

The Implementation of Fiqh Learning Based on Fathul Qarib in Pesantren

Zulfahri Husein ¹, Darliana Sormin ², Delila Sari Batubara ³

¹ Universitas Muhammadiyah Tapanuli Selatan, Indonesia (ppahri70@gmail.com)

² Universitas Muhammadiyah Tapanuli Selatan, Indonesia (darliana.sormin@um-tapsel.ac.id)

³ Universitas Muhammadiyah Tapanuli Selatan, Indonesia (delila.sari@um-tapsel.ac.id)

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Abstract

Fiqh learning based on classical Islamic texts in pesantren plays an important role in shaping students' religious understanding and worship practices. However, it often faces challenges such as limited instructional time and students' varying levels of Arabic language proficiency. One of the classical texts used in Fiqh instruction is the Kitab Fathul Qarib, which requires systematic learning management. This study aims to describe the planning, implementation, and evaluation of Fiqh learning based on the Kitab Fathul Qarib at Al-Azhar Bi'Ibadillah Islamic Boarding School, South Tapanuli Regency. The research employed a qualitative approach using a case study design as proposed by Creswell. The informants consisted of Fiqh teachers, dormitory supervisors, and third-grade Tsanawiyah students selected through purposive sampling. Data were collected through observation, interviews, and documentation, and analyzed using the interactive model of Miles and Huberman. The findings indicate that Fiqh learning is planned by aligning instructional materials and teaching methods with students' abilities. The learning process is implemented through the bandongan and sorogan methods. Evaluation covers both academic aspects and practical worship practices, such as ablution and prayer, which are reinforced through mudzakah activities and guidance from senior students. The study implies that Fiqh learning based on the Kitab Fathul Qarib is effective in improving students' understanding and practice of Fiqh, although strengthening Arabic language skills and managing instructional time remain necessary.

Abstrak

Pembelajaran Fiqh berbasis kitab klasik di pesantren memiliki peran penting dalam membentuk pemahaman dan praktik ibadah santri, namun sering menghadapi kendala keterbatasan waktu dan kemampuan bahasa Arab santri yang beragam. Salah satu kitab yang digunakan dalam pembelajaran Fiqh adalah Kitab Fathul Qarib, yang memerlukan pengelolaan pembelajaran secara sistematis. Penelitian ini bertujuan untuk mendeskripsikan perencanaan, pelaksanaan, dan evaluasi pembelajaran Fiqh berbasis Kitab Fathul Qarib di Pondok Pesantren Al-Azhar Bi'Ibadillah Kabupaten Tapanuli Selatan. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus sebagaimana dikemukakan oleh Creswell. Informan penelitian terdiri atas guru Fiqh, pengasuh asrama, dan santri kelas III Tsanawiyah yang dipilih melalui teknik purposive sampling. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa pembelajaran Fiqh direncanakan dengan menyesuaikan materi dan metode dengan kemampuan santri. Pelaksanaan pembelajaran dilakukan melalui metode bandongan dan sorogan. Evaluasi mencakup aspek akademik dan praktik ibadah, seperti wudhu dan shalat, yang diperkuat melalui kegiatan mudzakah dan bimbingan santri senior. Implikasi penelitian ini menunjukkan bahwa pembelajaran Fiqh berbasis Kitab Fathul Qarib efektif meningkatkan pemahaman dan pengamalan Fiqh santri, meskipun masih memerlukan penguatan kemampuan bahasa Arab dan pengelolaan waktu pembelajaran.

Kata kunci:

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Corresponding Author:

Darliana Sormin

Universitas Muhammadiyah Tapanuli Selatan, Indonesia (darliana.sormin@um-tapsel.ac.id)

