



REINVIGORATING CLASSICAL ISLAMIC LITERACY THROUGH THE ALFASIH  
METHOD: A COMMUNITY-BASED SERVICE-LEARNING PROGRAM

\*Shulhan

STIT Aqidah Usymuni, Sumenep, Indonesia

\*Corresponding author. E-mail: [shulhan.live@gmail.com](mailto:shulhan.live@gmail.com)

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**Abstrak**

Literasi kitab kuning sebagai bagian dari khazanah literasi klasik Islam merupakan fondasi penting dalam tradisi pendidikan Islam di Indonesia. Namun, kemampuan membaca dan memahami teks Arab tanpa harakat secara mandiri masih menjadi tantangan bagi banyak siswa. Kegiatan pengabdian ini bertujuan menganalisis integrasi *service-learning* dengan metode Alfasih dalam merevitalisasi literasi kitab kuning pada pembelajar berbasis komunitas. Program dilaksanakan di Musholla Ar-Rasyid, Desa Duko, Kecamatan Rubaru, Kabupaten Sumenep, dengan melibatkan 10 siswa dari jenjang MI dan MTs selama 18 bulan melalui pembelajaran rutin setiap pagi setelah salat subuh berjamaah. Kegiatan ini menggunakan pendekatan kualitatif berbasis *Participatory Action Research* dengan teknik pengumpulan data berupa observasi partisipatif, jurnal reflektif, dan wawancara dengan siswa serta orang tua. Hasil kegiatan menunjukkan bahwa integrasi *service-learning* dengan metode Alfasih mampu meningkatkan kemampuan siswa dalam mengenali struktur gramatikal, memahami makna, dan menafsirkan teks klasik, seperti *Safinatun Najah*, *Al-Ajrumiyyah*, dan *Fath al-Qarib*. Selain itu, program ini juga menumbuhkan kemandirian intelektual, tanggung jawab akademik, dan memperkuat keberlanjutan pembelajaran melalui keterlibatan komunitas. Dengan demikian, integrasi *service-learning* dan metode Alfasih dapat menjadi model pedagogis inovatif dalam penguatan literasi kitab kuning pada lingkungan pembelajaran berbasis komunitas.

**Kata Kunci:** Literasi Kitab Kuning, Pembelajaran Berbasis Komunitas, Pembelajaran Berdasarkan Pengalaman, Pendidikan Islam, *Service-Learning*

**Abstract**

*Literacy in classical Islamic texts, as part of the classical Islamic literary tradition, is a crucial foundation of Islamic education in Indonesia. However, the ability to read and understand Arabic texts without vowel marks independently remains a challenge for many students. This community service activity aims to analyze the integration of service-learning with the Al-Fasih method in revitalizing classical Islamic text literacy among community-based learners. The program was implemented at the Ar-Rasyid Mosque in Duko Village, Rubaru Subdistrict, Sumenep Regency, involving 10 students from elementary and junior high school levels over an 18-month period through regular morning sessions following the congregational dawn prayer. This activity employed a qualitative approach based on Participatory Action Research, utilizing data collection techniques such as participatory observation, reflective journals, and interviews with students and parents. The results of the activity indicate that the integration of service-learning with the Alfasi method is capable of enhancing students' ability to identify grammatical structures, comprehend meaning, and interpret classical texts, such as Safinatun Najah, Al-Ajrumiyyah, and Fath al-Qarib. Additionally, this program*

fosters intellectual independence, academic responsibility, and strengthens the sustainability of learning through community engagement. Thus, the integration of service-learning and the Alfasih method can serve as an innovative pedagogical model for strengthening classical Islamic text literacy within a community-based learning environment.

**Keywords:** Community-Based Learning, Experiential Learning, Islamic Education, Kitab Kuning Literacy, Service-Learning

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## INTRODUCTION

In the landscape of Islamic education in Indonesia, *kitab kuning* (yellow book), classical Arabic texts written without diacritical marks, has long served as the epistemic foundation for the transmission of Islamic sciences. For centuries, *pesantren* (Islamic boarding schools) have preserved these texts as the primary medium through which disciplines such as *fiqh*, *tafsir*, *hadith*, and Arabic grammar are studied and transmitted across generations as the discipline have been provided in Arabic. Mastery of *kitab kuning* literacy has traditionally been regarded as a hallmark of scholarly competence among *santri* (student), as it enables direct engagement with the Islamic intellectual heritage (*turāth*) and sustains the continuity of knowledge transmission through the *sanad* (teacher–student lineage) (Muhamad Arif et al., 2023; Suteja et al., 2022; Zulmuqim, 2017).

