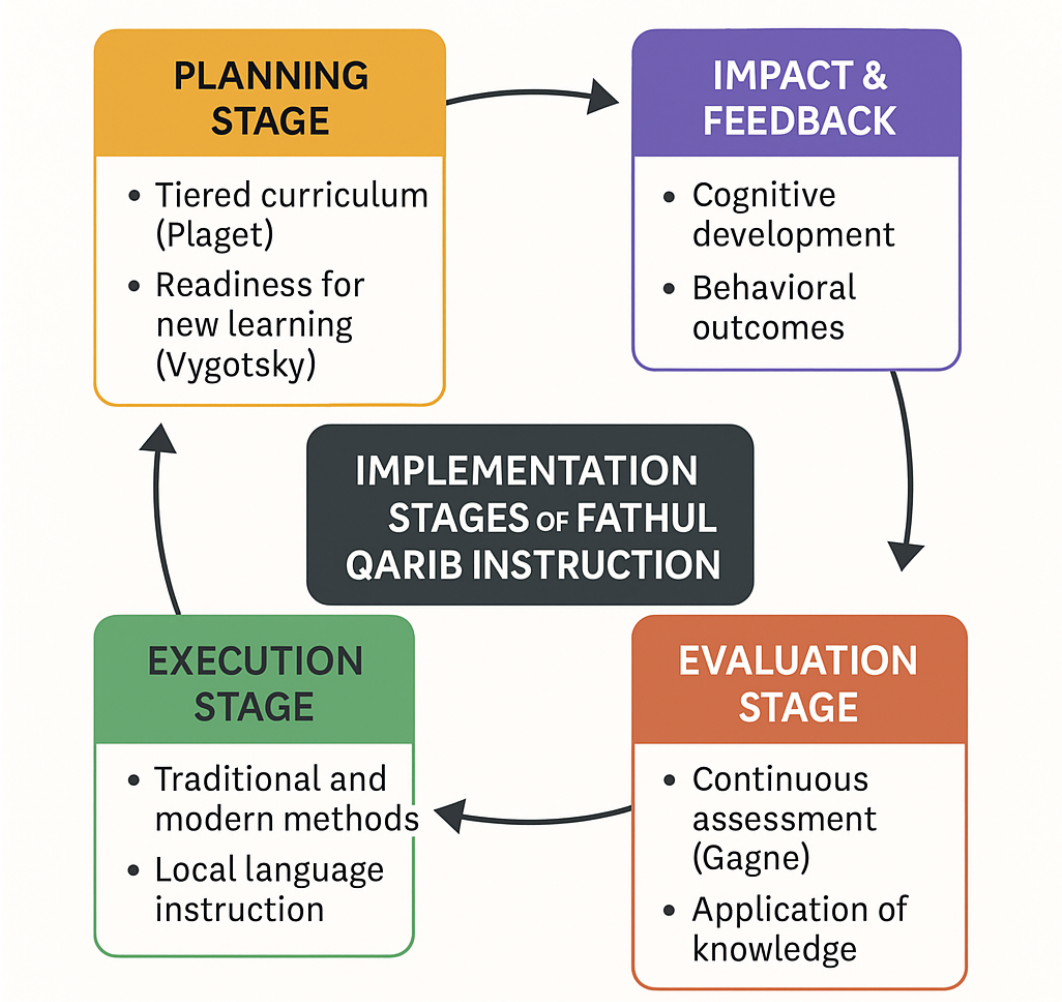
Despite these positive findings, the study prompts reflection on the impact of such assessments on student stress levels. The pressure of unannounced assessments, while effective for learning, could also lead to performance anxiety, particularly among students who may struggle with the practical application of religious rituals. Research on the psychological impact of frequent assessments in religious education is limited, but future studies could explore how the stress associated with assessments influences students' engagement with the material. Are the long-term effects of such pressure beneficial, or do they contribute to a more transactional relationship with learning, where students are focused more on passing

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tests than internalizing the spiritual essence of the practices they are learning?

The study also raises questions about the nature of the evaluation: should it be purely behavioral (focused on ritual correctness), or should there be more emphasis on theological reflection and critical thinking? Integrating these elements could lead to a more holistic approach to assessment that better captures the depth and breadth of students' understanding of the material.

Figure 1 Implementation Stage of Fathul Qarib Instruction



The Version A concept map presents a cyclical model of the implementation of Fathul Qarib instruction at Pondok Pesantren Alhana, emphasizing the interconnectedness and continuous feedback among the stages. At the center is the core theme, "Implementation of Fathul Qarib Instruction," surrounded by four color-coded components: Planning

