LEARNING THE BOOK OF IHYA' 'ULUM AD-DIN THROUGH ANJANGSANA: ANDRAGOGY PRACTICES IN A ROTATING ARABIC LITERACY FORUM IN SITUBONDO

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Article Info	Abstract
	This study aims to explore the practice of learning to read Arabic texts in the book Iḥyā Ulum ad-Dīn, which then identifies the social role patterns formed within it, and analyzes the principles of andragogy in adult education as reflected through the Anjangsana forum. This study uses an ethnographic approach following a 12-stage developmental research. Data were collected through participant observation during 24 meetings, in-depth interviews with 20 informants, and documentation in the form of recordings, texts from various print media, and digital communication archives. The results indicate that the practice of learning to read Arabic texts during the visit of Iḥyā' 'Ulūm ad-Dīn took place through collective sorogan reading by middle-aged and elderly congregants, interpretation of nahwu-ṣarfiyah with typical Islamic symbols, provision of murod in local languages, interactive discussions, and verification of textual variations across printed editions. Learning through the Anjangsana forum exhibits transformative characteristics that can be understood as a form of community of practice. This study offers an alternative, participatory, inclusive, and reflective learning process rooted in local tradition, combining linguistic, spiritual, and socio-religious dimensions.

ملخص

تهدف هذه الدراسة إلى استكشاف ممارسة تعلم قراءة النصوص العربية في كتاب "إحياء علوم الدين"، وتحديد أنماط الأدوار الاجتماعية المتشكلة فيه، وتحليل مبادئ تعليم الكبار من خلال منتدى "أنجانجسانا". تستخدم الدراسة منهجًا إثنوغرافيًا يتألف من ١٢ مرحلة من مراحل البحث التنموي. جُمعت البيانات من خلال الملاحظة بالمشاركة خلال ٢٤ اجتماعًا، ومقابلات معمقة مع ٢٠ شخصًا، وتوثيقها في شكل تسجيلات صوتية، ونصوص من مختلف وسائل الإعلام المطبوعة، وأرشيفات الاتصالات الرقمية. تُظهر النتائج أن ممارسة تعلم قراءة النصوص العربية خلال زيارات "إحياء علوم الدين" تمت من خلال قراءة جماعية للنصوص العربية من قِبل المصلين من كبار السن ومتوسطي العمر، وتفسير النصوص الحرفية باستخدام الرموز الإسلامية، وتوفير المرادفات باللغات المحلية، والمناقشات التفاعلية، والتحقق من الاختلافات في طباعة الكتاب. يُظهر التعلّم من خلال منتدى أنجانجسانا خصائص تحويلية يمكن فهمها كشكل من أشكال مجتمع الممارسة. تُقدّم هذه الدراسة عملية تعلّم بديلة تشاركية وشاملة وتأملية، تستند إلى التقاليد من خلال الجمع بين الأبعاد اللغوية والروحية والاجتماعية الدينية.

كلمات أساسية: أندراغوجيا؛ منتدى أنجانجسانا؛ تعلم النص العربي؛ إحياء علوم الدين.

Introduction

Learning to read Arabic texts (qirāʾat al-nuṣūṣ al-ʿarabiyyah) plays an important role in Arabic language education.[1] This activity not only emphasizes linguistic aspects, such as mastery of nahwu and ṣarf, as well as semantic and contextual interpretation skills, but also serves as a means of internalizing religious values and transmitting classical Islamic culture.[2] In the midst of the current wave of modernization and technological progress, the ability to read and understand classical Arabic texts has been steadily declining, despite these works containing enduring moral, spiritual, and socio-ethical teachings that remain highly relevant to contemporary life.[3] Turāth books, such as al-Ghazālī's Iḥyā 'Ulūm ad-Dīn, represent a valuable source for cultivating these competencies because the text contains linguistic depth as well as moral and spiritual messages that remain relevant throughout the ages.[4]

In Indonesia, particularly in the Situbondo community, a religious activity known as anjangsana (visiting a community) is practiced. Anjangsana is a visit conducted to establish and strengthen ties. In the context of religious studies and education, anjangsana refers to the activities of a group of congregants who seek to deepen their spiritual knowledge through house-to-house religious study sessions, with the primary goal of strengthening bonds of brotherhood among community members.[5] Through anjangsana activities in the book Iḥyā 'Ulūm ad-Dīn, the public is not only invited to understand the meaning of religious texts textually, but also builds contextual awareness about morals, Sufism, and balance in life.[6] This learning functions simultaneously as a medium of cultural daʿwah, a mechanism for strengthening social relations, and a vehicle for sustaining community-based intellectual traditions. It therefore provides a strategic context for examining the effectiveness of learning methods, patterns of social and religious interaction, and Islamic educational values that emerge through this practice.

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[1] Agung Heru Setiadi et al., "Design of Heyzine Flipbook Based Arabic E-Module as an Alternative Teaching Material for Basic's Level," *An Nabighoh* 26, no. 2 (2024): 195–216, https://doi.org/10.32332/an-nabighoh.v26i2.195-216.

[2] Mukmin Mukmin et al., "Determining Arabic Language Proficiency: An Examination of Grammar Mastery, Active Usage, and Discipline of Linguistic," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 17, no. 1 (2025): 178–94, https://doi.org/10.24042/5tevdz36.

[3] Sanaa A. M. Makhlouf, *Linguistics in an Age of Globalization: Perspectives on Arabic Language and Teaching* (American Univ in Cairo Press, 2008).

[4] Abu-Hamid Al Ghazali, *Al-Ghazali's Adapted Summary of Ihya Ulum al-Din: The Forty Principles of the Religion* (Turath Publishing, 2016).

[5] Sudahri Sudahri and Rachmah Ida, "The Existence of Karabhat Symbolic Communication in Tanean Lanjhang Community in Madurese Society," *Jurnal Studi Komunikasi (Indonesian Journal of Communications Studies)* 4, no. 3 (2020): 565, https://doi.org/10.25139/jsk.v4i3.2453.

