



Living Traditions of Islamic Scholarship: The Communal Study of Ihya Ulumuddin in Village Mosque Halaqah Circles

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Abstract

This study examines the communal study of Ihya Ulumuddin by Imam Al-Ghazali in village mosque halaqah circles as a living expression of Islamic scholarly tradition in rural Muslim communities. The research aims to analyze how the collective reading and discussion of a classical Islamic text function as a medium for the preservation, interpretation, and transmission of Islamic knowledge in contemporary rural society. This research employs a qualitative method with an ethnographic approach conducted in Ganjaran Village, Gondanglegi, Malang, Indonesia. Data were collected through participant observation, in-depth interviews, and documentation involving 42 informants from diverse professional and age backgrounds, all of whom previously studied in Islamic boarding schools. The findings reveal four main themes. First, collective textual learning as a living tradition of Islamic scholarship, where the study of Ihya Ulumuddin represents an ongoing communal engagement with classical Islamic turath. Second, dialogical interpretation of classical Sufi texts, in which the halaqah becomes a forum for collective reflection and contextual interpretation. Third, village mosque halaqah as an informal institution of religious learning, sustaining community-based Islamic education. Fourth, the study highlights the internalization of Sufi ethical values in everyday life.

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INTRODUCTION

The transmission of classical Islamic knowledge remains a significant concern in contemporary Muslim societies, particularly in the context of rapid social transformation and modernization (Fitriani et al., 2025; Rahman, 2017). Across many Muslim communities, the sustainability of traditional learning practices that engage with classical Islamic texts is increasingly challenged by changing educational structures, urbanization, and shifting patterns of religious authority (Ilham, 2020; Sahin, 2018). Classical works such as Ihya Ulumuddin by Imam Al-Ghazali have historically served as foundational sources for ethical reflection, spiritual cultivation,

and intellectual formation within Islamic civilization (Jalaldeen & Al-Hidabi, 2025; Nasrun, 2025). These texts not only articulate theological and moral teachings but also provide guidance for shaping personal and communal life. However, the contemporary relevance of such classical texts depends largely on how they continue to be interpreted, taught, and practiced within living communities. In many rural Muslim societies, mosque-based learning circles continue to function as important spaces for engaging with classical scholarship (Jalaldeen & Al-Hidabi, 2025; Khairul Anam, 2024). Understanding how these traditions persist and adapt in everyday communal settings is therefore crucial. Examining these practices offers valuable insight into how Islamic intellectual heritage remains socially meaningful and culturally embedded within contemporary Muslim communities.

Despite the historical significance of classical Islamic scholarship, contemporary Muslim societies face growing challenges in maintaining meaningful engagement with traditional religious texts (Al-Shuqairat & Aldajah, 2025; Faris, 2023). Formal educational institutions such as universities and modern Islamic schools often emphasize standardized curricula and institutionalized modes of learning, which may limit opportunities for communal and dialogical forms of knowledge transmission. As a result, classical works that once played a central role in shaping ethical and spiritual discourse risk being reduced to symbolic references rather than living sources of reflection and practice (Habisch & Bachmann, 2016; Shaukat et al., 2024). This shift raises important questions about how traditional Islamic intellectual traditions continue to survive outside formal academic settings. In many contexts, community-based religious gatherings have emerged as alternative spaces where classical texts are collectively studied and interpreted. However, these practices remain understudied in contemporary scholarship. Without careful documentation and analysis, the dynamic processes through which communities sustain and reinterpret classical Islamic knowledge may remain invisible. Investigating these grassroots practices is therefore essential for understanding how religious learning continues to evolve within everyday social contexts.

One example of such community-based learning can be observed in a village mosque halaqah in Ganjaran Village, Gondanglegi, Malang, Indonesia. In this setting,

a group of community members regularly gathers to study the classical Islamic text *Ihya Ulumuddin* in a structured yet participatory learning environment. During these gatherings, one participant reads the Arabic text aloud, followed by translation and explanation of its central themes. The session then develops into an interactive discussion where participants examine the meaning of specific phrases and reflect on their relevance to contemporary life. These discussions frequently involve participants sharing personal experiences and ethical reflections inspired by the text. The halaqah is attended by around forty male participants from diverse professional backgrounds and age groups, all of whom previously studied in Islamic boarding schools. Meetings are held weekly and rotate between village mosques and prayer halls, creating a mobile network of communal learning spaces. This phenomenon illustrates how classical Islamic scholarship continues to be actively practiced and socially embedded within rural Muslim communities.