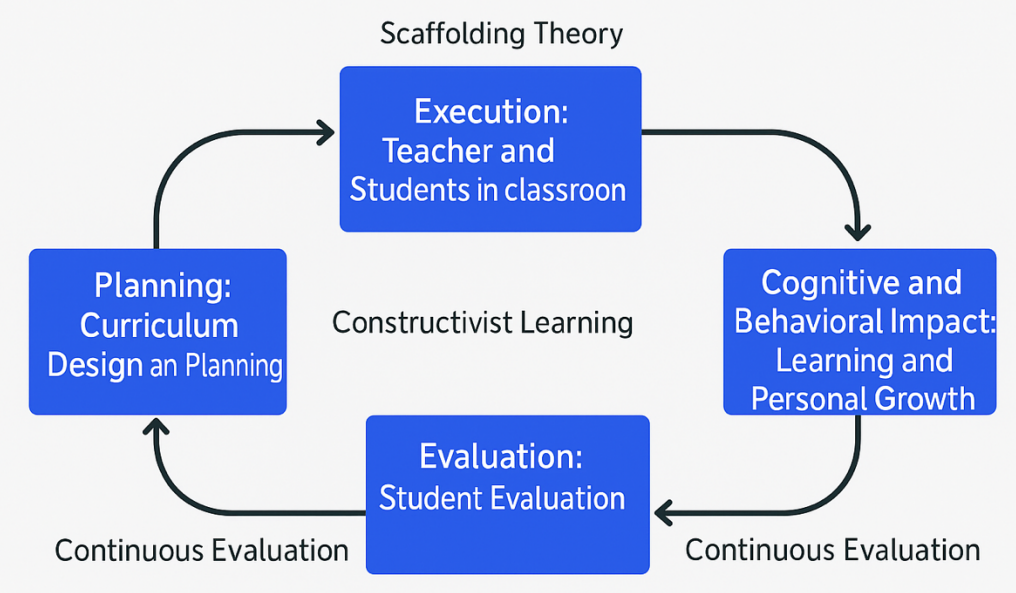
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(yellow), which involves structured curriculum design and prerequisite learning; Execution (green), which integrates traditional and modern teaching methods; Evaluation (orange), reflecting formative, summative, and unannounced assessments; and Impact & Feedback (purple), representing cognitive and behavioral outcomes that inform future planning. The arrows connecting each stage form a continuous loop, illustrating the dynamic and adaptive nature of the instructional process, where evaluation outcomes shape the next cycle of planning. The theoretical foundations of Piaget's cognitive development, Vygotsky's scaffolding, and Gagné & Briggs' instructional design are positioned below, underscoring the pedagogical principles supporting this model. Overall, Version A visually communicates a comprehensive, theory-driven, and iterative educational framework.

Visual Model of Implementation and Impact

The proposed visual model (Figure 1) serves to encapsulate the key elements of Fathul Qarib instruction at Pondok Pesantren Alhana, illustrating the flow from planning through execution to evaluation and its impact on both cognitive and behavioral outcomes. This model reflects a cyclical and interdependent relationship between the stages, emphasizing that the evaluation process feeds back into the planning phase, informing future instructional strategies.

Figure 2. visual model Implementation and Impact



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This model, which integrates both scaffolding theory and constructivist learning, underscores the dynamic nature of teaching and learning. The cyclical nature of the process suggests that each stage is not a discrete event but part of an ongoing, evolving educational journey. The inclusion of cognitive and behavioral outcomes at the end of the flowchart also highlights the dual purpose of the instructional process at Pondok Pesantren Alhana: not only is it concerned with the acquisition of knowledge, but it also aims at the development of moral and practical competence.

Reflecting on the visual model, the emphasis on continuous feedback loops stands out. In an educational system where feedback from evaluation directly informs both instructional content and delivery methods, one could argue that this creates an adaptive learning environment. The ability to adjust teaching methods and materials based on real-time data from assessments not only improves individual learning outcomes but also supports the overall effectiveness of the curriculum. However, one potential critique of this model could be the lack of clear delineation between short-term and long-term impacts. How does this model account for long-term retention and sustained application of learned concepts, particularly in the realm of religious practice, where the ultimate goal is a transformation of character and behavior over time? While immediate academic success is important, it would be valuable to investigate how such a model could be adapted to measure the long-term spiritual and ethical growth of students.

Furthermore, the visual model provides an idealized version of the implementation process, but it does not capture the potential challenges that may arise in practice. For instance, how do factors like resource limitations, teacher burnout, and student resistance affect the seamless implementation of the stages? While the theoretical framework suggests smooth transitions between stages, in practice, these challenges can impede the optimal flow of the instructional process. This calls for a more context-sensitive approach in which the local realities and constraints of the learning environment are taken into account, ensuring that the model can be realistically applied in different settings.

Theoretical and Practical Implications

From a theoretical standpoint, the study reinforces the relevance and applicability of constructivist and scaffolding theories in the instruction of Islamic classical texts. The progression from simpler to more complex content aligns well with Piagetian cognitive development stages and Vygotsky's Zone of Proximal Development (ZPD), which suggests that

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learners can achieve greater understanding with the guidance of a skilled teacher. This model of instruction recognizes that religious education, like all forms of learning, should be tailored to the cognitive and developmental needs of the students. Therefore, the careful sequencing of topics, from the foundational knowledge of ibadah to the more complex and abstract concepts of nikah and jihad, allows students to progressively internalize and apply religious knowledge in increasingly sophisticated ways.