[6] Ali Sodiqin and Roehana Rofaidatun Umroh, "Towards an Interreligious Fiqh: A Study of the Culture-Based Religious Tolerance in the Kaloran Community, Central Java, Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2024): 159–80, https://doi.org/10.14421/ajis.2023.611.159-180.

To date, research on the teaching of yellow books (the term for classical Islamic texts in Arabic that serve as the primary reference for teaching in Islamic boarding schools in Indonesia) and Arabic language teaching has tended to focus on formal Islamic boarding schools using the bandongan method (a lecture method where the teacher reads while students listen and take notes) and sorogan (a face-to-face, individual method). Studies on adult literacy have demonstrated that improving Arabic reading skills among newly literate adults often requires simultaneous enhancement of Qur'anic literacy and ICT skills. Success in developing the ability to read modern standard Arabic for students with low literacy levels is closely linked to broader social, economic, and educational policies.[7] Research on Arabic language and culture learning, which applies the literary circle pedagogical method, has been shown to increase interaction between students, encourage collaborative learning, and deepen their understanding of Arabic, thus positively impacting their language abilities and proficiency.[8]

The application of critical language pedagogy to young Arabic-speaking EFL learners in the United Arab Emirates improved students' ability to ask questions, increased their motivation to write, enhanced their metacognitive awareness, and utilized prior knowledge during the pre-writing discussion stage. This study opens up opportunities for language educators who share a similar vision to apply Critical Language Pedagogy (CLP) to young learners.[9] In addition, the survey also showed that combining Adab and Tahfidz programs with the use of technology can increase student motivation, support a more in-depth learning process, and foster ethical digital behavior. This comprehensive approach contributes to the development of language skills, cultural understanding, and the strengthening of spiritual values. Thus, this model serves as an effective example of combining traditional and innovative elements in Arabic language education.[10] A study of collaborative learning and intercultural competencies in the LearnCuID program, through the examination of Arabic literature, reveals that collaboration among participants can enhance cross-cultural understanding. This activity encourages active peer interaction and the exchange of views on Arabic cultural themes.

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[7] Najia Abdallaoui Maan, "Improving Arabic Reading Ability and Acquiring ICTs Skills of a Newly-Literate Adult Learner," *Studies in the Education of Adults* 53, no. 1 (2021): 23–41, https://doi.org/10.1080/02660830.2020.1791521.

[8] Hayder Al Hamdany and Michelle Picard, "Literature Circles Enhancing Cultural Awareness and Language Acquisition for Adult Learners of Arabic," *International Journal of Society, Culture and Language* 10, no. 3 (2022), https://doi.org/10.22034/ijscl.2022.550377.2578.

[9] Nadine Nelson and Julian Chen, "The Interplay of Critical Language Pedagogy and Young Arabic EFL Learners," *Language Awareness* 32, no. 3 (2023): 530–52, https://doi.org/10.1080/09658416.2023.2206136.

[10] Ahmadi and Nurhasma Muhamad Saad, "Digital Literacy Transformation in Madrasah Ibtidaiyah for Arabic Language Learning Through Adab and Tahfidz Programs with Technological Touch," *Al-Bidayah : Jurnal Pendidikan Dasar Islam* 16, no. 2 (2024): 281–308, https://doi.org/10.14421/al-bidayah.v16i2.9852.

Through thematic exploration of literature, participants are encouraged to engage in critical reflection and discover cultural values by relating them to their respective cultural contexts.[11]

In general, existing studies have primarily focused on formal school environments. However, the Iḥyā ʿUlūm ad-Dīn recitation activities in Situbondo offer a different phenomenon through the practice of informal outreach, which moves from the homes of individual members to mosques and Islamic boarding schools. These activities involve various age groups and are conducted in an inclusive and participatory manner, creating an interactive and sustainable learning environment that fosters engagement and learning. Meanwhile, research examining the practice of reading Arabic texts in informal, community-based forums is still minimal, and three main gaps in previous research can be identified. First, there is still a lack of research that discusses the practice of learning to read Arabic texts in non-formal, community-based forums, particularly in outreach activities. Second, research specifically examining the application of andragogical principles in the study of classical texts remains very limited. Third, there are very few studies that integrate linguistic, spiritual, and social aspects within a comprehensive analytical framework.

From a learning theory perspective, the andragogical approach emphasizes that adults learn with characteristics distinct from those of children. According to Henschke, six main principles have been formulated: the need to know, self-concept, experience as a source of learning, readiness, problem-based learning orientation, and intrinsic motivation.[12] This principle aligns with recent developments in transformative learning theory and faith-based educational practices.[13] On the other hand, the concept of a community of practice is also relevant to explaining the dynamics of the anjangsana forum, as it emphasizes collective learning through social interaction, cross-generational participation, and meaningful collaboration.[14]

To fill this gap, this study aims to explore the practice of learning to read Arabic texts in the Iḥyā Ulūm ad-Dīn, which includes qirāʾah (Arabic reading), the

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[11] Asim Karimi and Sébastien Farhan Poirier, "Exploring Arabic Culture through Literature: Collaborative Learning and Intercultural Competence in the LearnCuID Initiative," *Saudi Journal of Language Studies* 5, no. 4 (2025): 241–57, https://doi.org/10.1108/SJLS-02-2025-0011.

[12] John A. Henschke, "The Essence of Malcolm Knowles's Teachings of Andragogy," in *Mapping the Field of Adult and Continuing Education*, 1st ed., by Larry G. Martin et al. (Routledge, 2023), https://doi.org/10.4324/9781003445944-19.

[13] Yessy Kenny Jacob, "Developing and Implementing a Christ-Centered Pedagogy in Christian Religious Education for Effective Faith Formation in Adolescents," *Journal of Hunan University Natural Sciences* 52, no. 6 (2025), https://doi.org/10.55463/issn.1674-2974.52.6.10.

