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Implementation Of The Concept Of Tafaqquh Fī Al Dīn In The Context Of Education At The Persatuan Islam Islamic Boarding School 27 Situaksan City Of Bandung

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Abstract

The concept of *Tafaqquh Fī al-Dīn* holds significant importance in Islamic education, emphasizing a deep understanding of religion that is applicable to everyday life. Islamic boarding schools *pesantren* play a crucial role in applying this concept, yet face major challenges in balancing tradition with modern demands. This study investigates the implementation of *Tafaqquh Fī al-Dīn* at Pesantren Persatuan Islam 27 Situaksan, Bandung, focusing on the understanding of the asatidz (teachers), its application within the school, student responses, challenges encountered, and its impact on the formation of Islamic character and knowledge. Previous research (Hefner, 2009; Steenbrink, 1986) highlights the dilemma faced by pesantren in maintaining tradition while embracing modern innovations. Using a descriptive qualitative approach, with interviews, observation, and document analysis, this study reveals that while the asatidz understand *Tafaqquh Fī al-Dīn*, its implementation is hindered by institutional factors, limited infrastructure, and lack of skilled human resources, aligning with Ahmad's (2017) findings on educational modernization. Although students respond positively, time and physical limitations pose challenges. To sustain relevance in the modern era, further innovations are necessary, as proposed by Azra (2015) in his study on the transformation of Islamic education in Indonesia.
Keywords: *Association Islamic Boarding School; Islamic; Islamic Education; Tafaqquh Fī al Dīn,*

Introduction

In the dynamics of the development of Islamic education, Islamic boarding schools have always played a central role as institutions that prepare Muslim generations with a deep understanding of religion. The concept of Tafaqquh Fī al Dīn is not just about teaching religious knowledge, but also emphasizes appreciation, deep understanding, and the ability to apply religious teachings in everyday life (Rahman, 2020). However, Islamic boarding schools in Indonesia, including the Persatuan Islam 27 Situaksan Islamic Boarding School in Bandung City, face major challenges in implementing this concept amidst various limitations and demands of the times. The Islamic boarding school has a grand vision to produce a generation of mutafaqqih, but institutional obstacles, limited resources, and the dynamics of modernization affect the effectiveness of the education provided. As stated by Adian Husaini (2016), "Islamic boarding schools must continue to adapt, without losing the essence of Islamic education itself.".

The Persatuan Islam Boarding School, known as a pioneer of the Islamic renewal movement in Indonesia, has a rich heritage in building a generation that understands religion through the Tafaqquh Fī al Dīn approach. Great figures such as Ahmad Hassan, emphasized the importance of education based on the Qur'an and Sunnah, with an emphasis on a deep understanding of Islamic law (Asad, 2019). However, in practice, these Islamic boarding schools are faced with the dilemma of modernization. Islamic boarding schools that were established to maintain the purity of Islamic teachings are now faced

with the challenge of accommodating the demands of the times without sacrificing Islamic principles (Azra, 2017). Limited resources, both in terms of competent educators and infrastructure, are a major challenge in maintaining the balance between tradition and innovation. The role of Islamic boarding schools in shaping the character of students who are mutafaqqih is very crucial, but the Tafaqquh Fī al Dīn approach in many Islamic boarding schools, including Pesantren Persatuan Islam 27, is often hampered by limited resources and institutional support (Feener, 2019). Various studies have shown that traditional Islamic educational institutions often face difficulties in integrating teaching methods that are relevant to the needs of the times (Hefner, 2009). This is due to the inability of Islamic boarding schools to provide quality teaching staff and adequate facilities and infrastructure. Amidst these limitations, Islamic boarding schools are required to continue to produce generations of students who have deep religious knowledge and strong Islamic personalities

This study highlights how the Persatuan Islam 27 Islamic boarding school tries to implement the Tafaqquh Fī al Dīn concept with all its limitations. The involvement of the asatidz, most of whom are alumni of the Islamic boarding school itself, reflects an effort to maintain the essence of classical Islamic education in a modern context. However, the friction between PC Persis and the management of the Islamic boarding school in terms of educational policy and direction is a challenge in itself (Zarkasyi, 2016). The difference in vision between educational renewal and the independence of Islamic boarding schools also influences how the Tafaqquh Fī al Dīn concept is implemented in this Islamic boarding school.

