THE SYNTHESIS OF *TURATH* AND MODERN INSTRUCTIONAL DESIGN: ENHANCING *FIQH AL-MAWARITH* MASTERY AT *MAKTAB NUBDZAT AL-BAYAN*

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Abstract: This study aims to examine the instructional strategies used in teaching fiqh mawarits (Islamic inheritance law) at Maktab Nubdzat al-Bayan (Maktuba), a pesantren-based institution within the Syafi'i tradition. The research employs a qualitative case study approach, collecting data through observations, analysis of primary teaching texts (*Nadhm al-Rahbiyah* and Khulashat al-Kalam), and documentation of assessment procedures. The findings reveal that Maktuba's curriculum is systematically structured based on classical texts, covering topics such as heir classification, computational methods, and exceptional cases. Pedagogically, Maktuba combines traditional pesantren methods (sorogan, bandongan, memorization, musyawarah, and *i'lan*) with contemporary instructional theories like scaffolding, explicit instruction, and cognitive load management. Additionally, its evaluation system includes written and oral exams, memorization assessments, and performative *i'lan*, measuring cognitive, procedural, and communicative competencies. This study highlights that the pedagogical model at Maktuba integrates classical Islamic scholarship with modern educational methods, demonstrating that pesantren-based teaching can maintain epistemic rigor while adapting to contemporary needs in Islamic legal education.

INTRODUCTION

The study of fiqh mawarits (Islamic inheritance law) holds a crucial role in maintaining social order and justice within Muslim communities (Adnan et al., 2024; Heriandita et al., 2025). This field impacts not only the redistribution of wealth but also the preservation of family harmony, which is central to Islamic values such as ḥifẓ al-māl (protection of wealth) and ḥifẓ al-nasl (protection of

lineage(Haryani et al., 2025; Hasan et al., 2025). Mastery of inheritance law is recognized as an essential component of advanced legal competence in Islamic scholarship, making it indispensable for both legal practitioners and ordinary Muslims. The study and application of fiqh mawarits are particularly significant, as they help safeguard the rights of individuals within family and kinship structures, ensuring the just distribution of assets and rights in accordance with Islamic principles. This study is crucial because it explores how fiqh mawarits is taught in pesantren settings, where traditional pedagogies intersect with contemporary educational demands.

Despite its importance, teaching fiqh mawarits has proven to be one of the most challenging subjects in Islamic education due to its intricate nature. The complexity arises from the need to simultaneously master textual-legal reasoning, arithmetic calculations, and the contextual application of inheritance law. Many students struggle to grasp abstract concepts, mathematical computations, and the diverse family scenarios in which inheritance law is applied (Ismail, 2025; Lubis et al., 2024). The primary difficulty lies in the hybrid nature of the subject, requiring a deep understanding of normative texts and legal maxims, alongside advanced mathematical skills for fractional inheritance distribution. The lack of effective pedagogical strategies contributes to the persistence of these challenges, leaving them a subject that is often inadequately mastered.

In educational settings, particularly in pesantren, students face significant obstacles in mastering fiqh mawarits. The difficulty is attributed to the complexity of the subject's structure, including its legal texts and computational elements, which students find challenging to apply in real-life inheritance cases (Rozikin et al., 2025). Furthermore, contemporary teaching methods tend to focus more on theoretical understanding, often detaching students from the practical realities of inheritance disputes in Muslim communities (Sulistyo et al., 2024). The lack of hands-on practice, alongside an overreliance on lecture-based instruction, exacerbates the problem. As a result, students often struggle to master both the theoretical and practical aspects of fiqh mawarits, which are essential for effective implementation in real-world settings.

Previous research on the teaching of fiqh mawarits has primarily been conducted within formal educational institutions such as universities, madrasah aliyah, or Islamic senior high schools (Ariadin et al., 2025). Studies have examined various aspects, including instructional management, student understanding, and the integration of inheritance law into the formal curriculum (Ariadin et al., 2025). These studies have often highlighted the challenges students face, particularly the complexity of computational skills and conceptual abstraction in the subject (Agustini et al., 2025; Billah, 2023; Lubis et al., 2025). However, these studies tend to focus on the more formalized educational contexts, neglecting the distinct pedagogical practices employed in pesantren settings, where the transmission of knowledge is deeply embedded in traditional Islamic scholarship.