The findings of this study also highlight the practical implications of integrating these theories into Islamic pedagogy. Teachers at Pondok Pesantren Alhana are not merely delivering knowledge; they are actively engaged in co-constructing understanding with students, guiding them through a process of learning that is both collaborative and interactive. This process, which emphasizes student agency and critical reflection, speaks to the broader trend in contemporary education towards more learner-centered pedagogies. The study provides a valuable model for educators seeking to balance traditional Islamic instruction with modern pedagogical techniques.

Moreover, the structured, tiered approach to the curriculum not only improves comprehension but also encourages moral development. In Islamic education, knowledge is never neutral—it is always linked to moral and ethical guidance. The focus on ritual correctness and the structured approach to teaching fiqh (Islamic jurisprudence) suggests that religious education is as much about shaping the moral character of students as it is about transmitting knowledge. This finding has important implications for the ongoing development of religious curricula worldwide. The study suggests that holistic education, which integrates cognitive, moral, and spiritual development, can offer students a more comprehensive and transformative learning experience.

However, it is worth noting that while the study supports the continued use of classical texts like Fathul Qarib in modern Islamic education, it also raises important questions about the relevance and accessibility of these texts for contemporary students. Mahfud and Sulaiman (2020) argue that many classical texts may seem outdated or disconnected from the lived realities of students today, especially in an era where digital media and globalized knowledge are predominant. The study at Pondok Pesantren Alhana challenges this view, demonstrating that with the right pedagogical approach, classical texts can be just as relevant today as they were in the past. Nonetheless, this raises the question of how these texts can be adapted to engage with modern issues such as gender, technology, and social justice, issues that may not have been as prominent

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when the texts were written. This question could be explored in future research to determine how the integration of classical texts with contemporary social issues can enhance students' understanding and application of Islamic knowledge.

As the author of this study, it is important to acknowledge both the strengths and the limitations of the research. One of the key findings is the successful integration of constructivist and scaffolding theories into the teaching of classical Islamic texts. This model offers valuable insights into how traditional religious education can be modernized to improve comprehension, engagement, and application. However, one limitation of the study is that it focuses solely on one institution, Pondok Pesantren Alhana, which may not fully represent the diversity of Islamic educational settings in Indonesia or globally. The applicability of the findings to other pesantren or Islamic schools with different educational philosophies, resources, and student demographics may vary.

The study also highlights the need for longitudinal research to measure the long-term impact of the teaching methods employed. While the immediate effects of structured, scaffolded instruction are promising, it remains unclear whether these effects are sustained over time or lead to deeper, more lasting transformations in students' religious practice and character. Future research could explore how students who have been taught using this model fare in their personal lives, in terms of both religious adherence and ethical decision-making. Longitudinal studies could also provide a more comprehensive understanding of how students internalize and apply the knowledge and practices learned during their education.

Finally, it is important to consider how future studies could address the diversity of student backgrounds. While the students at Pondok Pesantren Alhana seem to benefit from the structured and tiered approach to teaching, future research could explore how the curriculum might be adapted for students who are not entering with the same level of background knowledge or who face different educational challenges. A more inclusive approach to curriculum design could ensure that all students, regardless of their prior knowledge or educational experiences, have the opportunity to succeed.

CONCLUSION

This study has sought to explore the implementation of Fathul Qarib instruction at Pondok Pesantren Alhana, emphasizing the key stages of planning, execution, and evaluation, while aligning these stages with well-established educational theories such as scaffolding and constructivism.

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The findings suggest that a structured, tiered approach to teaching, supported by ongoing formative and summative assessments, has significant positive impacts on both cognitive and behavioral outcomes, enhancing students' understanding of Islamic jurisprudence and their practical application of religious rituals.

From a theoretical perspective, the integration of constructivist principles and scaffolding theory provides a framework that not only improves students' cognitive comprehension but also facilitates their moral and spiritual development. The interdependence of the three stages ensures a continuous feedback loop, enabling both teachers and students to refine their approach and understanding dynamically. This highlights the relevance of traditional texts such as Fathul Qarib in contemporary educational contexts when paired with modern pedagogical methods.

Practically, this study underscores the importance of contextualizing classical Islamic education to meet the needs of today's learners. By engaging students actively and fostering an environment of continuous evaluation and feedback, the study exemplifies a model that blends traditional scholarship with innovative teaching methods. However, the study also acknowledges limitations, particularly in its scope, being confined to one institution. Future research could expand on these findings by exploring the applicability of this model in other educational settings and examining the long-term impacts on students' religious practice.

Ultimately, this research contributes to the ongoing dialogue on how classical Islamic texts can remain relevant and meaningful in modern education, advocating for a balanced approach that preserves the integrity of these texts while making them accessible to a new generation of learners. Further exploration of this approach in diverse contexts will be essential in refining the model and ensuring its broader applicability in shaping both intellectual and moral development in Islamic education

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