

Revitalization of *Furudul 'Ainiyah* Learning to Improve Students' Religious Understanding

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Abstract:

This study aims to examine the revitalization of Furudul 'Ainiyah learning as a strategy to improve the religious understanding of students in the Az-Zainiyah area of Pondok Pesantren Nurul Jadid Paiton. Furudul 'Ainiyah includes the fundamental religious obligations that every Muslim must know, such as purification, prayer, fasting, and daily life etiquette, yet traditional monotonous learning methods tend to restrict students' understanding to theoretical aspects. Using a descriptive qualitative approach through observation, interviews, and documentation, with data analyzed through reduction, presentation, and conclusion drawing, this study found that the revitalization of Furudul 'Ainiyah learning had a positive impact on students' religious understanding. Students not only better understood the basic concepts of worship but also practiced them consistently in their daily lives. Moreover, the learning process became more active, interactive, and meaningful, thereby strengthening students' religious identity within the pesantren environment. The findings indicate that the revitalization of Furudul 'Ainiyah learning can serve as an effective model for developing pesantren education in improving the quality of students' religious understanding.

Key Words: Learning Revitalization, Furudul 'Ainiyah, Religious Understanding

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INTRODUCTION

Islamic boarding schools (pesantren) have long served as one of the foundational pillars in shaping the religious understanding, moral integrity, and spiritual identity of Muslim generations in Indonesia (Jannah, 2025; Najiburrahman et al., 2025). In an era of globalization and rapid sociocultural change, Islamic education faces increasing challenges to remain relevant and transformative. Many young Muslims today experience a disconnect between religious knowledge and real-life application, leading to fragmented understanding of Islamic values. This issue is not merely pedagogical but social and moral in nature, affecting the way religion is internalized and practiced within modern Muslim societies. Therefore, the revitalization of religious learning—particularly in the study of *Furudul 'Ainiyah*—becomes crucial to ensure that Islamic education continues to produce individuals who are not only

knowledgeable but also ethically grounded and spiritually resilient. This study addresses that urgency by proposing a model that reconnects classical Islamic scholarship with contemporary educational realities.

The core problem in contemporary Islamic education lies in the declining effectiveness of religious instruction within many pesantren. Despite their historical success in nurturing Islamic values, many institutions still rely heavily on traditional, teacher-centered methods such as memorization and one-way lectures. These approaches, while preserving classical scholarship, often fail to stimulate deep understanding, critical reflection, and contextual application of Islamic teachings. As a result, students may master textual content without developing the ability to interpret or implement it meaningfully in their daily lives. This pedagogical stagnation poses a significant threat to the sustainability of Islamic education's transformative mission. Revitalizing *Furudul 'Ainiyah*—the core subject encompassing individual religious obligations—thus becomes a moral and educational necessity to maintain the balance between *tafaqquh fi al-din* (deep religious understanding) and *akhlaq al-karimah* (noble character) in the formation of modern santri identity.

Empirical observations in several pesantren reveal that students' understanding of *Furudul 'Ainiyah* varies significantly, particularly among those entering the *I'dadiyah* (pre-secondary) level. Many come from diverse cultural and educational backgrounds, leading to discrepancies in their mastery of basic Islamic knowledge such as *fiqh ibadah*, *aqidah*, and *akhlaq*. Some students, especially those from devout families, show strong foundational understanding, while others demonstrate limited literacy in religious practice, including difficulties in Qur'anic recitation and ritual application. Educators face challenges in designing lessons that can accommodate this diversity while maintaining pedagogical rigor. Moreover, the reliance on textual learning without adequate practical engagement reduces students' motivation and capacity for internalizing religious values. Consequently, the revitalization of *Furudul 'Ainiyah* learning is necessary to address these pedagogical gaps and to develop an approach that integrates cognitive comprehension, affective formation, and psychomotor practice into a unified educational experience.

Previous studies on *Furudul 'Ainiyah* education have primarily focused on content mastery and the preservation of traditional learning models. N. A. Putri et al (2025) found that many pesantren still employ memorization and lecture-based teaching, which maintain doctrinal authenticity but offer limited opportunities for active learning. Zubaidi (2023) and Munawwaroh et al. (2024) noted that students often struggle to connect *Furudul 'Ainiyah* materials with real-life contexts due to the lack of contextualized instruction. Similarly, Rohman & Abidin (2025) emphasized that the dominance of *kitab kuning* (classical texts) restricts the development of students' affective and psychomotor skills. While these studies underscore the need for innovation, they have not yet offered a comprehensive framework for revitalizing *Furudul 'Ainiyah* learning that

addresses both pedagogical and psychological dimensions. Thus, there remains a significant research gap in exploring how contextual, participatory, and integrative approaches can enhance students' holistic religious understanding.

