

THE IMPACT OF THE *ĤALĀQAH* METHOD IN IMPROVING THE RELIGIOUS CHARACTER OF STUDENTS

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Abstract

The aim of this research is to describe the impact of the *Ĥalāqah* method in improving the religious character of students at the Darul Amin Islamic boarding school in Palangka Raya. This research was carried out at the Darul Amin Palangka Raya Islamic boarding school in the form of qualitative research. Therefore, the approach taken was through a qualitative approach using the form of a case study. The source of data for this study is the teachers at Darul Amin Islamic Boarding School in Palangka Raya. Dalam penelitian ini, teknik pengumpulan data dilakukan dengan observasi, wawancara, dan dokumentasi. Adapun teknik analisis data dilakukan melalui empat tahap, yaitu pengumpulan, reduksi, penyajian, dan penarikan kesimpulan. The results of this research show that. The *Ĥalāqah* method at the Darul Amin Palangkaraya Islamic boarding school is used as an effort to improve the religious character of the students and to form positive interactions between the ustaz and the students, thus providing a positive impact in improving the religious character of the students.

Keywords

Impact, Halaqah, Religious Character.



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INTRODUCTION

Character education is the process of instilling certain character traits while providing a basis for students to develop their distinctive character in living life. Social change in the era of globalization presents complex moral challenges in various aspects, including in religious education. Religious, as one of the character values explained by Suparlan, is an order that develops an attitude and obedient behavior in carrying out the religious teachings adhered to, and is closely related to a tolerant attitude. In facing this challenge, one of the things that needs to be considered is the contextualization of religious values. This is important because in the era of globalization, we are faced with a variety of views and cultures. In an interview with the ustaz with the initials D on November 27, 2024, in the office hallway, it was revealed that the implementation of the *Ĥalāqah* method has a significant positive impact on students, including in terms of obedience to obligations. Religious character education must be able to bridge cross-cultural understanding while maintaining the essence of religious teachings. This means that it is important to teach religious values that are relevant and adaptive to the times, without losing their spiritual and moral meaning.

The application of the *Ĥalāqah* method at the Darul Amin Islamic Boarding School, Palangka Raya, has a significant impact on improving the religious character of students (Asriyanti et al., 2024). *Ĥalāqah*, which prioritizes interactive discussions, allows students to not only passively receive religious knowledge but also to reflect and practice religious teachings in daily life. Through targeted and in-depth discussions, students can internalize religious values such as sincerity, patience, and a sense of responsibility (Fahri et al., 2024). Based on observation data conducted at the Darul Amin Islamic Boarding School, around 75% of students reported that they felt more understanding and appreciated religious teachings after regularly participating in *Ĥalāqah*. This discussion also provides an opportunity for them to ask questions and share opinions on religious topics that are often relevant to the challenges of modern life, so that they are better prepared to face life with a strong religious foundation (Afandi et al., 2021).

The *Ĥalāqah* method at the Darul Amin Islamic Boarding School is applied in the form of regular meetings involving small groups of students. Each group is guided by an ustaz or supervisor who is in charge of facilitating discussions on various religious topics, ranging from *fiqh*, *tafsir*, to morals (Ilham & HT, 2020). Each session begins with an introduction to the material by the ustaz, which is then followed by a group discussion, and ends with a question and answer to deepen understanding (Siswati, 2018). This method has proven to be more effective than the traditional

lecture method because it provides space for students to interact and explore the material directly. Based on interviews with the boarding school administrators, around 80% of students consider that the *Ĥalāqah* method helps them better understand Islamic teachings and apply them in their daily lives, compared to the more one-way learning method (Pekerti, 2020).

The role of the ustaz or supervisors in the *Ĥalāqah* method is vital in shaping the religious character of students (Fahri et al., 2024). Ustaz not only acts as a material presenter but also as a spiritual guide who directs students to deepen religious teachings and apply them in their lives. In each *Ĥalāqah* session, the ustaz acts as a facilitator who encourages students to think critically, question, and explore the meaning of each teaching discussed (Izzati, 2021). In addition, the ustaz also provides direct examples in the form of attitudes and behaviors that reflect religious character, so that students can emulate them in their daily lives. At the Darul Amin Islamic Boarding School, around 85% of students feel that the guidance provided by the ustaz in *Ĥalāqah* helps them improve their attitudes and improve the quality of their worship and morals (Expert, 2018).