INTRODUCTION

Islamic boarding schools (pesantren) are traditional Islamic educational institutions that play a strategic role in shaping students' religious understanding and character (Anam et al., 2024; Baihaqi et al., 2023; Fauzi et al., 2025; Sintasari et al., 2026). Quantitatively, data from the Ministry of Religious Affairs of the Republic of Indonesia in 2024 indicate that there are more than 28,000 pesantren across Indonesia, with an average annual student growth rate of 5%. This fact underscores that pesantren remain highly relevant and influential Islamic educational institutions in the development of Muslim human resources. In addition to emphasizing religious instruction, pesantren function as spaces for moral formation and discipline through a structured dormitory system (Hariadi et al., 2024; Kardi et al., 2023; Masuwd et al., 2025; Nata, 2019). One of their primary characteristics is the use of the *kitab kuning* (yellow book), classical Arabic texts written without diacritical marks (harakat), which serve as the foundation for the intergenerational transmission of Islamic knowledge (Arif, Nasir, et al., 2025; Hasbunallah et al., 2023). The 1945 Constitution, particularly Article 31 paragraph (3), states that the government shall seek and implement a national education system that enhances faith, piety, and noble morals in order to educate the life of the nation. In addition, Law Number 18 of 2019 Article 1 paragraphs (2, 3) and the Regulation of the Minister of Religion No. 31 of 2020 concerning Islamic boarding schools state that pesantren education is organized by Islamic boarding schools and conducted within the pesantren environment by developing a curriculum in accordance with the distinctive characteristics of pesantren, based on the yellow book or *dirasah Islamiyah* with a muallimin education pattern (*Undang-Undang (UU) Nomor 18 Tahun 2019 Dan Peraturan Menteri Agama No. 31 Tahun 2020 Tentang Pesantren*, 2020).

Within the context of *kitab kuning* instruction, Fiqh occupies a central position because it is directly related to students' daily worship practices (Sadikin, 2024). One of the most widely used Fiqh texts in pesantren, particularly those affiliated with the Shafi'i madhhab, is Fathul Qaribn (Hasbi et al., 2022). This book is selected because it systematically, concisely, and practically presents the fundamental laws of worship, including discussions on purification (taharah), prayer (salat), zakat, fasting, and other acts of worship closely connected to students' lives (Arif, Zekkari, et al., 2025; Khaq, 2023; Listrianti et al., 2025; Nurazizah et al., 2024, 2024; Sulthon et al., 2024). Fiqh learning based on Fathul Qarib functions not only as a means of transmitting religious knowledge but also as a medium for cultivating correct worship practices in accordance with Islamic law (Wigatiningtyas et al., 2025). Several studies further indicate that learning Fiqh through this text contributes to improving the quality of students' prayer practices, as students are encouraged not only to understand the cognitive aspects but also to internalize them within affective and psychomotor domains (Ma & Fatkhullah, 2025; Shonhaji, 2026) (Muharramah, 2022).

Nevertheless, previous studies have also identified several challenges in Fiqh learning based on Fathul Qarib. A primary difficulty faced by students lies in the nature of the text, which is written without diacritical marks, thus requiring mastery of *nahwu* (Arabic syntax) and *sharaf* (morphology) to ensure accurate comprehension (Syu & Husni, 2025). Moreover, the dominant instructional methods remain traditional, such as *bandongan* and *sorogan*, which tend to emphasize literal textual reading without sufficient contextual explanation or practical exercises (Hidayah & Sajdah, 2024). Research by (Agustina & Asari, 2019) as well as Syu and Husni (2025) confirms that *bandongan* and *sorogan* are effective in preserving scholarly transmission and fostering close relationships between kiai and students. However, these studies also highlight

their limitations, particularly when such methods are not combined with instructional innovations that promote active participation and applied understanding (Aris, 2020). Consequently, existing research has largely focused on instructional methods in general terms, while studies examining the implementation of Fathul Qarib-based Fiqh learning within a specific institutional context and educational orientation remain limited (Aprilianto, 2023).

Preliminary observations at Al-Azhar Bi'Ibadillah Islamic Boarding School revealed that Fiqh instruction using Fathul Qarib is still predominantly conducted through *bandongan* and *sorogan*, with a strong emphasis on textual comprehension. At the same time, the pesantren places its primary focus on Qur'anic memorization (*tahfidz*), resulting in Fiqh instruction being adjusted to students' grade levels and remaining relatively concise, particularly for first-year students. This finding is supported by an interview with a female dormitory supervisor (*ustadzah*), who explained that Fiqh instruction has not yet been optimally integrated with supporting disciplines such as *nahwu*, nor does it provide comprehensive material elaboration tailored to students' needs. This condition reflects a gap between the ideal model of *kitab kuning*-based Fiqh learning and the practical realities of instructional implementation.

Therefore, this study aims to examine in depth the implementation of Fiqh learning based on Fathul Qarib at Al-Azhar Bi'Ibadillah Islamic Boarding School in South Tapanuli Regency, focusing on instructional methods, their application in students' worship practices, and the factors influencing their effectiveness. This research seeks to complement previous studies by offering a more specific contextual analysis, while also testing the argument that traditional and insufficiently integrated Fathul Qarib-based Fiqh instruction may limit students' comprehensive understanding and practical application of Fiqh. Thus, this study is not merely descriptive but also contributes conceptually to the development of Fiqh instruction in Islamic boarding schools.