Recent research, such as , Tubagus et al (2023) has proposed the integration of technology and interactive methods in pesantren learning environments. However, these studies tend to focus broadly on technological adoption rather than the revitalization of specific subjects like Furudul 'Ainiyah. None have explicitly examined how pedagogical, psychological, and managerial elements can be combined to improve both comprehension and religious practice. This research thus occupies a distinct position within the literature by offering a holistic model that merges Islamic psychopedagogy, contextual learning, and practical religious engagement. It moves beyond theoretical innovation toward a practical strategy that can be replicated and adapted by other Islamic institutions. By addressing both the content and the process of learning, this study contributes a new perspective to the ongoing discourse on Islamic educational reform and sustainable curriculum renewal.

The novelty of this study lies in its holistic revitalization framework for Furudul 'Ainiyah learning at Pondok Pesantren Nurul Jadid Paiton Probolinggo. Unlike prior research that treated revitalization as a methodological update, this study redefines it as a transformative educational process involving curricular enrichment, teacher competency enhancement, psychopedagogical integration, and contextual value application. The model developed here emphasizes experiential learning, where theory and practice are intertwined through structured daily activities reflecting Islamic obligations. It also considers institutional factors such as pesantren culture, leadership vision, and learner diversity. By situating the revitalization effort within both the pedagogical and managerial dimensions of Islamic education, this study contributes a comprehensive framework for understanding how religious learning can remain authentic yet responsive to contemporary educational needs.

Based on the identified gaps, this study seeks to answer the central question: How can the revitalization of Furudul 'Ainiyah learning improve students' religious understanding and practice in Islamic boarding schools? The argument underlying this inquiry is that revitalization must go beyond superficial methodological change; it should constitute a systemic reform encompassing teacher facilitation, learning design, and institutional support. Theoretically, this research is grounded in constructivist and Islamic psychopedagogical principles, positing that knowledge, faith, and behavior are interlinked and cultivated through meaningful experiences. It hypothesizes that a contextual, participatory learning environment can foster not only cognitive understanding but also spiritual maturity and social responsibility among santri.

This study, therefore, contributes to both academic discourse and practical development in Islamic education. Theoretically, it offers an integrated model for revitalizing Furudul 'Ainiyah learning that aligns classical Islamic educational

goals with contemporary pedagogical theory. Practically, it provides a framework for pesantren to reform their learning systems without compromising their spiritual and cultural authenticity. The research highlights that revitalization is not a departure from tradition but a continuation of it in more adaptive and meaningful ways. Through this lens, the study aims to demonstrate that the holistic renewal of Furudul 'Ainiyah education can serve as a model for Islamic institutions seeking to balance faith preservation with intellectual and moral progress in the 21st century.

RESEARCH METHOD

This study adopts a qualitative approach to deeply explore the process, strategies, and impact of the revitalization of Furudul 'Ainiyah learning in improving the religious understanding of students with a case study in the Nurul Jadid Islamic Boarding School environment in the Az-Zainiyah region. As an educational institution based on Islamic teachings, it not only functions as a place to deepen religious knowledge, but also as a forum for forming noble morals and building social awareness (Syafe'i, 2017). Therefore, a qualitative approach was chosen because it allows researchers to deeply understand the context and dynamics of Furudul 'Ainiyah learning in Islamic boarding schools, which is difficult to reveal through quantitative methods (Ghafur, 2025).

Etymologically, revitalization comes from the word revitalization which means "to bring something back to life" or "to make something important (useful) again." In the world of education, revitalization is defined as an effort to improve, refresh, or strengthen a system, curriculum, or learning strategy to make it more relevant and effective to the needs of students (Rohimin, 2022). This includes teacher innovation in delivering material, both from the aspect of teaching methods and from the aspect of using modern learning media, which aims to ensure that students' understanding is not only theoretical, but can also be consistently practiced in students' daily activities (Nafisa et al., 2025).