Existing scholarship on Islamic education and religious learning has widely examined the role of Islamic boarding schools, madrasas, and formal institutions in transmitting Islamic knowledge (Badrun, 2024; Hasan, 2024). Numerous studies highlight how these institutions shape religious authority, curriculum structures, and pedagogical traditions. In particular, research on pesantren education demonstrates the enduring importance of classical Islamic texts in shaping moral and intellectual formation among students (Mujahid, 2021; Muqoffi, Ainun Nafila, 2026; Sofi et al., 2025). Scholars have also explored how traditional Islamic learning environments cultivate interpretive skills, ethical consciousness, and communal identity. However, much of this research focuses primarily on institutional settings where structured hierarchies between teachers and students dominate the learning process. While such studies provide valuable insights into formal religious education, they often overlook community-based learning practices that operate outside institutional frameworks. Consequently, the everyday spaces where ordinary Muslims collectively engage with classical texts receive far less scholarly attention. This gap suggests that the broader ecology of Islamic knowledge transmission cannot be fully understood without examining informal and community-driven learning environments (S. Ahmed, 2025; Yilmaz, 2025).

In recent years, a growing body of research has begun to explore mosque-based learning circles and grassroots religious gatherings as important arenas of Islamic knowledge production. These studies suggest that communal study circles often foster more dialogical forms of learning, where participants actively negotiate meaning through discussion and shared reflection. Such environments enable participants to reinterpret classical teachings in relation to contemporary social realities. Nevertheless, existing studies frequently concentrate on urban religious movements, digital religious learning, or organized Islamic study groups associated with particular institutions. Comparatively little attention has been given to rural mosque halaqah where classical texts continue to be studied through collective reading and discussion. Moreover, the processes through which participants internalize ethical teachings from classical Sufi literature in everyday life remain insufficiently explored. This research gap highlights the need for ethnographic investigation into how classical Islamic texts are interpreted, discussed, and lived within rural Muslim communities. Addressing this gap can deepen our understanding of how Islamic intellectual traditions remain vibrant within local social contexts.

This study seeks to contribute to the growing scholarship on Islamic knowledge transmission by examining the communal study of *Ihya Ulumuddin* within village mosque halaqah circles as a living intellectual tradition. Unlike previous studies that emphasize institutional religious education, this research focuses on informal community-based learning practices that operate beyond formal pedagogical structures. By adopting an ethnographic approach, the study captures the lived experiences, interpretive practices, and social dynamics that shape collective engagement with classical Islamic texts. The novelty of this research lies in its exploration of how rural Muslim communities sustain classical Islamic scholarship through participatory learning practices rooted in communal interaction. In particular, the study highlights how collective reading, dialogical interpretation, and shared ethical reflection enable classical Sufi teachings to remain relevant in contemporary life. By documenting these processes, the research offers new insights

into the relationship between textual tradition, communal learning, and everyday religious practice within rural Muslim societies.

Based on these considerations, this study addresses the central question of how communal study circles function as living spaces for the transmission and reinterpretation of classical Islamic scholarship. Specifically, the research investigates how participants collectively read, interpret, and internalize the teachings of *Ihya Ulumuddin* within village mosque halaqah circles. The study argues that such gatherings represent more than informal religious meetings; they constitute dynamic intellectual spaces where classical Islamic knowledge is actively negotiated and socially reproduced. Through collective textual engagement, participants not only preserve the intellectual legacy of classical Islamic scholarship but also reinterpret its ethical teachings in relation to contemporary social life. Furthermore, the study proposes that village mosque halaqah operate as informal institutions of religious learning that sustain community-based Islamic education. By examining these processes ethnographically, the research contributes to broader discussions on the continuity of Islamic intellectual traditions and demonstrates how classical Sufi texts remain socially meaningful within everyday Muslim practice.