In addition, the response and involvement of students in the Tafaqquh Fī al Dīn program are important indicators for assessing the success of the program. The students of Pesantren Persatuan Islam 27 consist of two main groups: tsanawiyah and muallimin. Each group has different learning dynamics, with its own challenges in terms of program implementation. Previous studies have confirmed that the students' responses to Tafaqquh Fī al Dīn-based education are often directly related to the quality of teaching and institutional support (Lukens-Bull, 2001). In this pesantren, although the students' responses tend to be positive, their limited time and energy are often the main obstacles in maximizing their religious knowledge. Ultimately, this study seeks to provide a comprehensive picture of how the implementation of Tafaqquh Fī al Dīn at Pesantren Persatuan Islam 27 affects the formation of Islamic character and the depth of students' knowledge. In addition, the obstacles faced in the implementation process, such as the lack of competent human resources and limited financial support, will be discussed in depth. The results of this study are expected to contribute to the literature on Islamic education and offer solutions to improve the quality of education in pesantren so that it remains relevant and resilient in the modern era.

Literatur Review
Tafaqquh Fī Al Dīn

The concept of Tafaqquh Fī al Dīn has strong roots in Islamic tradition, especially in efforts to understand religion comprehensively and deeply. In the Qur'an, this term refers to a Muslim's obligation to seek knowledge and study religious teachings in order to apply them in everyday life (Shah, 2018). Tafaqquh does not only mean literal understanding, but also includes dimensions of deep appreciation and concrete application in behavior and social interactions. This is in accordance with the guidance of the Prophet Muhammad who emphasized the importance of seeking useful knowledge and making this knowledge a provision for life in this world and the hereafter (Al-Ghazali, 2019).

Several classical scholars such as Imam Al-Syafi'i and Imam An-Nawawi emphasized the importance of Tafaqquh Fī al Dīn in forming a generation of Muslim who are not only knowledgeable about religion but also have deep spiritual awareness (Kamali, 2017). In the context of traditional Islamic education such as Islamic boarding schools, tafaqquh is the basis of the entire educational process. Santri are not only taught aspects of religious law, but also ethics, manners and morals which reflect a deep understanding of Islam (Zarabozo, 2015). In this way, Tafaqquh Fī al Dīn is expected to be able to produce a generation of mutafaqqih, namely those who understand religion as a whole and are able to become role models in society.

In modern literature, Tafaqquh Fī al Dīn has also received attention from researchers. According to El-Zein (2021), tafaqquh is not only related to understanding religious law, but also includes social, political and cultural awareness in the context of globalization. This is important because a deep understanding of religion will help generations of Muslims to adapt to changing times without losing

the essence of Islamic teachings. On the other hand, several studies also show that the implementation of tafaqquh is often hampered by an education system that focuses more on cognitive aspects rather than spiritual appreciation (Salim, 2019).

In the context of the Persatuan Islam Islamic Boarding School, Tafaqquh Fī al Dīn is the main foundation of education. This can be seen in the vision and mission of the Islamic boarding school which emphasizes special education that directs students to understand religion in depth. However, as explained by Djamaluddin (2020), the implementation of the concept This is faced with various obstacles such as limited human resources and adequate institutional support. Therefore, tafaqquh in this Islamic boarding school still needs to be improved to ensure that the generation born from the Islamic boarding school is truly capable of becoming a spiritual leader in society

Relevance of Tafaqquh Fī Al Din in Education

The relevance of Tafaqquh Fī al Dīn in Islamic education cannot be separated from efforts to build a generation that has a deep and applicable understanding of religion. In the world of education, this concept is important because it emphasizes the balance between cognitive, affective, and psychomotor aspects (Saeed, 2020). Tafaqquh is not only a theoretical mastery of religious teaching, but also the appreciation and application of these values in everyday behavior. Education based on Tafaqquh Fī al Dīn is very relevant in shaping the character of students who have deep religious knowledge and are able to adapt to the demands of the times.