The term Furudul 'Ainiyah comes from two words: furud (plural of fardh), meaning obligation, and 'ainiyah, meaning individual. Thus, Furudul 'Ainiyah is an obligation imposed on every individual Muslim and cannot be delegated (Rafiqah & Hosna, 2025). Examples of fardu 'ain include the five daily prayers, fasting in Ramadan, zakat fitrah, and hajj (for those who are able). In the context of Islamic boarding schools, Furudul 'Ainiyah is understood as the basics of religious knowledge that must be known and practiced by every student, including: Akidah khomsin as the spiritual foundation of students so that they have a straight and strong belief in their Lord, morals as the formation of noble character that reflects Islamic values in daily attitudes and behavior, and fiqh of worship (procedures of worship) so that students are able to carry out religious obligations according to the guidance of Islamic law (Sobirin et al., 2024).

Understanding is one of the cognitive aspects in Bloom's taxonomy theory which is after knowledge (Fernández Miranda et al., 2022). Understanding refers

to a person's ability to explain, analyze, interpret, or give meaning to something they are learning. In a religious context, understanding is not just about memorizing material, but also includes the ability to interpret and implement it in attitudes and behavior (Nopianti, 2018). The students' understanding of Furudul 'Ainiyah can be measured from the extent to which they are able to practice the theories they have learned, both from the cognitive aspect, affective aspect and psychomotor aspect which are inherent in the students' personalities (Ramadhan Lubis et al., 2025).

In data collection, this research relies on two main techniques, namely in-depth interviews and participatory observation (Jayadi et al., 2024). Interviews will be conducted with various parties involved in the Furudul 'Ainiyah learning revitalization activities, including Islamic boarding school administrators, ustadz/ustadzah (religious teachers), and students in the Az-Zainiyah area of the Nurul Jadid Islamic Boarding School in Paiton, Probolinggo. Furthermore, participatory observation will allow researchers to be directly involved in learning activities at the Islamic boarding school, such as religious studies, religious practices, and other spiritual and social activities (Husni, A dan Randi, 2024). The collected data will be analyzed using thematic analysis, by identifying emerging themes related to the revitalization of Furudul 'Ainiyah learning to improve the religious understanding of students, as well as the challenges and obstacles faced in the revitalization process and problem-solving efforts undertaken by related parties (Shofiyulloh, 2024).

In order to ensure the validity of the research results, this study also uses triangulation techniques, both source triangulation and time techniques, to ensure that the data obtained is consistent and valid. Research ethics are also strictly maintained, by ensuring informant consent, maintaining data confidentiality, and maintaining transparency in every stage of the research. Thus, this study is expected to provide a significant contribution to the development of direct theory and practice in Furudul 'Ainiyah learning by using formative evaluation, especially in the context of revitalizing Furudul 'Ainiyah learning to improve the religious understanding of students at the Nurul Jadid Paiton Probolinggo Islamic boarding school.

RESULT AND DISCUSSION

Conditions of Furudul 'Ainiyah Learning Before Revitalization

The learning conditions of Furudul 'Ainiyah before revitalization in the Az-Zainiyah region showed that its implementation was still traditional and tended to be monotonous, using a teacher-centered teaching approach (Kusuma et al., 2025). As a result, students' active involvement in the learning process is relatively low. The methods used generally involve lectures and memorization of texts without elaboration on the context of everyday life. As a result, students' understanding of the material is more cognitive and rote, rather than in-depth, applicable understanding (Hakim, 2020).

In terms of material, the learning content has covered the main aspects of Furudul 'Ainiyah such as the procedures for worship, the basics of Aqidah, the laws of fiqh, and the application of manners towards Allah and others (Aini et al., 2025). However, the material presented is not sufficiently connected to the social, cultural, and religious contexts faced by students in the modern era. This results in some students understanding the teachings textually but not fully grasping their contextual meaning and application in real life (S. J. Putri et al., 2025). In addition, the tight learning schedule and lack of varied methods lead to boredom among some students. Several findings indicate that students have difficulty connecting the Furudul 'Ainiyah material to the problems of modern life, limiting their understanding to a theoretical level (Rahmah et al., 2025). This problem is exacerbated by the lack of interactive learning media, such as digital whiteboards, audio-visuales, or technology-based teaching materials (Manshur & Ramdlani, 2020). Media and learning resources in Furudul 'Ainiyah learning still rely on monotonous classical texts (yellow books) without the support of visual, audio, or learning technology. Although classical texts possess scientific value and a strong chain of transmission, for some novice students, the bare Arabic language and traditional writing patterns present challenges that complicate comprehension. The lack of innovative learning media also makes the learning environment feel boring (Wirayanti et al., 2024).