[14] Dani Maroe Beni, "Empowering Community Information Group: Strategic Communication Plan In Communication and Informatics Office of Malang City," *Proceedings of the 1st International Conference Postgraduate School Universitas Airlangga : "Implementation of Climate Change Agreement to Meet Sustainable Development Goals" (ICPSUAS 2017)* (Surbaya, Indonesia), Atlantis Press, 2018, https://doi.org/10.2991/icpsuas-17.2018.46.

meaning of nahwiyah-ṣarfiyah (grammatical and morphological analysis), and murod (explanation of contextual meaning), to identify the social role patterns embedded within the practice, and analyzes its relationship with the principles of andragogy in adult education through the anjangsana forum. The contribution of this study is both theoretical and practical. Theoretically, this study enriches the literature on Arabic Language Education by conceptualizing a community-based, non-formal model of religious literacy while expanding the application of andragogy theory in the context of turāth. Practically, this study offers an alternative learning model that is inclusive, adaptive, and participatory, which can be replicated in various Muslim communities to strengthen the tradition of religious literacy and support sustainable learning.

Method

This research uses an ethnographic design with a qualitative approach to examine cultural learning practices in religious community forums, specifically how the Situbondo community decodes, understands, and engages with the text of Iḥyā 'Ulūm ad-Dīn in the anjangsana forum.[15] Four sequential stages of ethnographic analysis—domain analysis, taxonomic analysis, componential analysis, and identification of cultural themes—were carried out to produce a comprehensive picture of the practice of learning to read Arabic texts.

This research was conducted in Situbondo, East Java, Indonesia. The focus of this research was on anjangsana activities, namely visits to study groups of the Iḥyā 'Ulūm ad-Dīn, which are held in rotation at the homes of congregants, mosques, and Islamic boarding schools. This forum is characterized by inclusivity and cross-generational participation involving masyayikh (senior scholars), qari' (Qur'an readers), mustami' (active listeners), students at Islamic boarding schools, and middle-aged and elderly congregants. Participants in this study were selected based on their active involvement in the activities. Key informants consisted of several groups, namely masyayikh, such as KH. Hirzul Arifin and KH. Zaimuddin, who acts as a scientific authority. Meanwhile, the qari' included Ustadz Djailani, Ustadz Fathor, and young qari' from among the santri (Islamic boarding school) community, mustami' (Islamic boarding school) community members such as Ustadz Ghazali and Ustadz Ramli, as well as middle-aged and elderly congregants, and santri, such as members of the Pondok Sumberbunga Institute for the Study of Salaf Books (LKKS), who also act as qari'. All informants provided informed consent to all processes used during data collection, including audio recordings, photographs, and discussions via a WhatsApp group.

In this study, 20 informants, aged 20 to 70, were selected because they represented a diverse range of characteristics, including age, educational

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[15] James P. Spradley, *Metode etnografi* (Tiara Wacana Yogya, 1997).

background, and level of religious understanding, allowing for a rich and in-depth variety of perspectives. The number of informants was chosen because they actively participated in outreach activities, had experience reading Arabic texts, and played a role in the development of local religious traditions. Therefore, the overall number of informants was considered sufficient to describe the phenomenon comprehensively and credibly when selected.

The data for this research were collected through three main techniques. First, participant observation was conducted during 24 outreach meetings from January to June 2025. This observation focused on sistematically recording details of Arabic text reading activities, the process of interpreting nahwu-ṣarfiyah, discussion dynamics, and interactions between participants. Second, in-depth interviews were conducted with 20 key informants from diverse backgrounds to explore their personal experiences, motivations, and reflections on their learning practices. Third, documentation consisting of audio recordings, photos of activities, copies of the text of Iḥyā 'Ulūm ad-Dīn from various printings, and archives of congregational WhatsApp communications were used as a means of coordination and in-depth discussions.

Ethnographic data analysis followed an iterative and reflective model to explore and understand the meaning behind the observed behaviors, practices, and social contexts. This research adopts Ploder & Hamann's ethnographic approach.[16] This method emphasizes direct interviews with participants as dialogical meaning-making to gain an in-depth understanding of their learning processes, perspectives, and experiences. Interviews were conducted face-to-face and through online discussions via WhatsApp. Throughout the process, researchers recorded responses and expressions and took field notes as reference material for data analysis. Referring to the qualitative approach of Al Farisi et al., Interview data were analyzed by identifying emerging patterns and themes.[17] Interpretation focused on understanding the meanings given by respondents in the context of the visit activities. Following Skinner's view of ethnographic interviewing, the study provides detailed information and help build a comprehensive understanding of the activity, resulting in a deeper perspective on participants' experiences in learning activities in the book Iḥyā 'Ulūm ad-Dīn.[18]

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[16] Andrea Ploder and Julian Hamann, "Practices of Ethnographic Research: Introduction to the Special Issue," *Journal of Contemporary Ethnography* 50, no. 1 (2021): 3–10, https://doi.org/10.1177/0891241620979100.

[17] Mohamad Zaka Al Farisi et al., "Investigating Arabic Language Teaching Materials Based on Indonesian Folklore: An Ethnographic Study on the Folktale of 'Bandung,'" *Asian Education and Development Studies* 13, no. 2 (2024): 134–49, https://doi.org/10.1108/AEDS-07-2023-0082.

[18] Jonathan Skinner, ed., *The Interview: An Ethnographic Approach*, 1st ed. (Routledge, 2020), https://doi.org/10.4324/9781003087014.

Result and Discussion
Practice of Arabic Language Text Learning Activities

This study found that the Arabic text learning activities in the Iḥyā Ulūm ad-Dīn book exhibit a distinctive pattern. The activity begins with tawassul (recitation of the text) and prayer, followed by a rotating collective reading of the text using the modified sorogan method. The linguistic structure is described using a system of meaning typical of Islamic boarding schools, employing grammatical symbols such as م (mubtada) or خ (khabar), an approach to the meaning of nahwiyah (Arabic grammar) and shorfiyah (morphology), supported with relevant examples.