RESEARCH METHOD

This study employs a qualitative research design using an ethnographic (Fusch et al., 2017; Thompson, 2017) approach to explore the communal study of *Ihya Ulumuddin* by Imam Al-Ghazali within village mosque halaqah circles. The qualitative design was selected because the research seeks to understand the meanings, experiences, and social interactions that shape the collective engagement with classical Islamic texts in a natural community setting. Ethnography is particularly appropriate for examining religious learning practices embedded in everyday social life, as it enables the researcher to observe participants' behaviors, conversations, and interpretive processes in their authentic context (Almusaed et al., 2025; Rodrigues, 2023). Through sustained field engagement, ethnography allows for a deeper understanding of how religious knowledge is negotiated, interpreted, and internalized within a community. This approach also facilitates the exploration of

cultural norms, shared traditions, and patterns of interaction that sustain communal learning practices. By focusing on lived experiences and social dynamics, the ethnographic method provides rich and contextualized insights into how classical Islamic scholarship continues to function as a living intellectual tradition within rural Muslim communities.

The research was conducted in Ganjaran Village, Gondanglegi, Malang, Indonesia, where a regular mosque-based halaqah dedicated to the study of *Ihya Ulumuddin* takes place. This site was intentionally selected because it represents an active community where classical Islamic texts continue to be studied collectively in a non formal educational setting. The halaqah operates as a rotating study circle hosted in different village mosques and prayer halls, creating a dynamic network of communal learning spaces. The participants gather weekly to read, translate, and discuss the text in a structured yet participatory format. The location provides a valuable case for examining how Islamic intellectual traditions are preserved and practiced within rural Muslim communities outside formal educational institutions. Additionally, the participants share a common background of having studied in Islamic boarding schools, which contributes to their ability to engage with classical texts and interpret them collectively. This context makes the site particularly relevant for understanding the continuity and adaptation of Islamic scholarly traditions in everyday community life.

Data were collected through participant observation, in-depth interviews, and documentation in order to obtain a comprehensive understanding of the communal study process (Chand, 2025). Participant observation allowed the researcher to directly observe the dynamics of the halaqah sessions, including the reading of the text, translation processes, and dialogical discussions among participants. This method also enabled the researcher to capture the social atmosphere, patterns of interaction, and forms of collective reflection that characterize the study circle. In-depth interviews were conducted with 42 informants who regularly participate in the halaqah. These informants represent diverse professional and age backgrounds, including farmers, teachers, entrepreneurs, and community leaders, yet all share the experience of having previously studied in Islamic boarding schools. The interviews

explored participants' motivations, interpretive approaches, and personal reflections regarding the teachings of Ihya Ulumuddin. In addition, documentation such as field notes, study materials, and relevant community records were collected to support and contextualize the observational and interview data.

The data analysis process followed an iterative model consisting of data condensation, data display, and conclusion drawing and verification (Bingham, 2023; Miles et al., 2014). Data condensation involved selecting, focusing, and simplifying the raw data obtained from field observations, interviews, and documentation. During this stage, the researcher organized the data into thematic categories related to communal learning practices, textual interpretation, and ethical internalization. The next stage, data display, involved presenting the organized data in the form of descriptive narratives and thematic matrices to facilitate interpretation and comparison across different sources. Through this process, patterns and relationships within the data became more visible and analytically meaningful. The final stage consisted of drawing conclusions and verifying findings through continuous reflection and comparison with the collected data. To ensure the trustworthiness of the study, several strategies were employed, including triangulation of data sources, prolonged engagement in the field, and member checking with selected participants to confirm the accuracy of interpretations and strengthen the credibility of the research findings.