From the educator's perspective, some ustadz/ustadzah have not received special training in developing innovative learning methods that are relevant to the characteristics of the current generation of students (Haryanti et al., 2025). This results in limited variety of learning strategies that can accommodate the students' differing learning styles. Furthermore, learning evaluations are more focused on memorization tests, rather than assessing analytical and problem-solving skills based on religious teachings (Nafisa et al., 2025). Therefore, there needs to be training in strategies and learning models for ustadz/ustadzah who want to equip new students with religious materials so that the hopes of this revitalization can be realized according to the hopes of all parties (administrators, teachers, parents, and students) (Lutviana et al., 2025).

According to several students (KH. VN, RS), the factors hindering Furudul 'Ainiyah learning are limited strategies and evaluation. Learning evaluation focuses more on written exams or memorization, which only measure cognitive abilities. Meanwhile, affective (attitude) and psychomotor (practice of worship) aspects have not been optimally measured (Mei et al., 2025). Reinforced by students in grades VIII and XI, it was stated that students who are able to answer questions correctly do not necessarily possess a deep understanding or the skills to practice good and proper worship. Prior to the revitalization of Furudul 'Ainiyah learning in the Az-Zainiyah region, it still faced quite complex challenges. Limitations in the use of methods, media, and evaluation systems have limited the effectiveness of learning, necessitating a reform strategy to be

more focused and relevant to the needs of students in the modern era (Jayadi et al., 2024).

Based on the observations of one of the foster parents involved in the development of Furudul 'Ainiyah both in the dormitory and in the institution (school), this condition is the basis for the need to implement a revitalization program that integrates a contextual, participatory approach and the use of technology, so that Furudul 'Ainiyah learning can be more relevant and interactive, so that it has a real impact on increasing the religious understanding of new students (Muhammad Fathurrozaq et al., 2025).

The Revitalization Process of Furudul 'Ainiyah Learning

Islamic boarding schools, as educational institutions based on Islamic teachings, have a very strategic role as a place to deepen religious knowledge. These boarding schools not only teach academic and religious knowledge such as interpretation, jurisprudence, and hadith, but also emphasize the importance of character education as a moral foundation in the daily lives of students in the Az-Zainiyah area of Nurul Jadid Islamic Boarding School. Based on the educational background and level of religious understanding of new students, which varies (Suheli, 2018). Therefore, the Nurul Jadid Islamic Boarding School implemented a 3-month basic Furudul 'Ainiyah program to prepare students for the advanced program. This program is housed in the I'dadiyah area to facilitate supervision of the activities of new students. Furūdul 'Ainiyah learning activities include the Qur'an (Tajwid and Imlak), Fiqh, Aqidah and morals (Faridi & Yogawati, 2022).

The revitalization of Furudul 'Ainiyah learning in Islamic boarding schools is in line with the integrative approach in Islamic education, namely learning not only transfers knowledge, but also forms character and religious awareness based on student-centered learning with a contextual approach that is able to improve the religious understanding of students as a whole (S. J. Putri et al., 2025). According to Bloom's taxonomy theory, learning success can be measured from three aspects, namely cognitive, affective, and psychomotor (Fernández Miranda et al., 2022). This renewal is implemented through needs analysis, development of materials, media, application of participatory methods, continuous evaluation, and intensive mentoring (Wirayanti et al., 2024). This process aims not only to update learning techniques but also to create a conducive learning environment for students to develop a comprehensive religious understanding. In implementing this program, Nurul Jadid Islamic Boarding School consistently revitalizes the program as a form of evaluation of previous programs. This revitalization is designed so that learning is not merely theoretical or rote, but also applicable and contextual to the needs of today's students (Lutviana et al., 2025).

Based on the results of the placement test for accepting new students, the new student committee classifies the PQ (Quranic Guidance) class using the

yanbu'a method for female students and the FA (Furūḍul 'Ainiyah) class (Fitriyah & Aisyah, 2021). According to Ustadzah (ND) as the Head of the Nurul Jadid Islamic Boarding School, one of the standards for passing Furūḍul 'Ainiyah for new students in the 2025-2026 academic year is the material for reading and writing the Qur'an (BTQ) as the most important point, this is very different from the previous program which made the material for reading and writing the Qur'an (BTQ) as a follow-up program that could not be completed for 3 months. Intensive class mapping for new students who are less capable in the material for reading and writing the Qur'an (BTQ) with a duration of 4 hours, fiqh 2 hours, Akidah Akhlak 2 hours in teaching and learning activities for one day. Meanwhile, for the FA (Furūḍul 'Ainiyah) class, the material for reading and writing the Qur'an (BTQ) is 2 hours, Fiqh 4 hours, and Akidah Akhlak 2 hours in teaching and learning activities for one day for new students in each institution both at the junior high and senior high school levels.

