

SHAYKH ABU H. HASANOEL BASHRI'S METHOD IN LEARNING FIQH: A MULTI-SITE STUDY IN AN ISLAMIC BOARDING SCHOOL

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Abstract

This study aims to analyze the structure and implementation of fiqh (Islamic jurisprudence) learning methods within the pedagogical tradition of Sheikh Abu H. Hasanoel Bashri and to contribute to the development of fiqh pedagogy in dayah (traditional Islamic boarding schools). The study employs a qualitative approach with a multi-site design, focusing on Dayah Ihyaul 'Ulum Al-Aziziyah and Dayah MUDI MESRA, Aceh. Data were collected through observation, in-depth interviews, and documentation, then analyzed interactively using within-site and cross-site analysis. The results indicate that fiqh learning proceeds through four stages forming an interconnected pedagogical sequence: Beut (knowledge transmission via text reading, interpretation, and dialogue), Meulang (reinforcement of understanding through diverse methods and collaborative discussion), Seumeubeut (knowledge reproduction through peer teaching), and evaluation (a mechanism for periodically verifying mastery of the material). Cross-site synthesis reveals that these four stages do not operate in isolation but form a pedagogical cycle linking teacher authority, collective acquisition, student participation, and the monitoring of knowledge mastery. Based on these findings, the study formulates a Fiqh Pedagogical Cycle Model comprising Transmission, Reinforcement, Peer Teaching, and Periodic Evaluation. This model offers a conceptual contribution by expanding the understanding of fiqh pedagogy from a simple knowledge transmission pattern to a process of knowledge reproduction that engages students as both learning actors and transmitters of knowledge within the dayah scholarly tradition.

Keywords: *Fiqh Learning; Beut Seumeubeut Meulang; Dayah Pedagogy; Peer Teaching; Fiqh Pedagogical Cycle Model.*



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Abstrak

Penelitian ini bertujuan menganalisis struktur dan implementasi metode pembelajaran fikih dalam tradisi pedagogis Syaikh Abu H. Hasanoel Bashri serta memberikan kontribusinya terhadap pengembangan pedagogi fikih di dayah. Penelitian menggunakan pendekatan kualitatif dengan desain multisitus pada Dayah Ihyaul 'Ulum Al-Aziziyah dan Dayah MUDI MESRA, Aceh. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis secara interaktif melalui analisis dalam situs dan lintas situs. Hasil penelitian menunjukkan bahwa pembelajaran fikih berlangsung melalui empat tahapan yang membentuk rangkaian pedagogi yang saling berkaitan, yaitu Beut sebagai transmisi pengetahuan melalui pembacaan dan pemaknaan kitab serta dialog; Meulang sebagai penguatan pemahaman melalui keragaman dan diskusi kolaboratif; Seumeubeut sebagai reproduksi pengetahuan melalui pengajaran teman sebaya; dan evaluasi sebagai mekanisme verifikasi penguasaan materi secara periodik. Sintesis sepanjang situs menunjukkan bahwa keempat tahapan tersebut tidak berdiri secara parsial, tetapi membentuk siklus pedagogis yang menghubungkan otoritas guru, akuisisi kolektif, partisipasi santri, dan kontrol penguasaan pengetahuan. Berdasarkan temuan tersebut, penelitian merumuskan Model Siklus Pedagogi Fiqh yang terdiri atas Transmisi, Penguatan, Pengajaran Sejawat, dan Evaluasi Berkala. Model ini menawarkan kontribusi konseptual dengan perluasan pemahaman pedagogi fikih dari pola transmisi pengetahuan menuju reproduksi pengetahuan yang melibatkan santri sebagai aktor pembelajaran sekaligus transmitter ilmu dalam transmisi tradisi keilmuan dayah.

Kata Kunci: *Pembelajaran Fikih; Beut Seumeubeut Meulang; Pedagogi Dayah; Pengajaran Sebaya; Model Siklus Pedagogis Fikih.*

INTRODUCTION

Throughout history, the transmission of Islamic knowledge has been inextricably linked to educational practices that determine how knowledge gains legitimacy, is understood and applied, and is passed down from one generation to the next (Maktumah et al., 2025; Sirojuddin et al., 2025). In the Islamic educational tradition (Fitriani et al., 2026; N. A. Pratiwi et al., 2026), learning cannot be reduced merely to the activity of receiving and mastering information (Hanifah et al., 2025). This process simultaneously shapes the relationships among the teacher, the learner, the text, and various forms of authoritative knowledge (Munawwarah et al., 2025). Studies on Islamic pedagogy reveal that educational practices within the madrasa tradition are formed through a combination of oral transmission, memorization, engagement with written texts, and the application of knowledge in real-life contexts (Fadilah et al., 2026). The close connection between knowledge

and the sacred dimension imbues Islamic pedagogy with a formative function that transcends the mere transfer of learning material (M. A. Pratiwi et al., 2025). Consequently, the transmission of religious knowledge serves as a vital means of preserving the continuity of scholarly authority and the enduring nature of the Islamic intellectual tradition.

This conceptual framework is highly relevant when applied to the study of fiqh (Islamic jurisprudence). As a core discipline in Islamic education, fiqh is directly concerned with the processes of understanding, interpreting, and applying Islamic law across various aspects of life (Zamzami & Ridlwan, 2025). Consequently, mastery of fiqh cannot be defined merely by a student's ability to recall legal rulings found in classical texts (Shidiq, 2023). Students must also possess the skills to read and comprehend source texts, follow patterns of legal argumentation, reconstruct fiqh reasoning, and bridge textual understanding with religious practice (Hermawan et al., 2025). In traditional Islamic educational settings, pedagogical challenges are compounded because the educational process aims not only to impart knowledge of specific teachings but also to cultivate the students' capacity to understand, explain, and at a certain stage transmit the knowledge they have acquired (Putri et al., 2025; Yana et al., 2026). Thus, the pedagogy of fiqh sits at the intersection of instructional practice, the legitimation of knowledge, and the continuity of the Islamic intellectual tradition.

Developments in international studies on Islamic education also reveal that the dichotomy between “traditional” and “modern” pedagogies is increasingly difficult to maintain in simplistic terms (Darojat et al., 2025). Research on Islamic educational institutions demonstrates that elements such as rote memorization, oral communication, text recitation, the pedagogical relationship between teacher and learner, and the cultivation of spirituality do not exist in isolation; rather, they are intertwined in shaping the Islamic educational experience (Astutik et al., 2025; Mujahid, 2026). Simultaneously, the rise of digital media and expanded access to religious information have altered the dynamics of the relationships between teachers, learners, and sources of religious authority (Zuhri, 2021). Consequently, the question of how religious knowledge deemed legitimate is transmitted has become a crucial subject of inquiry (Andrini et al., 2026). Therefore, the study of Islamic pedagogy should not focus solely on teaching methods or techniques; it must also examine the institutional ties, social relations, and epistemic mechanisms that determine how knowledge gains legitimacy, is learned, and is passed on.

Recent studies on pesantren (Islamic boarding schools) in Indonesia increasingly reinforce this perspective. In various studies, *turāt* is no longer viewed merely as a collection of classical literature inherited from the past; rather, it is

understood as an epistemic structure that helps define the boundaries of knowledge, sources of authority, and the continuity of the Islamic scholarly tradition (Yasid, 2018). From this perspective, pesantren can be seen simultaneously as educational institutions and as epistemic spaces where texts, learning practices, scholarly authority, and institutional structures interact to sustain specific forms of Islamic knowledge (Halim et al., 2026; Trisnani et al., 2026). Research also indicates that the transmission of authority and knowledge within pesantren occurs through daily interactions, direct engagement in religious practices, and collaborative learning, meaning it does not rely entirely on formal curricula (Irwan et al., 2026). These findings carry significant implications for the direction of research, shifting the focus from the question of whether traditional educational institutions can still preserve the classical scholarly heritage toward a more substantive inquiry into the pedagogical practices that enable this knowledge to be transmitted and reproduced by successive generations.