RESEARCH METHODS

This research uses a qualitative approach with a case study design as proposed by Creswell. A case study is an approach that explores a bounded system (a case) in depth and detail through comprehensive data collection involving multiple sources of information. In this study, the bounded system is the implementation of Fiqh-based learning using the Book of Fathul Qarib at Al-Azhar Bi'Ibadillah Islamic Boarding School, South Tapanuli Regency (Siregar et al., 2024). This design was chosen because it enables the researcher to explore intensively the processes, characteristics, and contextual dynamics of learning within a specific setting. The case study approach allows the researcher to investigate the phenomenon holistically and in its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident. Through this design, the researcher seeks to understand how Fiqh learning using the yellow book is planned, implemented, and evaluated, as well as how it influences students' understanding and practice of worship. The research location was selected purposively, considering that the pesantren consistently maintains the traditional *kitab kuning* learning system, making it a relevant and information-rich case for examining the sustainability and effectiveness of Islamic boarding school learning methods (Sitorus, 2021).

The research participants were also determined purposively, in line with case study procedures that emphasize selecting individuals who can provide in-depth and rich information about the case. The participants include third-grade Tsanawiyah

students who have experienced the learning process of Fathul Qarib, Fiqh teachers who act as primary instructors and key informants, and dormitory caregivers who supervise students' daily religious practices. Data were collected through various techniques such as interviews, observations, and documentation to obtain a comprehensive understanding of the case. By applying Creswell's case study approach, this research is expected to present a detailed and contextualized description of the practice of Fiqh learning through the Book of Fathul Qarib and its influence on students' comprehension and implementation of worship in their daily lives.

Data collection was carried out through participatory observation, in which the researcher was directly involved in learning activities to obtain an authentic picture of the strategies, methods, and interactions that occur between teachers and students. The researcher also observed while participating to understand the cultural patterns and learning practices that take place. In addition, structured and in-depth interviews were conducted with informants to explore their perspectives, learning experiences, and obstacles faced during the Fathul Qarib learning process. Documentation was also used as a supporting technique to collect data in the form of learning notes, activity schedules, books used, and other relevant documents.

The data collected in this study were analyzed using the Miles and Huberman interactive analysis model (Wahyuni, 2019). This model emphasizes that analysis is conducted continuously from the beginning of data collection until the research is completed. The first stage is data collection, which involves gathering information through observation, interviews, and documentation (sena wahyu purwanza, 2022). The next stage is data reduction, which is the process of sorting, simplifying, and focusing data on information relevant to the research objectives. The reduced data then proceed to the data presentation stage, where they are compiled in the form of narrative descriptions to make it easier for researchers to identify patterns, relationships, and meanings (Indriawati et al., 2021). The final stage is drawing conclusions and verification, carried out continuously until the information obtained reaches the saturation point – when no significant new data are found.

To ensure data validity, this study uses source and method triangulation techniques. Source triangulation was carried out by comparing data obtained from students, teachers, and dormitory caregivers, while method triangulation was conducted by comparing the results of observations, interviews, and documentation. Through this process, the data obtained can be verified through cross-checking of information, ensuring that the research findings possess strong validity and reliability, and can be scientifically justified (Samsu, 2022).

RESEARCH RESULTS AND DISCUSSION

Result

Based on the results of interviews with Fiqh teachers, learning planning is carried out by determining learning objectives, selecting materials that are adjusted to the students' grade levels, and choosing appropriate teaching methods. The teacher structures the lessons according to the sequence of chapters in the Book of Fathul Qarib, starting from the chapter on taharah (purification), then prayer, and continuing to other chapters on worship. Each meeting is designed to include three stages: reading the text, providing meaning (mendabth), and explaining the Fiqh laws.

"Before teaching, I determine chapters that are in accordance with the class level and the development of students' understanding. Usually, I start from material that is most related to daily worship so that it is easy to understand and can be practiced immediately."

In this regard, the teacher also considers the students' Arabic language skills, so that the process of giving meaning (*mendabth*) to the book's text is carried out gradually to avoid overwhelming their understanding. This indicates that lesson planning is not only oriented toward mastering the material but also toward developing correct habits and understanding in worship.

As for the implementation of Fiqh learning at Al-Azhar Bi'Ibadillah Islamic Boarding School, South Tapanuli Regency, the Book of Fathul Qarib is used as the main source. This book is a Fiqh reference within the Shafi'i madhhab, which has long served as the foundation for teaching Islamic law in traditional Islamic boarding schools. Learning is carried out in stages according to the students' class levels so that their understanding can develop systematically from basic to more advanced material.