Moreover, existing research on fiqh mawarits in pesantren focuses on the general effectiveness of traditional teaching methods, such as memorization and halaqah (study circles). However, it often overlooks the specific instructional

strategies tailored to addressing the unique challenges of teaching this complex subject. Limited research has been conducted on how traditional pesantren-based pedagogies, such as sanad (scholarly transmission), i'lan (oral verification), and syarah (commentary), can be adapted to address the specific needs of teaching fiqh mawarits (Jamil, 2024; Pahrudin et al., 2025) (Ismail & Wardi, 2025). This gap is significant, as pesantren institutions represent a distinct epistemological framework that could offer innovative solutions to the pedagogical challenges of teaching fiqh mawarits. There is a need for a comprehensive analysis of how these traditional methods can be integrated with modern pedagogical theories to enhance student comprehension and application of inheritance law.

This research aims to bridge the gap by examining how traditional Islamic educational frameworks within pesantren can be adapted to modern instructional needs, particularly in teaching fiqh mawarits. The study contributes a fresh perspective by analyzing the specific pedagogical strategies employed at Maktab Nubdzat al-Bayan (Maktuba). This pesantren-based institution integrates classical texts with contemporary educational methods. By focusing on two central classical works, *Nadhm al-Rahbiyah* and Khulashat al-Kalam, the study explores how these texts are used to structure the curriculum, while also addressing the instructional complexities of fiqh mawarits. The research offers valuable insights into how traditional methods can be redefined and adapted for contemporary educational contexts, making it highly relevant for modern Islamic education.

The main research problem centers around understanding how Maktuba's instructional model integrates classical texts with modern pedagogical methods to enhance the teaching of fiqh mawarits. The study addresses the following key questions: (1) How are classical texts structurally integrated into the instructional design? (2) What pedagogical methods are employed to address the complexity of faraidh? (3) How does pesantren epistemology shape assessment and competency verification? (4) What theoretical implications can be drawn for contemporary Islamic education? This research contributes to the scholarly discourse by highlighting the adaptive nature of pesantren pedagogy and offering a model for teaching fiqh mawarits that balances traditional scholarship with modern educational principles. The findings will provide a deeper understanding of how pesantren can enhance their pedagogical practices to meet contemporary demands in Islamic legal education.

RESEARCH METHOD

This study employs a qualitative research design using a case study approach (Cole, 2024; Viera, 2023) to explore the instructional strategies used in teaching fiqh mawarits at Maktab Nubdzat al-Bayan (Maktuba), Pondok Pesantren Mambaul Ulum Bata-Bata Pamekasan. A case study design is selected because it allows for an in-depth investigation of pedagogical phenomena within their specific sociocultural and institutional contexts. Case studies are ideal for analyzing educational practices in unique settings (Grima-Farrell, 2016), enabling a comprehensive understanding of the processes and challenges involved in teaching complex subjects like fiqh mawarits.

The research was conducted at Maktuba, a non-formal educational unit focused on studying classical Islamic texts. The location was chosen due to Maktuba's unique approach, which blends traditional pesantren pedagogies with contemporary teaching methods. This pesantren specializes in the study of classical Islamic jurisprudence and is known for integrating authoritative texts, such as *Khulashat al-Kalam* and *Nadhm al-Rahbiyah*, into its curriculum. The institution's distinctive approach to teaching fiqh mawarits, grounded in the traditional Islamic educational system, makes it an ideal site to explore how classical texts are taught and adapted in modern pedagogical contexts.

The study utilized three primary data collection techniques: 1) In-depth Interviews. Interviews were conducted with the fiqh mawarits instructor, takhassus students, and Maktuba administrators who are familiar with the teaching processes, classroom dynamics, and pedagogical strategies. 2) Participant Observation. The researcher actively observed classroom activities, focusing on the use of *Khulashat al-Kalam* and *Nadhm al-Rahbiyah* in teaching. This direct involvement provided insights into the practical application of the teaching methods. 3) Document Study. Relevant documents, including curriculum plans, teaching notes, halaqah structures, and student assignments, were collected and analyzed to provide context and additional information on the instructional strategies employed.