Recent developments indicate a gradual decline in students' ability to read and interpret Arabic texts independently (Alfinnas, 2018). The modernization of *pesantren* education, the expansion of digital learning platforms, and the increasing reliance on translated or simplified Islamic texts have reduced students' direct interaction with classical Arabic sources (Hanafi et al., 2021). Consequently, many learners are able to understand Islamic teachings through translations or summaries but lack the linguistic competence required to access the original texts. Previous studies also report that students specializing in Islamic studies frequently encounter difficulties in accurately reading unvowelled Arabic texts due to limited mastery of *nahwu* (syntax) and *ṣarf* (morphology), which historically

formed the linguistic foundation of Islamic scholarship (Rahmah et al., 2025). The decline not only affects individual learning outcomes but also weakens the epistemological basis of Islamic knowledge transmission, which has traditionally relied on direct engagement with primary texts.

A similar condition was observed in the local context of Madura especially in Duko village, where the present program was implemented and placed in Musholla Ar-Rasyid. Preliminary observations and informal interviews with community religious leaders revealed that many students and *pesantren* graduates in the village experienced difficulty reading *kitab kuning* independently. Although several participants had studied classical texts during their education in *pesantren* or Madrasah Aliyah (Islamic Senior High School), they often relied on translations or teacher explanations rather than directly engaging with the original Arabic texts. Initial diagnostic observations conducted before the program began also indicated that only a limited number of prospective participants were able to read unvowelled Arabic sentences accurately without guidance. These findings demonstrate that the problem of classical literacy is not only a broader educational issue but also a concrete learning challenge at the community level.

Various initiatives have been proposed to address this issue. Previous studies highlight efforts such as curriculum reform in *pesantren*, the development of digital *pesantren* platforms, and contextual teaching approaches designed to make classical texts more accessible (Hefner, 2008; Mainuddin et al., 2024; Nikmatullah et al., 2023). While these initiatives have contributed to improving institutional learning systems, they remain largely institutional and hierarchical, focusing primarily on curricular restructuring or technological innovation. Their impact on community-based learning environments remains limited. Moreover, these approaches often prioritize accessibility to knowledge rather than strengthening students' direct engagement with classical texts, which remains central to Islamic intellectual tradition.

One pedagogical approach offering potential for addressing this issue is service-learning, which integrates academic learning with meaningful community service and structured reflection (Bringle & Hatcher, 2000; Chika-James, 2020; Jones, 2001). Service-learning emphasizes reciprocal relationships between learners and communities, enabling participants to acquire knowledge while simultaneously responding to real social needs.

Although this approach has been widely applied in civic and higher education contexts, its application within Islamic education remains relatively limited. Existing studies on Islamic service-learning generally focus on charitable activities, environmental programs, or socio-economic empowerment initiatives (Anshari et al., 2023; Dewi & Zaenurrosyid, 2023; Dhuhani et al., 2025), rather than on the preservation and transmission of intellectual traditions such as *kitab kuning* literacy.

The situation reveals a gap in the literature regarding how community-based service-learning models can support the revitalization of classical Islamic textual literacy. In particular, the integration of spiritual cultivation (*tazkiyah*) with intellectual engagement (*tafaqquh*) through participatory community-based learning remains insufficiently explored. To address this gap, this program uniquely examines a community-based initiative implemented at the Ar-Rasyid Mosque through the Thariqah Akademik program, which applies the Alfasih method developed by KH Hafidhi Syarbini. The method provides a structured and phonetic approach to learning Arabic grammar and reading classical texts. Unlike conventional *pesantren* learning models such as *bandongan* (collective reading) and *sorogan* (individual recitation), the Alfasih method integrates contemporary pedagogical principles, including scaffolding, differentiated instruction, and formative assessment, to gradually develop participants' reading fluency in *kitab kuning* (Syarbini, 2008). Within this program, learning activities are also embedded within a service-learning framework that encourages community engagement and reflective learning.