Based on the results of the interview, the Fiqh learning process at this pesantren applies a combination of the *bandongan* and *sorogan* methods. The *bandongan* method is a teaching approach in which the teacher reads the book, explains its meaning, and provides oral explanations, while the students listen, annotate the text with *gandul* meanings, and record important notes. Learning takes place in a one-directional manner, with the teacher serving as the center of knowledge. This method aims to instill a basic understanding of the book's content and the structure of Fiqh laws in a systematic sequence.

Meanwhile, the *sorogan* method involves individual or small-group learning, where students reread the text of the book in front of the teacher. At this stage, the teacher assesses the students' ability to read, understand the meaning, and explain the content of the book. The *sorogan* method functions to strengthen memorization, clarify conceptual understanding, and train students' independence in reading classical Islamic texts (*kutub kuning*). This method also enables the teacher to identify errors in interpretation or application of the law and provide direct corrections.

In the *bandongan* method, the teacher reads and explains the book in front of the class, while the students listen, give *gandul* meanings, and record the teacher's explanations. One of the Fiqh teachers explained:

"The method we use is bandongan. I read the Book of Fathul Qarib, then interpret it part by part. The students mendabth (give meaning) in their respective books and record the necessary explanations."

This method allows students to follow the flow of discussion in a direct and guided manner. Afterward, to deepen their understanding, the *sorogan* method is applied, in which students reread the parts of the book that have been studied in front of the teacher. The teacher then assesses their reading fluency, accuracy of meaning, and comprehension of the content. *"After the bandongan recitation is finished, the students usually come to the teacher. At this stage, it becomes clear who truly understands and who still needs assistance."*

An interview with one of the *ustadzah*, the caretaker of the women's dormitory, further supports this explanation. She stated:

"In bandongan, the students first listen to the teacher's explanation to understand the structure of the material. After that, the process continues with sorogan, so it can be seen who really understands and who does not. The purpose of sorogan is to assess each student's ability to read the book correctly without misunderstanding."

This statement was also reinforced by the experience of a third-grade student, Arifah Nur Hasanah, who explained:

"During the bandongan, we mostly listen and write down the meanings. But when it comes to sorogan, we have to be brave enough to read it ourselves. Sometimes we get nervous, but from that, we realize which parts are wrong and need correction."

Another student, Gunawan (male class III), added:

"Sorogan is the one that makes us the most serious, because if we misread or misinterpret something, it will be corrected immediately. So we learn not only to memorize but also to understand."

In learning activities, the teacher begins with perception, namely by asking questions about previous material so that students are prepared to receive new lessons. After reading the text and providing explanations, students are given time to copy, give meanings, and discuss difficult vocabulary and legal concepts studied. Differences in students' abilities are addressed through mudzakah activities held at night. During these sessions, students discuss in groups according to their class level to review the material that has been taught. This process helps students who are left behind to catch up in understanding and to strengthen their memorization.

Regarding the practice of worship, the researcher conducted interviews with the dormitory caregiver. He explained that congregational prayers are carried out regularly, and evaluations of prayer procedures are conducted through practical assessments in class: *"To ensure that the students' worship practices are correct, prayer implementation is evaluated through direct practice, which is supervised by the teachers in the classroom."*

Based on the results of observations in the pesantren environment, in terms of learning evaluation, senior students play an important role in accompanying and guiding junior students in the implementation of daily worship. They help arrange the prayer saf, remind others about proper dress etiquette especially regarding the limits of aurat and correct the use of mukena for female students who are not yet wearing it neatly. This pattern of mentoring shows that there is an informal learning process that occurs naturally among students, where knowledge and worship habits are transmitted from more experienced students to newer ones. It also illustrates that the formation of religious character in pesantren does not only take place through formal learning in the classroom but also through social interaction and daily examples of practice in the dormitory.

In the male students' group, the management of worship is also carried out in a structured manner. The role of muadzin is generally given to class I students as a form of training in responsibility and habituation to worship. Meanwhile, the position of imam is usually held by class III or IV students who are considered more proficient in reading the Qur'an and have a better understanding of prayer procedures, or occasionally by teachers when needed. After the congregational prayer, students perform dhikr and supplication together, led by the imam, before returning to their daily activities such as Qur'an memorization, group study, or attending scheduled recitations.