Several studies have shown that traditional Islamic education, especially that based on Tafaqquh Fī al Dīn, has a significant impact on shaping the personality of students. A study by Rosenthal (2017) in Egypt showed that students involved in tafaqquh-based education had a deeper level of religious understanding than those who studied in public schools. This is due to the focus of education that emphasizes more on the spiritual and ethical appreciation of Islam. In addition, a study by Abdullah (2019) in Indonesia also revealed that Tafaqquh Fī al Dīn is able to produce a generation that is more resilient in facing social and moral challenges in the modern era.

In Indonesia, the relevance of Tafaqquh Fī al Dīn is getting stronger along with the increasing awareness of the importance of character education. According to research by Rahman (2021), tafaqquh-based education is very relevant in forming a generation of Muslims who are not only intellectually intelligent but also have high moral integrity. In the context of the Persatuan Islam Islamic Boarding School, Tafaqquh Fī al Dīn is the foundation for creating students who have broad insights into religion and are able to contribute to community development (Nawawi, 2018).

However, the relevance of this concept in education is not without challenges. As explained by Siddiq (2020), in some cases, tafaqquh-based education is often faced with problems of modernization and globalization that demand changes in the Islamic education system. Traditional Islamic boarding schools often struggle to balance between maintaining tradition and responding to the needs of the times. Therefore, the relevance of Tafaqquh Fī al Dīn must continue to be strengthened with innovation in educational methods without sacrificing the essence of Islamic teachings.

Learning Concepts in Tafaqquh Fī Al Din

Learning in Tafaqquh Fī al Dīn emphasizes deep understanding and appreciation of religious knowledge. In contrast to conventional learning methods which focus more on cognitive aspects, tafaqquh demands a balance between knowledge and charity (Ghazali, 2019). In this context, the learning process places more emphasis on character building of students, not just on transferring knowledge. A santri who is mutafaqqih is expected to be able to be a role model in social life, as explained in the works of Imam Al-Ghazali and Ibn Taymiyyah.

The Tafaqquh Fī al Dīn learning process in traditional Islamic boarding schools is usually carried out through the halaqah (group discussion) and talim (direct teaching) methods. According to research by Johansen (2018), this method allows direct interaction between teachers and students, so that knowledge is not only absorbed theoretically, but also through real examples from everyday life. This method also supports in-depth dialogue between teachers and students on various religious and social issues, which ultimately strengthens the students' understanding of Islamic teachings.

In the context of Pesantren Persatuan Islam 27, Tafaqquh Fī al Dīn learning follows this tradition, where the interaction between asatidz and students are key in the teaching process. However, as found in a study by Saleh (2020), the limited competent human resources often hinder the effectiveness of this learning process. Although the halaqah and talim methods are still applied, the lack of asatidz who have

a deep understanding of tafaqquh causes the learning process to be less than optimal. Therefore, efforts are needed to improve the quality of human resources in Islamic boarding schools so that the concept of Tafaqquh Fī al Dīn can be implemented better.

A study by Anwar (2021) also revealed that the use of modern methods in learning, such as technology digital, can help strengthen the process of Tafaqquh Fī al Dīn in Islamic boarding schools. However, there needs to be a balance between the application of technology and traditional approaches so that the essence of tafaqquh is maintained. Tafaqquh Fī al Dīn-based learning is not only about the transfer of knowledge, but also about how this knowledge can be applied in the real lives of students and how they can become agents of change in society.

Methodology

This study uses a qualitative approach with a case study method to gain an in-depth understanding of the implementation of Tafaqquh Fī al Dīn in the education system at the Persatuan Islam Islamic Boarding School. This approach was chosen because it is in accordance with the objectives of the study, namely to explore and comprehensively understand the dynamics that occur within the Islamic boarding school educational institution (Creswell, 2018). Case studies allow researchers to dig up in-depth information from various sources related to learning practices, challenges faced, and the impact of implementing the Tafaqquh Fī al Dīn concept. This study is not only limited to describing phenomena, but also looking for conceptual patterns that are relevant to the theory and practice of Islamic education (Yin, 2017).

