
Transforming Rural *Fiqh* Understanding: Asset-Based Facilitation of Kitab *Tanwirul Qulub* at Majelis Taklim An-Nahdlah**¹Arwan Rifa'i, ²Muhammad Abdur Rozaq*, ³Salih Abdulrahman Alsounusi Yousuf Al-Senhaji**^{1,2}Universitas Islam Tribakti Lirboyo Kediri, Indonesia³Alasmarya Islamic University Zliten Libya

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Abstract

Purpose: The facilitation of Kitab *Tanwirul Qulub* study at *Majelis Taklim An-Nahdlah*, Ringinrejo Village, aimed to improve community literacy in *fiqh*, specifically on *thaharah* (ritual purification). The programme addressed the congregation's limited understanding of purification rules, which relied on inherited customs rather than authoritative *fiqh* references.

Method: This community service program Using the Asset-Based Community Development (ABCD) approach, the facilitation employed contextual-dialogical explanation (*syarah*), practical demonstrations, and a reflective psycho-spiritual strategy.

Practical Applications: Activities included reading the kitab, translation, case discussions, and direct simulation of ablution (*wudhu*), dry ablution, and impurity removal.

Conclusion: Results showed significant improvement in the congregation's religious understanding and practices. Members began recognising *thaharah* as a prerequisite for valid worship and could distinguish water classifications and impurity types according to the Syafi'i school. Notable growth occurred in spiritual awareness, *fiqh* discussion culture, religious literacy independence, and ecological mindfulness in water use. The programme also strengthened *Majelis Taklim An-Nahdlah*'s role as a village-level centre for classical Islamic text learning. Thus, facilitating *Tanwirul Qulub* proved effective in building applicable, moderate, and sustainable *fiqh* understanding for rural communities.



Introduction

The validity of worship in Islam is largely determined by the soundness of *thaharah* as a prerequisite for the acceptance of various forms of worship, particularly prayer. In the classical jurisprudence tradition of the Syafi'i school, the discussion concerning water, impurities, and the methods of purification holds a fundamental position, as it constitutes the initial foundation before a Muslim performs acts of worship for Allah Almighty (Ariesman M 2025). However, in the practical life of the community, a gap persists between the legal provisions contained in classical texts and the everyday understanding of the populace. Many Muslims perform purification practices based solely on inherited customs, without comprehending the proper legal basis, which may potentially render their worship invalid.

This issue is further complicated by the declining public interest in the in-depth study of classical Islamic literature. Yet, the *Kitab Tanwirul Qulub* by Shaykh Amin al-Kurdi offers a comprehensive approach, as it not only addresses jurisprudential aspects but also integrates the dimensions of Sufism into religious practice (Putera 2026). This integrative approach is particularly relevant for rural communities, who require both exoteric and esoteric understandings of religion. Nevertheless, the relatively complex language of the text, coupled with a scarcity of educators capable of systematically explaining its contents, means that the book remains largely inaccessible to the general public.

This phenomenon is evident among the congregation of the *Majelis Taklim An-Nahdlah* in Ringinrejo Village. Based on initial observations, the majority of the congregation possess a high degree of religious enthusiasm, yet they continue to experience uncertainty in understanding the practical legal rulings pertaining to *thaharah* (Daryanto et al. 2022). Such doubts relate, for example, to the limits of excusable impurity (*najis ma'fu*), the procedure for dry ablution (*tayammum*) for the sick, and other purification routines frequently encountered in daily life. This situation indicates that the community's understanding of *fiqh* remains fragmentary due to limited access to authoritative reference sources.

If this condition is left unaddressed, errors in purification practices may affect not only the technical aspects of worship but also the broader quality of the community's spirituality. Therefore, an empowerment strategy capable of delivering a more systematic and contextual understanding of *fiqh* is urgently required.

Facilitating the study of the *Kitab Tanwirul Qulub* is regarded as an important approach for re-grounding Syafi'i jurisprudential teachings in rural communities.

This facilitation activity is not oriented solely toward theoretical knowledge transfer, it is also directed at the process of reconstructing the congregation's understanding, enabling them to connect the content of the text with the practical problems they face daily. Through a dialogical and intensive approach, the congregation is expected not merely to perform worship based on habit, but to comprehend the legal foundations underlying their practices. By means of this process, it is hoped that the community's religious foundation will become stronger and more aligned with the scholarly traditions of the pious predecessors (Parinduri 2025).