Table 1. *Pesantren* meaning system with grammatical symbols

فاستأذن رجل عمر ابن الخطاب أن يعظ الناس إذا فرغ من صلاة الصبح		
Grammatical Function	**Contextual Translation**	**Arabic Lexical Item**
A past-tense verb (fiʻl māḍī) with an implicit object (mafʻūl)—namely, "rajul" (a man)	*(and ask permission)*	فاستأذن
The subject (fāʻil) of "istaʾdhana" is in the nominative case (marfūʻ) with ḍammah	(who is a man)	رجل
A genitive noun (majrūr) functioning as the object (mafʻūl bih) of "istaʾdhana," namely the person from whom permission is sought.	(to sayyidina umar bin khothob)	عمر ابن الخطاب
A present-tense verb (fiʻl muḍāriʻ) in the subjunctive mood (manṣūb) as the complement (ṣilah) of "an," functioning as the object (mafʻūl) of "istaʾdhana."	(Will by him give Mau'idzoh)	أن يعظ
The direct object (mafʻūl bih) of the verb "yaʻiẓu"	(to society)	الناس
A conditional clause (jumlah shartiyyah) indicating time requirements, functioning as an adverbial modifier (ẓarf) of the verb "yaʻiẓu."	(when it is finished)	إذا فرغ
A prepositional phrase (jar wa majrūr) functioning as a mutaʻalliq (syntactic complement) of "faragha"	(from dawn prayers)	من صلاة الصبح

In the process of interpreting the texts according to nahwiyah and shorfiyah, several mustami also give meaning to the books they hold by adding handwritten notes that follow pesantren interpretive conventions. They insert translations or meanings between the lines of text, while also using a system of symbols to explain the grammatical structure of sentences. For example, the symbol م indicates mubtada, meaning "as for," and خ for khobar, meaning "is." فا indicates isim fa'il, meaning "who," and مف refers to maf'ul, meaning "to." The use of these codes follows the rules of interpretation in the yellow book tradition, which has become an integral part of classical pedagogical methods in pesantren. (Researcher Observations 2025)

During the anjangsana sessions, the practice of studying the book Iḥyā' 'Ulūm Ad-Dīn through anjangsana, as understanding Arabic makes it easier to understand even for communities with diverse educational backgrounds. After that, the congregation gives murod, a summary of the meaning conveyed in the regional

language, so that the moral message of the book can be linked to the social context of the congregation. The following is an example of murod in regional or Madurese languages. The following is what was conveyed.

"There was a man who asked Sayyidina Umar for permission to deliver a mauizdoh (sermon), and he wanted to give a seven-minute lecture after every morning prayer. However, Sayyidina Umar refused to give the man permission. This was because Sayyidina Umar knew that the man had other desires within him, one of which was the desire to be respected."

The discussion sessions took place interactively, both in person and online via WhatsApp, addressing new vocabulary, variations in book printing, and contextual interpretation. The existence of multiple printing methods enriched understanding and served as a mechanism for taṣḥīḥ of the text. The following are several examples of discussions in the Arabic language text learning activity of Ihyā ʿUlūm ad-Dīn, which explored lexical meaning, interpretive nuances, and updated contextual relevance.

Table 2. Differences in the activities of visiting the book Ihyā ʿUlūm ad-Dīn

Word	Initial Meaning	Meaning of Renewal
يَتَصَوَّرُ	Imagine	Illustration, depicting a concept visually or imaginatively
يَتَعَصَّبُ	Strong attitude towards opinions	Fanatic, reflects excessive loyalty to an idea or group
وُجُودٌ	Existence	Existence, emphasizing existence that has meaning and influence in a context
سِنُّ الْإِرَادَةِ	Age of will	Puberty, an important phase in human development
مُنَاقِضٌ	Contrary	Contradictory, describes a logical contradiction in an argument or statement. Contradictory, describes a logical contradiction in an argument or statement

The study tour of Ihyā ʿUlūm ad-Dīn is not simply reading the text, but also involves systematic and in-depth discussions to understand the meanings of words (mufrodat) that have been updated, shifted, or expanded contextually. As seen in the table above, several classical Arabic understandings in this book are reaffirmed with nuances that are more relevant to modern life, while maintaining the essence of their original meanings. Thus, the Arabic learning text in this activity is not simply a literal translation, but rather an attempt to revive the classical meanings through a contextual approach. This method ensures that this 11th-century book remains relevant and profound for modern society.

Furthermore, discussions often address the differences in the writings of the Iḥyā ʿUlūm ad-Dīn between different printing houses. This is an important topic because different printing houses can affect the understanding of the text. For example, there are differences in wording or explanations between the Darul

Minhaj printing, the DKI printing, and the local printing. Experienced masyayikhs (senior scholars) and participants often provide detailed descriptions of these differences, allowing participants to understand the context and rationale behind the variations in text. (Observation: Researcher 2025)

This kind of discussion not only broadens participants' horizons but also teaches them to be more thorough and critical in reading the book. Here are some examples of printing differences.

Table 3. Differences in the printing of the book Iḥyā 'Ulūm ad-Dīn

Different Words	DKI prints	Other Prints	Agreement
خالجه / خالطه	كما يقال لمن خالجه الرياء في الصلاة	كما يقال لمن خالطه الرياء في الصلاة	خالطه is more appropriate in describing the mixed influence of riya in a person's heart
جماع / مجامع	وجماع ذلك يرجع إلى كمال ديني أو دنيوي	ومجامع ذلك يرجع إلى كمال ديني أو دنيوي	جماع the word is more appropriate because it shows the essence or summary of something
نظمن / النظم	وكان كلامه كخرزات نظمن	وكان كلامه كخرزات النظم	نظمن The word shows more verbal form, namely arranged in a bead-like arrangement

