



THE IMPLEMENTATION OF THE HALAQAH METHOD TO ENHANCE STUDENTS' INTEREST AND COMPREHENSION OF THE BOOK FATHUL QORIB AT AL-HIKMAH ISLAMIC BOARDING SCHOOL, BANDAR LAMPUNG

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Abstract

This study is situated within Islamic education, particularly the pedagogy of pesantren in teaching classical Islamic texts (kitab kuning). It aims to analyze the implementation of the halaqah method in enhancing students' learning interest and understanding of Fathul Qorib at Al-Hikmah Islamic Boarding School, Bandar Lampung. Using a descriptive qualitative approach, data were collected through observation, in-depth interviews, and documentation involving purposively selected teachers and students. The findings indicate that the halaqah method is implemented through four stages reading, translating, understanding, and arguing forming a hierarchical cognitive process. This method increases students' learning interest, as shown by active participation and engagement, and improves their understanding, reflected in their ability to explain and relate the material to real-life contexts. However, higher-order thinking skills, particularly argumentation, are not evenly developed among all students. This study contributes by proposing an integrative halaqah-based learning model that combines cognitive, affective, and social dimensions, while emphasizing the importance of students' foundational linguistic competence. These findings provide a basis for developing more adaptive and contextual models for teaching classical Islamic texts in contemporary Islamic education.

Kata kunci:

Fathul Qorib; Halaqah;
Minat belajar;
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Abstrak

Penelitian ini berada dalam ranah pendidikan Islam, khususnya pedagogi pesantren dalam pembelajaran kitab kuning. Studi ini bertujuan untuk menganalisis implementasi metode halaqah dalam meningkatkan minat dan pemahaman santri terhadap kitab Fathul Qorib di Pondok Pesantren Al-Hikmah Bandar Lampung. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi, serta melibatkan ustadz dan santri sebagai subjek penelitian yang dipilih secara purposive. Hasil penelitian menunjukkan bahwa metode halaqah diterapkan melalui empat tahapan utama, yaitu membaca, menerjemahkan, memahami, dan berargumentasi, yang membentuk proses kognitif berjenjang. Implementasi metode ini terbukti meningkatkan minat belajar santri yang ditandai dengan keaktifan dan keterlibatan dalam diskusi, serta meningkatkan pemahaman yang terlihat dari kemampuan menjelaskan dan mengaitkan materi dengan kehidupan sehari-hari. Namun, kemampuan berpikir tingkat tinggi seperti berargumentasi belum merata pada seluruh santri. Penelitian ini memberikan kontribusi dengan menghadirkan model pembelajaran halaqah yang integratif antara aspek kognitif, afektif, dan sosial, serta

menegaskan pentingnya kesiapan dasar linguistik santri sebagai faktor pendukung keberhasilan pembelajaran. Temuan ini penting sebagai dasar pengembangan model pembelajaran kitab kuning yang lebih adaptif, kontekstual, dan relevan dengan kebutuhan pendidikan Islam kontemporer

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INTRODUCTION

Islamic boarding schools (pesantren) are educational institutions that not only function as centers for the transmission of Islamic knowledge (Sadali, 2020), but also serve as spaces for the formation of students' character, moral integrity, and spiritual development (Wanto, 2025). Amid the currents of educational modernization, Islamic boarding schools (pesantren) continue to uphold the tradition of text-based learning centered on the kitab kuning (classical Islamic texts) as the primary foundation of classical Islamic scholarship (Salam, Suharmon, Shidqi, Yozi, & Jistito, 2025). However, the sustainability of this tradition faces significant challenges, particularly in maintaining the relevance of instructional methods so that they remain capable of addressing contemporary pedagogical demands (Fauzi, Nurrohman, & Sari, 2025). In practice, instructional methods such as *bandongan* and *sorogan* tend to be unidirectional, thereby potentially limiting students' active participation (Mawardi, Masykur, & Mawardi, 2025). In this context, the *halaqah* method emerges as a more dialogical alternative, as it emphasizes direct interaction, small-group discussions, and the active engagement of students in the learning process.