RESULT AND DISCUSSION

RESULT

Living Traditions of Islamic Scholarship: The Communal Study of Ihya Ulumuddin in Village Mosque Halaqah Circles

The sub-finding Living Traditions of Islamic Scholarship refers to the observable practice in which the communal study of Ihya Ulumuddin by Imam Al-Ghazali functions as a sustained intellectual and spiritual activity within village mosque halaqah circles. In the field context, this concept is operationally defined as a collective learning practice where community members regularly gather to read, translate, interpret, and discuss classical Islamic texts within an interactive

environment. The halaqah sessions demonstrate a participatory pattern in which knowledge is not transmitted through a rigid teacher–student hierarchy but through collaborative dialogue among participants who share a similar background of pesantren education. This shared educational background allows participants to engage meaningfully with the classical text while simultaneously connecting its teachings with contemporary social experiences. The communal nature of the discussion encourages participants to reinterpret ethical and spiritual concepts found in *Ihya Ulumuddin* within the context of everyday life. Through these processes, the halaqah functions as a living intellectual tradition that maintains the continuity of Islamic scholarship while adapting it to local community realities.

Table 1. Empirical Evidence from Interview Data

Interview Excerpt	Indicator	Informant
"Reading <i>Ihya</i> together reminds us of what we learned in pesantren and keeps that knowledge alive in our daily lives."	Continuity of pesantren intellectual tradition	Teacher (45)
"When we discuss each sentence of the book, we feel that classical knowledge becomes relevant to our current problems."	Contextual interpretation of classical texts	Community leader (52)
"Even though we have different professions, we gather here to learn together as we did when we were students."	Collective learning culture	Entrepreneur (38)
"This halaqah makes the teachings of Imam Al-Ghazali easier to understand because we discuss them together."	Dialogical knowledge construction	Trader (41)
"Studying <i>Ihya Ulumuddin</i> here strengthens our spiritual awareness and ethical behavior."	Ethical internalization	Farmer (56)
"The discussions often relate the book's teachings to work, family, and community relations."	Practical application of Sufi ethics	Teacher (33)

The interview data indicate that the communal study of *Ihya Ulumuddin* serves as a significant mechanism for sustaining Islamic intellectual traditions within the rural community. Participants repeatedly emphasized that the halaqah allows them to reconnect with knowledge previously acquired in pesantren environments. This suggests that the study circle functions as a continuation of earlier educational experiences rather than an entirely new learning setting. The indicators identified in the interviews demonstrate that participants perceive the halaqah as a space where classical knowledge remains socially meaningful. Through collaborative discussion, participants reinterpret theological and ethical concepts within the context of

contemporary life challenges such as professional responsibilities, family relations, and community leadership. The diversity of professions represented among the participants further reinforces the idea that Islamic scholarship is not confined to academic institutions but continues to shape everyday moral reflection. These findings illustrate that the halaqah operates as a social mechanism for maintaining intellectual continuity between pesantren traditions and community-based religious learning practices.

Another important pattern emerging from the interview data concerns the dialogical character of the halaqah learning process. Participants highlighted that the discussion format enables them to analyze each textual phrase collectively, which creates opportunities for multiple interpretations and shared reflection. This dialogical engagement transforms the study of classical texts into a collaborative intellectual activity rather than a passive reception of religious knowledge. The absence of rigid hierarchical structures allows participants to contribute personal insights derived from their social experiences. As a result, the text becomes a point of departure for broader ethical discussions about sincerity, humility, social responsibility, and spiritual discipline. The indicators of ethical internalization and practical application further demonstrate that the teachings contained in *Ihya Ulumuddin* are not limited to theoretical understanding. Instead, they actively shape participants' moral reasoning and daily conduct. These findings suggest that the halaqah fosters a dynamic relationship between textual tradition and lived religious practice.

Field observations strongly support the interpretations derived from the interview data. During several halaqah sessions, the researcher observed that participants followed a consistent learning sequence beginning with the reading of the Arabic text, followed by translation and explanation. The discussion stage often lasted longer than the reading phase, indicating the importance of interpretive dialogue in the learning process. Participants frequently referenced personal experiences when explaining particular passages, especially those related to sincerity in work, ethical conduct in business, and humility in social relationships. These interactions revealed that the halaqah environment encourages reflective engagement with the text rather

than simple memorization or doctrinal instruction. The rotating location of the meetings among village mosques also strengthened the sense of communal ownership of the learning process. From the researcher's perspective, these practices illustrate how classical Islamic scholarship continues to function as a living intellectual tradition embedded within everyday social interactions.