Data analysis was conducted using the interactive model proposed by Miles & Huberman (1994), which consists of three stages: 1) Data Reduction. Raw data collected through interviews, observations, and document study were organized and focused on the key themes related to the research questions. 2) Data Display. The reduced data was then visually represented in matrices and charts to identify patterns and trends in teaching strategies and pedagogical practices. 3) Conclusion Drawing. Based on the data display, conclusions were drawn regarding the effectiveness of the instructional strategies employed at Maktuba, particularly in addressing the complexities of teaching fiqh mawarits. These conclusions were further validated through member checking and peer review to ensure their accuracy and relevance.

RESULT AND DISCUSSION

Based on field observations, interviews, and document analysis, this study presents a comprehensive description of the instructional strategies for teaching fiqh mawarits at Maktab Nubdzat al-Bayan (Maktuba), Mambaul Ulum Bata-Bata Islamic Boarding School. In general, fiqh mawarits instruction at Maktuba is oriented toward the in-depth study of two primary classical texts: Khulashat al-Kalam by Shaykh Fadlal bin Muhammad bin 'Iwad al-Tarimi al-Syafi'i and *Nadhm al-Rahbiyah* by Muhammad bin Ali al-Rahbi al-Syafi'i. These texts are used as the main references for content delivery, comprehension exercises, and analytical strengthening of inheritance law.

The instructional goals of fiqh mawarits at Maktuba encompass two core objectives: (1) enabling students to develop a deep understanding of faraidh concepts as outlined in the two authoritative texts; and (2) nurturing the ability to apply inheritance law to real-life cases relevant to students' socioreligious contexts. These goals align with the pesantren's broader mission of tafaqquh fi al-din, which seeks to cultivate both textual comprehension and practical religious competence.

Content Structure and Text-Based Knowledge Construction

The instructional content of fiqh mawarits at Maktab Nubdzat al-Bayan (Maktuba) is derived systematically from two classical texts: *Nadhm al-Rahbiyah* (as the foundational text) and *Khulashat al-Kalam* (as its commentary). These texts are not merely references, but the epistemic framework shaping the learning process. The curriculum follows a progressive structure, starting with foundational definitions of inheritance law and then advancing to more complex categories, computational methods, exceptional cases, and ethical considerations. The integration of these elements establishes a coherent learning trajectory that guides students from conceptual understanding to practical application.

In interviews with the fiqh mawarits instructor, it was revealed that the teaching approach at Maktuba emphasizes the theological grounding of inheritance law. The instructor highlighted that the initial phase of teaching focuses on the normative legitimacy of inheritance law, linking it to key Qur'anic verses and Prophetic traditions. This step ensures that students do not view fiqh mawarits merely as a mathematical exercise but as an integral part of Islamic social justice and ethical practice. The instructor stressed that the primary goal is for students to internalize the legal and theological basis before they tackle the computational complexity of inheritance distribution.

Students echoed similar sentiments during their interviews, emphasizing the importance of the structured approach to understanding fiqh mawarits. One student shared that the hierarchical classification of heirs—fixed-share heirs, residuary heirs, and extended kin—was particularly helpful in understanding the broader legal framework. Another student mentioned that integrating Khulashat al-Kalam for procedural explanations facilitated their understanding of complex inheritance calculations. This highlights the effectiveness of the pedagogical method in addressing the dual nature of fiqh mawarits, combining both normative understanding and mathematical precision. The students appreciated the gradual introduction of exceptional cases, which helped them apply their foundational knowledge to real-life scenarios.

During classroom observations, it was evident that the instructional process at Maktuba follows a clear sequence, transitioning from conceptual discussions to practical problem-solving. The instructor used a variety of pedagogical techniques, including modeling and guided practice, to ensure students understood the procedural steps involved in inheritance calculations. The structured use of *Khulashat al-Kalam* was particularly effective in demonstrating the step-by-step process of determining shares, including handling cases of

proportional reduction and return of surplus. Observations confirmed that students engaged actively in these exercises, reflecting a solid grasp of both the technical and ethical dimensions of fiqh mawarits.

The findings suggest that the teaching approach at Maktuba is effective in integrating both normative and procedural elements of fiqh mawarits. The structured progression from foundational definitions to complex inheritance cases ensures that students develop a comprehensive understanding of the subject. Additionally, the combination of classical texts and modern pedagogical strategies fosters both intellectual rigor and practical application. The inclusion of exceptional cases and ethical considerations adds depth to the learning experience, helping students internalize the social justice principles underlying Islamic inheritance law.