The results of interviews with several third-grade students showed that Fiqh learning based on the Book of Fathul Qarib was very helpful in strengthening their understanding and practice of worship. The students stated that the teacher's explanations, accompanied by direct demonstrations, enabled them not only to understand the legal theories of Fiqh but also to apply them correctly especially in matters such as ablution, congregational prayers, and funeral prayers. Thus, theory and practice go hand in hand, ensuring that religious understanding does not stop at the

cognitive level but is also manifested through acts of worship in accordance with the guidance of sharia.

Overall, the application of the bandongan and sorogan methods in the learning of the Book of Fathul Qarib has proven effective, as it integrates text reading, word-by-word interpretation, direct explanation by the teacher, discussion, and evaluation through practice. This process not only strengthens students' mastery of Fiqh laws but also cultivates consistent, disciplined worship habits aligned with Islamic teachings, which are practiced in daily life within the pesantren. Thus, Fiqh learning in Islamic boarding schools is not merely oriented toward knowledge transfer but also toward shaping students' character and worship skills in a holistic manner.



The teacher teaches the *Kitab Fathul Qarib* to the students.

Table 1: Summary of Research Findings

Research Aspect	Description of Findings	Implications
Instructional Planning	Learning objectives are clearly formulated; materials are organized according to the systematic structure of the <i>Fathul Qarib</i> book (taharah, prayer, etc.); adjusted to students' Arabic language proficiency levels.	The learning process is structured and implemented gradually according to students' capacities.
Teaching Methods	A combination of bandongan (teacher reads and explains the text) and sorogan (students read individually before the teacher).	Creates a balance between collective understanding and individual responsibility.
Supporting Activities	Nightly mudzakah sessions and mentoring by senior students.	Strengthens comprehension, fosters a collaborative learning culture, and supports the transmission of religious knowledge.
Learning Evaluation	Cognitive assessment (understanding of the text) and practical assessment (ablution, prayer, daily worship practices).	Evaluation is holistic, covering cognitive, affective, and psychomotor domains.
Main Finding	Learning effectiveness is derived not only from classical methods but also from the integration of classroom	The salaf tradition is shown to be adaptive and aligned with modern pedagogical principles.

	instruction, worship practice, and pesantren culture.	
Challenges	Variations in students' Arabic language proficiency and limited instructional time.	Requires strengthening of foundational Arabic skills and improved time management.
Academic Contribution	Confirms the continued relevance of <i>bandongan</i> and <i>sorogan</i> while demonstrating their alignment with theories such as scaffolding and cognitive apprenticeship.	Bridges traditional pesantren pedagogy with contemporary educational theory.
Research Limitations	Conducted as a case study in one pesantren and focused on a single student level; no quantitative measurement was employed.	Future research should involve broader samples and apply mixed methods approaches.

DISCUSSION

The findings of this study indicate that Fiqh learning based on the *Fathul Qarib* book at Al-Azhar Bi' Ibadillah Islamic Boarding School is implemented in a well-planned and systematic manner, while at the same time preserving the *salaf* tradition that characterizes pesantren. The learning process is not merely oriented toward delivering subject matter, but also toward transmitting the long-standing Islamic scholarly tradition within the pesantren environment. In this context, the study of *kitab kuning* functions as a medium for transmitting values, scholarly authority, and the formation of students' religious character (Ahmad, 2022).

These findings are consistent with various studies on pesantren which affirm that although the methods employed are traditional, the learning system still maintains a clear structure. Dhofier (2011) and Azra (2012), for example, explain that pesantren possess a distinctive educational pattern that does not operate without planning. A similar pattern is evident in this research: learning objectives are clearly formulated, the material is organized according to the systematic structure of the book, and its delivery is adjusted to the students' Arabic language proficiency. In other words, "traditional" does not mean lacking pedagogical design.

From the perspective of educational theory, the gradual learning pattern tailored to students' abilities reflects a guidance principle similar to the concept of scaffolding. Teachers initially provide direction and explanation, then gradually encourage students to understand and read the text independently. In practice, this is clearly reflected in the combination of the *bandongan* and *sorogan* methods (Khaq, 2023). The *bandongan* method provides a comprehensive explanation from the teacher, while *sorogan* trains students' precision and individual responsibility in reading and understanding the text (Andriana et al., 2025; Lapasere et al., 2025; Muyasaroh et al., 2025; Nafis et al., 2025; Syukur et al., 2024).