This article describes the process and outcomes of a community service activity aimed at improving the *fiqh* literacy of the congregation of *Majelis Taklim An-Nahdlah* in Ringinrejo Village. The approach adopted emphasises sustainability, employing the *Kitab Tanwirul Qulub* as a learning medium capable of addressing contemporary community needs without abandoning the traditions of Islamic boarding schools. Strengthening the *thaharah* material is expected not only to produce physical cleanliness in accordance with religious law but also to nurture spiritual awareness as the essence of Islamic teachings.

Fundamentally, this community service activity aims to reconstruct the congregation's understanding of the laws of purification through a systematic approach grounded in authoritative sources. The primary focus of the activity is not limited to information delivery, but also includes the internalisation of Syafi'i jurisprudential values so that they become a guide in daily worship practices. Thus, it is hoped that *fiqh* material previously perceived as difficult can be understood more simply and applicably by rural communities. Ulinnas emphasizes that the study of practical *fiqh* integrates affective and psychomotor dimensions to deeply internalize religious values, ensuring that **fiqh** does not remain merely theoretical but becomes a part of daily life (Ulinnas 2025).

The selection of *Majelis Taklim An-Nahdlah* as the subject of facilitation is based on the institution's strategic role as the centre of religious activity in Ringinrejo Village. As a non-formal educational institution, the *majelis taklim* has strong emotional proximity and social influence in shaping community religious patterns. Prasmawati explains that the *majelis taklim* serves not only as a venue for religious study but also as a hub for social empowerment, moral guidance, and the

strengthening of the religious community. These findings support arguments regarding the social influence and role of the *majelis taklim* in shaping the community's religious patterns.(Pasmawati 2025). Furthermore, the administrators of the assembly have shown openness to innovative learning methods, allowing the facilitation activities to be carried out more effectively and participatively. *Majelis taklim* play an active role in raising religious awareness, instilling moral values, and fostering community social participation, thereby reflecting strong emotional bonds and significant social influence (Yunus 2024).

The characteristics of the congregation in Ringinrejo Village reveal a high spirit of worship, although their understanding of jurisprudential regulations remains limited. Most members perform religious practices based on collective experience without a clear textual reference. Consequently, various misconceptions concerning purification procedures still exist, such as the method of purifying intermediate-level impurities (*najis mutawassithah*) and the conditions for using dust in *tayammum*. This disparity between worship practices and theoretical understanding forms the essential rationale for conducting the facilitation activity (Fitri, Waharjani, and Jannatul Husna 2025). Unggari explicitly addresses the “knowing–doing gap” in the religious practices of *santri* (Islamic boarding school students)—specifically, the disparity between (theoretical) religious knowledge and consistency in performing acts of worship. This study highlights mechanisms such as value internalization and intrinsic religious motivation as means to bridge this gap, serving as a highly relevant theoretical foundation for facilitation activities (Unggari and Aziz 2026).

Through this programme, it is expected that outcomes will be achieved in two main dimensions cognitive and applicative. On the cognitive level, the congregation is expected to develop the ability to refer questions of *thaharah* to the systematic framework of the *Kitab Tanwirul Qulub*. Meanwhile, on the applicative level, a behavioural change in purification practices is anticipated, ranging from understanding the categories of water to the correct performance of ablution in accordance with *fiqh* principles. Additionally, this programme aims to produce a pocketbook summarising *thaharah* in the local language as a sustainable learning resource for the community of Ringinrejo Village.

Method

The facilitation method employed in this programme utilised the Asset-Based Community Development (ABCD) approach, which focuses on leveraging the social and intellectual assets already possessed by the congregation of *Majelis Taklim An-*

Nahdlatul Ulama (Mooduto 2025). This approach commenced with a capacity mapping exercise to ascertain the community's initial level of understanding of Syafi'i jurisprudential literature, particularly concerning the topic of *thaharah*. Through this process, the facilitation team was able to tailor the content of the *Kitab Tanwirul Qulub* to the real needs of the community, ensuring that the learning process was not didactic or condescending but rather became a space for participatory and contextual dialogue (Qurotul'Ain 2025).

Subsequently, the facilitation was carried out using a contextual-dialogical explanation method to bridge the complexity of the Arabic language in the *Kitab Tanwirul Qulub*. In practice, the original Arabic text of the book was recited as a form of preserving the scholarly tradition of Islamic boarding schools, after which it was explained in simpler language more relevant to the daily lives of the Ringinrejo Village community. This approach enabled the congregation to understand jurisprudential terms in a more applicative manner without diminishing the legal substance contained within. Moreover, the congregation were encouraged to raise practical problems they faced, so that these could be examined directly using the book as a reference (Adinugraha et al. 2024).