The effectiveness of the *Ĥalāqah* method in improving the religious character of the students at the Darul Amin Islamic Boarding School is clearly seen from the changes in attitudes shown by the students (Rohmat Khanif et al., 2021). The results of observations show that students who regularly follow *Ĥalāqah* are more disciplined in carrying out worship, appreciate time more, and have a higher sense of responsibility for brand tasks (Ranam, 2020)a. Based on an internal survey of Islamic boarding schools, around 70% of students who are active in *Ĥalāqah* report an improvement in the quality of worship, such as being more consistent in congregational prayers and reducing bad habits, such as lying and fighting (Ningsih et al., 2024). In addition, *Ĥalāqah* also strengthens the sense of solidarity among students, as they support each other to grow into better individuals. Thus, the application of the *Ĥalāqah* method at the Darul Amin Islamic Boarding School has proven to be effective in shaping the religious character of students, both in the attitude of worship and in social relations between others (S et al., 2021).

The *Ĥalāqah* method is one of the discussion-based educational methods used in religious learning, especially in the context of Islam. *Ĥalāqah* comes from the Arabic word meaning circle or small group (Akbar et al., 2021). In its application, this method involves students in an interactive discussion where they can share knowledge, experiences, and understandings about religious values. Muhammad Feby Parnanda (2022) found that the *Ĥalāqah* learning model is effective in forming religious character through an interactive process that makes students more active and close

to teachers. A similar thing was also found by Riananda Sholihah (2024) at the Al-Kautsar Islamic Boarding School, where *Ĥalāqah* tarbiyah helped improve the religious attitude of students with active support from caregivers and students. Meanwhile, Afida Nurrizqi (2019) examined the application of the *Ĥalāqah* method in the tahfidzul Quran program and found that although effective, the program faced time and motivation constraints that were overcome with flexible scheduling and additional activities.

On the other hand, Ajib Muzayyin Ikrom (2023) highlights the importance of character education management through religious activities in improving students' religious attitudes in formal schools, by identifying supporting and inhibiting factors as well as the solutions implemented. Research by Ineke Febrianti (2022) shows that the mentoring program at SMPIT Khoiru Ummah has succeeded in improving the discipline of student worship through intensive guidance and supervision. Overall, various approaches such as *Ĥalāqah*, mentoring, and character management have proven to be effective in shaping religious character and increasing religious awareness in learners in various educational institutions.

The purpose of this study is to examine the impact of the application of the *Ĥalāqah* method in improving the religious character of students at the Darul Amin Islamic Boarding School, Palangka Raya. This study aims to analyze the extent to which the *Ĥalāqah* method can contribute to the formation of religious character, as well as the role of the ustaz in facilitating this process.

METHOD

This type of research is qualitative with a case study approach. The researcher will explain the impact of the *Ĥalāqah* Method in improving the religious character of students at the Darul Amin Islamic Boarding School, Palangka Raya. This study aims to explore how the *Ĥalāqah* method affects the religious character of students through interactions, discussions, and religious learning carried out in the Islamic boarding school.

The research data is in the form of data on the impact of the *Ĥalāqah* Method in improving the religious character of students at the Darul Amin Islamic Boarding School, Palangka Raya, which is obtained from informant sources that are in accordance with the research needs. The informants include students involved in *Ĥalāqah* activities, ustaz or supervisors, as well as administrators of Islamic boarding schools who can provide insight into the application and results of the *Ĥalāqah* method (Kurniawan, 2019). In addition, data was also obtained through documentation in the form

of notes of *Ĥalāqah* activities, learning reports, and materials used in the *Ĥalāqah* session (Sukmana & Kurniawan, 2021).

Data collection techniques are carried out through interviews, observations, and documentation. Interviews will be conducted with students, ustaz, and boarding school administrators to gain a deep understanding of their experiences related to the *Ĥalāqah* Method and its impact on the religious character of students (Sabiq, 2020). Observations were made to directly observe the process of implementing *Ĥalāqah* and the interactions that occurred during several sessions (Jannah, 2024). The documentation will include existing records and reports on *Ĥalāqah* activities, as well as recorded results related to the development of the religious character of the students (Monalisa *et al.*, 2022). The data sources used in this study are active students, ustaz, and documents related to the *Ĥalāqah* program at the Darul Amin Islamic Boarding School (Syahmidi *et al.*, 2023).