The researcher also developed and presented an activity flow diagram as a frame of reference to facilitate understanding of the stages involved in implementing the anjangsana forum event. The following is a flow diagram of the entire anjangsana activity in the book Iḥyā' 'Ulūm ad-Dīn.
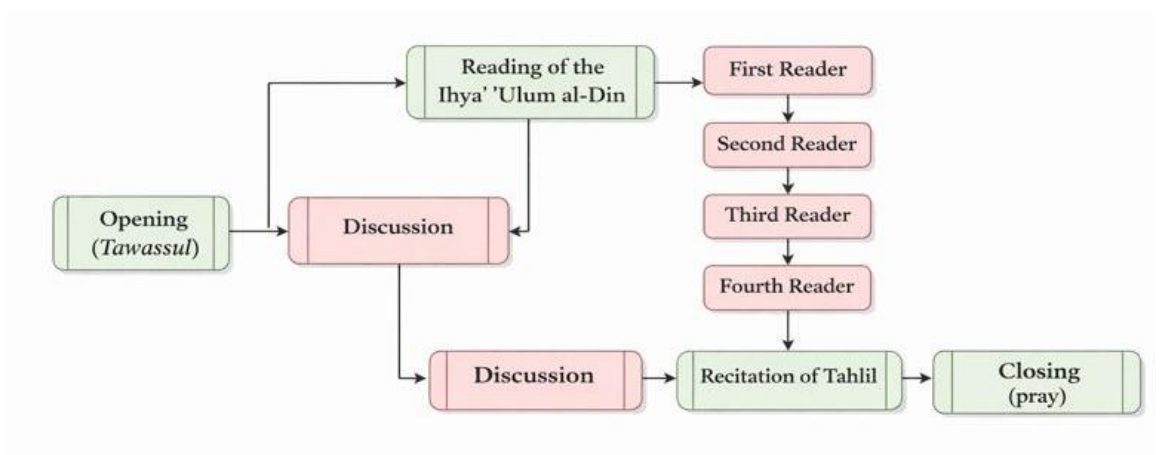
Figure 1. Flow of activities for the book of Iḥyā 'Ulūm ad-Dīn

As depicted in the image above, the flow of activities systematically begins with tawasul, followed by reading of the book alternately by various parties (such as sheikhs, ustadz, the general public, and students), continued with discussion, recitation of tahlil, and ending with a closing.

The anjangsana forum in learning Arabic texts on the book Iḥyā' 'Ulūm ad-Dīn in Situbondo, East Java, shows its own distinctive pattern, which is not only

cognitive-linguistic, but also spiritual, collaborative, and based on Islamic boarding school traditions, thus strengthening the function of religious education in the socio-cultural context of society. According to Brown & Lee, knowledge constructed through social interaction and collaboration between participants can be oriented towards linguistic understanding, expanding contextual meaning through in-depth discussions regarding variations in new vocabulary.[19] On the other hand, the collective process of taṣḥīḥ (text correction) is also important. Participants learning participatively can complement each other's understanding. This activity demonstrates collaborative learning to develop critical thinking skills and reflective awareness of Arabic literacy texts.[20] Therefore, participatory Arabic text learning plays a crucial role in simultaneously strengthening the cognitive and spiritual dimensions, making the forum a living, dialogical, and meaningful learning space in a sustainable manner.[21]

Before the process of learning Arabic literacy in the book Iḥyā' 'Ulūm ad-Dīn through the anjangsana forum, it begins with the reading of tawassul, tahlil, discussion, and prayer together. The session then continues by reading the Arabic text in turns, using the sorogan method, which employs a meaning system characteristic of Islamic boarding school traditions. Tawasul and tahlil are two terms often associated with the prayer practice of Muslims. Tawassul involves gaining closeness to Allah SWT through intermediaries (wasilah), reciting the beautiful names of Allah (Asmaul Husna), or seeking prayers from pious individuals.[22] Meanwhile, Tahlil is reciting dhikr and prayers, which consist of a series of tauhid sentences, "Lā ilāha illā l-Lāh," and reading verses from the al-Qur'an, including Al-Fatihah, Al-Ikhlas, Al-Falaq, An-Nas, and other letters as well as reciting the Prophet's Prayers.[23]

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[19] H. Douglas Brown and Heekyeong Lee, *Principles of Language Learning and Teaching: A Course in Second Language Acquisition*, 7th ed. (Routledge, 2025), https://doi.org/10.4324/9781003494294.

[20] M. Safarul Khair, "Student-Centered Learning and Collaborative Learning in Arabic Language Education," *An Nazhair: Journal of Arabic Education* 2, no. 1 (2025): 45–54, https://doi.org/10.20414/nazhair.v2i1.63; Arif Ahmed Mohammed Hassan Al-Ahdal and Mohammed Abdullah Alharbi, "MALL in Collaborative Learning as a Vocabulary-Enhancing Tool for EFL Learners: A Study Across Two Universities in Saudi Arabia," *Sage Open* 11, no. 1 (2021): 2158244021999062, https://doi.org/10.1177/2158244021999062.

[21] Jwalin Patel, *Learning to Live Together Harmoniously: Spiritual Perspectives from Indian Classrooms* (Springer International Publishing, Imprint: Palgrave Macmillan, 2023).

[22] Mohammad Asrori et al., "Religious Education Learning Strategies in Realizing Religious Moderation in Islamic Boarding Schools;: A Systematic Literature Review," *Asian Journal of Human Services* 29, no. 0 (2025): 424–43, https://doi.org/10.14391/ajhs.29.424; Supriyanto et al., "Cultural Integration in Tafsir Al-Iklil Fi Ma'ani al-Tanzil by Misbah Mustafa within the Context of Javanese Islam," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (2024): 392–415, https://doi.org/10.14421/qh.v25i2.5538.

[23] Rizky Ardlillahtul Fikha and Mohamed Seedat, "The Implementation of Psychoreligious Therapy to Overcome Drug Addiction in Santri in At-Tauhid Islamic Boarding School Semarang," *JOUSIP Journal of Sufism and Psychotherapy* 3, no. 1 (2023): 17–32, https://doi.org/10.28918/jousip.v3i1.910.