The data reveals a clear pattern in Maktuba's pedagogical approach. A systematic, progressive structure that begins with theological and legal foundations before advancing to computational and procedural methods. This structure is designed to minimize cognitive overload by ensuring that students master each concept before moving on to the next. The use of classical texts as both content and epistemic tools is central to this process, providing students with a deep, structured understanding of inheritance law. The integration of ethical considerations, exceptional cases, and structured problem sets further enhances students' ability to apply their knowledge in real-world scenarios. This multi-layered approach aligns with contemporary educational theories that emphasize scaffolding, cognitive load management, and the transfer of learning.

Multi-Method Pedagogical Approach

The pedagogical approach at Maktab Nubdzat al-Bayan (Maktuba) for teaching fiqh mawarits integrates traditional pesantren methods with contemporary educational principles. This multi-method approach combines various teaching techniques that aim to address students' cognitive and pedagogical needs, including *sorogan*, *bandongan*, memorization of *Nadhm al-Rahbiyah*, question-and-answer, *musyawarah*, demonstration, and *i'lan*. Each method plays a specific role in facilitating students' understanding, from introducing basic concepts to practical application and mathematical calculations in fiqh mawarits.

In an interview with the instructor, it was explained that the *sorogan* method is essential in ensuring the accuracy of students' understanding of fiqh mawarits texts. The instructor stated that *sorogan* provides students with direct feedback on their comprehension of the text and legal terminology related to inheritance law. This is important for reducing interpretative errors that could lead to calculation mistakes in inheritance cases. According to the instructor, *sorogan* not only enhances text comprehension but also supports intellectual skill development through direct interaction with the teacher.

Students interviewed also emphasized the importance of the *bandongan* method in the learning of fiqh mawarits. They explained that *bandongan* allows them to fully understand the legal framework of inheritance law because the

teacher reads and explains the text, while students annotate and closely follow along. One student explained that *bandongan* helped them develop a more systematic understanding of inheritance distribution, which is critical for avoiding calculation errors. This process introduced them to a deeper, structured understanding of inheritance law.

During classroom observations, it was clear that the teaching of fiqh mawarits at Maktuba follows a very structured sequence. The *sorogan* method was applied effectively to ensure understanding of the texts, while *bandongan* was used to build a collective conceptual foundation among students. During *bandongan* sessions, the teacher provided clear explanations of language and legal reasoning, making it easier for students to understand and analyze the inheritance law texts. This indicates that Maktuba effectively uses a combination of methods to reduce cognitive load and help students focus on key elements of learning fiqh mawarits. Overall, the findings suggest that the multi-method approach used at Maktuba is highly effective in teaching fiqh mawarits. *Sorogan* functions as individual text supervision to strengthen understanding and accuracy, while *bandongan* helps build collective conceptual understanding. These two methods provide a strong foundation for students to learn fiqh mawarits in-depth and comprehensively. In addition, the memorization of *Nadhm al-Rahbiyah*, question-and-answer sessions, *musyawarah*, demonstration, and *i'lan* all play key roles in deepening students' technical and ethical understanding of Islamic inheritance law.

Teaching fiqh mawarits at Maktuba follows a progressive, systematic approach: foundational teaching through *sorogan* and *bandongan*, followed by advanced learning through memorization and practical application. Each method is chosen to meet students' cognitive and developmental needs at each stage of learning. Additionally, this approach ensures a strong understanding of both the theory and practice of inheritance law, as well as the application of ethics and social justice values in the learning of fiqh mawarits.

Demonstration and Mathematical Structuring

Demonstrations in the teaching of fiqh at Maktaba (Islamic jurisprudence) served as the primary mechanism for connecting legal reasoning with precise mathematical calculations. This method not only verbally explained the legal rules but also modeled the entire calculation sequence in a structured, transparent manner. The demonstration process began with identifying eligible heirs, then determining their fixed shares, calculating the principle of the problem (*aṣl al-mas'alah*), and making adjustments for any surplus or proportional reduction. Each step was performed sequentially on a blackboard, with verbal reasoning connecting the textual evidence to the mathematical procedures.