The selection of informants in this study used a purposive sampling technique, where informants were selected based on certain criteria that were relevant to the focus of the study (Patton, 2015). The main informants consisted of the head of the pondok or Mudir 'Am, the principal of the tsanawiyah and muallimin levels, the asatidz, the murabbi, the students, and the parents of the students. The Mudir 'Am and the principal were chosen because they have a strategic role in designing and implementing educational policies in the pesantren. The asatidz and the murabbi were taken as informants because they are directly involved in the teaching process and character development of the students. Meanwhile, the students and parents of the students were included to provide perspectives related to their direct experiences with the learning process and its impact on daily life (Denzin & Lincoln, 2018).

Data collection was carried out through several methods, namely in-depth interviews, participatory observation, and document studies. In-depth interviews were applied to explore the views and experiences of informants regarding the implementation of Tafaqquh Fī al Dīn in the curriculum and teaching methods in the pesantren. Interviews with Mudir 'Am and the principal focused on aspects of educational planning and management, while interviews with the asatidz and murabbi focused more on the teaching process and their interactions with students (Merriam, 2019). Participatory observation was conducted to understand the teaching and learning atmosphere, interactions between students, and the relationship between students and asatidz in class and outside the classroom. Document study involved analysis of the syllabus, curriculum, and academic records of the pesantren to see how the concept of Tafaqquh Fī al Dīn was formally applied in teaching and learning activities (Stake, 2013).

The data analysis technique in this study used the thematic analysis method, which aims to identify important themes that emerge from the data collected (Braun & Clarke, 2016). Data obtained from interviews, observations, and document studies were analyzed simultaneously to find patterns of meaning that were relevant to the focus of the study. Each data obtained was organized into thematic categories based on similarity in content and then interpreted in a broader theoretical context. This analysis is carried out continuously throughout the research process, so that the resulting interpretation remains relevant to the reality in the field (Miles, Huberman, & Saldaña, 2014).

Results and Discussion

Asatidz's Understanding of Tafaqquh Fī Al Dīn

The results of in-depth interviews and observations by researchers at the Persatuan Islam Situaksan Islamic Boarding School, show that the understanding of asatidz towards the concept of Tafaqquh Fī al Dīn varies greatly. Some interpret it deeply, seeing it as an intellectual obligation that is not only focused on textual understanding, but also on applications in everyday life. However, the results of the interviews also revealed that there are still asatidz who view it as merely understanding Islamic law theoretically, without seeing the urgency of contextualizing the teachings. One asatidz stated, "We must maintain the purity of knowledge, but we must also be sensitive to changes in the times,".

The researcher noted, through observation, that the implementation of this understanding is clearly visible in daily teaching methods. Some asatidz use an interactive approach that encourages students to think critically and apply Islamic teachings contextually. However, there are also those who are still fixated on traditional lecture methods that do not provide space for students to ask questions or relate lessons to the realities of their lives. In the document study conducted, researchers found that the pesantren curriculum has attempted to combine classical and modern approaches, but its implementation is still far from ideal.

Interestingly, when these results are compared with Saeed's (2020) research in Malaysia, there is a striking contradiction. In Malaysia, local scholars emphasize the importance of integrating modern sciences with Tafaqquh Fī al Dīn. They see that successful Islamic education must be able to answer the challenges of the times, not just understand classical texts. At the Persatuan Islam Islamic Boarding School, despite efforts in this direction, resistance to change is still quite strong.

This contradiction is even more apparent when compared with the results of Rosenthal's (2017) research in the Middle East, where scholars there prioritize tafaqquh that is responsive to global challenges. They emphasize that Tafaqquh Fī al Dīn should no longer be understood as a passive learning process, but must be a tool to form a generation of Muslims who are ready to face changes in the world. Meanwhile, in Pesantren Persatuan Islam 27, this concept is still stuck in a traditional understanding that closes off the possibility of innovation.