The interest in examining the *halaqah* method is grounded in its strong conceptual and empirical relevance within Islamic education. Conceptually, this method aligns with the principles of Islamic pedagogy, which emphasize the internalization of values, the cultivation of *adab* (ethical conduct), and interactive learning between teachers and students (Miana, Qomariah, Susanti, & Lugito, 2025). It is also consistent with constructivist learning theory, which positions learners as active agents in constructing knowledge through meaningful learning experiences (Syafila & A'yun, 2024). The distinctiveness of the *halaqah* method lies in its dialogical, participatory, and holistic nature, where students are actively engaged in reading, translating, comprehending, and discussing the learning material (Darojat, 2024). The selection of Pondok Pesantren Al-Hikmah Bandar Lampung as the research site is based on preliminary findings indicating a pedagogical shift from the traditionally passive *bandongan* method to a more interactive *halaqah* approach. The implementation of this method has been shown to foster a more communicative learning environment, enhance student participation, and deepen students' understanding of the text *Fathul Qorib*. Therefore, this study is significant in reaffirming the relevance of the *halaqah* method as a traditional instructional approach that remains contextual and adaptable within the framework of modern educational theory.

The implementation process of the *halaqah* method in teaching the text *Fathul Qorib* at Pondok Pesantren Al-Hikmah Bandar Lampung involves the teacher (*ustadz*) and students forming a circular seating arrangement, symbolizing closeness and direct interaction in the

learning process. In this setting, the *ustadz* functions as a facilitator who reads and explains the text, while students actively participate through reading, listening, note-taking, and questioning. The learning atmosphere is inherently dialogical and participatory, enabling students not only to receive knowledge passively but also to actively engage in understanding and discussing the text. This process reflects the stages of halaqah learning reading, translating, comprehending, and arguing which ultimately contribute to enhancing students' learning interest and depth of understanding (Darmadi, Haryanto, & Munawaroh, 2026).

A number of studies indicate that instructional methods in Islamic boarding schools (*pesantren*), particularly the halaqah method and interactive approaches, play a significant role in enhancing students' learning quality. Marjuni and Iqbal (2022) affirm the effectiveness of the halaqah method in facilitating the comprehension of kitab kuning (classical Islamic texts) through discussion and guidance from the *ustadz* (teacher) (Marjuni & Iqbal, 2022). This is further supported by Wigatiningtyas et al. (2024), who report that dialogical instruction of the text *Fathul Qorib* enhances students' comprehension of Islamic jurisprudence (*fiqh*) (Arum, Robingun, & Asep, 2024). Moreover, Ulfa (2022) highlights the role of *muzakarah* and *sorogan* in fostering religious literacy, while Adaraini and Inayat underscore the impact of the halaqah method on students' learning motivation and discipline (Ulfa, 2022). Laksono and Izzulka further emphasize the importance of effective instructional planning (Laksono & Izzulka, 2022). However, previous studies have remained general in scope and have not specifically examined the implementation of the halaqah method in relation to particular texts, nor its association with students' interest and comprehension. Therefore, this study seeks to address this gap by providing a more focused investigation on the teaching and learning of the text *Fathul Qorib*

Furthermore, studies that integrate different educational levels within a single halaqah forum remain very limited, despite the fact that the dynamics of interaction among students with diverse levels of ability have the potential to significantly influence the learning process (Syahroni, 2025). This phenomenon is theoretically aligned with constructivist learning theory, which emphasizes that knowledge is actively constructed through social interaction and learning experiences, as well as Vygotsky's social constructivism, particularly the concept of the *Zone of Proximal Development (ZPD)*, where more capable learners can support others in achieving higher levels of understanding (Rizki, Bik, & Susanti, 2025). In addition, the halaqah method reflects principles of active learning and collaborative learning, as students are directly engaged in discussion, interpretation, and argumentation. This gap indicates the need for research that not only describes the practice of the halaqah method but also analyzes the internal mechanisms occurring within the learning process, particularly in relation to enhancing students' interest and comprehension (Hamdan, 2024). Therefore, this study offers a novel contribution by examining the implementation of the halaqah method in the teaching of the text *Fathul Qorib* in a more specific manner, while simultaneously integrating two primary variables students' interest and comprehension within a comprehensive analytical framework.

This study is essential for reconstructing a model of kitab kuning instruction that is not only oriented toward the preservation of tradition but also adaptive to the developments of modern pedagogy (Putra & Rofi'ah, 2023). Enhancing students' interest and comprehension is key to sustaining the intellectual tradition of Islamic boarding schools (*pesantren*), while simultaneously improving the quality of educational outcomes (Mahmud & Nufus, 2025). Thus,

this study aims to conduct an in-depth analysis of the implementation of the halaqah method in enhancing students' interest and comprehension of the text *Fathul Qorib* at Al-Hikmah Islamic Boarding School, Bandar Lampung, as well as to identify the factors influencing the success of its application within the context of kitab kuning instruction.