Based on this perspective, this program aims to analyze the application of the Alfasih method within a service-learning framework in the *Thariqah Academic Program*, which focuses on empowering students to master English language skills, read *kitab kuning*, and study mathematics, as well as instilling Islamic values through practical activities such as congregational prayer and *qiyamu al-lail* (Shulhan, 2022; Shulhan et al., 2022) at Musholla Ar-Rasyid and to examine its role in improving participants' ability to read *kitab kuning* texts. Specifically, the program aims to: (1) describe the implementation of a community-based service-learning model for classical Arabic literacy education; (2) evaluate how the Alfasih method supports the development of *kitab kuning* reading skills among participants; and (3) examine how reflective learning activities contribute to the integration

of intellectual understanding (*tafaqquh*) and spiritual cultivation (*tazkiyah*) in community-based Islamic education.

The findings are expected to contribute to the development of community-based Islamic education by promoting intellectual autonomy, academic accountability, and sustainable learning practices among participants. Furthermore, the integration of service-learning and the Alfasih method may serve as an innovative pedagogical framework for strengthening literacy in *kitab kuning* while bridging the cognitive, spiritual, and social dimensions of learning in community-centered educational environments.

## **METHOD**

The community engagement program adopted a service-learning model, an educational approach integrating academic learning objectives with community needs through structured activities and reflective learning processes (Bringle & Hatcher, 1996, 2000; Jones, 2001). Service-learning was implemented as the pedagogical framework through which participants engaged in the study of *kitab kuning* while simultaneously contributing to the educational development of their local community. Methodologically, the program was guided by a Participatory Action Research (PAR) paradigm, which emphasizes collaborative inquiry and the active participation of stakeholders throughout the research process (Cornish et al., 2023; Wallerstein et al., 2020). Within this framework, the facilitator, participants, and community stakeholders were involved in multiple stages of the program, including planning, implementation, reflection, and evaluation. PAR therefore functioned as the overarching methodological approach guiding the program's design and assessment, while service-learning served as the instructional model used to deliver the educational activities.

The program was conducted at Musholla Ar-Rasyid in Desa Duko, a semi-urban community where opportunities for structured classical Islamic literacy education are relatively limited. The program involved 10 participants, consisting primarily of students from MTs (Islamic Junior High School) Ar-Rasyid and several fifth-grade students from MI (Islamic Basic School) Ar-Rasyid, aged between 10 and 16 years. These students regularly attended religious learning activities at the musholla and were identified as potential participants through consultations with the local kyai and teachers. Participants were recruited through a collaborative process involving the program facilitator, religious leaders,

and school teachers. The recruitment process consisted of three stages. First, students who frequently participated in community religious activities were identified by the kyai and teachers. Second, consultations were held with parents to obtain consent and ensure family support for the students' participation in the program. Third, students' interest in improving their ability to read *kitab kuning* was confirmed through informal discussions.

The implementation of the program followed the five stages of service-learning, namely needs assessment, planning, implementation, reflection, and evaluation. During the needs assessment stage, informal interviews and discussions were conducted with the kyai, teachers, parents, and prospective participants to identify the primary challenges faced by students in reading classical Islamic texts. The findings indicated that many learners struggled with recognizing grammatical structures and understanding sentence patterns in *kitab kuning*. Based on these findings, the planning stage involved the development of a modular learning curriculum using the Alfasih method, which emphasizes the systematic teaching of Arabic phonetics, morphology, and syntax. The curriculum was designed to gradually guide students from basic recognition of morphological patterns to more advanced textual interpretation.

The implementation stage lasted approximately 18 months. Learning sessions were conducted every morning after the congregational *subuh* prayer until around 06:30 a.m., except on Saturdays and Sundays. Instruction combined traditional *pesantren* learning methods such as *bandongan* (teacher-guided reading) and *sorogan* (individual recitation) with dialogical interaction and guided exercises. Through this approach, students were encouraged not only to read classical texts but also to analyze grammatical structures and explain their interpretations. The facilitator acted as both instructor and reflective practitioner, while two volunteer mentors assisted in supporting instructional activities and mentoring participants throughout the program.