In a broader context, traditional Islamic educational institutions in Southeast Asia provide a significant empirical setting for understanding forms of Islamic pedagogy that have evolved outside modern formal education models (Auladi et al., 2025; Sibromalisi et al., 2025). Pesantren in Indonesia and dayah in Aceh are examples of educational institutions that continue to prioritize classical Islamic literature as a vital source of religious learning. At the same time, the authoritative relationship between teacher and student, collective learning, and a blend of oral and textual transmission remain integral to their educational life. Studies of dayah in Aceh also demonstrate the capacity of these institutions to respond to social dynamics and technological advancements. This indicates that it is inaccurate to characterize traditional educational institutions as entirely static, insular, or resistant to change.

Nevertheless, previous research on dayah has largely focused on issues such as institutional transformation, curricular changes, religious moderation, the adoption of technology, and social functions. Studies specifically examining the internal pedagogical mechanisms involved in the transmission of classical fiqh (Islamic jurisprudence) knowledge remain relatively limited. For instance, some recent studies in Aceh address how dayah instructional models respond to technological advancements, while others emphasize the curricular and institutional aspects of Islamic education in the region (Idrus, 2025; Syari, 2026). Thus, there remains ample scope for examining the micro-pedagogical processes that enable fiqh knowledge to remain vital and be transmitted through everyday instructional practices.

This aspect gains further significance when considered alongside the characteristics of fiqh instruction in traditional Islamic educational institutions. Classical fiqh texts typically feature complex linguistic structures and terminology, multi-layered meanings, and patterns of reasoning shaped by a long-standing tradition of interpretation (Ahmad et al., 2025). This situation necessitates a learning mechanism for its transmission that enables learners to progress gradually moving from listening and reading to understanding, repeating, and explaining, and ultimately acquiring the ability to convey the knowledge independently (Ahmad et al., 2025). International literature has focused on the role of the teacher, oral and textual transmission, memorization, and hands-on practice in Islamic pedagogy (Ahmed, 2025; Musaddad, 2025). However, the way these various elements are integrated into a systematic learning sequence within fiqh instruction at traditional Islamic educational institutions in Southeast Asia remains insufficiently explained.

This issue gives rise to a significant academic question: how does the pedagogical system of traditional Islamic education transform the delivery of fiqh knowledge derived from scholarly authority into a learning experience that enables students to reinforce, develop, and perpetuate that knowledge? This question suggests that the transmission of fiqh should not be viewed merely as a one-way activity from teacher to student; rather, it encompasses the potential for a pedagogical process in which students become progressively engaged in the reproduction of knowledge.

The *dayah* tradition in Aceh offers a strategic context for examining this issue. In this study, the *dayah* is not viewed merely as a representation of Aceh's local educational culture, but rather as an empirical space for understanding broader issues concerning Islamic pedagogy, the transmission of knowledge, and the continuity of an epistemic tradition. Previous research indicates that the *dayah* holds a significant historical position in the development of Islamic education in Aceh and plays a major role in preserving classical Islamic scholarly traditions (Mildawati & Rama, 2024). However, research on prominent *dayah* scholars has generally focused more on aspects such as leadership, religious authority, social influence, and their contributions to the development of Islamic education. Meanwhile, the ways in which this scholarly authority is manifested in the daily practice of fiqh (Islamic jurisprudence) instruction have not received comparable attention.

In light of this, the present study focuses on Syaikh Abu H. Hasanoel Bashri—better known as Abu Mudi and the pedagogical traditions that have evolved within the educational networks linked to his scholarship. Abu Mudi's pedagogical practices are not viewed merely as a set of personal teaching methods; rather, they

are analyzed as part of the mechanism for knowledge transmission within traditional Islamic educational networks. The study was conducted at Dayah Ihyaul 'Ulum Al-Aziziyah and Dayah Mudi Mesra two educational institutions connected by a shared scholarly lineage. A multi-site research design was employed because it enabled the identification of practices unique to each institution while simultaneously revealing pedagogical patterns that remain relatively consistent across institutions sharing the same intellectual roots.

Empirically, this research focuses on the Beut–Meulang–Seumeubeut instructional practice and its relationship with the evaluation system in fiqh (Islamic jurisprudence) education. Preliminary observations indicate that the learning process does not conclude simply when the teacher delivers material to the students; rather, the imparted knowledge is subsequently reinforced through repetition, clarification, and collaborative interaction. Students are given the opportunity to re-explain the material to their peers, a step followed by an evaluation process to assess their level of mastery. This sequence highlights an intriguing theoretical issue: whether traditional Islamic pedagogy is best understood merely as a mechanism for transferring knowledge from teacher to student, or more accurately conceptualized as a cyclical process encompassing the delivery, reinforcement, reproduction, and verification of knowledge.

Consequently, the research gap addressed here extends beyond the scarcity of studies regarding the fiqh teaching methods employed by specific Acehnese ulama (religious scholars). A more fundamental issue is the lack of an adequate explanation regarding the pedagogical mechanisms that enable fiqh knowledge derived from the teacher's authority to shift from a teacher-centered transmission process to a cyclical learning sequence. This sequence allows students to participate actively in the reinforcement and reproduction of knowledge within the traditional Islamic educational network. Examining this issue offers an opportunity to integrate three fields of study Islamic pedagogy, traditional knowledge transmission, and pesantren/dayah education into a more unified analytical framework.

Addressing this gap, this study aims to answer a central question: How is the structure of fiqh (Islamic jurisprudence) instruction constructed within the pedagogical tradition that evolved under the influence of Sheikh Abu H. Hasanoel Bashri? Accordingly, the research goes beyond merely describing locally developed educational practices; it seeks to uncover the mechanisms that enable fiqh knowledge to be transmitted, deepened, reproduced, and assessed within a traditional Islamic educational setting.

The contribution of this research to the existing literature can be articulated across three domains. First, it broadens perspectives on Islamic pedagogy by

demonstrating that teacher-centered knowledge transmission can coexist with structured learner engagement, without undermining the teacher's epistemic position as an authoritative source. Second, it reinterprets Seumeubeut not merely as a form of peer learning, but as a mechanism for knowledge reproduction; through this practice, learners begin to assume the role of active agents in conveying and upholding fiqh (Islamic jurisprudence) knowledge. Third, a multi-site analysis enables the synthesis of these pedagogical processes into a conceptual framework termed the "Fiqh Pedagogical Cycle Model." This model comprises four interconnected components: Transmission, Reinforcement, Peer Teaching, and Periodic Evaluation. The model's novelty does not lie in a claim that these individual practices constitute entirely new forms of pedagogy. Rather, its primary contribution lies in explaining how these four practices are systematically configured into a pedagogical cycle that facilitates the continuous transmission and reproduction of fiqh knowledge within traditional Islamic educational settings.

From this perspective, dayah in Aceh can be understood as more than just research objects representing a specific regional context; they can serve as an empirical lens for re-examining how traditional Islamic pedagogy preserves authoritative knowledge while shaping learners into active subjects in the process of transmitting and reproducing that knowledge.