RESEARCH METHODOLOGY

This study employs a qualitative approach with a descriptive design to provide an in-depth portrayal of the implementation of the halaqah method in teaching the text *Fathul Qorib* and its impact on students' comprehension. This approach aligns with Sugiyono, who emphasizes that qualitative research aims to understand phenomena holistically within their natural context (Lubis, Idaroyanni, Limbong, & Fauzi, 2024), as well as John W. Creswell, who asserts that descriptive design is utilized to explore and depict phenomena based on participants' perspectives (Rohanita & Aizah, 2025). Furthermore, drawing on Lexy J. Moleong, the data generated in this study consist of descriptive accounts derived from observations, interviews, and documentation, thereby enabling a comprehensive understanding of both the process and the impact of halaqah-based learning (Miana et al., 2025). The research focuses on two primary aspects, namely the implementation of the halaqah method and the level of students' understanding of the material studied. The study was conducted at Al-Hikmah Islamic Boarding School, Bandar Lampung, involving research participants consisting of the vice principal for curriculum or head of the education division, teachers (assatidz), and students participating in the halaqah sessions. The selection of participants was carried out purposively based on their direct involvement in the learning process.

Data were collected through direct observation of learning activities, in-depth interviews to explore experiences, strategies, and challenges encountered, as well as documentation serving as relevant supporting data. The research instruments included observation guidelines, interview protocols, and documentation sheets designed in accordance with field data requirements. Data validity was ensured through triangulation of sources, techniques, and time, as well as member checking with informants to confirm data accuracy. Data analysis was conducted interactively through stages of data reduction, data display in the form of narrative descriptions, and continuous conclusion drawing and verification. The analytical approach employed was inductive, allowing research findings to emerge from an in-depth interpretation of the data collected in the field (Nurrisa & Hermina, 2025).

RESEARCH FINDINGS AND DISCUSSION

Findings

The findings of this study indicate that the implementation of the halaqah method in the teaching of the text *Fathul Qorib* is carried out systematically through four main stages, namely reading, translating, comprehending, and arguing. These four stages constitute a hierarchical and sequential learning process, in which each stage serves a distinct cognitive function. The reading stage functions as a reinforcement of fundamental skills in recognizing the text and the

structure of the Arabic language (Azizah, Djamilah, & Bandiy, 2025), The translation stage functions to convey meaning in a contextual manner (Hidayah & Nu'man, 2025), The comprehension stage constitutes the core of constructing conceptual meaning (Istiqomah, Rahmadani, Kurniati, Yuniati, & Rahmi, 2025), The comprehension stage constitutes the core of constructing conceptual meaning (Ika, Pratiwi, & Sundaygara, 2020). Thus, the halaqah method is not merely oriented toward text mastery, but also toward the progressive development of students' cognitive capacities. The following table presents the results of the data analysis, indicating that students demonstrated an improvement in learning interest, which is consistent with the aforementioned theoretical framework.

Table 1.1. Summary of Theoretical Perspectives on Learning Interest

Theoretical Conclusion on Learning Interest		
Name	Theory	Conclusion
Piaget	Konstruktivisme	is developed through meaningful and self-directed learning activities
Vygotsky	Sosiokultural	Learning interest develops through social interaction, guidance from the <i>ustadz</i> , and collaborative engagement
Benjamin	Taksonomi Bloom	Learning interest increases as students begin to understand and are able to apply the learning material.

Source: Research data (2025–2026)

Based on the theoretical synthesis, students' learning interest develops progressively through meaningful learning experiences, social interaction, and content comprehension. According to Jean Piaget, interest is formed through active engagement in independent learning activities, as reflected in students' involvement in reading and understanding the text. Meanwhile, Lev Vygotsky emphasizes that learning interest grows through social interaction, guidance from the *ustadz*, and collaboration among students during the discussion process. Furthermore, Benjamin Bloom argues that learning interest increases when students are able to comprehend and apply the material. Therefore, within the halaqah context, learning interest emerges from active engagement, is strengthened through social interaction, and increases alongside students' ability to understand and apply the learning content.