To reinforce practical understanding, the programme also implemented a visual-demonstrative modelling strategy through simulation and hands on practice. This approach was adopted because the material on *thaharah* cannot be adequately understood through theory alone, it also requires practical skills, such as the correct procedures for ablution (*wudhu*), dry ablution (*tayammum*), and the purification of impurities (Ferianto, Susanto, and Hajimasamae 2025). Accordingly, each topic studied through the reading of the book was followed by step-by-step demonstrations involving the active participation of the congregation. Through such guided practice, procedural errors in purification could be corrected directly and more effectively.

In addition to the technical aspects of jurisprudence, this facilitation also integrated a reflective psycho-spiritual approach. Every discussion of physical purity was linked to the dimension of inner purity, in line with the Sufi characteristics embedded in the *Kitab Tanwirul Qulub*. This strategy aimed to ensure that the congregation understood *thaharah* not merely as a formal obligation but also as a means of spiritual development and soul purification. Thus, the learning process was expected to cultivate a deeper and more sustainable religious awareness in everyday life.

The facilitation stages began with an orientation and consensus-building

activity involving the community service team, the administrators of the *majelis taklim*, and local community leaders. This stage was undertaken to build trust while creating an inclusive learning environment (Riyadi 2019). After a conducive relationship had been established, the activity proceeded with an intensive study of the *Kitab Tanwirul Qulub*, focusing on the chapter on *thaharah*, using techniques of reading, translation, and in-depth explanation of the text's content (Ahmad 2018). The primary focus of the learning was directed towards understanding the practical legal rulings concerning the classification of water, types of impurities, and the methods of purification according to the Syafi'i school of thought.

In the subsequent phase, the congregation took part in simulation and guided practice sessions to apply the theories they had learned. During this session, participants directly practised the purification procedures in accordance with jurisprudential regulations under the guidance of the service team. In addition, a participatory evaluation was conducted through case-based discussions, allowing the congregation to raise various real-life issues they encountered in their daily routines. Through this method, the learning became more problem-solving oriented and relevant to the rural community context (Bate'e 2025).

As a final step, the facilitation programme concluded with the development of a follow-up plan and the strengthening of a community-based learning system. Congregation members who had attained a better understanding were encouraged to act as facilitators for other members through a peer-mentoring arrangement in small groups. Furthermore, the *Majelis Taklim* administrators, together with the service team, compiled a practical guidebook to serve as a sustainable reference for the community. With this strategy, the programme did not terminate upon completion of the service period but was expected to foster an independent and continuous *fiqh* learning ecosystem in Ringinrejo Village.

Result and Discussion

The implementation of the *Kitab Tanwirul Qulub* facilitation at *Majelis Taklim An-Nahdlah* revealed a fundamental shift in the congregation's perspective on the concept of *thaharah*. Prior to the programme, purification practices were largely understood as a physical routine performed on the basis of inherited customs. Following the facilitation process, the congregation began to recognise that *thaharah* constitutes a formal legal prerequisite determining the validity of worship (Alvionika 2025). This paradigm shift fostered a new awareness of the need to observe religious law based on authoritative juridical references. Thus, the study of

the classical *kitab kuning* successfully transformed the community's mindset from a practice-driven tradition towards evidence-based understanding.

Noticeable changes were also observed in the improvement of the congregation's technical competence in daily purification practices. Through demonstration and hands-on practice methods, participants were able to comprehend the classification of water in accordance with Syafi'i jurisprudential rulings. The congregation began to distinguish more accurately between absolute water, used water, and water contaminated by impurities. This precision had a positive impact on their confidence when performing ablution and obligatory full-body bath. Moreover, the reduction of doubts concerning the status of water contributed to a greater sense of tranquillity during worship (Afif 2019).

Another transformation was evident in the community's heightened sensitivity to issues of impurity in their surrounding environment. The congregation became more cautious about matters previously considered trivial, such as splashes of impurity or objects potentially containing ritual filth. This awareness gradually established new cleanliness standards oriented not only towards hygiene but also towards ritual purity according to Islamic law (Habibah 2026). The community began to apply the principle of caution in daily activities, both at home and in social settings (Solihin 2025). Consequently, a religious culture grounded in *thaharah* began to take root in the life of Ringinrejo Village.

This facilitation also led to a reduction in local practices lacking a strong foundation in Syafi'i jurisprudence. Several longstanding customs previously regarded as part of the purification ritual were voluntarily abandoned by the congregation. Such changes occurred because the learning process was carried out persuasively, presenting direct arguments from the *Kitab Tanwirul Qulub*. The dialogical approach made the community more receptive to corrections of practices that were less consistent with Islamic law (Rahmadini 2021). Thus, social transformation took place without generating resistance or conflict within the community.