RESEARCH METHODS

This research uses a qualitative approach with a multisite study design (Yin, 2012). The qualitative approach was chosen because this research aims to understand in depth the characteristics, implementation, and effectiveness of the fiqh learning method developed by Shaykh Abu H. Hasanoel Bashri in the context of dayah education. Qualitative research allows researchers to study phenomena in a natural setting, understand the meanings constructed by educational actors, and uncover pedagogical processes that cannot be explained through a quantitative approach (Satori & Komariyah, 2010). According to Moleong, qualitative research aims to understand the phenomena experienced by research subjects holistically through descriptions in the form of words and language in a natural context (Moleong, 2002).

A multi-site study design was used because the research was conducted at two educational institutions with a genealogical connection to Shaykh Abu H. Hasanoel Bashri: Dayah Ihyaul 'Ulum Al-Aziziyah and LPI MUDI MESRA, Bireuen Regency, Aceh. These two sites were selected based on the consideration that they represent the implementation of fiqh learning methods originating from the same scientific tradition but within different institutional contexts. Thus, this study allows for an

in-depth analysis of the similarities, differences, and implementation patterns of fiqh learning methods at each site.

The research was conducted from March to May 2024. The researcher's presence in this study served as the primary instrument (human instrument) directly collecting data, interpreting data, and drawing meaning from the phenomena under study (Tanzeh, 2009). The researcher's intensive fieldwork was carried out to gain a comprehensive understanding of the fiqh learning practices taking place at both educational institutions.

The research data sources consist of primary data and secondary data (Martono, 2010). Primary data was obtained directly through interactions with informants who were involved in the fiqh learning process (Azwar, 1997). Research informants were selected using purposive sampling techniques by considering the level of involvement, experience, and knowledge of informants regarding the implementation of the fiqh learning method of Syaikh Abu H. Hasanoel Bashri (Rusmanto et al., 2026). Research informants included dayah caretakers, heads of education, deputy heads of institutions, fiqh teachers, and students at both research sites. Overall, the research involved ten main informants who were considered capable of providing in-depth information according to the research focus. Secondary data was obtained through various documents related to fiqh learning, including the dayah curriculum, learning schedules, textbooks used, academic guidelines, institutional archives, documentation of learning activities, and various other documents that support the research analysis (Sahir, 2021). Secondary data serves to strengthen the results of observations and interviews so that a more complete picture of the phenomenon being studied is obtained.

The study involved 10 informants selected using a purposive sampling technique. Informant selection was based on four key criteria: (1) direct involvement in organizing or conducting fiqh instruction; (2) adequate experience within the dayah educational environment; (3) an understanding of the fiqh teaching methods serving as the study's focus; and (4) the ability to provide reflective insights regarding the processes, characteristics, and outcomes of implementing these methods. This composition of informants was intended to capture diverse perspectives ranging from pedagogical policymakers and instructors to the recipients of the instruction.

Table 1. List of Research Informants at Both Sites

No.	Research Site	Informant Name	Position/Status	Relevance of Information
1	Dayah 'Ulum Aziziyah/ MUDI Mesra	Ihyaul Al-LPI Abu Syaikh Hasanoel Bashry HG	Islamic Boarding School Head/Caregiver	Constructs, background, and principles of fiqh teaching methods
2	Dayah 'Ulum Aziziyah	Ihyaul Al-LPI Tgk. Mawardi	Head of Education Division	Implementation and management of instruction
3	Dayah 'Ulum Aziziyah	Ihyaul Al-LPI Walidy Hafidz	Deputy Director/General Chairperson	Institutional implementation and organization of instruction
4	Dayah 'Ulum Aziziyah	Ihyaul Al-LPI Tgk. Husni	Fiqh Teacher	Practices, stages, and strategies of fiqh instruction
5	Dayah 'Ulum Aziziyah	Ihyaul Al-LPI Hasanul Azla	Student (Santri)	Student experiences and engagement in learning
6	LPI MUDI Mesra	Tgk. Tajul Fuzari	Head of Education Division	Implementation and management of instruction
7	LPI MUDI Mesra	Abi Dr. Zahrul Mubarak	Deputy Director/General Chairperson	Institutional implementation and organization of instruction
8	LPI MUDI Mesra	Tgk. Abdul Malek	Fiqh Teaching Staff	Practices, stages, and strategies of fiqh instruction
9	LPI MUDI Mesra	Haikal Habibi	Student (Santri)	Student experiences and engagement in learning
10	LPI MUDI Mesra	Tgk. Hendri	Head of Education Division	Implementation and management of instruction

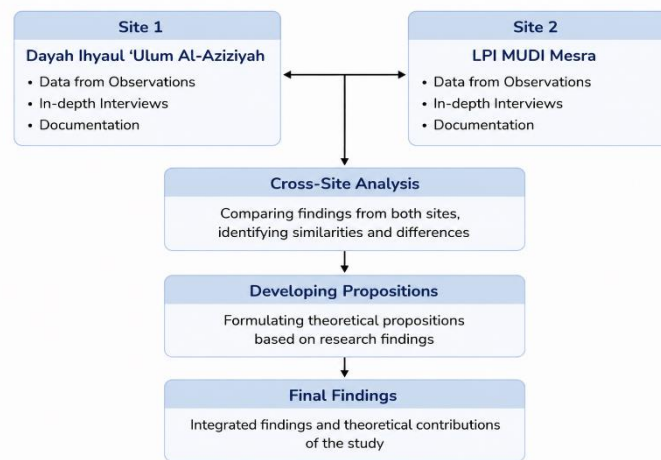
Data collection was conducted through three main techniques: observation, (Sugiyono, 2017) in-depth interviews (Arikunto, 2010), and documentation studies. Observations were conducted in a participatory manner to obtain a direct picture of the fiqh learning process, teacher-student interactions, material delivery strategies, the use of turats books, and the learning dynamics that took place at both research sites. Through observation, researchers were able to identify pedagogical practices that were not always revealed through interviews. In-depth interviews were conducted semi-structured using interview guidelines developed based on the

research focus. This technique enabled researchers to obtain in-depth information regarding the characteristics of fiqh learning methods, implementation processes, supporting and inhibiting factors, and informants' perceptions of the effectiveness of the applied methods. Interviews were conducted directly with all key informants involved in the research. Documentation techniques were used to supplement and verify the data from observations and interviews. Documents analyzed included curriculum documents, learning tools, books used in fiqh learning, photographs of learning activities, institutional archives, and various other documents relevant to the research focus.

Data analysis was conducted interactively, referring to the Miles, Huberman, and Saldana model, which includes three stages: data condensation, data display, and conclusion drawing and verification (A. Michael Huberman & Saldana, 2014). Analysis was conducted from the beginning of data collection until the research was completed. In the data condensation stage, researchers selected, simplified, categorized, and coded data relevant to the research focus. The data was then presented in narrative form, matrices, and thematic tables to facilitate interpretation. The final stage involved drawing conclusions step by step, which were continuously verified based on field data.

Because this study used a multi-site design, data analysis was conducted not only at each site individually (within-site analysis) but also through cross-site analysis (Ardiyansyah et al., 2025). Analysis at each site was conducted to gain a deeper understanding of the characteristics and implementation of fiqh learning methods at each institution. After that, a cross-site analysis was conducted by comparing the findings from both institutions to identify similarities, differences, implementation patterns, and general characteristics of the fiqh learning method developed by Shaykh Abu H. Hasanoel Bashri.