Contextually, the halaqah-based learning process is conducted in small groups arranged in a circular seating formation (halaqah), which facilitates intensive interaction between the *ustadz* (teacher) and the *santri* (students), as well as among the students themselves (Ilham & Sukrin, 2020). This pattern fosters a dialogic and collaborative learning environment, in which *santri* (students) are not merely passive recipients of information, but active agents who engage in discussion and the clarification of meaning (Seprya, 2025). The bidirectional interaction inherent in the *halaqah* setting contributes to the creation of a conducive, participatory, and non-monotonous learning environment, thereby significantly enhancing students' learning engagement (Nurung, Karadona, & Sari, 2025). To assess learning outcomes in a more

measurable manner, the analysis was conducted based on the distribution of students' competencies at each stage of the learning process, as presented in the following table:

Table 1.2
Distribution of Students' Achievement Levels in Halaqah-Based Learning

Stage	MTs	MA
Reading	17	29
Translating	10	10
Comprehending	10	10
Arguing	3	7

Source: Research data (2025–2026)

Based on Table 1, the distribution of students' competencies indicates that the reading stage is the most dominant, particularly at the MA level, where all students have achieved this foundational skill. In contrast, at more advanced stages such as argumentation, the number of students who attain this level remains limited, especially at the MTs level. These findings suggest that students' competencies develop progressively, moving from basic mastery toward more complex skills.

Furthermore, the results of observations and interviews reveal an increase in learning interest, as reflected in students' active participation, willingness to ask questions, and engagement in discussions. In terms of comprehension, students are not only able to translate texts but also capable of explaining the content and relating it to real-life contexts. Overall, these findings demonstrate that the *halaqah* method contributes positively to enhancing students' learning interest and understanding, although achievement at the advanced stages still varies across individuals.

Discussion

The findings indicate that the implementation of the *halaqah* method in the instruction of the *Fathul Qorib* text exerts a significant impact on enhancing students' learning interest and comprehension, as reflected in their active participation, ability to restate the material, and the emergence of argumentative skills within deliberative forums (Masruroh, Sholikhudin, & Hadi, 2025). These findings affirm that *halaqah*-based learning functions not merely as a mode of knowledge transmission, but also as a space for meaning construction, enabling students to develop their understanding progressively and in depth (Darojat, 2024; Fadhli et al., 2025). The *halaqah* learning pattern, which comprises the stages of reading, translating, comprehending, and arguing, reflects a systematic cognitive structure, such that the learning process is not instantaneous but develops progressively in accordance with students' capacities. (Sofi, Ainiy, Ni'am, & Siddiq, 2024).

From the perspective of Jean Piaget's constructivism, these findings indicate that students actively construct their knowledge through direct interaction with the textual content of the classical Islamic text. (I. Sholihah, Salsabila, Aminatu, & Suparman, 2025). The activities

of reading, translating, and comprehending are not merely mechanical in nature; rather, they involve processes of assimilation and accommodation within the learners' existing cognitive structures (Mubarak, 2025). This is evident in students' ability to relate the meaning of the text to their prior understanding and to develop more in-depth interpretations. Accordingly, the *halaqah* method provides a learning experience that is both active and meaningful (Mubarak, 2025), As emphasized in constructivist theory, knowledge is not directly transmitted; rather, it is constructed by learners through their learning experiences (Rizki et al., 2025).

Furthermore, from the sociocultural perspective of Lev Vygotsky, the enhancement of students' understanding cannot be separated from the social interactions that occur within *halaqah*-based learning. (Heryadi et al., 2025). The circular seating arrangement, coupled with group discussions, fosters a collaborative learning environment. (Hanum, Fadhilah, Fauziah, & Permana, 2025), in which the *ustadz* (teacher) functions as a provider of scaffolding through guidance, corrective feedback, and the reinforcement of understanding (Hidayat, 2025). Moreover, peer interaction among students enables the occurrence of peer learning, thereby strengthening the process of knowledge internalization. (R. M. Sholihah, Rahminawati, & Nur'Aeni, 2025). This condition reflects the concept of the Zone of Proximal Development (ZPD), in which students are able to attain higher levels of understanding through assistance from the *ustadz* (teacher) as well as their peers.

(Kuncoro & Turahmat, 2025). Accordingly, the *halaqah* is not merely a pedagogical method, but also a social space that supports the optimal cognitive development of students.