The emergence of cross-generational discussions involving participants of various ages and backgrounds shows that this forum encourages openness to exchanging opinions.[24] The discussion forum also requires mutual respect for differing opinions. It fosters a lifelong spirit of learning Arabic language literacy to strengthen linguistic competence and understanding of Arabic texts, thereby promoting the values of tolerance, tenacity, and a spirit of togetherness in learning Arabic literacy.[25] Teaching the Arabic text in the book Iḥyā' 'Ulūm ad-Dīn also requires joint discussion to gain understanding from the entire congregation using the sorogan method. The sorogan activity involves studying the book individually, where each student faces the Kiai in turn to read, explain, or memorize the material that has been previously taught.[26]

Social Role Patterns in Forming Andragogical Principles

The role structure within the Ulama Council in Situbondo is divided into three main categories: scientific, technical, and participatory. In the scientific role, the Qāri', Mustami', and Masyayikh play a central role. The qāri' are required not only to be fluent in reading but also to understand the structure of nahwu-syarf to interpret the text correctly. The voluntary selection of qāri' (readers) reflects the andragogical principle of readiness and independence in learning, where senior qāri' serve as role models while qāri' from among the santri (Islamic boarding school) function as a space for developing self-confidence. Mustamis are not passive; rather they actively participate by noting meanings and asking questions, demonstrating a problem-centered learning orientation typical of adult learning. The following table lists the duties of the qāri' and mustami'.

The masyayikhs act as the ultimate authority, providing authoritative interpretation, correcting readings, and providing a spiritual context that connects the cognitive, moral, and Sufi dimensions. Furthermore, the person in charge and the host play a technical role. The person in charge is responsible for scheduling, establishing the maqra' (place of worship), preparing logistics, and coordinating participants through a WhatsApp group, illustrating how digital communication supports and extends a classical tradition. The following is a description of online discussion interactions.

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[24] Michelle Jeremie, "The Way We See Matters: Developing a New Theological Vision for Effective Cross-Generational Evangelism" (Doctoral Dissertations and Projects, Liberty University, 2021), https://digitalcommons.liberty.edu/doctoral/2954.

[25] Muhammad Thohri, "Development of Arabic Language Curriculum Focused on Diversity and Inclusion," *An Nabighoh* 26, no. 1 (2024): 31–50, https://doi.org/10.32332/annabighoh.v26i1.31-50; Semiyu Adejare Aderibigbe et al., "Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education," *Religions* 14, no. 2 (2023): 212, https://doi.org/10.3390/rel14020212.

[26] Rachmad Arif Ma'ruf et al., "Islamic Boarding Schools and Technology: Efforts to Overcome Social Changes in Santri Misuse of Gadgets," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024), https://doi.org/10.35445/alishlah.v16i2.5338.
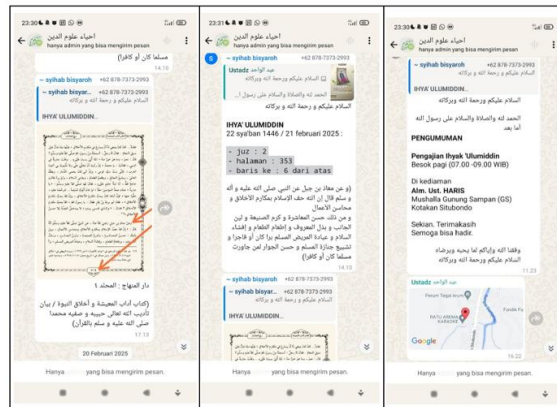
Figure 2. Online discussion of the visit activity of the book Iḥyā 'Ulūm ad-Dīn

On the other hand, the organizers rotated the study venue and provided study spaces in the homes of the congregation, mosques, and Islamic boarding schools, ensuring that the forum is open and inclusive. The following is a document on the schedule of activities for the book of Iḥyā 'Ulūm ad-Dīn.

A detailed schedule of activities has been designed for a full year, covering the period from 2024 to 2025 CE, or 1446 AH. The official documents clearly record the sequence number, the date of the event (in the Hijri and Gregorian calendars), the names of the speakers, and the location. Each week, the congregation gathers at various locations, including Islamic boarding schools (pesantren), prayer rooms (mushola/mosque), and the homes of residents. The following is documentation of the various locations where outreach activities took place.

Figure 3. *Anjangsana* activity of the book Iḥyā 'Ulūm ad-Dīn

The participatory role is also evident in the contributions of the students, middle-aged congregants, and elderly participants. The students serve as additional qari' (Quran readers), while the middle-aged congregants support the continuity of activities through logistical support and simple innovations. The elderly congregants serve as role models of perseverance, piety, and mentors for the younger generation. The following table shows the relationship between their

roles and the andragogical principles they demonstrate in their outreach activities to the community.

Table 4. Relationship between the roles and principles of andragogy in the book Iḥyā ʿUlūm ad-Dīn

Role	Learning Needs	Independence	Experience	Readiness	Learning Orientation	Motivation
KH Heirzul Arifin (Masyayik)	Very high, for the sake of scientific self-development	Very high, (initiative and leadership)	Very rich, past experience as a foundation	Very prepared, even facilitating students	Transformational and spiritual	Spiritual and blessings
Ust. Djailani (Qāri')	High, wanting to emulate the previous scholars	Tall, always doing muthola'ah	Quite high, increasing over time	Ready, prepare with the *sharah* of the book	Capacity building and organization	Intellectual and spiritual tariqah
Ust. Ghazali (Mustami')	High, want to practice values in life	Moderate, present on time, passive learning	Limited start, but growing rapidly	High, come early and enthusiastic	Practical (answering life's needs)	Spirit of emulating the elderly congregation
Ust. Ramli (Jamaah Sepuh)	Philosophically, for the sake of tabarrukan and charity	High, although the elderly are still present	High, accumulated socio-religious experience	Adapting to physical & social conditions	Cultural and spiritual	Longing for the mursyid, spirituality
Ust. Fathor (Qāri' uda)	Initially technical, it has evolved into something substantial.	High, active self-correction	Medium, strengthened through sorogan and experience	Ready, accompanied by senior ustadz	Textual to contextual	Improve your ability to read books
Santri LKKS	Height, part of the takhassus and target of the cottage	Tall, active sorogan and muthola'ah	The strong foundation of Islamic boarding schools	Discipline, preparation through sorogan	Performance and courage-oriented training	Independence, academic courage
Ust. Wahed (Pen. Jawab)	Functional, for the smooth running of the assembly	High in technical terms	High in managing time structure	Ready present from the start	Organizational	Social values and sincerity of service

This study's contributions encompass three interrelated areas: expanding the study of andragogy in Arabic language education, offering a practical alternative model for independent and participatory community-based learning, and culturally documenting a unique practice in Situbondo that combines Islamic boarding school traditions with the social dynamics of the community. Therefore, learning to read Arabic texts in the Iḥyā ʿUlūm ad-Dīn anjangsana forum constitutes an andragogical, transformative, and community-based practice. These three forms of practice, along with their empirical examples, are presented in the table below.