Analytically, the relationship between the research stages, data sources, and the construction of findings can be explained as follows:



The validity of the data was tested through the application of trustworthiness criteria, which include credibility, transferability, dependability, and confirmability (Bunguin, 2003). Data credibility was carried out through source triangulation, technical triangulation, and member checking of research informants. Transferability was carried out through the presentation of a detailed description of the research context, allowing readers to assess the relevance of the research results in other contexts. Dependability was carried out through a systematic audit of the research process, while confirmability was carried out by maintaining the researcher's objectivity through documentation of the entire research process and keeping an audit trail throughout the research.

RESULTS AND DISCUSSION

Results

Research at Dayah Ihyaul 'Ulum Al-Aziziyah and Dayah MUDI MESRA shows that the fiqh learning method developed by Shaykh Abu H. Hasanoel Bashri has four main, integrated stages: *beut* (learning), *meulang* (repetition), *seumeubeut* (teaching), and evaluation. These four stages form a learning system oriented towards strengthening understanding of fiqh through the active involvement of teachers and students.

Based on the results of research conducted at Dayah Ihyaul 'Ulum Al-Aziziyah and Dayah MUDI MESRA, similarities were found in the implementation patterns of the fiqh learning method developed by Shaykh Abu H. Hasanoel Bashri. Although the two institutions have different institutional characteristics, the implementation of the fiqh learning method demonstrates a relatively similar pedagogical structure. This similarity is evident in the learning stages, which are systematically

implemented through four main phases: *beut* (learning), *meulang* (repetition), *seumeubeut* (teaching), and evaluation.

At both research sites, the *beut* stage was implemented through direct instruction by teachers, involving readings of the scriptures, pronouncing vowels, interpreting each word, asking questions, and practicing the *fiqh* material. This stage serves as the foundation for developing students' conceptual understanding of the material being studied. The *meulang* stage was then implemented through small group discussions aimed at strengthening students' understanding through repetition and clarification of the material. The *seumeubeut* stage was then conducted by providing students with the opportunity to reteach the material they had learned to their peers under the supervision of the teacher. The evaluation stage was conducted through a quarterly system three times a year, focusing on mastery of the material and understanding of the meaning of *fiqh*.

The research findings also indicate that the similarity in implementation produces relatively similar pedagogical impacts at both sites. The *Beut* stage encourages students' active involvement in the learning process, the *Meulang* stage strengthens understanding and retention of the material, the *Seumeubeut* stage improves students' scientific communication skills and self-confidence, while the *Evaluation* stage fosters sustainable learning habits. Thus, the *Beut-Seumeubeut-Meulang* method functions not only as a strategy for transferring *fiqh* knowledge but also as a learning system that develops thinking skills, explanation skills, and the ability to transmit knowledge to others.

Based on the results of the cross-site analysis, it was found that Shaykh Abu H. Hasanoel Bashri's *fiqh* learning method is a pedagogical cycle-based learning model that integrates learning, repetition, peer teaching, and continuous evaluation into a single, interconnected system. These findings are further formulated in the following cross-site propositions.

Table 2. Cross-Site Findings Proposition Characteristics of the *Beut-Seumeubeut-Meulang Fiqh Learning Method*.

No	Findings at Site 1 (Dayah Ihyaul 'Ulum)	Findings from Site 2 (Dayah MUDI MESRA)	Cross-Site Proposition	Pedagogical Significance
1	Learning begins with reading the text, providing interpretations, question and answer sessions, and practice.	Learning begins with reading the scripture, providing word-by-word explanations, question-and-answer sessions,	The <i>beut</i> stage serves as a process of transmitting <i>fiqh</i> knowledge that builds students' conceptual understanding through active	Transmission & conceptual understanding

		and sessions.	practice	teacher-student interaction.	
2	Students review the material through small group discussions of four.	Students review the material through small study groups and present the results of their discussions.		The meulang stage serves as a mechanism for strengthening understanding through collaborative and reflective learning.	Reinforcement & collaborative learning
3	Students take turns teaching the material to their group members.	Students explain the material to their peers under the supervision of the teacher.		The seumeubeut stage serves as a process of internalizing knowledge through peer teaching practices.	Peer teaching & knowledge reproduction
4	Evaluations are conducted three times a year, assessing the content and meaning of Islamic jurisprudence	Evaluations are conducted quarterly, focusing on understanding Islamic jurisprudence		Evaluation serves as a continuous reinforcement of learning and a control over students' mastery of the material.	Continuous monitoring & continuity

Source: Compiled from research observations, interviews, and documentation, 2024.

The table demonstrates that the method's effectiveness lies not in any single technique, but rather in the interconnectedness of its stages. Beut establishes a knowledge foundation; meulang reinforces and clarifies understanding; seumeubeut fosters knowledge reproduction through peer teaching; and evaluation ensures the sustained mastery of the material.

Cross-Site Proposition 1

The Beut–Seumeubeut–Meulang fiqh learning method developed by Shaykh Abu H. Hasanoel Bashri is a cyclical learning system that integrates learning (beut), repetition (meulang), peer teaching (seumeubeut), and continuous evaluation, thereby strengthening students' understanding, scientific communication skills, and deeper internalization of fiqh knowledge. This is discussed below:

Beut Stage (Learning)

The first stage in Sheikh Abu H. Hasanoel Bashri’s fiqh (Islamic jurisprudence) teaching method is beut, or the act of learning. This stage begins with the recitation of nadhom (didactic verse) and the provision of learning motivation, followed by the teacher reading the text, adding vowel marks (*harakat*) and word-for-word

translations, conducting a question-and-answer session, and engaging in practical application of the material being studied.

Interview data from Dayah Ihyaul 'Ulum Al-Aziziyah indicates that the teacher plays a pivotal role in fostering learning readiness while simultaneously transmitting knowledge of fiqh. The head of Dayah Ihyaul 'Ulum Al-Aziziyah explained:

"Regarding the teaching method implemented at Dayah Ihyaul Ulum specifically through the traditional beut seumebeut meulang approach the initial beut (learning) stage begins with preparations made by the teacher. The teacher not only leads the students in reciting nadhom as part of the preliminary learning process but also motivates them, aiming to cultivate the spirit and enthusiasm needed to study fiqh deeply and consistently." (Interview with the Head of Dayah Ihyaul 'Ulum, March 1, 2024).

The data indicates that the beut session does not begin immediately with the delivery of subject matter; instead, it starts with pedagogical preparation involving the recitation of nadhom (didactic verses) and the fostering of learning motivation. This implies that the process of knowledge transmission is preceded by efforts to establish the students' readiness and learning orientation.

This pattern is also observed at LPI MUDI Mesra. The head of LPI MUDI Mesra explains:

"Subsequently, during the fiqh text study session, the teacher proceeds by reading the text's content directly to the students. This process encompasses adding vowel markers (harakat), interpreting the text word-for-word, posing questions to the students, and conducting practical applications of the material being studied." (Interview with the Head of Dayah MUDI MESRA, March 1, 2024).

The excerpt demonstrates that beut instruction integrates text reading, the addition of vowel markers, word-for-word interpretation, dialogue, and practical application. Thus, an understanding of fiqh is cultivated not merely through the verbal reception of information, but also through the processes of reading, interpreting, questioning, and putting the text's content into practice.

A cross-site comparison reveals a consistent pattern: the teacher serves as the primary source of knowledge transmission, while the students act as active recipients who listen, take notes, ask questions, provide answers, and practice the material. Consequently, the effectiveness of the beut stage lies primarily in its capacity to build a foundation of conceptual understanding through direct interaction with both the teacher and the fiqh text.

Meulang Stage (Repeat)

The second stage is meulang, or the review of material. At this stage, students form small groups of four to revisit and discuss the material previously taught by the teacher.

