

HALAQAH AS A LEARNING SYSTEM IN DEVELOPING ACADEMIC SPIRITUAL COMPETENCIES STUDENTS AT ISLAMIC BOARDING SCHOOL

Received: 2023-12-16 | Revised: 2024-01-29 | Accepted: 2024-01-29

Article Info

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Abstract

Halaqah was a learning system that had an important role to play in the development of academic and spiritual competence in the Darul Fiqhi Boarding House. Halaqaha was a religious discussion forum that was held regularly in boarding schools, where santri gathered to discuss religious issues, understand religious texts, and explore spiritual values. These methods of learning enable moslem students to interact directly with educators and fellow moslem students, facilitate a deep understanding of Islamic doctrine, and promote moral and ethical values. The implementation of Halaqah had a positive impact on the development of academic and spiritual competence in the Darul Fiqhi Boarding House. Muslim students became more adept at learning religious teachings, improved in speaking and discussion skills, and integrated religious values into everyday life. The result was that moslem students not only excelled in academic aspects but also had strong spiritual depth. In the context of Islamic education, Halaqah in the Darul Fiqhi Boarding House became a successful model of blending academic and spiritual education. It provides a solid foundation for moslem students to be competent and ethical leaders in society, and it made the boarding school an educational institution that contributes to the formation of a faithful and knowledgeable generation.

Keywords: *Halaqah-1, Learning system-2, spiritual students-3.*



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INTRODUCTION

Humans cannot live alone; they need each other to survive. One important element of social interaction is communication, which enables one to understand another's intent. All social relationships depend on communication. When a person has a relationship with another person, what they say determines whether a system strengthens a relationship between them or between them (Suryawin, Wijaya, and Isnaini, 2022:37). Communication is essential to understanding others in social interactions because it is easier to understand others. Humans have always needed and tried to communicate with one another. Furthermore, communication is the only way for man to care for his many needs. Communication, therefore, is good to make relations with others. With good communication, humans can understand each other, which is the purpose of daily life.

Interpersonal communication is a process of exchange of information and understanding between members of the human group, which has various effects and feedback. Its own

interpersonal definition is a person's ability to connect and communicate with others (Wahid, 2020: 220). A general function of these interpersonal communications is to deliver the message obtained during the communication process. Reality of many youths are comfortable in socializing with their friends both within the community and within the school circle, while others tend to have a shy nature that will have a difficult effect on socializing in the neighbourhood.

The log cottage is an institution of education that has special characteristics that distinguish it from other educational institutions. The log hut, also referred to as a hut or a boarding house, is a non-formal institution of education in which muslim students lived together under one roof and studied under the guidance of a teacher raised by ustadz or ustadzah (Islamic teachers). The boarding house also has a complex, dorms and study and worship that serve as places where students studied religion and also learn many different disciplines according to the Lombard 1984 period.

A master of religious science requires an appropriate approach, technique, and system. Learning systems to facilitate the transmission of learning. The learning system is a planning or a pattern used as a guide in planning the learning that will be used, including within the teaching purposes, the stages of learning activities, the learning environment, and class management. In the boarding house, it commonly used the classical learning system in the days of the prophet (saw) *Halaqah*. The *Halaqah* system today is an effective reference to Islamic education to establish an Islamic personality (*syakhsbiyah islamiyah*).

RESEARCH METHODS

The study uses a qualitative approach to collect primary data directly from the field. Sources are interviewed, cross-checking, and direct observation (Huda, 2019: 69). This type of field research is used by researchers in this study. It's a descriptive study that uses case study approaches. The phenomena experienced by research subjects, such as behavior, perception, motivation, action, and so on. Research aimed at clarifying and analyzing current phenomena or events is otherwise known as the qualitative method (Hidayat, 2018: 25). As a result, researchers must have broad knowledge and theory to rely on so that they can ask questions, do analysis, and project objects that they are learning more clearly. Qualitative research places more emphasis on bound meaning and value. Qualitative research is used if there are obscure problems, to find hidden meanings, to develop theories, to ensure accurate data, and to understand social interaction (Darmalaksana, 2020: 99). *Halaqah* is the oldest system of Islamic education, practised by the messenger of god since the beginning of the fall of al-Islam. As recorded in history, early in the da 'wah Islam process of implanting Islamic doctrinal values was carried out by the prophet of daar al-arqam. The *Halaqah* system has proved effective, which has also been passed down from generation to generation, in shaping the Islamic ummat's personality, smoothing their understanding and aqidah. Even the transformation of science.

HALAQAH LEARNING SYSTEM IN ISLAMIC BOARDING SCHOOL

The Concept and Implementation in Darul Fiqhi

As for the *Halaqah* system, it is easy to apply to the application of Islamic learning whether reading the Qur'an or other lessons. Additionally, other attributes such as the ustadz/ustadzah are more easily engineered in learning, more flexible in choosing study times,

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and ustadz/ustadzah can look directly at the learning activities. *Halaqah's* system has long been applied to the most specialized log hut in the Darul Fiqhi lodge, especially in teaching the Qur'an the *Halaqah* lesson was effective, and *Halaqah's* system was so effective that teachers and moslem students could interact directly evaluate the weaknesses that the readings and understanding of the santri were better.