Table 1. Findings from Interviews

Excerpt from Interview	Indicator	Informant
"The demonstration method helps students grasp procedural order, ensuring that calculations are performed in the correct sequence."	Teacher Modeling	Instructor

"When errors are made in the calculations, revisiting each step for verification ensures we understand where mistakes occurred."	Error Analysis and Student Verification

Table 1 shows that both the instructor and students view the demonstration method as essential for ensuring accurate understanding and procedural coherence. The instructor emphasizes the importance of modeling as it guides students through the complex steps of inheritance law calculations, ensuring they grasp the procedural order. This highlights that the sequence in which steps are performed is crucial for avoiding mistakes, as even a small error in early steps can lead to significant inaccuracies in later calculations. For students, the reflective phase of error analysis plays a crucial role in reinforcing their understanding, as revisiting each step allows them to identify and correct mistakes in real-time.

The student's comment about revisiting verification steps underscores the importance of error analysis in learning fiqh mawarits. Inheritance law, with its intricate mathematical complexities, requires close attention to detail. By integrating verification into the demonstration process, the instructor not only reinforces the students' procedural fluency but also fosters metacognitive skills. Students become more aware of their reasoning processes, which helps prevent future errors. This process aligns with contemporary educational theory, which suggests that reflection on mistakes is a powerful tool for reinforcing conceptual mastery. It also highlights the need for continuous feedback in the learning process, ensuring that learning is deep and robust.

In classroom observations, it was evident that the demonstration method at Maktuba is conducted with great attention to detail and clarity. The teacher provides explicit step-by-step guidance, verbally linking each calculation to its legal basis. This was particularly important during the complex calculations of inheritance shares, where students needed clear guidance to follow the algorithmic steps correctly. Students were actively engaged in these demonstrations, and their ability to replicate the procedure during subsequent exercises confirmed that the modeling was effective. Furthermore, the reflective error-checking phase observed in the classroom enabled students to develop a more critical approach to problem-solving, underscoring the pedagogical value of reviewing and verifying work in real time.

The data confirms that the demonstration method at Maktuba plays a central role in facilitating the learning of fiqh mawarits. By modeling the entire process, the instructor helps students understand both the legal reasoning and the computational steps involved in inheritance law. The structured approach ensures that students grasp procedural order and conceptual clarity, while the reflective phase of error verification enhances their metacognitive awareness. This two-fold process—demonstration followed by self-verification—ensures that students develop both computational precision and deeper legal understanding, making the learning process more effective and meaningful.

The demonstration method is employed not only to teach the technicalities of inheritance law but also to integrate legal reasoning with mathematical structuring. The method is designed to break down complex tasks into

manageable steps, reducing cognitive load and enhancing retention. Additionally, error analysis plays a critical role in reinforcing students' understanding, ensuring that learning goes beyond rote memorization to foster genuine mastery of both procedural and conceptual aspects of fiqh mawarits. This layered approach of modeling, guided practice, and self-reflection is consistent with contemporary pedagogical frameworks that emphasize scaffolding and feedback for effective learning.

Comprehensive Evaluation System

The evaluation system implemented in the teaching of fiqh mawarits at Maktab Nubdzat al-Bayan (Maktuba) reflects a holistic and multi-layered assessment framework. Instead of relying solely on written exams, Maktuba integrates written tests, oral examinations, memorization assessments, and *i'lan* as a performative verification mechanism. This design reflects a comprehensive understanding of competency, encompassing cognitive mastery, procedural accuracy, conceptual articulation, and public accountability. This authentic and holistic assessment system evaluates across the cognitive, affective, and psychomotor domains, all of which are equally essential in the context of fiqh mawarits education, where textual fidelity, computational precision, and communicative clarity are crucial.

In an interview with the instructor, it was explained that written exams at Maktuba primarily evaluate students' ability to solve inheritance cases independently. These exams require students to: Identify eligible heirs correctly, determine fixed shares (*furūdh*), calculate the *aṣl al-mas'alah*, apply adjustments such as *'awl* or *radd*, and accurately present final distributions. The instructor emphasized that these assessments serve not only as outcome measures but also as diagnostic tools to identify gaps in conceptual sequencing. This allows the teacher to correct students' understanding and ensure smooth progress in subsequent calculations.

Students also shared similar insights, highlighting the importance of oral exams for testing their understanding of the underlying legal reasoning behind inheritance distribution. In oral exams, students are asked to explain why a specific heir is excluded, the legal basis for assigning one-sixth to the mother, or under what conditions *awl* occurs. They feel that oral exams require them to reconstruct reasoning pathways, rather than merely presenting final answers. This emphasizes the importance of communication skills and analytical reasoning alongside technical mastery, ensuring that students understand not only how to calculate but also why certain legal determinations are made.