The caretaker of Dayah Ihyaul 'Ulum Al-Aziziyah explained:

"The implementation of the beut seumebeut meulang method at the second stage known as meulang or lesson review serves as a continuation of the learning process. Here, students are given the opportunity to reinforce their understanding of the fiqh (Islamic jurisprudence) material previously explained by the teacher by forming small groups of four." (Interview with the caretaker of Dayah Ihyaul 'Ulum, March 1, 2024).

This data indicates a shift in the form of interaction: from teacher-student interaction during the beut stage to student-student interaction during the meulang stage. The review is not conducted individually but through small groups, enabling students to clarify the material they previously received from the teacher.

These findings are reinforced by data from LPI MUDI Mesra:

"Students actively revisit the content of the lessons delivered, asking questions and explaining concepts to one another to clarify ideas that may not yet be fully understood." (Interview with the caretaker of Dayah MUDI MESRA, March 1, 2024).

This excerpt demonstrates that the review process serves a broader function than merely mechanically repeating material. The meulang activity allows students to ask questions, explain, clarify, and re-test their understanding through peer interaction.

Thus, the cross-site results show that meulang functions as a reinforcement mechanism a pedagogical tool to consolidate the knowledge acquired during the beut stage. Collaborative review also expands the learning space from the teacher-student relationship to interactions among the students themselves.

Seumeubeut Stage (Teaching).

The third stage is seumeubeut, or teaching. At this stage, students (*santri*) take turns conveying fiqh (Islamic jurisprudence) material to their group members.

The caretaker of Dayah Ihyaul 'Ulum Al-Aziziyah explains:

"The third stage in the implementation of the beut-seumeubeut-meulang method is known as seumeubeut the teaching stage where each student within a small group of four takes turns acting as an instructor or presenter of the material to their fellow group members." (Interview with the caretaker of Dayah Ihyaul 'Ulum, March 1, 2024).

This data reveals a shift in the students' pedagogical roles. While the beut stage positions students primarily as recipients of knowledge and the meulang stage as discussion participants, the seumeubeut stage places them in the role of knowledge conveyors.

This pattern is also observed at LPI MUDI Mesra. An informant explains:

"All these activities are conducted under the direct supervision of the fiqh teacher, who monitors the discussion and the delivery of material, while also providing guidance and corrections should any errors occur during the presentation." (Interview with the caretaker of Dayah MUDI MESRA, March 1, 2024).

The data indicates that peer teaching within this method does not constitute a complete transfer of teaching responsibility to the students. The teacher retains the functions of supervision, correction, and scholarly validation, while students gain the opportunity to reproduce the knowledge they have acquired.

Analytically, the seumeubeut stage represents one of the most significant findings of this study, as it demonstrates that the transmission of fiqh knowledge occurs through a bidirectional process of knowledge reproduction: from teacher to student and from student to student. This process enables students to test their mastery of the material by demonstrating their ability to explain it again in a logical and systematic manner.

Thus, the effectiveness of seumeubeut is reflected not only in the mastery of the material but also in the development of self-confidence, scholarly communication skills, and the ability to organize knowledge.

Evaluation Stage

The final stage of the fiqh learning method is evaluation. This evaluation is conducted periodically using a trimester system, taking place three times a year.

An informant from Dayah Ihyaul 'Ulum Al-Aziziyah explained:

"Evaluations are held three times a year, following a trimester schedule." (Interview with the Caretaker of Dayah Ihyaul 'Ulum, March 1, 2024).

This data indicates that evaluation serves as a periodic mechanism rather than merely a final step at the end of the learning process. This frequency allows the institution to monitor the continuity of the students' learning progress.

These findings are reinforced by data from LPI MUDI Mesra regarding the aspects being assessed:

"I assess the knowledge aspect based on the matan and the meanings related to fiqh." (Interview with the Caretaker of Dayah MUDI MESRA, March 1, 2024).

The data shows that evaluation focuses on two crucial dimensions of fiqh text study: mastery of the *matan* and comprehension of its meaning. Thus, the evaluation measures not only the ability to recall the text but also the understanding of the material's content.

A comparison of the two sites reveals that evaluation functions as a control mechanism for the continuity of learning. This stage ensures that the knowledge transmitted through *beut*, reinforced through *meulang*, and reproduced through *seumeubeut* is retained and that the level of mastery can be measured.

Based on the data as a whole, the effectiveness of the fiqh teaching method cannot be explained by examining each stage in isolation. Rather, effectiveness emerges from the functional relationships between the stages. Simply put, the empirical pattern identified can be visualized as follows:

Figure 2. Pedagogical Cycle of the Beut–Meulang–Seumeubeut–Evaluasi Fiqh Learning Method



Source: Processed based on within-site and cross-site analysis results at Dayah Ihyaul 'Ulum Al-Aziziyah and LPI MUDI Mesra.

The visualization demonstrates that the learning method does not conclude with evaluation; rather, evaluation results serve as the basis for maintaining, refining, and strengthening subsequent learning processes. Consequently, the research findings are best understood as a pedagogical cycle rather than a linear instructional procedure.

The comparative findings regarding Dayah Ihyaul 'Ulum Al-Aziziyah and LPI MUDI Mesra are formulated in the following proposition:

The effectiveness of the Beut–Meulang–Seumeubeut–Evaluation method lies in the integration of direct instruction, collaborative repetition, peer teaching, and continuous evaluation, which simultaneously enhance fiqh (Islamic jurisprudence) comprehension, scholarly communication skills, self-confidence, and the students' learning culture.

This proposition is derived from four empirical patterns. First, beut establishes a foundational understanding through the direct transmission of knowledge from the teacher and intensive engagement with fiqh texts. Second, meulang reinforces understanding through repetition and small-group discussion. Third, seumeubeut transforms students from passive recipients into active reproducers of knowledge through peer teaching activities. Fourth, periodic evaluation ensures the continuity of material mastery and provides a mechanism for monitoring learning outcomes.

Thus, the study's primary finding is not merely that these four techniques are employed in fiqh instruction, but that they constitute a mutually reinforcing pedagogical mechanism. Transmission generates initial knowledge, repetition reinforces that knowledge, peer teaching reproduces and tests it, and evaluation sustains the mastery of knowledge.

Discussion

Fiqh learning within the dayah tradition functions not only as a process of transmitting religious knowledge but also as a mechanism for reproducing the Islamic intellectual tradition enabling knowledge to be studied, reinforced, reinterpreted, and passed on to subsequent generations. Research findings from Dayah Ihyaul 'Ulum Al-Aziziyah and LPI MUDI Mesra indicate that the fiqh (Islamic jurisprudence) learning method developed within the scholarly tradition of Sheikh Abu H. Hasanoel Bashri unfolds through four interconnected stages: Beut (studying), Meulang (reviewing), Seumeubeut (teaching), and evaluation.

These findings reveal characteristics distinct from the fiqh instruction typically examined within formal educational settings. Fahri, for instance, compared Problem-Based Learning and Direct Learning strategies to enhance santri (Islamic

boarding school students') learning outcomes in fiqh (Fahri, 2022). Meanwhile, Romli developed Small Group Discussion as an active learning model to enhance santri (Islamic boarding school students') understanding of the Fathul Mu'in text (Romli, 2022). Halimah subsequently developed the Think-Talk-Write model, which positions the activities of thinking, speaking, and writing as mechanisms for learning fiqh (Islamic jurisprudence) (Halimah, 2024). While existing studies highlight the importance of active engagement and learner interaction in enhancing the understanding of fiqh (Islamic jurisprudence), they have yet to elucidate how the processes of transmission, repetition, peer teaching, and evaluation coalesce into a cyclical pedagogical system.