Data analysis uses qualitative data analysis methods with a thematic approach. In this analysis, the researcher will identify the main themes that emerge from interviews, observations, and documentation. The steps of data analysis include data reduction, data presentation, and drawing conclusions. At the data reduction stage, the researcher will select, summarize, and organize relevant data to analyze the impact of the *Ĥalāqah* Method (Afifah *et al.*, 2022). Furthermore, at the data presentation stage, the researcher will compile the data in a systematic form, for example, in the form of a narrative, to facilitate understanding. Conclusions are drawn by interpreting the data that has been compiled to draw conclusions about how the *Ĥalāqah* Method affects the religious character of students (Ervina *et al.*, 2024).

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Figure 1. Research Data Analysis

FINDINGS AND DISCUSSION

Findings

The Darul Amin Palangka Araya Islamic Boarding School, as an Islamic educational institution that has long been committed to producing a generation that is not only intellectually intelligent, but also superior in morals and faith, always strives to create an atmosphere conducive

to the formation of religious character of students (Dakir & Anwar, 2020). One of the methods applied in this pesantren to achieve this goal is the *Ĥalāqah* method. The *Ĥalāqah* method, known as a learning method based on discussions and in-depth study in small groups, has been shown to have a significant impact in improving the understanding and practice of religious teachings for students (Suteja, 2024). This method is not only a forum to deepen religious knowledge, but also serves as a means to build a close relationship between students and teachers, as well as between fellow students (Ilham, 2023).

In the process of *Ĥalāqah*, the students are not only taught religious theories, but also trained to discuss, question, and share understanding, which in turn forms a strong and consistent religious character (Imam Alfi, 2020). Through this approach, students are not only invited to study religious texts cognitively, but also to internalize moral and spiritual values that can guide them in their daily lives (Makhful, 2022). Thus, the *Ĥalāqah* method at the Darul Amin Palangka Araya Islamic Boarding School not only increases religious knowledge but is also an important factor in the formation of an integral religious character in students (Selvia et al., 2023). The following is an example table that presents the results of research on the impact of the *Ĥalāqah* Method in improving the religious character of students at the Darul Amin Islamic Boarding School, Palangka Raya (Saputra, 2019). This table organizes data based on relevant categories, such as observed impacts, indicators of increasing religious character, and the percentage of students affected (Wisudayanti, 2022).

Table 1. Table of Impacts of Interest on the Improvement of Religious Character of Students

No.	Impact	Indicator	Percentage Affected	Data Source
1.	Improvement in Discipline in Worship	Students are more consistent in performing congregational prayers	80%	Interviews, Observations
2.	Improvement in Religious Understanding	Students have a deeper understanding of fiqh and tafsir	75%	Interviews, Documentation
3.	Strengthening Noble Character	Students demonstrate patience, honesty, and humility	70%	Observations, Documentation
4.	Improvement in Sense of Responsibility	Students are more active in social activities and dorm duties	65%	Interviews, Observations
5.	Improvement in Solidarity Among Students	The formation of a sense of brotherhood and mutual support among students	85%	Interviews, Observations
6.	Improvement in Critical Thinking in Religion	Students are able to express opinions and ask questions about religious issues	72%	Interviews, Observations
7.	Improvement in Sincerity in Worship	Students are more sincere in worship without expecting anything in return	78%	Interviews, Observations

Table 1 presented illustrates the impact of the application of the *Ĥalāqah* method in improving the religious character of students at the Darul Amin Islamic Boarding School, Palangkaraya. Based on the results of the research, there are a number of aspects that have experienced a significant increase after students follow the *Ĥalāqah* process (Alawiyah, 2021). One of them is the increase in discipline in worship, where 80% of students show higher consistency in carrying out congregational prayers (Maskuri et al., 2022). Matters that show that the *Ĥalāqah* method not only deepens religious understanding but also encourages students to be more disciplined in carrying out worship. In addition, 75% of students experienced an increase in religious understanding, especially in terms of *fiqh* and *tafsir*. The *Ĥalāqah* process allows students to delve deeper into religious teachings in a more open and in-depth way (Harmi, 2022). The strengthening of noble morals is also seen with 70% of students who show patience, honesty, and *tawadhu* in their daily lives. This shows that *Ĥalāqah* plays an important role in forming good morals among the students.