Interestingly, when compared with modern learning theories such as *cognitive apprenticeship*, this pattern actually demonstrates significant similarities. The teacher first provides an example (*modeling*), then offers guidance (*coaching*), and ultimately creates space for students to become more independent. This indicates that pesantren methods are not merely a legacy of tradition, but possess a pedagogical logic that is academically relevant (Ahmad Kusaini et al., 2024; Akmansyah et al., 2025; Hubby et al., 2025; Krisnaresanti et al., 2026; Miftah et al., 2024).

In addition, *mudzakarah* activities and the direct practice of worship show that Fiqh learning does not stop at conceptual understanding. Students do not merely learn the legal rulings of ablution (*wudhu*) or prayer (*shalat*) in theory, but also practice them in their daily lives (Adah et al., 2024; Fatimah et al., 2023; Juandi & Yasid, 2016; Kamali & Sugiyanto, 2024; Na'im, 2022). This approach aligns with the fundamental principles of Islamic education, which emphasize the unity between knowledge (*'ilm*) and action (*'amal*). Assessment is not conducted solely through cognitive aspects, but also through observation of students' religious practices. Thus, the evaluation genuinely reflects the holistic goals of education (Syu & Husni, 2025).

However, this study also identified several challenges. Differences in Arabic language proficiency among students constitute one of the main obstacles in understanding classical texts (Aulia et al., 2025; Baroroh & Prastowo, 2023; Dewi et al., 2025; Ilmiah et al., 2024; Setyaningsih et al., 2024; Sholihah et al., 2025). In addition, limited instructional time requires teachers to adjust the pace of material delivery. This condition is not new within the context of traditional pesantren (Ahid & Mar, 2025). Numerous other studies likewise indicate that learning *kitab kuning* heavily depends on students' linguistic competence. Without adequate reinforcement of Arabic language skills, gaps in comprehension may occur (Khairani, 2025).

This is where both the challenge and the opportunity lie. Pesantren need to preserve the authenticity of the classical text learning tradition, while at the same time considering supportive strategies to ensure that all students can participate optimally in the learning process (Kuning et al., 2025). Strengthening foundational Arabic skills or grouping students based on proficiency levels could serve as viable alternatives without altering the fundamental character of the pesantren system itself (As-sunniah, 2025).

Overall, the findings of this study affirm that learning the *Fathul Qarib* book at Al-Azhar Bi'Ibadillah Islamic Boarding School remains relevant and effective in fostering students' understanding of Fiqh as well as discipline in religious practice (Sumantri & Aziz, 2025). Tradition and modern theory do not need to be placed in opposition. In practice, pesantren demonstrate that traditional systems can operate in harmony with pedagogical principles recognized in contemporary education. What is required is not a total transformation, but rather thoughtful reinforcement and adaptation in accordance with the demands of the times.

CONCLUSION

This study found that Fiqh learning based on the *Kitab Fathul Qarib* at Al-Azhar Bi'Ibadillah Islamic Boarding School is implemented systematically while maintaining the salaf learning tradition. The main finding indicates that the effectiveness of learning does not solely derive from the use of the *bandongan* and *sorogan* methods, but is also supported by the integration of classroom instruction, *mudzakarah* activities, and the habituation of worship practices supervised by teachers and senior students. The mentoring pattern of senior students guiding junior students emerges as a significant finding, demonstrating a structured yet informal process of scholarly transmission and religious character formation. Despite limitations in instructional time and variations in students' Arabic proficiency, the learning system remains effective in fostering both a solid understanding of Fiqh and disciplined worship practices.

Academically, this study confirms previous research indicating that the *bandongan* and *sorogan* methods remain relevant in the teaching of *kitab kuning*. However, it also offers a new perspective by emphasizing that the success of these traditional methods is strongly influenced by the overall pesantren learning ecosystem,

including daily worship practices and peer mentoring systems. Furthermore, the findings reveal a clear alignment between traditional pesantren learning practices and modern pedagogical theories such as scaffolding and cognitive apprenticeship. Thus, this research contributes conceptually by bridging traditional pesantren pedagogy with contemporary educational theory.

This study has limitations, as it was conducted in only one pesantren and focused on students at a specific level, which restricts the generalizability of the findings. In addition, the qualitative case study approach does not allow for measurable quantitative assessment of improvements in students' Fiqh comprehension. Therefore, future research is recommended to involve a broader and more diverse sample of pesantren, encompassing various educational levels and institutional models, and to employ a mixed methods approach in order to produce more comprehensive findings. Further studies are expected to provide a stronger empirical foundation for the development of Fiqh learning policies in Islamic boarding schools.

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