It is in this regard that the present study extends the scope of earlier research. Whereas studies by Fahri (2022), Romli (2022), and Halimah (2024) primarily position teaching methods as strategies to improve learning outcomes or comprehension, this study reveals that fiqh instruction within the dayah tradition possesses an internal pedagogical architecture. Each stage serves a distinct function, yet their collective effectiveness arises from the interconnectedness between them: Beut establishes the knowledge foundation; Meulang reinforces understanding; Seumeubeut transforms students from passive recipients into active reproducers of knowledge; and evaluation ensures the sustained mastery of the subject matter.

Theoretically, this pattern indicates that fiqh (Islamic jurisprudence) instruction within the dayah tradition cannot be fully explained by a single learning theory. The Beut stage exhibits characteristics of transmission and scaffolding; Meulang demonstrates the processes of knowledge construction and reinforcement through social interaction; Seumeubeut shows knowledge reproduction through social activities and peer teaching; while evaluation serves as a mechanism for control and the maintenance of learning continuity. Thus, these findings reveal that dayah fiqh pedagogy represents an integration of teacher authority, knowledge construction by students social learning, and continuous evaluation.

Causally, this integration explains why the method fosters a relatively deeper mastery of fiqh. Knowledge initially received from the teacher is not allowed to remain merely as passively accepted information. Instead, it is immediately reprocessed through repetition, sharpened through discussion, reconstructed through peer teaching activities, and subsequently monitored through evaluation. In other words, the method's effectiveness lies not primarily in any single instructional technique, but in the layered reinforcement mechanisms occurring throughout the learning cycle.

On this basis, the study proposes a conceptual framework defining the method as the "Fiqh Pedagogical Cycle Model"—a model of fiqh instruction that proceeds according to the following pattern:

Transmission → Reinforcement → Peer Teaching → Continuous Evaluation → Reinforced Learning

This model simultaneously broadens the understanding of fiqh instruction. Learning is no longer viewed merely as a process of the teacher transmitting fiqh laws and texts to students, but as a cyclical process that enables knowledge to be received, reinforced, reproduced, and verified on an ongoing basis. The discussion follows below:

Transmission of Knowledge at the Beut Stage

The first stage, Beut, represents the initial phase of fiqh (Islamic jurisprudence) knowledge transmission. Research findings indicate that this process begins with the recitation of nadhom (didactic verse), the instilling of learning motivation, the teacher's reading of the text, the marking of vowels (harakat), word-by-word translation and interpretation, question-and-answer sessions, and the practical application of fiqh material. Thus, Beut is not merely an activity of listening to a teacher read a text; rather, it encompasses a series of activities that enable santri (students) to access the text, language, meaning, and practical application of fiqh laws. These findings demonstrate cross-site consistency in that the teacher remains the authoritative source during the initial stage of learning. This finding is significant when compared to Toriqlarif's research, which identified the use of lectures, moral counsel, question-and-answer sessions, discussions, habituation, role modeling, and strategies that take the learners' conditions into account during fiqh instruction (Toriqlarif, 2023). That research highlights the diversity of fiqh (Islamic jurisprudence) teaching strategies, whereas the present study demonstrates that within the dayah tradition, text-based knowledge transmission remains the primary foundation, yet it is complemented by interaction and practice.

From a constructivist perspective, this situation bears an interesting relationship to the ideas of Piaget and Vygotsky. Piaget viewed learners as constructing knowledge through their own cognitive activities (Cohen & Waite-Stupiansky, 2022). Meanwhile, Vygotsky emphasized that the construction of knowledge occurs through social interaction and assistance from more competent individuals (Lloyd & Fernyhough, 1999). During the Beut stage, the teacher establishes an initial knowledge framework through text reading, the assignment of meanings, explanations, questioning, and demonstrations. In this capacity, the

teacher acts as a scaffold, helping students access a fiqh knowledge structure that they do not yet fully command.

However, the research findings also reveal limitations in equating Beut directly with modern constructivism. In constructivism, learners are typically positioned as the primary agents of knowledge construction, whereas in Beut, the teacher retains significant authority. This does not represent a simple contradiction; rather, it indicates that *dayah* pedagogy operates on a distinct learning epistemology. Fiqh knowledge is not built from scratch by the students themselves but is transmitted through the authority of the teacher and *turāt* (classical) texts, with understanding subsequently constructed through the students' active engagement. Teacher dominance during the initial stage is necessary because the fiqh material derives from classical texts featuring linguistic structures, terminology, and legal arguments that students cannot always comprehend independently. The provision of vowel markers (*harakat*) and word-for-word translations minimizes textual misinterpretation, while question-and-answer sessions and practical exercises enable students to connect the text to actual understanding and practice. Consequently, the effectiveness of Beut lies in the combination of authoritative transmission and active participation, rather than the dominance of one over the other.

The theoretical contribution of these findings is to demonstrate that constructivism need not be positioned in opposition to knowledge transmission. In the context of *dayah* fiqh education, transmission can actually serve as a prerequisite for knowledge construction, as students first acquire the foundational structure of knowledge through teachers and texts before developing their understanding through social interaction at a subsequent stage.

Reinforcement of Understanding at the Meulang Stage

The second stage is Meulang, which involves reviewing the material previously presented during the Beut stage. Research findings indicate that this review takes place in small groups consisting of four *santri* (Islamic boarding school students). They revisit the material, asking one another questions, offering explanations, and clarifying their understanding of the fiqh (Islamic jurisprudence) content.

These findings align closely with Romli's research on Small Group Discussion in the study of the *Fathul Mu'i* text. Romli demonstrated that group activities can enhance students' understanding; however, there is a significant difference (Romli, 2022). In Romli's study, small group discussion is an active learning model developed as a pedagogical strategy; conversely, in the present study, group discussion constitutes an intrinsic part of a traditional pedagogical cycle integrated

with transmission and peer teaching. This distinction suggests that the Meulang practice can be interpreted through the concept of taqir within the Islamic pedagogical tradition specifically, as repetition serving as a mechanism to reinforce knowledge mastery. However, the findings of this study extend the meaning of taqir: repetition is achieved not merely through verbal reproduction or individual memorization, but through collaborative repetition, wherein santri (students) review material by explaining, questioning, correcting, and comparing their understanding with fellow group members (Ridiawati et al., 2025). From Vygotsky's perspective, this mechanism can be understood as a process of knowledge construction through social interaction (Cohen & Waite-Stupiansky, 2022). Understanding initially acquired individually within the teacher-student relationship is subsequently renegotiated within the student-student relationship. Thus, Meulang shifts the learning process from teacher-mediated learning to socially mediated learning.

Causally, repetition through group interaction fosters more complex reinforcement than merely repeating material individually. When santri (students) must re-explain concepts to their peers, they are required to select relevant information, construct arguments, identify areas of misunderstanding, and clarify errors. This process generates cognitive elaboration, resulting in more structured knowledge. Thus, this study does not merely confirm the function of taqir; it reinterprets taqir as a collaborative pedagogical mechanism (Muttaqin, 2026). Inilah salah satu kontribusi konseptual penelitian: tradisi pengulangan dalam pendidikan Islam tidak selalu identik dengan hafalan, tetapi dapat menjadi mekanisme konstruksi dan penguatan pemahaman ketika dilakukan melalui interaksi sosial.