Table 5. Forms of Anjangsana Practices and Empirical Examples from Iḥyā' 'Ulūm ad-Dīn

Principles of Andragogy	Forms of Practice in the Field	Example Findings
The need to know	The congregation attended without formal coercion	The informant is present to deepen the book of Iḥyā' for spiritual needs
Self concept	Qāri' prepares the reading independently	LKKS students practice sorogan before performing as qari'
Experience as a learning resource	The discussion was enriched by the experiences of the elderly congregation	Interpretation of riya' is linked to local social reality
Readiness to learn	Middle-aged and elderly congregants still attend despite having physical limitations.	Consistency is present even with a wheelchair/cane
Learning orientation	Discussion connecting text with social problems	The debate on risywah and local political practices
Intrinsic motivation	Spiritual encouragement and seeking blessings	The congregation comes for tabarruk and inner peace

As the table above demonstrates, the Iḥyā 'Ulūm ad-Dīn learning activities in Situbondo have interconnected spiritual, intellectual, and social dimensions that mutually reinforce each other. Informants participated in these activities not only to learn Arabic but also to deepen their understanding of its spiritual meaning and strengthen their relationship with Allah SWT. Participants practiced reciting sorogan before performing as reciters, demonstrating the process of discipline and responsibility in learning. The interpretation of the concept of riya' (showing off) is directly linked to the social realities of society, making the teachings of the book relevant and contextual. The consistent attendance of elderly participants, despite physical limitations, reflects a strong spiritual commitment. Discussions on risywah (the pursuit of wealth) and local political practices demonstrate critical thinking and social sensitivity. Meanwhile, some congregants attend tabarruk (gathering) and seek inner peace, affirming the forum's function as an inclusive moral and spiritual training space.

Several social roles in the process of learning Arabic literacy through the anjangsana forum in the book Iḥyā 'Ulūm ad-Dīn include: First, the scientific role, where there is a form of social learning structure that functions as the main pillar in shaping the dynamics of scientific discourse and knowledge authority in the Arabic literacy learning community.[27] Several key figures involved in this role include the qori', who reads the text, the mustami' (the person who listens), and the masyayikh (who acts as a scholarly authority in providing explanations, corrections, and guidance on the content of the book being discussed). Second, the technical role in this activity aims to ensure the smooth running of each session of

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[27] Chaoqun Lian, *Language, Ideology and Sociopolitical Change in the Arabic-Speaking World: A Study of the Discourse of Arabic Language Academies* (Edinburgh University Press, 2020), https://www.cambridge.org/core/books/language-ideology-and-sociopolitical-change-in-the-arabicspeaking-world/839B358AEBFA14821D259B4709DBBAA2.

the learning process.[28] This includes ensuring the continuity and smooth running of each study session, including field facilitators, scheduling activities, determining the maqra' (part of the text to be read), and managing communication and technical administration through WhatsApp groups. Third, the role of participation involves community members and active students from various Islamic boarding schools.[29] This serves as a forum to practice Arabic language skills, build confidence, and internalize scholarly values.

In the practice of reading Arabic texts in the Anjangsana forum, it reflects a community-based pattern of adult learning characterized by independence, participation, transformation, and contextual relevance. Then, all the congregation who came with intrinsic motivation complemented each other's roles and interpreted the text not only as linguistic knowledge, but also as a means of changing attitudes to life.[30] The principles of andragogy include: the need to know is driven by spiritual motivation, self-concept is demonstrated through independent learning, life experiences are used as a source of knowledge, readiness is seen from regular participation even at an advanced age, learning orientation focuses on solving social problems, and intrinsic motivation is more dominant than external factors.[31]

The Anjangsana forum can be seen as a representation of natural andragogical practices in Arabic language learning where learning emerges organically from praticipation rather than formal instruction. This finding also confirms the existence of a transformative learning dimension.[32] The reading process does not stop at its literal meaning, but rather stimulates critical reflection that encourages changes in participants' perspectives. For example, discussions about riya' (riya') or hasad (envy) are reinterpreted within the contemporary social and political realities, resulting in changes in the attitudes and moral orientations of the congregation. This process aligns with the concept of a

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[28] Albarra Sarbaini and Novita Rahmi, "Enhancing Arabic Speaking Skills: A Study on Instructional Design, Implementation, and Assessment," *Arabiyatuna: Jurnal Bahasa Arab* 8, no. 2 (2024): 641–62, https://doi.org/10.29240/jba.v8i2.10828.

[29] Abdul Karim et al., "How Do Principals Act as Leaders and Managers in Boarding and Public Schools in Indonesia?," *Cogent Education* 12, no. 1 (2025): 2445354, https://doi.org/10.1080/2331186X.2024.2445354; Abd. Aziz Rekan et al., "Bridging Knowledge and Character: Cultivating Student Development through Islamic Educational Leadership," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 4, no. 2 (2025): 125–44, https://doi.org/10.59373/kharisma.v4i2.123.

[30] Ron Darvin and Bonny Norton, "Investment and Motivation in Language Learning: What's the Difference?," *Language Teaching* 56, no. 1 (2023): 29–40, https://doi.org/10.1017/S0261444821000057.

[31] Andrew E. Parzyck, *Treating First-Year Students like Adult Learners: Exploring First-Year Seminar Instructors' Classroom Environments, Teaching Techniques, and Philosophies*, Kansas State University, 2024, https://hdl.handle.net/2097/44631.