Darul Fiqhi boarding system uses a salaf plus emphasis on learning 75 percent of religions and 25 percent of the general population. As for the in-house staff, some are graduates of religious education, but many are formal school students and are unfamiliar with the study of religion. In order to achieve religious high ground in schools, the *Halaqah* system began to be applied outside school hours (after maghrib and after dawn), a system of learning of five to 10 children, with 1 senior murobbi companion from yawning or takhassus. The *Halaqah* system's educational phenomenon in the Darul Fiqhi Boarding House is an interesting and highly scientific phenomenon. The study will attempt to answer how the *Halaqah* system's education was initiated and implemented in the Darul Fiqhi Boarding House. The study will also try to answer how the *Halaqah* system's education played a role in boogery-spiritual competency in the Darul Fiqhi Boarding House, including what the surplus and inadequate *Halaqah* system education was applied to the Darul Fiqhi Boarding House in Ngepung Rejosari near Lamongan.

The Darul Fiqhi (boarding house) is one of the Islamic institutions located in, east Java, Indonesia. This message has a long history and has become a prominent religious educational center in its region. Founded by a prominent cleric, this boarding house offered a comprehensive Islamic education, including religious studies, Arabic, Koran studies, hadis, Fiqih, and other disciplines consistent with traditional boarding school curriculum. The Darul Fiqhi lodge is known for teaching that led to strong Islamic faith and a deep understanding of religious values. The saints not only studied the theory of religion but were also given the coaching of Islamic teaching in daily life.

In addition, it also has a variety of extracurricular activities that aim to develop santri potential in such areas as art, sports, and leadership. This helped santri to have a balanced understanding of religious science and common knowledge. The Darul Fiqhi Lodge is also known for its environment that is conducive to learning and growth. Adequate facilities such as classroom space, libraries, dorms, and mosque mean of worship enable santri to focus on education and self-development.

The Darul Fiqhi Boarding School Lamongan, such as traditional Indonesian boarding schools, has a teaching structure based on the classical method of presentation of the books of Islam. The curriculum included a deep understanding of the Koran, the hadiths, the ficks, the tasawuf, and other pediatric sciences. The teaching in boarding school also included practical skills that helped moeslem students to apply religious knowledge in daily life. They are taught social skills, leadership, and activities that strengthen spiritual, mental, and physical aspects. The importance of the scientific aspect is focused not only on the theoretical aspect but also on the development of character and morality. Character and moral education became an important focus in shaping a moslem student's generation with high integrity and strong morality.

In addition, this boarding school strives to continually adapt to the development of The Times. They add modern subjects such as science, mathematics, English, and information

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technology, without debasing the traditional grammatical values that have become the hallmark of boarding schools.

Darul Fiqhi also has various programs of community service. Such programs are aimed at helping people around them in such areas of life as education, health, and economics. It is a manifestation of the social values and environmental concerns taught to Muslim students. Along with strong domain values, this message also develops an attitude of tolerance and pluralism. They encourage dialogue between religions and appreciation for differences as part of holistic education (Ardilla et al. 2023:635).

On the whole, the Darul Fiqhi, played a vital role in spreading comprehensive Islamic education and scoring noble, well-informed, and well-prepared youth in society. This boarding school not only became a place of learning but also became a home for the development of the character and skills necessary for success in life. In addition, the boarding school also has a large network of alumni that is widely dispersed throughout the professions. This indicates that the education received in the holiday cottage of Darul Fiqhi can supply santri with the skills and knowledge necessary for success in various careers.

In all, the Darul Fiqhi temple became not only a place to deepen religious understanding but also a place where Moslem students were formed into noble, well-informed, and well-equipped individuals to meet the challenges of modern living (Arpinal, Jamrizal, and Musli 2023: 105).

It is important to note that the *Halaqah* system in each boarding house can have different nuances and approaches depending on the philosophy, values, and vision of each institution. The Darul Fiqhi lamey lodge with its halqi system focused on developing spirituality, religious knowledge, practical skills, and holistic character, aims at creating a generation that is not only academically educated but also morally high.

Halaqah Goals

The sades Darul Fiqhi lodge in Lamongan's has an educational system that centers on the development of spirituality, religious science, and practical skills. This learning system is designed to create a profound environment for moslem students to understand and practice Islamic teachings. *Halaqah's* approach to learning in boarding schools prioritized the forming of character and spiritual consciousness through small group discussions guided by a teacher or kyai. This discussion deals not only with religious texts but also with practical applications in daily life.

The main purpose of the *Halaqah* system here is to create a generation of muslims that not only has religious theory but also has the application of Islamic values in daily life (Nilna Azizatus Shofiyah, Haidir Ali, 2019: 9); they are encouraged to be noble leaders, be critical, and be able to answer the challenges of The Times with a strong understanding of Islamic teachings. In addition, *Halaqah's* learning system in the Darul Fiqhi lodge is also aimed at developing practical skills, such as speaking skills, leadership, and social skills. This was done so that moslem students would not only become experts in the field of religion but also be productive contributors in society

Through the *Halaqah* system, the Darul Fiqhi Lamongan's boarding house is trying to score high social sensitives, analytical thinking abilities, and strong moral integrity. Thus, it is hoped that they will be positive agents of change in society, both on a local and global scale.