These findings reinforce Halimah's research on the "Think-Talk-Write" model, which positions thinking and speaking as integral components of fiqh (Islamic jurisprudence) instruction (Halimah, 2024). However, a distinction exists: the speaking activities and interactions found in Meulang are not products of modern instructional model innovation; rather, they are established elements of the dayah pedagogical tradition. This demonstrates that traditional pedagogical practices can embody principles aligned with contemporary active learning theories without relinquishing their own epistemological foundations.

Peer Teaching and the Reproduction of Knowledge at the Seumeubeut Stage

The third stage, Seumeubeut, is the component that most clearly exemplifies the distinctive character of the fiqh (Islamic jurisprudence) learning method examined in this study. At this stage, santri (students) take turns acting as

instructors, relaying the material to their group members under the teacher's supervision. Within the implementation of the *beut seumeubeut meulang* method, this teaching phase is known as *seumeubet*; here, students organized into small groups of four take turns assuming the role of instructor or presenter to their fellow group members. This finding aligns with research by Romli and Halimah, both of which highlight the importance of active student participation in the fiqh learning process (Halimah, 2024; Romli, 2022). However, previous research has primarily framed active engagement as a strategy for enhancing understanding. This study identifies a broader function: peer teaching activities not only improve understanding but also serve as a mechanism for the reproduction of knowledge. From Bandura's perspective, social learning occurs through observation, imitation, and interaction (Rumjaun & Narod, 2025). *Seumeubeut* illustrates this process in a more complex manner. Students do not merely observe the teacher; they subsequently assume some of the teacher's pedagogical functions by relaying knowledge to their peers. Thus, a shift occurs in their role from knowledge recipient to knowledge mediator.

At this juncture, the research findings challenge the prevailing understanding of fiqh (Islamic jurisprudence) instruction, which tends to overemphasize a two-way teacher-student relationship. The *Seumeubeut* structure reveals a three-way pedagogical configuration: teacher → student → student. While the teacher remains the source of authority and the arbiter of knowledge validity, students are granted the space to reproduce knowledge within their social environment.

Causally, the act of teaching fosters deeper understanding because it is no longer sufficient for students merely to know the answer; they must be able to explain the rationale, provide examples, answer questions, and defend their arguments. In other words, the requirement to teach compels students to reorganize their knowledge structures. This explains why *Seumeubeut* serves to reinforce understanding while simultaneously enhancing scholarly communication and self-confidence.

The primary distinction between this practice and modern peer teaching lies in its status as an integral component of the educational system. While modern peer teaching is often employed as a supplementary strategy or method, *Seumeubeut* is embedded within a broader, recurring instructional structure. Consequently, these findings broaden the concept of peer teaching by illustrating its manifestation within the *dayah*-based Islamic educational tradition. Furthermore, *Seumeubeut* has significant implications for the perpetuation of scholarly traditions; as students are systematically trained to explain knowledge to their peers, the learning process simultaneously serves as a mechanism for cultivating future educators. Thus, the

function of Seumeubeut extends beyond merely enhancing individual learning outcomes to ensuring the sustained transmission of fiqh (Islamic jurisprudence) knowledge from one generation to the next.

Continuous Evaluation as a Mechanism for Sustaining Learning

The final stage is Evaluation, which according to the research findings is conducted three times a year using a trimester-based system. This evaluation serves to measure the students' mastery of both the matan (core text) and the meaning of fiqh (Islamic jurisprudence). These findings align with the principles of summative evaluation, specifically the use of assessment to gauge a learner's level of mastery following a defined period of instruction (Winget & Persky, 2022). However, compared to conventional summative evaluation practices, the evaluation function within the method identified in this study encompasses a broader dimension. Evaluation is not merely positioned as a terminal assessment but serves as a mechanism that maintains the continuity of the learning process. Conducting evaluations three times a year creates control points that periodically require santri (students) to sustain their mastery of the material. Consequently, evaluation performs a regulatory function regarding the students' learning behavior.

Theoretically, this finding can be understood through the concept of "assessment for learning," wherein assessment is not used solely to make a final determination regarding learning outcomes but becomes an integral part of the learning process itself. The distinction lies in the fact that, within the dayah context, this function operates within a traditional structure utilizing a trimester system. Causally, periodic evaluation prevents the learning process from ceasing once the material has been delivered. Students are aware that their mastery of the matan (core text) and its meaning will be periodically assessed. This situation fosters an impetus to maintain a steady learning pace, review material, and prepare consistently. Thus, the function of evaluation extends beyond merely measuring learning to actively sustaining it. These findings expand upon previous research that tended to measure the effectiveness of teaching methods primarily through improvements in learning outcomes; for instance, Fahri demonstrated differences in learning activities and outcomes between Problem-Based Learning and Direct Learning strategies (Fahri, 2022). This study introduces another dimension, suggesting that learning effectiveness should be assessed not only by learning outcomes at a specific point in time but also by the pedagogical system's ability to maintain the continuity of knowledge mastery.

Consequently, evaluation becomes a crucial component of the pedagogical cycle. Without evaluation, processes such as transmission, repetition, and peer

teaching lack adequate control mechanisms. Evaluation provides feedback on the entire process while also serving as the basis for advancing the learning cycle to the next topic.

When the four findings are analyzed holistically, it becomes evident that the fiqh (Islamic jurisprudence) teaching method developed by Sheikh Abu H. Hasanoel Bashri cannot be understood merely as a collection of isolated techniques. Beut, Meulang, Seumeubeut, and evaluation form a functional relationship that explains how fiqh knowledge is both transmitted and reproduced.

From a constructivist perspective, this pattern demonstrates that knowledge does not cease to evolve once transmitted by the teacher; rather, it is reconstructed through the social interactions and cognitive activities of the santri (students) (Fosnot, 2013; Taber, 2024). From a social learning perspective, knowledge is also reproduced through observation, interaction, and peer teaching activities (Rumjaun & Narod, 2025). Meanwhile, from the perspective of the Islamic pedagogical tradition, Meulang demonstrates the actualization of the taqrir principle the reinforcement of knowledge through repetition..

Thus, the findings of this study do not position traditional pedagogy and modern learning theory as diametrically opposed poles. Instead, the research reveals a functional convergence between the two. The dayah tradition upholds the authority of the teacher and the text as sources of knowledge legitimacy, yet simultaneously fosters participatory mechanisms through discussion, peer teaching, and periodic evaluation. This is significant because prior research on fiqh (Islamic jurisprudence) instruction has largely focused on identifying effective methods to enhance comprehension—such as Fahri's (2022) comparison of Problem-Based Learning and Direct Learning strategies, Romli's (2022) development of Small Group Discussion, and Halimah's (2024) implementation of the Think-Talk-Write model. This study operates at a different analytical level, asking not merely "which method is effective?" but also "how does a pedagogical tradition construct internal mechanisms that ensure sustained learning?"

This distinction in the level of analysis constitutes a key contribution of the study. The effectiveness of the Beut–Seumeubeut–Meulang method stems not from a single, supposedly superior technique, but from a pedagogical sequence in which each stage reinforces the next. Beut provides foundational knowledge; Meulang prevents that knowledge from being quickly lost or misunderstood; Seumeubeut tests the students' ability to reconstruct and articulate knowledge; and the evaluation phase monitors learning outcomes and maintains the continuity of the learning process.