[32] Mufidatun Nur Aini et al., "A Study of Hadiths About Riya' in the Book of Hidayatus Salikin Perspective of Abdul Samad Al-Falimbani," *Suhuf* 36, no. 1 (2024): 1–11, https://doi.org/10.23917/suhuf.v36i1.3431; Elizabeth Suzanne Kassab, *Contemporary Arab Thought: Cultural Critique in Comparative Perspective* (Columbia University Press, 2025).

perplexing dilemma, where the experience of a text challenges old frameworks of thought and triggers transformation.[33] Iḥyā' 'Ulūm ad-Dīn recitation is not just a medium for knowledge transmission, but also as a space for intergenerational learning that allows processes of mutual influence and motivation to occur.[34] During the Arabic literacy learning process, older participants exemplify their dedication to learning, while younger participants receive encouragement and moral strength. This pattern of interaction reflects the character of education in a traditional community rich in social and spiritual values.[35]

Furthermore, visiting forums can be understood as an integral part of a community of practice theory, as they provide a space for interaction, knowledge sharing, and collaboration among members who share similar interests or expertise.[36] The Iḥyā' 'Ulūm ad-Dīn serves as a shared space that brings together concerns, regular face-to-face forums, and digital discussions via WhatsApp, providing a platform for the community. The practice of reading and interpreting this text is a collective activity that has been passed down through generations. This characteristic emphasizes that the anjangsana forum is not simply a space for transmitting knowledge, but also an inclusive, egalitarian, and sustainable social learning ecosystem.[37] From a religious literacy perspective, the anjangsana activity presents a non-formal model that differs from the more hierarchical, formal Islamic boarding schools.[38] Thus, this forum functions as a space for Arabic literacy through the analysis of nahwu-ṣarf, a space for spirituality through the internalization of Sufi values, and a social space that fosters solidarity and community cohesion.[39] Thus, the Anjangsana discussion forum in Arabic language learning literacy in the book Iḥyā' 'Ulūm ad-Dīn is not only a place to study classical

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[33] Lisa DeAngelis, "Enabling the Exploration of Disorienting Dilemma in the Classroom," *Journal of Education* 202, no. 4 (2022): 585–600, https://doi.org/10.1177/0022057421991865.

[34] Nur Mawaddah Islamiyah et al., "Children's Education as Perpetual Charity: A Thematic Study of the Prophet's Hadith," *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 3 (2025): 3143–56, https://doi.org/10.62567/micjo.v2i3.799.

[35] Alesia Au et al., "Digital Learning Preferences of Arabic-Speaking Older Immigrants in Canada: A Qualitative Case Study," *Educational Gerontology* 50, no. 11 (2024): 1006–28, https://doi.org/10.1080/03601277.2024.2370114.

[36] Lydia Guthrie and Marie Otton, "Dialogues on Race in Communities of Practice," in *The Anti-Racist Social Worker*, 1st ed., by Tanya Moore and Glory Simango (Routledge, 2025), https://doi.org/10.4324/9781041057406-10.

[37] Robyn M. Gillies, "Promoting Cognitive and Affective Dispositions through Collaborative Learning," in *The Routledge International Handbook of Gender Beliefs, Stereotype Threat, and Teacher Expectations*, 1st ed., by Penelope W. St J. Watson et al. (Routledge, 2023), https://doi.org/10.4324/9781003275763-30.

[38] Dan Munteanu and Nicoleta Munteanu, "Implicit Evaluation of Chess Knowledge in Non-Formal Learning Using Automatic Image Processing and Deep Learning," April 11, 2019, 310–17, https://doi.org/10.12753/2066-026X-19-042.

[39] Muchammad Fauzan Zenrif et al., "The Reconstruction of Social Sufism Studies," *Ulumuna* 28, no. 2 (2024): 620–54, https://doi.org/10.20414/ujis.v28i2.1113.

books; it is a living social institution in which Islamic values, diligence, humility, and togetherness are continuously cultivated and inherited across generations.

Conclusion

This study confirms that the practice of learning to read Arabic texts in the Iḥyā 'Ulūm ad-Dīn Anjangsana forum in Situbondo is a form of non-formal education that is andragogical, transformative, and community-based. This learning practice operates through a structured routine flow beginning with tawasul, recitation of tahlil, followed by reading of the book alternately by various parties (such as sheikhs, ustadz, the general public, and students), in-depth discussions to understand the meaning of words (mufrodat) that have undergone updates or expanded contexts, and ends with a closing. The patterns of social roles within the forum are categorized into three main categories: scientific, technical, and participatory. This involves qari' (chanting the recitation of the Qur'an), mustami' (spiritual leaders), masyayikh (senior scholars/Kiai), students, and middle-aged congregations, which indicates the existence of a collaborative, egalitarian, and sustainable learning ecosystem during the process of learning Arabic texts.

This study contributes to enriching the literature on Arabic language learning by emphasizing the relevance of applying andragogy theory to the study of Arabic texts. However, this study has several limitations, primarily because the number of informants sampled during the data collection process was not sufficiently large. Furthermore, time constraints and the depth of analysis remain obstacles, so further studies are needed to expand the findings and deepen this topic. Future research is expected to explore the relationship between Arabic text learning practices and andragogy principles in adult education more deeply, particularly in the context of independent learning, life experiences, active participation, and intrinsic motivation. From a cultural perspective, this research captures the unique traditions of Situbondo, integrating Islamic boarding school heritage, community engagement, and the use of technology to build contextual and adaptive Arabic literacy learning spaces, modeled after classical Arabic texts. This serves as a means for strengthening the religious identity and fostering social solidarity of the Indonesian Muslim community.

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Author Contribution Statement

ECA contributed to the conceptualization, design of the research framework and data collection. M and H analyzed the main findings, evaluated them, and validated the data's validity. BFA contributed to the methodology and coding of the qualitative data. DN assisted with the literature review, theoretical validation, and refinement of the manuscript to its final form.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could be construed as influencing the work reported in this paper.

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