This learning revitalization program (Furūḍul 'Ainiyah) is an effort to revive the spirit of teaching and learning activities and the relevance of teaching materials according to the current needs of students (Yakin et al., 2024). This program is a shared responsibility of administrators, caretakers, foster parents, and teachers. The role of teachers in the FA (Furūḍul 'Ainiyah) subject in each institution (school) is crucial. A teacher is not only obligated to convey theoretical (cognitive) understanding, but also to apply affective (attitude) and psychomotor aspects to everyday life (Nafisa et al., 2025). This is very different from previous years, where subject teachers at each institution (school) were responsible for delivering and recalling the material. Practical activities based on the material presented by teachers were the responsibility of the dormitory administrators (guardians) (Hanifiyah, 2024).

The development of Furudul 'Ainiyah material which originates from classical books is still used as the main source, but is accompanied by contextual translations and explanations based on real life, in accordance with the rules of tafaqqahu fiddin (understanding religious knowledge) comprehensively which refers to the book of turast (Putri et al., 2024). The development of the Furudul 'Ainiyah curriculum is contextual, adapting to the current context and the psychological conditions of new students. The emphasis in Furudul 'Ainiyah learning is not only on the content of the book, but also on the application of Islamic jurisprudence (fiqh) (practice of worship), Aqidah (strengthening faith), and morals (courtesy towards God and others). The revitalization of Furudul 'Ainiyah learning aims to encourage new students to make fundamental changes in both their attitudes and behavior (Suheli, 2018). Learning media as a tool for teachers in delivering teaching material adapting to students' learning styles, both visual, auditory and kinesthetic, such as fiqh posters, video simulations of adab towards Allah and others (Sari, 2025). This innovation makes it easier for students, especially those who are still in the early stages for new students, to improve their religious understanding.

According to Ustadzah (SS, HJ) as a subject teacher, the application of learning methods and models in the Furudul 'Ainiyah revitalization program shows that the combination of traditional Islamic boarding school approaches and modern learning models is able to increase cognitive understanding through mastery of structured book material, foster religious attitudes through reflection, discussion, with the application of religious teaching values in everyday life, and strengthen psychomotor skills through worship practices and field projects (Alma et al., 2025). This was reinforced by the female teacher (LM). The lecture method began to be combined with group discussions, case studies, worship simulations, and interactive Q&A sessions. Meanwhile, modern models such as CTL, Jigsaw, and PJBL provide broader participation and application (Putra, 2021). Thus, this revitalization not only maintains the values of Islamic boarding schools, but also accommodates the demands of 21st-century learning which requires critical thinking skills, collaboration, and digital literacy (Nahrowi et al., 2025). Following the training, an evaluation is conducted to gauge the students' success in the training provided.

According to AS, the director of the Takhassus Dinny Pesantren (LTDP) Institute, learning evaluation is a systematic process for collecting and analyzing information about the achievement of learning objectives (Nabila, 2021). Evaluation not only functions to find out the students' learning outcomes, but also to improve the learning process to make it more effective and efficient (Ronzon et al., 2025). The evaluation format for the FA learning revitalization program differs from the previous year, which involved administrators (foster guardians) in the coaching process. This was due to the ineffectiveness of certain constraints, such as class schedules and extracurricular activities both within the Islamic boarding school and on campus. Therefore, this year's assessment evaluation was shifted to subject teachers at each institution (school). The female teacher (WQ, ZM) explained that the evaluation of teaching and learning activities includes cognitive, affective, and psychomotor aspects. The evaluation of Furudul 'Ainiyah learning no longer focuses solely on written exams and memorization, but also measures affective aspects (religious attitudes, worship discipline), and psychomotor (practical skills). (Dianti et al., 2025) revealed that the assessment method used in this revitalization process is formative evaluation to determine students' ability levels during the teaching and learning process and to implement continuous improvements. This assessment is conducted through direct observation, practical tests, and joint reflection at the end of the meeting. This system has been proven to provide a more comprehensive picture of the development of students' religious understanding (Siregar et al., 2025).