Data collection involved several qualitative methods, including participant observation, semi-structured interviews, reflective journals, and instructional documentation. Observations were conducted during daily learning sessions to capture students' participation patterns and learning progress. Semi-structured interviews were carried out with selected participants, facilitators, and community leaders to explore their experiences and perceptions of the program. Reflective journals were also used to document participants'

reflections on their learning progress and challenges. These multiple sources of data allowed the researchers to capture both instructional processes and participants' evolving understanding of classical texts.

To evaluate participants' literacy development, the program employed a reading competency rubric as the primary assessment instrument. The rubric assessed four aspects of literacy competence: phonetic accuracy in reading Arabic words without diacritical marks, grammatical recognition involving basic *nahwu* and *şarf* patterns, sentence comprehension in classical Arabic texts, and reading fluency during *sorogan* sessions. Each aspect was evaluated using a four-level scale consisting of beginner, basic, intermediate, and advanced categories. The rubric functioned as a formative assessment tool that allowed facilitators to monitor participants' progress and adjust instructional strategies accordingly.

Data analysis followed a thematic analysis approach. The process began with the initial coding of field notes and interview transcripts to identify significant patterns related to participants' learning experiences. These codes were then grouped into broader analytical categories reflecting key aspects of the program, including literacy development, learning motivation, and reflective awareness. Finally, these categories were synthesized into thematic findings that informed the interpretation of the program's outcomes. To ensure the credibility of the findings, source triangulation was applied by comparing information obtained from different data sources, including participants, facilitators, and community stakeholders (Noble & Heale, 2019).

The effectiveness of the program was evaluated using three SMART indicators (Selvik et al., 2021). The first indicator concerned program output, measured by the proportion of participants who demonstrated improvement in reading accuracy and fluency in *kitab kuning* texts after twelve months of participation. The program targeted at least 70% improvement among participants based on rubric-based assessments. The second indicator focused on learning outcomes, particularly participants' increased confidence and independence in reading classical Arabic texts during *sorogan* sessions. The third indicator concerned community engagement, measured by the active involvement of stakeholders, including the kyai, teachers, and parents, in supporting the continuation of the learning program.

All stages of this program were conducted in accordance with applicable research ethics principles. Written consent was obtained from the participants and their parents before the program began, and the confidentiality of personal information was maintained throughout the program. The program was conducted with the approval and support of the kyai of Musholla Ar-Rasyid and other local community leaders. Furthermore, the implementation of learning activities respected local religious values and community norms, ensuring that the program remained culturally appropriate within the *pesantren*-based educational environment.

## **ANALYSIS AND DISCUSSION**

### **Transforming Teaching through Service-Learning**

The implementation of *kitab kuning* education at Musholla Ar-Rasyid demonstrates how service-learning can reshape traditional Islamic teaching practices into a participatory and reflective learning experience. The program was organized through structured learning sessions conducted every morning after the congregational *subuh* prayer until approximately 06:30 a.m. These sessions combined systematic Arabic literacy instruction using the Alfasih method with community engagement, creating a disciplined yet collaborative learning environment. Within this setting, students interacted directly with classical texts while engaging in dialogue with facilitators and peers. Unlike conventional instructional approaches that often rely on passive listening, the learning process required active participation from each student. Participants were not only expected to read passages from classical texts but also to analyze grammatical structures and explain their interpretations publicly during the learning sessions. Through this participatory structure, students gradually developed confidence in approaching classical Arabic texts that had previously been perceived as difficult or inaccessible.

The learning process began with *tasrif* memorization recitations, which provided the foundation for understanding Arabic morphological patterns. After completing this stage, students proceeded to individual learning submissions (*sorogan*), during which they presented their textual analysis to the facilitator. In these sessions, participants were required to identify grammatical structures (*tarkib*), explain morphological patterns (*wazan*), trace lexical roots through classical Arabic dictionaries, and interpret the meaning of

sentences within the text. Students also translated sentences into the local Madurese language and explained their contextual meanings. The facilitator then posed analytical questions related to grammatical reasoning and textual interpretation. When participants were unable to respond adequately, they were required to repeat the lesson until they demonstrated sufficient understanding.