The *Halaqah* system in the Darul Fiqhi lamongan lodge also emphasizes on the development of inclusive and interactive teaching methodologies. His sanitiations were encouraged to reason, share knowledge, and learn collaboratively in an open and supportive atmosphere. In addition, in the context of religious study, the *Halaqah* system in the gymren hut also noticed the emphasis on a deep understanding of the qur'an and the hadiths and the application of the values it contains in everyday life. The muslim student's was encouraged to understand the current cultural and social context and to bridge religious understanding with existing realities (Juliayanto, Auliya, and Rubiyad 2021: 251).

The Darul Fiqhi Boarding House also noted integrated learning between religious curriculum and public knowledge. This was done so that Muslim students would not only have high religious skills but also gain a broad and profound understanding of public science that is relevant to the needs of The Times.

The *Halaqah* system in the log cabin also houses a holistic approach to character building. In addition to academic study, Muslim students are also trained to develop social skills, leadership, and empathy through extracurricular activities, community devotion, and other practical experiences that add to their perspective and experience.

FINDINGS AND DISCUSSION

In language, *Halaqah* means everything in coiled (kullu shai 'in istadaara). In terms of *Halaqah* is a system and a continuous collective, structured learning concept composed of several santri (5-10) and guided by a murabbi/ companion (2022). *Halaqah* or halqah means circle. The halqah min al-nas (d&c giggling) means the sitting masses (Faqihudin and Akhiryani, 2023: 45).

Halaqah is defined as follows:

1. *Halaqah* is a structured and sustained supply system, consisting of several members (10-15 santri) and guided by a murabbi.
2. *Halaqah* is the teaching learning process students perform by circling the teachers. It usually sits on the floor and goes on continuously to listen to a teacher read and explain her essay or comment on someone else's work (QUR'AN IN SDIT, n.d.).
3. Hasan alwi defined *Halaqah* asa way of learning or teaching by sitting on a mat and in a circular position (Hidayatullah, 2013).

In his journal (Murtadlo, n.d, 2018:18) which states that attitude is an individual's closed reaction or response to a stimulus or object. In the same journal, bimo walgito states that attitude is an organization of opinion, one's belief inan object or relative ajeg situation, coupled with certain feelings, and provides the basis for one to act or respond ina particular way. Whereas a spiritual being is something that deals with or is spiritual and psychic (Zakiyah, 2023: 68). The word "spiritual" refers to a relationship with the almighty god and a trust that is held by a person. It also means something that is basic, important, and has the ability to move and lead the way students think and behave (Hasanah, Nurjaya, and Astika ,2017: 89).

Based on the above understanding, the spiritual attitude of the learner is the spiritual and inward attitude, or faith and obedience in the almighty Lord. However, social attitudes are a person's awareness of acting toward certain social objects in real and repeated ways. When a person has a good spiritual attitude, which is considered right by the values of truth, they automatically act and do the same things as if they were a good habit in social life. As one

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believes that helping one another is the teaching of Islam that everyone is good at, so when they see someone who needs help every day.

The system in the boarding house was not much different from the presentation procedure being violated. Memorizing Arabic texts is still in use. The lessons are given in groups, such as in 20 groups, known as *Halaqah*. The central bank (Bank Indonesia) decided to raise its key rate by 25 basis points to 8.25 percent, he said. In the learning process, the kyai read and explained the material first. Afterwards, the Muslim students had the opportunity to ask questions about things they had not yet understood. In addition to the collection system, there is the transmission of individual learning called sorogan. Where students brought their books to study with their teachers and then asked for an explanation of the problem that was less understood in previous lessons (Fauzi and Soleh, 2020: 78). Traditional boarding schools usually do not have a curriculum, syllabus, or the correct school year. Their education system also does not set official holidays, which means students can take vacations at any time based on the wishes of the institution of the foundation of the boarding house.

CONCLUSION

Halaqah is an effective and relevant learning system in the development of academic and spiritual moslem students' competence in the Darul Fiqhi Boarding House. Through *Halaqah*, santri were able to increase their understanding of Islamic religious teachings and strengthen their spiritual ties. *Halaqah* also left room for more discussions, detentions, and insights into the various aspects of science and religion. This helped santri to develop holistic, not only in the religious aspect but also in the academic aspect. In *Halaqah*, interactions between teachers and santri are essential to shaping a person's personality, building moral values, and strengthening their commitment to religion and education. It also encourages sanstri's active involvement in learning, fosters the spirit of learning, and promotes a sense of community in boarding schools. Overall, *Halaqah* in the Darul Fiqhi Boarding House is not only a learning system, but also a strong character-building and spiritual container for Muslim students. *Halaqah* thus became an important element in achieving the development of academic and spiritual moslem students competence in the boarding house.

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