The evaluation process at Maktuba follows a layered approach, starting with written assessments that measure procedural accuracy and computational precision. This is followed by oral exams that assess students' ability to articulate legal reasoning and to demonstrate a deeper understanding of inheritance law concepts. Memorization assessments then ensure the internalization of classical texts, such as *Nadhm al-Rahbiyah*, allowing students to recall legal rules quickly during case analysis. The final step is *i'lan*, where students publicly demonstrate

their mastery of inheritance problem-solving, verifying their understanding not only in calculations but also in communication and intellectual accountability. This multi-layered evaluation ensures that students are assessed comprehensively, reflecting both their conceptual understanding and their practical application of inheritance law.

During classroom observations, it was clear that Maktuba's evaluation system focuses on developing a well-rounded understanding through complementary stages. Written tests assess technical problem-solving skills, while oral exams gauge conceptual understanding and deeper analysis. Memorization, particularly of *Nadhm al-Rahbiyah*, is important for ensuring that students can quickly recall and connect legal rules during practice. *I'lan*, as the final stage, serves as public verification of knowledge, with students openly explaining their problem-solving processes. These observations confirm that Maktuba effectively integrates various evaluation methods to ensure that students not only master theoretical knowledge but are also prepared to apply it effectively in real-life situations.

The data confirms that Maktuba's evaluation system is a holistic, multi-layered framework that integrates written tests, oral exams, memorization assessments, and *i'lan*. Each component serves a distinct purpose: written tests for procedural accuracy, oral exams for conceptual articulation and legal reasoning, memorization for retention and cognitive anchoring, and *i'lan* for performative and communicative verification. This comprehensive evaluation system ensures that students master both the technical aspects and the conceptual underpinnings of fiqh mawarits, preparing them for practical application in real-world legal situations while maintaining intellectual and ethical accountability.

The data reveals a clear pattern in Maktuba's evaluation approach: the integration of written tests, oral exams, memorization, and performative assessments. Each method targets different but interconnected competencies: written tests focus on problem-solving accuracy, oral exams on conceptual and analytical reasoning, memorization on retention and schema development, and *i'lan* on communicative competence and public accountability. This layered evaluation approach ensures that students develop a comprehensive understanding of fiqh mawarits, combining intellectual precision, legal understanding, and ethical responsibility. The evaluation system embodies the classical Islamic educational principle that knowledge (*'ilm*) must not only be understood (*fahm*) but also manifested (*izhār*).

Discussion

The findings of this study highlight several key instructional strategies in teaching fiqh mawarits at Maktaba Nubdzat al-Bayan (Maktuba) that align with the existing literature on Islamic legal education. One of the most significant aspects observed is the integration of traditional pesantren methods, such as *sorogan* and *bandongan*, with modern educational techniques. This multi-method approach is consistent with the research by Clinciu (2023) and Nwachukwu et al. (2025), who argue that combining traditional pedagogies with contemporary

strategies creates an adaptive educational model that maintains scholarly rigor while addressing students' cognitive and developmental needs. The use of structured, progressive learning—starting with foundational concepts and advancing to complex computational tasks—also mirrors the gradual learning theory discussed in contemporary educational frameworks (Arslantaş, 2025; Changkui, 2025). However, while the study aligns with these theoretical perspectives, it also highlights the unique application of these methods in the context of fiqh mawarits, which involves not just legal reasoning but also mathematical precision.

The implementation of *sorogan*, in which students engage directly with the instructor for feedback, is crucial for ensuring accurate comprehension of the legal texts. This method is supported by research in Islamic legal education, such as the work of Adell (2025), which emphasizes that individualized supervision helps mitigate interpretative errors, a critical aspect when dealing with complex legal texts like *Khulashat al-Kalam* and *Nadhm al-Rahbiyah*. The findings in this study support this argument by showing that the *sorogan* method serves as a tool for both academic guidance and intellectual development. Additionally, the active engagement between teacher and student fosters a deeper understanding of legal reasoning, which is essential in teaching fiqh mawarits. This personalized feedback mechanism is particularly effective in reducing the common issue of students misunderstanding or misapplying legal concepts in inheritance law.