Preparation for these demanding sessions frequently extended beyond the formal learning schedule: “Before making their submissions in the morning session, the students usually study together at night to prepare themselves for questions that are often difficult to predict” (Unzilah, personal communication, 2025). The pattern of collective preparation gradually created a culture of disciplined study and collaborative learning among the participants. Because the analytical questions posed by the facilitator were often unpredictable, students developed the habit of studying together during the evening before the morning sessions, as illustrated in Figure 1. These informal study gatherings allowed them to review grammatical rules, analyze possible textual interpretations, and rehearse their analytical explanations. Through this process, classmates increasingly functioned as collaborative learning partners rather than competitors. The collective preparation also helped reduce anxiety associated with analytical submissions, enabling students to approach the learning process as an opportunity to refine their understanding through repeated engagement with the texts.



**Figure 1. Learning Together as Preparation Stage for Reading Submission**

Observation during the program also revealed variations in learning engagement among participants. Female students generally demonstrated higher levels of diligence in preparing assignments and participating in analytical discussions. The facilitator observed that the analytical nature of the learning model required sustained effort and intellectual

persistence, which influenced differences in participation patterns among students. Additionally, the learning environment also played an important role in sustaining engagement. Students who lived in the boarding dormitory were more consistently involved in daily learning sessions because they remained within a structured environment that supported regular study routines. In contrast, some participants who lived outside the dormitory occasionally encountered difficulties maintaining consistent attendance due to travel distance or family responsibilities. These findings expose that literacy development programs depend not only on pedagogical design but also on the broader social context that supports students' learning practices.

The pedagogical dynamics observed in the Musholla Ar-Rasyid program resonate strongly with Paulo Freire's concept of dialogical education. Rather than positioning the teacher as the sole authority over knowledge, the facilitator functioned as a partner in intellectual inquiry who encouraged students to articulate their interpretations and defend their reasoning. The *sorogan* analytical practice therefore became a dialogical space in which knowledge was constructed through discussion and collaborative reasoning. Learners gradually developed critical awareness of their role as interpreters of knowledge, reflecting Freire's concept of conscientization, or the development of critical consciousness through reflective engagement with learning experiences (Freire, 2000; Gomes, 2022).

The reflective dimension of the program also aligns with transformative learning theory, which emphasizes the role of reflection in reshaping learners' perspectives. Through repeated cycles of textual analysis, feedback, and revision, students gradually reconsidered their assumptions about Arabic grammar and textual interpretation. Instead of perceiving classical grammar as a rigid system of rules to be memorized, participants began to understand it as a framework for interpreting deeper intellectual and ethical meanings embedded within the texts. In this sense, the study of *kitab kuning* evolved from a purely technical activity into a transformative educational process integrating linguistic competence with reflective awareness.

A comparison with previous programs further highlights the significance of this program within the broader literature on Islamic education and service-learning. Many programs on service-learning emphasize their role in promoting civic engagement and community service within educational institutions. However, in the context of Islamic

education, most service-learning initiatives focus primarily on social activities such as charity programs, environmental awareness, or community empowerment. While these initiatives successfully promote social responsibility, they rarely address the pedagogical challenges associated with transmitting classical Islamic knowledge. In contrast, studies on *pesantren* education have predominantly focused on traditional instructional models such as *bandongan* and *sorogan*, with limited attention to how these approaches may be integrated into experiential or community-based learning frameworks. The Thariqah Academic Program at Musholla Ar-Rasyid bridges these two strands of scholarship by combining classical text instruction with service-learning principles that emphasize participation, reflection, and community engagement.