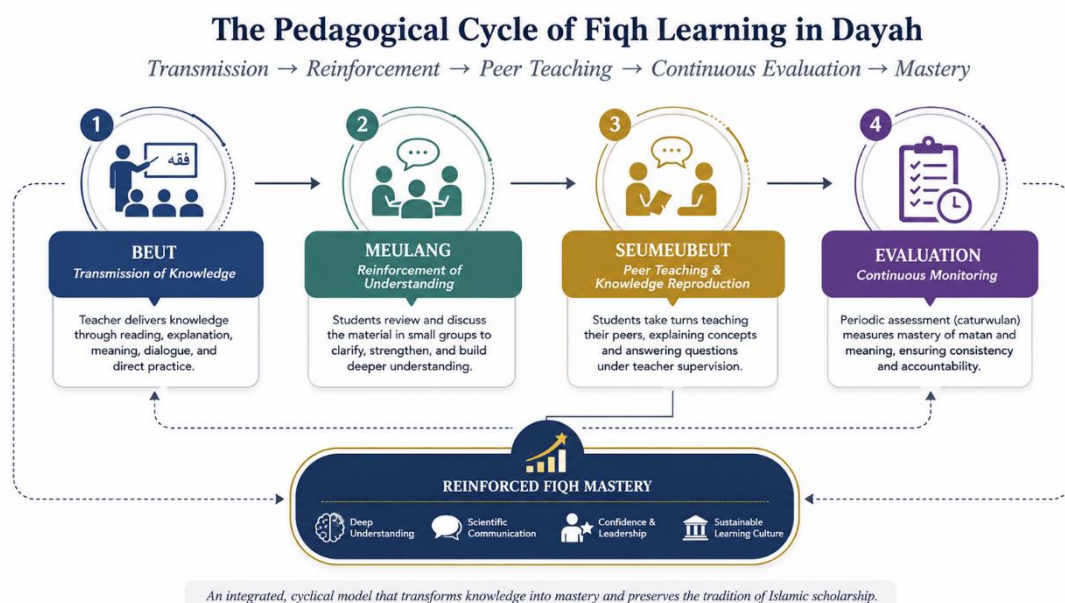
Consequently, the primary causal relationship identified by the study can be formulated as follows:

Transmission alone does not guarantee mastery; mastery emerges when transmitted knowledge is repeatedly reinforced, socially reproduced, and continuously evaluated.

In the context of dayah fiqh instruction, this proposition explains why practices that appear traditional at first glance can yield a learning process characterized by pedagogical features aligned with contemporary principles of active and social learning.

Based on a cross-site synthesis, this study offers the "Fiqh Pedagogical Cycle Model" as a conceptual contribution. The model is not intended to replace theories of constructivism, taqrir, peer teaching, or learning assessment; rather, it aims to demonstrate how these principles can be integrated into a pedagogical system rooted in the dayah educational tradition.

This relationship can be formulated as follows:



The model's contribution lies in the integration of these four functions into a single cycle. While fiqh instruction is often understood linearly—moving from teacher to material to student to evaluation—this study's findings reveal a more complex structure:

Transmission → Reinforcement → Reproduction → Evaluation → Reinforcement of Learning

The cycle yields four primary outcomes: fiqh understanding, scientific communication, learner confidence, and a learning culture. Thus, successful fiqh

instruction results not only in mastery of the subject matter but also in building the students' capacity to explain and re-transmit knowledge.

Within the framework of constructivist theory, this study clarifies that knowledge construction can occur following the transmission of legitimate knowledge. Regarding the practice of taqrir, the study demonstrates that repetition can evolve from a merely repetitive activity into a means of reinforcing understanding through collaboration. In the context of peer teaching, the findings indicate that peer instruction serves as a mechanism for reproducing scholarly traditions, rather than functioning solely as a strategy to improve learning outcomes. Finally, regarding evaluation, the study reveals that periodic assessment acts as a mechanism for sustaining the learning culture.

Thus, the novelty of this research lies not merely in identifying four stages of learning—since each practice, in isolation, bears similarities to established learning theories or methods—but rather in the systemic relationship between these stages and the argument that, together, they constitute a pedagogical mechanism enabling the transmission, reinforcement, reproduction, and sustained preservation of fiqh (Islamic jurisprudence) knowledge.

From an academic perspective, this study expands the discourse on Islamic pedagogy by demonstrating that the *dayah* educational tradition should not be characterized solely as a space for reproducing traditional learning centered on the transmission of classical texts. The findings reveal a pedagogical mechanism that functionally integrates teacher-led transmission, collaborative learning, peer teaching, and continuous assessment into a unified learning system.

In practical terms, this model offers an alternative approach to fiqh instruction that preserves the authority of both texts and teachers while simultaneously granting students greater scope to discuss, explain, teach, and evaluate their own mastery of the subject. Consequently, modernizing fiqh pedagogy need not entail abandoning tradition; rather, pedagogical principles inherent in the *dayah* tradition can be conceptually reconstructed to be understood and further developed within broader educational discourse.

On a broader level, this research demonstrates that Islamic educational traditions possess indigenous pedagogical knowledge worthy of inclusion in international academic discourse. Terms such as *Beut*, *Meulang*, and *Seumeubeut* are not merely local Acehnese expressions; they represent pedagogical mechanisms that can be functionally interpreted through concepts such as knowledge transmission, learning reinforcement, peer learning, and knowledge reproduction. In this way, the study's contribution extends beyond the mere documentation of

dayah educational practices toward the theorization of indigenous Islamic pedagogy.

CONCLUSION

This study demonstrates that the fiqh (Islamic jurisprudence) learning methods developed by Sheikh Abu H. Hasanoel Bashri at Dayah Ihyaul 'Ulum Al-Aziziyah and LPI MUDI Mesra represent more than just the transmission of knowledge within the dayah tradition; rather, they constitute a systematic and sustainable pedagogical cycle. Cross-site findings reveal the interconnectedness of four stages: Beut (Transmission), Meulang (Reinforcement), Seumeubeut (Peer Teaching), and Evaluation (Continuous Evaluation). The implicit message of these findings is that the strength of dayah pedagogy lies not merely in the teacher's authority to transmit classical texts (*turāt*), but in their ability to transform transmitted knowledge into knowledge that is reinforced, reproduced, and tested through the active engagement of students (Santri). This synthesis yields the "Fiqh Pedagogical Cycle Model," which frames fiqh learning as a cyclical process: Transmission → Reinforcement → Peer Teaching → Continuous Evaluation.

Theoretically, this model expands the understanding of fiqh pedagogy by integrating traditional principles of knowledge transmission with constructivism, taqir (oral recapitulation), peer teaching, and learning evaluation within a unified framework. Practically, the findings indicate that dayah pedagogical practices are relevant to the development of contemporary fiqh instruction, particularly in fostering conceptual understanding, scholarly communication skills, self-confidence, and a culture of continuous learning. This model can serve as a reference for dayah administrators and educators seeking to develop fiqh text-based instruction that preserves the authority of the scholarly tradition while simultaneously strengthening active student participation. Thus, this study asserts that the dayah pedagogical tradition should not be viewed merely as a form of traditional education, but as a source of pedagogical knowledge with the potential to contribute to the development of contemporary Islamic educational theory and practice.

This study has limitations as it was conducted at only two sites within the context of the Acehnese dayah tradition and employed a qualitative approach; consequently, the effectiveness of each stage has not been quantitatively tested, and the model's transferability to different Islamic educational contexts requires further empirical validation. Furthermore, the research focused primarily on the pedagogical process of fiqh instruction and did not specifically examine its impact on students' learning outcomes, critical thinking skills, character, or social

competence. Therefore, future research should evaluate the Fiqh Pedagogical Cycle Model using quantitative or mixed-methods approaches, expand the study to include pesantren, madrasas, and other Islamic educational institutions with diverse characteristics, and investigate the relationship between each component of the cycle and students' learning achievements and competency development.

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