In contrast to traditional methods such as *sorogan*, the integration of *bandongan* reflects a shift toward collective knowledge-building. This method aligns with current views on collaborative learning in educational psychology (Cohen, 2023; Yang, 2023), which hold that learning is not only an individual endeavor but also a social process. The findings confirm that *bandongan* helps students internalize complex legal concepts by actively engaging them in interpreting classical texts. This practice also strengthens their conceptual and analytical skills. The structured approach in *bandongan*, which includes the instructor's modeling of legal reasoning and contextual explanations, aligns well with the principles of cognitive load theory (Evans et al., 2024), suggesting that reducing extraneous cognitive load allows students to focus on the intrinsic complexity of fiqh mawarits. However, unlike some modern classrooms that may prioritize passive learning, Maktuba's approach engages students in active note-taking and analysis, ensuring deeper comprehension.

The study's focus on memorization of *Nadhm al-Rahbiyah* complements cognitive theories of schema development and retrieval practice. Contemporary cognitive psychology acknowledges the value of memorization in developing long-term retention and supporting schema formation (Schunk, 2022). This is reflected in the findings, which show that students are required not only to memorize but also to understand and apply the content. The study of *Nadhm al-Rahbiyah* as a mnemonic device helps students anchor their understanding of inheritance law, which is essential for rapid problem-solving in complex inheritance cases. This method follows the pedagogical principle of integrative memorization, combining rote learning with conceptual comprehension to

prevent mechanical learning and foster a deeper understanding of the material. The study's findings align with these educational theories, reinforcing the importance of memorization in the learning process.

The inclusion of *i'lan* as a performative and public verification mechanism is one of the most distinctive aspects of Maktuba's evaluation system. This method draws on the concept of authentic assessment, as defined by Агібалова et al. (2024), in which students demonstrate not only cognitive mastery but also communicative competence and intellectual accountability. The findings from this study reveal that *i'lan* helps students consolidate both procedural knowledge and conceptual understanding by requiring them to articulate their reasoning publicly. This aligns with educational psychology's focus on retrieval practice and elaborative rehearsal, which are proven to enhance long-term retention and understanding (McDaniel, 2023). By incorporating *i'lan*, Maktuba not only ensures the students' academic competence but also emphasizes the ethical aspect of knowledge in line with traditional Islamic educational values of public accountability and intellectual transparency.

Finally, the multi-layered evaluation system at Maktuba, which includes written tests, oral exams, memorization assessments, and *i'lan*, addresses the complexity of fiqh mawarits education, which requires both technical skill and conceptual understanding. This holistic approach resonates with the broader principles of outcome-based education, where competency is assessed across multiple dimensions—cognitive, procedural, and affective. The study's findings support this by illustrating how each assessment method plays a distinct role in reinforcing different aspects of learning. Written tests assess procedural accuracy, oral exams focus on conceptual articulation, memorization strengthens retention, and *i'lan* ensures public accountability and practical application. The integration of these methods reflects the principles of scaffolding, cognitive load management, and the transfer of learning, as highlighted in contemporary educational research. This comprehensive evaluation model ensures that students at Maktuba not only master the technical aspects of fiqh mawarits but also develop the ethical and communicative skills necessary for real-world legal application.

CONCLUSION

This study reveals that the pedagogical approach at Maktaba Nubdzat al-Bayan (Maktuba) for teaching fiqh mawarits effectively integrates traditional pesantren methods with contemporary educational principles. The most important finding from this research is that the combination of *sorogan*, *bandongan*, memorization of *Nadhm al-Rahbiyah*, question-and-answer, *musyawarah*, demonstration, and *i'lan* not only strengthens students' technical and conceptual understanding but also fosters their communication skills and intellectual accountability. The lesson learned is the importance of a layered approach that integrates theory and practice, with each method playing a specific role in supporting students' cognitive, procedural, and ethical development in the study of Islamic inheritance law.

The strength of this paper lies in its contribution to the academic field by understanding how traditional pesantren methods can be adapted with modern educational principles to teach fiqh mawarits comprehensively. This research offers new insights into the application of classical texts and pedagogical methods in Islamic education. However, the limitation of this study lies in its focus on only one pesantren, so the findings may not be generalizable to other pesantren with different teaching traditions. For future research, it is recommended to expand this study by comparing the teaching approaches of fiqh mawarits in other pesantren and exploring the long-term impact of the evaluation methods applied.

ACKNOWLEDGMENT

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