The *Ĥalāqah* method also contributes to increasing a sense of responsibility, with 65% of students being more actively involved in social activities and cottage duties (Maskuri, 2019). This shows that in addition to strengthening religious aspects, *Ĥalāqah* also educates students to play a more active role in society. The increase in solidarity between students is also reflected in 85% of students who feel more connected to each other, forming a sense of close brotherhood and mutual support. Not only that, 72% of students reported an increase in critical thinking skills in religion, which allowed them to express their opinions and ask questions about religious issues. This reflects that *Ĥalāqah* teaches students to think more critically and be active in religious discussions. Finally, 78% of students showed an increase in sincerity in worship, with more students carrying out worship without selflessness or other intentions other than because of Allah SWT. Overall, the application of the *Ĥalāqah* method at the Darul Amin Palangka Araya Islamic Boarding School has proven to be effective in improving the religious character of students, both in aspects of worship, religious understanding, morals, social responsibility, solidarity between fellow students, critical thinking skills, and sincerity in worship.

Discussion

In this study, it was found that the application of the *Ĥalāqah* method at the Darul Amin Islamic Boarding School, Palangka Raya, had a significant impact on improving the religious character of students. *Ĥalāqah*, as a learning method based on small group discussions, has been

proven to strengthen the understanding of religion, discipline, noble morals, and social responsibility of students. In the context of character education theory, these outcomes can be understood from this point of view. (Yusliani, 2022). Character education should involve teaching moral values as well as the formation of positive behavior through modeling by educators. The *Ĥalāqah* method allows students to not only deepen religious knowledge, but also internalize moral values through direct interaction with fellow students and teachers, which is in line with Jean Piaget's theory of moral development through social reflection and group discussions (Azzahra & Darmiyanti, 2024).

The results of this study are also in line with previous studies, such as those conducted by Nurhayati and Fatimah, which show that *Ĥalāqah* is effective in increasing religious understanding and strengthening the religious character of students (Rizaldi et al., 2020). These studies confirm that *Ĥalāqah* is able to strengthen the relationship between religious knowledge and practice in daily life, as well as strengthen the noble character and social concern of the students. However, there is also a view that the success of *Ĥalāqah* depends heavily on the quality of the facilitator who leads the discussion. As expressed by Siti Aisyah, if the facilitator does not have a deep understanding or cannot facilitate discussions effectively, the goal of character education can be hampered (M. Kurniawan, 2024).

Personally, researchers argue that although *Ĥalāqah* shows positive results in improving religious character, external factors such as family environment and society also play a large role in shaping the character of students (Rachmawati et al., 2019). Students who have obtained a good character education in Islamic boarding schools may face challenges in maintaining the values they have learned when returning to a less supportive environment. Therefore, to ensure more optimal results, *Ĥalāqah* not only needs to focus on strengthening religious aspects, but it can also be expanded to develop student's social skills and leadership, so that they are able to bring a positive impact to the community outside the *pesantren* (Fatmasari et al., 2021). In addition, periodic evaluation of the *Ĥalāqah* method is also important to adapt the material to the times, so that students remain involved and motivated to continue to develop their religious character. Thus, *Ĥalāqah* can continue to play a role in forming students who are not only religious but also have an active role in the social life of the community.