Beyond changes in legal aspects, spiritual impacts were also felt by the congregation. The understanding of the relationship between outer purity and inner cleanliness rendered worship practices more meaningful. Congregants reported experiencing increased concentration and devotion in prayer after learning the correct purification procedures. The removal of doubt regarding the status of impurities provided psychological calm in worship. Consequently, *thaharah* was no longer

understood merely as a technical procedure but as a comprehensive process of self-purification (Mansir 2021).

Another emerging outcome was the formation of a collective *fiqh* discussion culture within the *majelis taklim* environment. Following the facilitation activities, congregation members began actively engaging in dialogue and mutual reminders concerning correct purification practices. Such interactions created a natural collaborative learning atmosphere that extended beyond the formal study schedule. Jurisprudential knowledge became less centralised around specific religious figures and began to spread more evenly among the community members. This condition indicated the growth of a learning community based on social participation and religious concern (Wahyudi 2024).

The facilitation programme also succeeded in enhancing the community's independence in religious literacy. Whereas previously the congregation tended to rely on instant explanations from religious leaders, they now began to venture to refer directly to the notes or summaries of the *kitab* they had studied. The habit of revisiting study materials became an indicator of improved critical thinking skills in understanding *fiqh* issues (Siregar 2024). The community no longer passively received information but started to conduct independent legal inquiries. In this way, the empowerment process gradually transferred intellectual capacity to the congregants.

Institutional changes were observed at *Majelis Taklim An-Nahdlah* in its pattern of religious learning. The assembly's administrators demonstrated a commitment to continuing the systematic study of the *Kitab Tanwirul Qulub* in subsequent chapters. The previously dominant conventional lecture model began to shift toward *kitab*-based learning and thematic discussion. This change provided a clearer curriculum structure for non-formal educational activities in the village. Furthermore, the continuity of *kitab* study helped to strengthen the assembly's position as the community's centre for religious literacy.

A long term impact of this facilitation was evident in the emergence of ecological awareness in purification practices. The congregation came to understand that water usage in *wudhu* and obligatory bathing should be efficient and avoid excess. Values of water conservation were introduced as part of the proper etiquette in *thaharah*. This awareness fostered the understanding that protecting the environment is also a form of obedience to Allah Almighty. Hence, the *fiqh* practices learned were not merely ritual in dimension but also carried social and ecological implications (Sholihin 2025).

The changes occurring in Ringinrejo Village ultimately enhanced the community's collective religious identity. A village previously regarded as having minimal *fiqh* literacy began to be known as an environment with serious attention to the study of classical *kitab kuning*. This positive image fostered the community's self-confidence in interacting with Islamic boarding school communities and academics. Knowledge based on classical heritage became a new social asset that strengthened the community's religious cultural resilience. Thus, strengthening *fiqh* literacy contributed to the formation of a more robust village religious identity (Mangka 2025).

From an academic perspective, the *Kitab Tanwirul Qulub* proved to be an effective medium connecting classical texts with the social realities of rural communities. The book's systematic content facilitated the congregation's understanding of Syafi'i *fiqh* concepts without losing their legal substance. The learning process did not stop at textual translation but also involved contextualisation to the problems faced by the community. This approach made Islamic law feel more proximate and relevant to daily life. Accordingly, the *kitab kuning* was successfully grounded as an applicable educational instrument for non *pesantren* communities.

From a pedagogical standpoint, the *sorogan* dialogical method demonstrated high effectiveness in increasing congregation participation. Participants were no longer passive listeners to lectures but became actively involved in question-and-answer sessions and case discussions. This engagement made *fiqh* material easier to comprehend because it connected directly to their lived experiences. Problem-solving-based learning also helped congregants link theory with daily practice. Hence, the andragogical approach proved relevant for the religious education of adult community members (Ali 2024).

The study of *thaharah* in this facilitation also opened up understanding regarding the dimension of *fiqh al-baṭin*. Congregants began to realise that purity is not only about physical cleanliness but also about purity of heart and conduct (Rohman 2024). This understanding broadened the meaning of *thaharah* as a means of deeper spiritual cultivation. Purification practices came to be viewed as an effort to draw closer to Allah through simultaneous outer and inner purification. Thus, *fiqh* and Sufism were able to operate harmoniously in shaping the community's religious character.

Academic discussion also revealed the programme's contribution to strengthening the concept of *eco-thaharah* at the village level. Congregants understood that excessive water use in purification contradicts the values of *adab* in Islam. This

awareness encouraged the community to be wiser in utilising natural resources. *Fiqh* learning then developed not only as rules for worship but also as environmental ethics. Therefore, the religious practices taught in this facilitation hold relevance for ecological sustainability issues.