These findings inform that the integration of service-learning with classical Islamic literacy offers a promising pedagogical model for revitalizing traditional knowledge systems in contemporary contexts. By combining structured linguistic instruction through the *Alfasih* method, dialogical learning practices, and active community participation, the program creates a learning environment supporting both intellectual development and moral formation. Rather than treating *kitab kuning* study as a static academic exercise, the Musholla Ar-Rasyid initiative positions it as a living intellectual tradition that connects knowledge, reflection, and social responsibility. Students develop not only linguistic competence but also intellectual discipline and ethical awareness, reinforcing the continuity of Islamic scholarly traditions within contemporary community life.

### **Internalization of Autonomy and Academic Accountability**

The later stage of the Musholla Ar-Rasyid program focuses on cultivating intellectual autonomy and academic accountability among participants. After students demonstrate a basic ability to analyze grammatical structures and interpret sentences from classical texts, they are gradually encouraged to engage in more independent textual analysis. The stage represents a transition from guided instruction toward self-directed learning, where each participant assumes responsibility for their own academic progress. Practically, this autonomy is developed through the submission system, in which students individually present their textual analysis to the facilitator, as illustrated in Figure 2. Participants are required to identify the grammatical structure of words, explain their morphological patterns (*wazan*), trace lexical roots using Arabic dictionaries, and interpret

the meaning of sentences within the broader textual context. The analytical process requires students to combine linguistic knowledge with interpretative reasoning. Rather than merely memorizing grammatical rules, they must demonstrate their ability to apply those rules in interpreting classical texts. When participants are unable to answer analytical questions satisfactorily, they must repeat the lesson until they demonstrate sufficient understanding. The requirement reinforces the principle that intellectual advancement is achieved through disciplined effort and sustained engagement with the learning material.



**Figure 2. Main Activities Consisting of Reading Submission and Interpreting Text**

The program also produced notable improvements in participants' ability to read and interpret classical Islamic texts. Prior to joining the program, many students were able to recognize Arabic letters and read isolated words but struggled to interpret sentences written without diacritical marks. They frequently depended on teacher explanations to understand the meaning of the text. Through continuous analytical practice using the Alfasih method, participants gradually developed greater competence in identifying grammatical structures and interpreting textual meaning independently. Over time, students became more confident in explaining morphological patterns, analyzing syntactic relationships, and translating sentences into the local Madurese language. Several participants who completed the learning stages were able to read introductory classical texts such as *Safinatun Najah*, *Al-Ajurumiyyah*, and *Fath al-Qarib (Taqrif)* with increasing confidence: "The impact of this program is that students who complete the learning stages are able to read classical texts such as *Safinah*, *Ajurumiyyah*, and *Taqrif* with greater confidence." (Masriyanto, personal communication, 2025)

Participants themselves also recognized these improvements. One student explained that the program significantly changed their approach to reading classical texts:

“Before joining the program, I could read Arabic words but did not understand why the sentences were structured that way. Now I can explain the grammar and meaning of the text.” (L. D. Fahrani, personal communication, 2025) These experiences indicate that literacy development within the program extends beyond basic reading ability to include analytical comprehension and interpretative reasoning, which are essential components of classical Islamic scholarship.

Reflection also constitutes an essential component of the learning cycle. Participants are encouraged to evaluate their learning progress, discuss the difficulties they encounter, and reflect on their understanding of the texts they study. Through these reflective practices, students gradually realize that studying *kitab kuning* involves more than memorizing grammatical formulas. Instead, it requires the ability to interpret linguistic structures while understanding the intellectual and ethical meanings embedded within the texts. Reflection therefore functions not only as a cognitive process but also as a moral exercise encouraging learners to approach knowledge with humility and sincerity. Through this reflective engagement, students begin to internalize the idea that scholarly learning is inseparable from moral responsibility.

The learning dynamics observed in this stage of the program resonate with concepts of self-regulated learning and transformative learning. The repeated cycles of textual explanation, analytical questioning, feedback, and revision encourage learners to develop metacognitive awareness of their own learning processes. Students become increasingly capable of evaluating their understanding and refining their interpretations through reflection and dialogue. This process reflects transformative learning theory, which emphasizes that meaningful educational change occurs when learners critically examine their assumptions and reconstruct their understanding of knowledge.