When analyzed using Bloom's cognitive taxonomy, the findings indicate that *halaqah*-based learning has progressed beyond the level of basic knowledge toward comprehension, application, and even analysis. (Hidayat, 2025). Students are not only able to read and translate the text, but are also capable of restating the content, interpreting its meaning, and relating it to everyday life contexts (Ahmad, Mutaqin, & Supardi, 2025). At the argumentation stage, the students (santri) demonstrate analytical proficiency by articulating their viewpoints in a logical and systematic manner (Aziz, As'ari, & Abrori, 2025). These findings extend prior research, which has generally assessed the success of *kitab kuning* learning primarily in terms of reading proficiency, by demonstrating that the *halaqah* method is also capable of fostering higher-order thinking skills (HOTS).

From the perspective of learning interest, the observed improvement can be attributed to the students' active engagement in the learning process (Saputra, Wahid, & Nurdin, 2025). Active participation in questioning, engaging in discussions, and independently reviewing the material indicates the presence of strong intrinsic motivation (Hasana, Kamalya, Jalaludin, & Mulyatna, 2024). This is consistent with the views of Slameto and Sardiman, who assert that learning interest is characterized by sustained attention, a sense of enjoyment, and active engagement in learning activities (Larasati, Ambarawati, & Avianty, 2025). In the context of the *halaqah*, a dialogical and non-rigid learning environment that facilitates direct interaction with the *ustadz* serves as a primary factor in fostering the students' learning interest (Alfikri, 2025).

Thus, the *halaqah* method not only enhances the cognitive domain but also the affective domain in the learning process.

However, this study also found that improvements in comprehension and argumentative ability were not uniformly observed across all students. Some students continued to experience difficulties at the stages of comprehension and argumentation, primarily due to limited mastery of foundational linguistic sciences (*‘ilm al-ālah*), such as *nahwu* (Arabic syntax) and *şarf* (morphology). These findings indicate that the effectiveness of the *halaqah* method is determined not only by the method itself but also by the students' underlying linguistic preparedness. This serves as a point of distinction from previous studies, which have tended to generalize the effectiveness of the *halaqah* method without adequately considering learners' readiness factor (Janah, 2022). Overall, this study offers a novel contribution by demonstrating that the *halaqah* method can be reconstructed as an active learning model that not only enhances students' ability to read *kitab kuning*, but also simultaneously fosters their learning interest and critical thinking skills. Accordingly, the *halaqah* approach holds strong relevance within the context of contemporary Islamic education (Hidayat & Alfaozi, 2024), as it is capable of integrating cognitive, affective, and social dimensions within a single, holistic learning process.

CONCLUSION

The principal findings of this study indicate that the *halaqah* method not only enhances students' learning interest and comprehension, but also structures a tiered cognitive process encompassing four stages: reading, translating, understanding, and arguing. Argumentative ability, as the highest stage, does not emerge instantaneously; rather, it is the result of mastery of the preceding stages. Furthermore, although learning interest has increased, higher-order thinking skills are evident only among a limited number of students, particularly at the *Madrasah Aliyah* (MA) level. This suggests the presence of a gap between the rise in learning interest and the attainment of advanced cognitive abilities, which becomes apparent only through direct observation in the field.

From a scholarly standpoint, this study not only reinforces previous findings regarding the effectiveness of the *halaqah* method, but also extends the understanding that *halaqah* constitutes a learning model integrating cognitive, affective, and social dimensions. It further offers a novel perspective by examining the learning of *Fathul Qorib* through two primary variables learning interest and comprehension simultaneously. In addition, this study underscores the importance of foundational proficiency in Arabic, particularly in *nahwu* (syntax) and *şarf* (morphology), as a determining factor in learning success, an aspect that has received limited attention in prior research. Accordingly, this study contributes to the development of *kitab kuning* instructional models that are more responsive to contemporary educational needs.

The limitations of this study lie in the relatively small number of participants, its confinement to a single *pesantren*, and the limited variation in students' educational levels and characteristics. Moreover, the study employs a qualitative approach, and thus does not provide quantitative measurement of outcomes. Therefore, future research is recommended to involve a larger sample, encompass multiple institutions, and employ mixed methods in order to yield more comprehensive findings. With broader investigations, it is expected that more precise, data-driven policies for Islamic boarding school (*pesantren*) education can be formulated to enhance the quality of *kitab kuning* instruction.

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