Understanding of dry ablution and the concept of legal concession also increased significantly after the facilitation. Previously, some community members remained confused about the conditions for using pure dust and the correct procedure for *tayammum*. After referring directly to the *Kitab Tanwirul Qulub*, congregants gained clearer comprehension of the flexibility of Islamic law under certain circumstances. This understanding helped the community avoid excessive rigidity in religious practice. Thus, Syafi'i *fiqh* was understood as a moderate and solution-oriented teaching that accommodates human limitations (Hasibuan 2022).

From the perspective of the sociology of religion, the community's acceptance of the *Kitab Tanwirul Qulub* demonstrated the resilience of local religious traditions. The *kitab kuning* was seen not merely as a scholarly text but also as a symbol of authority and spiritual blessing. Trust in the chain of transmission made the community feel safer and more confident in performing worship practices. This condition strengthened the position of the *pesantren* tradition as a bastion of Islamic moderation in rural areas. Thus, the use of classical texts in facilitation successfully preserved the continuity of Nusantara's Islamic scholarly tradition (Adibah 2023).

Another issue that emerged during the activity concerned women's access to *fiqh* literacy. Female congregants showed high enthusiasm for learning about *thaharah* issues specifically related to menstruation, postpartum bleeding, and irregular bleeding. Such topics had rarely been discussed openly due to being considered sensitive. Through a scientific and dialogical approach, women obtained a safer and more open learning space. This indicated that *fiqh* literacy could serve as a means of empowering women to understand authority over their own bodies and worship (Khumaedi 2021).

The integration of legal and ethical dimensions also constituted an important outcome of this facilitation. Congregants no longer viewed worship merely as fulfilling legal validity conditions but began to pay attention to the perfection of *adab* in its execution. This change was reflected in attitudes that were calmer, more orderly, and more cautious during purification (Syahidaturrahma 2025). This ethical awareness demonstrated that Islamic law cannot be separated from the formation of morality. Consequently, *thaharah* practices evolved into a more complete and

meaningful form of devotion.

From the perspective of *da'wah* methodology, the community-based approach proved more effective in encouraging religious behavioural change. Collective learning processes created strong social influence among congregation members. When the majority of the community began to adopt correct purification practices, other members were encouraged to follow the same standard. This dynamic accelerated the formation of a new religious culture in the village environment (Innayati 2026). Therefore, community-based learning represents an effective strategy for enhancing public *fiqh* literacy.

This facilitation also highlighted the importance of *sanad* in preserving the authenticity of Islamic teachings (Muawannah 2025). Congregants felt more confident because the material they studied had clear references tracing back to the compiling scholars. This clarity of source provided a sense of security amid the proliferation of religious information circulating freely on social media. The community became more selective in accepting religious explanations lacking a solid scholarly foundation. Thus, *sanad* functions as a quality control instrument in the transmission of Islamic knowledge (Mustin 2025).

Overall, the outcomes of the facilitation demonstrate that Syafi'i *fiqh* remains relevant in addressing the spiritual needs of modern communities when delivered using appropriate methods. The synergy between classical texts, andragogical approaches, and social sensitivity was able to create a more intelligent and moderate transformation of religious life. The community not only gained legal knowledge but simultaneously experienced both spiritual and social strengthening. The success of this programme proves that literacy in classical *kitab kuning* still holds a strategic role in building the quality of religious life in rural communities. Therefore, the *turats*-based facilitation model deserves to be developed as a sustainable form of community service.

Conclusion

The facilitation of studying the *Kitab Tanwirul Qulub* at *Majelis Taklim An-Nahdlah* significantly improved the community's understanding of *thaharah* (ritual purification). Using dialogical, demonstrative, and participatory methods, the congregation moved from traditional habit-based practices to a more conscious, critical, and systematic understanding rooted in authoritative *fiqh* evidence. The

integration of *fiqh* and Sufism within the *kitab* also strengthened the connection between outer purity and inner spiritual development.

Beyond individual understanding, the programme fostered social and institutional change. The congregation became more independent in referring directly to the *kitab*, and a culture of *fiqh* discussion emerged. Assembly administrators committed to continuing systematic *kitab* study in a structured, needs-based manner. This synergy between *pesantren* tradition, andragogy, and community empowerment proved effective in creating moderate, reflective religious transformation. The success of this model shows that *turats*-based literacy remains relevant for preserving Syafi'i *fiqh* tradition amid modern challenges, and similar programmes should be developed to sustainably strengthen community religious foundations.

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