Differently according to (SS) Education Bureau at Nurul Jadid Islamic Boarding School revealed that evaluation in Furudul 'Ainiyah learning includes managerial evaluation (manager's ability to carry out FA program responsibilities) and academic evaluation (students' learning outcomes both cognitive, affective and psychomotor). (SS) also added that ongoing mentoring is

one of the evaluation programs in the revitalization of Furudul 'Ainiyah learning to improve students' religious understanding. After new students complete the final evaluation stage, students who are declared to have passed may participate in the school's and boarding school's flagship programs, and can join various organizations within the Nurul Jadid Islamic Boarding School environment. In contrast to students who have not graduated, intensive guidance is still carried out in the I'dadiyah dormitory. Ustadz (AD), the person in charge of the Islamic Boarding School (FA) (Furudul 'Ainiyah) at the Islamic Boarding School Takhassus Institution (LTDP), explained that the graduation standard for students in the PQ class is to receive two certificates: an FA certificate and a shahadah certificate using the Yanbu'a method as proof of passing the Quranic reading and writing test. However, unlike the FA class, students who pass will only receive an FA certificate. This is because the FA class is considered capable of reading and writing the Quran based on the mapping of student placement test results. Periodically, every semester, understanding Furudul 'Ainiyah is one of the requirements for students when they want to take the Islamic boarding school and (formal) school exams. Therefore, ongoing Furudul 'Ainiyah development is the responsibility of teachers at each institution (school) and dormitory administrators (guardians).

The role of foster parents in the strategy of revitalizing Furudul 'Ainiyah learning in the Azzainiyah area of the Nurul Jadid Paiton Islamic Boarding School is an important factor in the success of increasing the religious understanding of students (Badri et al., 2025). The main task of the foster guardian is not only as a supervisor, but also as an educator, guide and evaluator who accompanies the students intensively (Suhardin, Tohirin, Erwina, 2024). According to the female teacher (QT), during intensive guidance on the subject of Furudul 'Ainiyah, the guardians are present to re-explain the basic religious material taught in formal classes. This guidance is delivered using simple methods and easy-to-understand language so that students can master the material more quickly. This guidance includes strengthening religious procedures such as purification, prayer, fasting, and daily life etiquette (Mallaena et al., 2023). This effort makes students not only understand the concept theoretically, but also able to relate it to the reality of their lives.

The female teacher (FZ) emphasized that intensive mentoring for students is carried out as a form of supervision of religious practices. The guardians' role is to ensure that students are able to carry out their religious obligations correctly, such as guiding them in performing ablution (wudu), observing congregational prayer, and correcting errors in prayer recitations. This mentoring also serves as an example, where the guardians provide concrete examples for the students to emulate. This has a positive impact on the internalization of Furudul 'Ainiyah values, as students learn not only through theory but also through direct practice supervised by teachers or dormitory administrators (guardians) (Wrenn & Wrenn, 2009).

In contrast, female Islamic teachers (LJ, LM) stated that the role of the foster parents is clearly evident in the weekly evaluation sessions held every Thursday night. This activity serves as a means to assess the development of students' understanding and to measure their consistency in practicing the Furudul 'Ainiyah material. Evaluations are conducted in the form of questions and answers, discussions, and direct practice of worship. Based on these evaluations, foster parents are able to provide constructive feedback, correct deficiencies, and design more targeted follow-up strategies. With regular evaluations, students' progress can be systematically monitored, thus optimally achieving the revitalization goals (Nabila, 2021).

Thus, the role of foster parents in the Furudul 'Ainiyah learning revitalization strategy is crucial. They serve not only as academic mentors but also as spiritual guides, shaping character, building discipline, and strengthening the students' religious identity. This role is one of the keys to the success of the learning revitalization in the Azzainiyah area of the Nurul Jadid Paiton Islamic Boarding School.

The Impact of Revitalizing Furudul 'Ainiyah Learning

The implications of the revitalization of Furudul 'Ainiyah learning in the Az-Zainiyah area of the Nurul Jadid Islamic Boarding School show significant changes in the cognitive, affective, and psychomotor aspects of students. This revitalization program, which includes teaching methods, the use of contextual learning media, and the implementation of a continuous evaluation system, has successfully created a more active, interactive, and applicable learning atmosphere that improves students' religious understanding (Adirinarso, 2023). This understanding makes it easier for them to apply religious teachings in various situations, both within the Islamic boarding school environment and in society.