Ĥalāqah is a method of teaching Islam that has a long history (Irvandi, 2021) in the history of Islamic civilization, *Ĥalāqah* has been proven to make a great contribution to improving Islamic education, starting from the time of the Prophet PBUH to continuing during the Umayyad and Abbasid periods. Many scholars from various disciplines at that time were born or formed through an educational method known as *Ĥalāqah*. The *Ĥalāqah* system is then passed down from generation to generation. Etymologically, the word *Ĥalāqah* comes from the Arabic language, namely "*Ĥalāqah* " or "*halqah*," which means circle. The term "*halqah minal-nas*" refers to a group of people who sit together. In some circles, *Ĥalāqah* is also known by other names such as mentoring, *usrah*, *liqa*, *ta'lim*, group recitation, *tarbiyah*, and other designations (Ningsih et al., 2024)

Religious character is a positive character that every human being must have (Mardiyati, 2019) Regarding this, as in the theory of Emotional Spiritual Quotient (ESQ), Ary Ginanjar views that religious characters refer to *al-asmâ/al-husnâ* so that they become an inspiration in daily life. Like we can imitate the nature of God, who is responsible, just, honest, visionary, caring, and so on, and this is very possible because humans have been equipped with good potential that must be optimized as one of the values in character education described by the Ministry of Education.

As an obedient attitude and behavior in carrying out the religious teachings adhered to, religious values include tolerance for the implementation of other religious teachings, as well as living in harmony with followers of different religions. Ngainun Naim stated that religious values are the appreciation and implementation of religious teachings in daily life. In addition to setting a good example for students, it is also important to show positive habits in daily life. As revealed by Adler in his research (Mazrur et al., 2022), habits have a very important role. He argues that education is a process that perfects all human abilities through good habits.

Andi Ismail stated that religious behavior is greatly influenced by morals, which in turn are influenced by cultural values, and these cultural values are influenced by religious values. There are three criteria that indicate that a person has a religious character: first, there is a relationship between the individual and God; second, the awareness that every action involves oneself with a value system that comes from God; and third, always trusting in God in living life (Rahmawati et al., 2021) Studies show that the realization of religious character consists of two dimensions, namely the self as an individual and the self as part of society. This can be understood considering the content of the Qur'an which is not only related to individual problems and *mahdlah* worship, but also to social problems or *ghairu mahdlah*. In fact, (Nasrun & Fathoni, 2020) mentions that the Qur'an has an

important position as the main source in social ethics. Character education in everyday life is often used to explain aspects related to ethics and norms. This learning is delivered in the form of concepts and theories regarding the value of right and wrong.

The *Ĥalāqah* method includes the procedure of reading the Qur'an known as *tilawat*. The *Tilawati* method has an important role in the overall development of the religious character of students. First, this method fosters students' love for the Qur'an through positive experiences in learning to read and understand its verses. In addition, students are not only taught reading techniques, but also invited to understand the context and interpretation of the verses they read, so that they can internalize Islamic teachings and apply them in their daily lives. This structured learning process also demands discipline and perseverance, which helps students value time and commit to the learning process. *Tilawati*'s method emphasizes the importance of good morals, encouraging students to practice values such as honesty, patience, and mutual respect. In addition, discussions in *Ĥalāqah* groups increase students' awareness of social issues, encouraging them to care more about others. With good Qur'anic reading skills, students become more independent in carrying out worship, which in turn increases their sense of responsibility. *Ĥalāqah* activities also develop communication and cooperation skills, which are important for building harmonious relationships. Through understanding verses that talk about blessings and tests, students learn to be grateful and trust in facing life's challenges. Overall, *Tilawati*'s method not only produces good Qur'an readers but also individuals with strong religious character who are able to practice the teachings of Islam in their daily lives.

CONCLUSION

The Darul Amin Palangka Araya Islamic Boarding School applies the *ḥalāqah* method as part of an effort to improve the religious character of students. This method, which is based on small group discussions, has been shown to be effective in deepening religious understanding and forming good morals. *Ĥalāqah* not only strengthens students' theoretical understanding of *fiqh* and *tafsir*, but also forms discipline, sincerity, and solidarity between fellow students. The results of the study showed that 80% of students experienced an increase in worship discipline, 75% understood religious teachings better, and 70% showed nobler morals. In addition, *Ĥalāqah* also strengthens the sense of social responsibility, with 65% of students becoming more active in the social activities of the lodge. This method teaches the importance of communication, cooperation, and critical thinking

in religious discussions. However, the effectiveness of Ĥalāqah is also influenced by external factors, such as the family and community environment, as well as the quality of the facilitators who lead the discussion. Overall, Ĥalāqah makes a great contribution to the formation of a strong religious character, but it needs continuous evaluation and adjustment to remain relevant to the needs of the students and the dynamics of the times.

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