The dialogical structure of the learning process also reflects principles associated with critical pedagogy, particularly the work of Paulo Freire. Rather than positioning the teacher as the sole authority over knowledge, the facilitator functions as a guide who encourages learners to explore textual meaning through analytical questioning and discussion. Students are encouraged to articulate their interpretations, defend their reasoning, and revise their understanding based on feedback from peers and facilitators.

Through this dialogical engagement, learners develop a stronger sense of intellectual agency and academic accountability.

Another important dimension of the program is the emergence of peer-supported learning communities. Participants who successfully complete the initial stages of the program are encouraged to assist newer students during study sessions. This peer mentoring system allows advanced learners to reinforce their own understanding while supporting the development of others. The transition from learner to mentor represents an important stage in the internalization of academic responsibility. By guiding their peers, students begin to perceive themselves as active contributors to the learning community rather than passive recipients of instruction.

Community involvement further strengthens the sustainability of the program. Parents play a crucial role in encouraging regular attendance and facilitating evening study preparation, while the *kyai* and local religious leaders provide guidance and institutional legitimacy for the program. Their participation reinforces the perception that studying classical Islamic texts is not merely an academic activity but also a communal responsibility connected to the broader tradition of *tafaqquh fi al-din*. Through this collective support system, the program creates an educational ecosystem that integrates intellectual learning with community participation.

These findings admit that integrating service-learning with classical Islamic literacy education offers a promising pedagogical approach for cultivating both intellectual independence and social responsibility among learners. The repeated cycles of preparation, explanation, reflection, and revision encourage students to approach knowledge with humility, discipline, and accountability. In this context, the study of classical texts becomes a process of *tafaqquh* that integrates *ilm* (knowledge), *iman* (faith), and *amal* (practice). Rather than treating textual study as a purely academic exercise, the Musholla Ar-Rasyid program positions it as a holistic educational experience that shapes both intellectual capability and moral character.

From a broader analytical perspective, the experience of Musholla Ar-Rasyid also reveals the emergence of a pedagogical framework that may be described as an Islamic service-learning literacy model. This model integrates three interconnected dimensions: structured textual instruction, reflective intellectual engagement, and community-based

participation. At the instructional level, the Alfasih method provides a systematic framework for developing students' linguistic competence in reading classical Arabic texts. At the reflective level, dialogical learning practices encourage learners to critically examine their interpretations and connect linguistic structures with ethical and theological meanings embedded within the texts. At the community level, the active involvement of parents, religious leaders, and peer mentors creates a supportive educational ecosystem that sustains students' learning motivation and intellectual development. Through this integrated model, classical Islamic literacy becomes not only a cognitive skill but also a moral and communal practice that connects knowledge, responsibility, and service.

## **CONCLUSION**

The implementation of the Alfasih method within a service-learning framework at Musholla Ar-Rasyid demonstrates the potential of community-based Islamic education to strengthen *kitab kuning* literacy while fostering intellectual autonomy, academic accountability, and reflective learning practices. Through structured textual instruction, *sorogan*-based learning, analytical discussion, and continuous reflection, participants gradually developed their ability to identify grammatical structures, interpret classical Arabic texts, and explain their contextual meanings.

Beyond improving technical literacy skills, the program encouraged learners to take greater responsibility for their academic development through repeated cycles of preparation, presentation, feedback, and revision. The involvement of parents, religious leaders, and peer mentors also contributed to the formation of a supportive and sustainable learning ecosystem. These outcomes suggest that the integration of service-learning principles with the Alfasih method offers a promising pedagogical model for revitalizing *kitab kuning* literacy in contemporary community-based Islamic education settings.

Nevertheless, the program was conducted in a single community setting with a relatively limited number of participants. Participant development was also assessed primarily through rubric-based observations and reflective documentation rather than standardized Arabic language proficiency measures. In addition, the facilitator's dual role as instructor and evaluator may have introduced potential bias in interpreting participants' progress.

Future programs are encouraged to implement similar service-learning-based literacy initiatives in broader Islamic educational contexts, including *pesantren*, *madrasah*, and community learning centers. Further studies using comparative, longitudinal, and mixed-methods approaches are also recommended to examine the long-term impact of this model on Arabic literacy development, learner autonomy, and engagement with classical Islamic scholarship.

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