Based on observations, the female teachers (SL UL, JJ), as educators, explained that their significant role in teaching and overseeing the revitalization of Furudul 'Ainiyah learning has had a significant impact on improving the students' religious understanding. This increased understanding of religious knowledge through the application of learning that was previously solely oriented towards memorization is now combined with discussion methods, case studies, and direct practice, allowing students to better grasp the meaning and relevance of the material to their daily lives. The contextual learning (CTL) and cooperative learning (Jigsaw) models enable students to actively discover meaning, rather than simply passively receive knowledge. This aligns with constructivism theory, which states that knowledge is more meaningful when constructed through interaction and real-life experiences (Mandar & Sihono, 2025).

Reinforced by the female teacher (WQ), the revitalization that emphasizes spiritual reflection fosters the internalization of religious values within the students, fostering a positive impact on their religious attitudes and morality. This is evident in the affective aspect, where students become more disciplined in carrying out obligatory and voluntary worship, demonstrate better manners (adab) towards Allah and others (creatures), maintain personal hygiene, and have an awareness to put the knowledge they have acquired into practice. Pedagogically, this demonstrates the successful integration of cognitive and affective aspects, which are characteristic of Islamic boarding school education (Suriagiri, 2024).

According to several students (QR, ZN, AR, KN, FZ) in the Az-Zainiyah region, they felt greatly helped by practical religious skills. The hands-on, practice-based learning method allows students to deepen their understanding of worship according to Islamic law. Psychomotor assessments show that most students are able to perform ablution, prayer, tayammum, and supplication correctly without many technical errors. Previously, many students performed worship incorrectly because they only understood the theory without intensive guidance from their subject teachers. With the practice sessions and personal guidance, these errors were significantly reduced (Winarni, 2021).

(Khoiriyah, 2025), Stating that one of the supporters of the success of this revitalization cannot be separated from the role of all parties, especially the role of Teachers/Ustadz, administrators (guardians) who are not only tasked with conveying knowledge but also as role models (uswah) in various teaching and learning activities such as discussion facilitators and spiritual motivators, a combination of traditional and modern methods, which maintain the authenticity of yellow book learning while adapting to the needs of the digital era, as well as a conducive Islamic boarding school environment, supporting the habituation of worship as well as direct practice in socio-religious activities (Qutni, 2018). The Islamic boarding school administrators added that there are times when some students need special (intensive) guidance in understanding the Furudul 'Ainiyah material, with the density of Islamic boarding school activities which can reduce the students' concentration in studying for in-depth reflection on the material, and the limitations of multimedia facilities mean that the application of technology-based methods is not yet optimal (Carmigniani et al., 2011).

Overall, the impact of the revitalization of Furudul 'Ainiyah learning in the Az-Zainiyah region has successfully improved students' religious understanding comprehensively, encompassing the cognitive, affective, and psychomotor domains. This success is measured not only by improved test scores but also by changes in students' attitudes, worship skills, and social interactions. This aligns with contextual learning theory, which emphasizes the relationship between knowledge, experience, and the application of values in real life (Muhtar, 2025). Therefore, revitalization is not merely a change in curriculum or

methods, but a more meaningful shift in the culture of religious learning. Islamic boarding school administrators recognize the need to continuously improve students' religious understanding by implementing their knowledge to prepare them not only as learners but also as agents of change capable of effectively disseminating religious understanding in the community.

CONCLUSION

The revitalization of Furudul 'Ainiyah learning in the Az-Zainiyah Region of Nurul Jadid Islamic Boarding School has had a significant positive impact on improving the religious understanding of students. Prior to the revitalization, learning faced several obstacles, such as monotonous methods, limited learning media, minimal active student involvement, and a lack of integration of the material with the context of daily life.

Through a revitalization process that included updating learning methods, integrating contextual and participatory approaches, using a variety of learning media, and training for ustaz/ustazah (teacher), learning became more interactive, relevant, and motivating, as well as the role of guardians (dormitories). The impact of the revitalization was seen in increased student participation in learning activities, a deeper understanding of the Furudul 'Ainiyah concept, and the ability to apply this knowledge in daily religious practice. Thus, this revitalization has proven effective as a learning strategy that strengthens students' religious competence and can serve as a model for learning development in other Islamic boarding schools.

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