From the researcher's observations, it is clear that there is internal conflict among the asatidz regarding how Tafaqquh Fī al Dīn should be taught. Some younger asatidz tend to support a more inclusive and modern approach, while senior asatidz insist on maintaining traditional methods. This reflects a generational conflict that has also been recorded in other studies in traditional Indonesian pesantren, such as that expressed by Kadi (2018), who highlighted resistance to renewal as a major obstacle in Islamic education in pesantren.

Implementation of Tafaqquh Fī al Dīn at Persatuan Islam 27 Islamic Boarding School Situation

The implementation of the Tafaqquh Fī al Dīn concept at this Islamic boarding school is carried out with an integrative approach between religious education and character building. The curriculum here is specifically designed to equip students with in-depth abilities in understanding Islamic teachings, both in terms of aqidah, sharia, and morals. One of the principals stated, "Our curriculum is a manifestation of our grand vision: to produce a generation that is civilized in Islam and mutafaqqih fī al dīn." Every day, students participate in structured learning activities, starting with dawn recitation, to studying classical books at night.

However, findings in the field indicate an imbalance between the idealism of the curriculum and daily implementation. The asatidz admit that time constraints, the density of students' activities, and the lack of facilities and infrastructure often become obstacles in the application of this concept in its entirety. A study conducted by Kamali (2017) at a similar institution in Pakistan found similar problems, where the idealism of the curriculum was often hampered by technical constraints and limited human resources. Despite a strong commitment from the management, the reality on the ground showed difficulties in realizing the concept of Tafaqquh Fī al Dīn comprehensively.

In another context, the implementation of this concept in several other Islamic boarding schools actually showed different results. At the Al-Nahdiyah Islamic Boarding School, research conducted by Nawawi (2018) showed that the implementation of Tafaqquh Fī al Dīn was actually effective because of the full support of the modern Islamic boarding school infrastructure. This difference highlights that in addition to conceptual understanding, external factors such as the availability of facilities and infrastructure play an important role in the success of implementation.

Response and Involvement of Students in the Implementation of Tafaqquh Fī al Dīn

The students' responses to the implementation of Tafaqquh Fī al Dīn showed various reactions. Most students feel that this learning provides them with a deeper understanding of religion and leads them to become more devout individuals. A junior high school student said, "We are not only learning for the world, but also for the afterlife. The knowledge we gain here is our life's provision." Other students added that activities outside the classroom, such as book discussions and religious study activities, helped them internalize Islamic teachings in their daily lives (Rahman, 2019).

In addition, students' active involvement is also reflected in their initiatives in developing creative business ideas. Some students have even succeeded in creating innovative products or services, such as snack or handicraft businesses, which they manage themselves with guidance from teachers and program mentors. They not only learn about the technical aspects of running a business, but also face real challenges such as capital management. However, some students also expressed fatigue due to the tight schedule and lack of rest time. These physical and mental challenges often cause some students to be less focused on learning. This is in line with the findings of Salim's (2019) research in Yemen, where students also complained about the heavy learning burden without effective time management. However, most students at the Persatuan Islam Islamic Boarding School still showed high enthusiasm for the materials provided.

Another study by Hamid (2020) in Turkey actually showed more positive results regarding students' responses to the implementation of Tafaqquh Fī al Dīn. There, students are given more freedom to express their understanding through more interactive learning methods. In contrast to this Islamic boarding school, where the learning approach tends to be conventional and tightly structured, which can reduce students' flexibility in learning

Obstacles in the Implementation of Tafaqquh Fī al Dīn

The biggest obstacle in the implementation of Tafaqquh Fī al Dīn in this Islamic boarding school is institutional problems and limited resources. The issue of the relationship between PC. Persatuan Islam and the management of the Islamic boarding school often becomes a polemic that slows down strategic decision-making. The head of the Islamic boarding school emphasized, "Often, decisions that should have been taken quickly are hampered by long bureaucratic mechanisms." In addition, funding issues are also a significant inhibiting factor, especially related to improving educational facilities and training for asatidz (Al-Attas, 2020).

Another obstacle that often arises is resistance to renewal from within the Islamic boarding school. Some asatidz, especially senior ones, prefer to maintain existing learning methods rather than innovate. This phenomenon was also found in a study conducted by Kadi (2018) traditional Islamic boarding schools in Indonesia, where resistance to change is a major obstacle to improving the quality of education.

In some modern Islamic boarding schools, such as Gontor Islamic Boarding School, challenges like this can be overcome with more professional and centralized Islamic boarding school management. This confirms that the obstacles at Persatuan Islam 27 Islamic Boarding School are more structural and managerial than substantial in terms of the concept of Tafaqquh Fī al Dīn itself.

Impact of Implementation on Islamic Character and the Depth of Knowledge of Students

Despite facing various obstacles, the implementation of Tafaqquh Fī al Dīn at Persatuan Islam 27 Islamic Boarding School has had a significant impact on the formation of Islamic character and the depth of knowledge of students. Students are reported to have shown an increase in religious awareness and commitment to Islamic teachings. An asatidz stated, "We see real changes in students, especially in terms of manners and morals. They are more polite, obedient, and responsible." This is in line with research conducted by Saleh (2020), which found that Tafaqquh Fī al Dīn-based education can have a positive impact on the formation of students' character.

However, in terms of the depth of knowledge, there are still challenges that must be faced. Some students feel that their understanding of Islamic teachings is still limited to normative aspects, and do not fully understand the application dimension of the knowledge they are studying. This is different from the results of research at the Darul Quran Islamic Boarding School in Aceh, where students are given wider opportunities to practice their knowledge through preaching and community service activities (Hasyim, 2019). The Persatuan Islam 27 Islamic Boarding School still needs to strengthen this aspect so that students are not only intelligent in theory, but also skilled in practicing knowledge in everyday life.

Conclusion

This study concludes that the asatidz at Pesantren Persatuan Islam 27 Situaksan have a profound understanding of Tafaqquh Fī al-Dīn, perceiving it as both knowledge and a way of living as a Muslim. However, challenges arise when the curriculum's rigid, theory-based approach hinders student engagement, leading to frustration and decreased motivation. Similar to Kamilah's (2018) findings,

interactive teaching methods are essential to boost student participation. The gap between institutional aspirations and the reality on the ground is compounded by insufficient facilities and practical support. Abdul's (2019) research highlights the importance of combining theory with practice and involving external collaborations to achieve holistic education. Although the *Tafaqquh Fī al-Dīn* program significantly influences students' Islamic character and knowledge, external limitations hinder its practical application. Fundamental changes in both educational approaches and societal perspectives on the role of pesantren are crucial to ensuring that students can effectively apply their knowledge in real-life contexts. Without these changes, the potential of this generation to lead a knowledgeable and civilized society may be lost (Yasin, 2020; Selamat, 2020).

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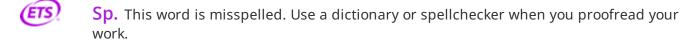
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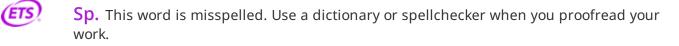**Article Error** You may need to use an article before this word.

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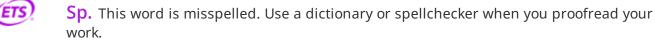**Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.

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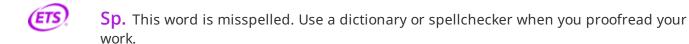**Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.

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Possessive You may need to use an apostrophe to show possession.

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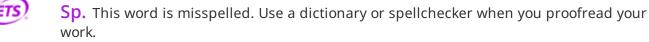
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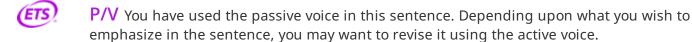
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Possessive This word may be a plural noun and may not need an apostrophe.

P/V You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.

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