Overall, the data demonstrate that the communal study of *Ihya Ulumuddin* constitutes a sustained intellectual practice that integrates textual learning, ethical reflection, and social interaction within a rural Muslim community. The interviews and observations collectively reveal that participants perceive the halaqah as a continuation of their earlier pesantren education while simultaneously adapting classical teachings to contemporary contexts. A consistent pattern emerges in which collective reading leads to dialogical interpretation, which in turn encourages the internalization of ethical values in everyday life. This pattern suggests that the halaqah functions not only as a learning forum but also as a mechanism for maintaining the relevance of classical Islamic scholarship within modern rural society. The continuity between textual tradition and lived practice becomes visible through the participants' ability to relate teachings from *Ihya Ulumuddin* to their professional roles, family responsibilities, and community leadership. In this sense, the halaqah represents a living intellectual ecosystem where Islamic scholarship remains socially embedded.

Table 2. Ideal Influence of the Halaqah on Participants

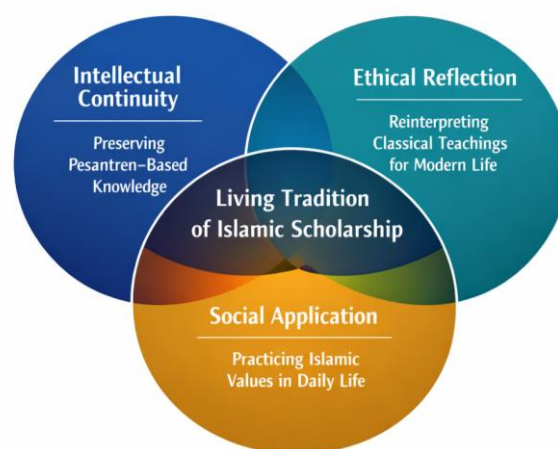
Informant Role	Interview Excerpt	Indicator
Teacher	"The halaqah strengthens our understanding of classical scholarship and reminds us to practice it."	Intellectual continuity
Community Leader	"These discussions guide us in making ethical decisions for the community."	Ethical leadership
Trader	"Studying this book influences how I conduct business honestly."	Moral discipline
Entrepreneur	"The halaqah keeps us connected to Islamic scholarly traditions."	Cultural preservation
Farmer	"The teachings help us remain humble and patient in everyday work."	Spiritual awareness

The table demonstrates that the influence of the halaqah extends beyond intellectual engagement with classical texts. Participants occupying different social roles teachers, traders, farmers, entrepreneurs, and community leaders interpret the teachings of *Ihya Ulumuddin* in ways that correspond to their professional

responsibilities. Teachers emphasize intellectual continuity, while community leaders highlight ethical decision-making in social governance. Traders and entrepreneurs focus on honesty and integrity in economic activities, whereas farmers connect the teachings to patience and humility in daily labor. These variations indicate that the halaqah allows participants to reinterpret classical Sufi teachings within the context of their specific social roles.

At the same time, a shared pattern is evident across all informants: the halaqah functions as a moral reference point that guides personal and communal behavior. Regardless of occupation, participants perceive the teachings of Ihya Ulumuddin as a source of ethical guidance and spiritual reflection. This suggests that the communal study circle operates not merely as an educational forum but also as a moral community that reinforces shared religious values.

The overall pattern indicates that the communal study of Ihya Ulumuddin generates three interconnected outcomes: intellectual continuity, ethical reflection, and social application. Intellectual continuity is reflected in participants' efforts to preserve pesantren-based knowledge traditions. Ethical reflection emerges through dialogical discussions that reinterpret classical teachings in relation to contemporary life. Social application appears in the way participants translate these teachings into practical behavior within professional and community contexts. Together, these patterns illustrate how village mosque halaqah circles sustain the living tradition of Islamic scholarship within everyday rural Muslim life.



Picture 1. Living tradition of Islamic scholarship diagram

DISCUSSION

The findings of this study demonstrate that the communal study of *Ihya Ulumuddin* by Imam Al-Ghazali in village mosque halaqah circles represents a living continuation of classical Islamic scholarly traditions within rural Muslim communities. This finding aligns with previous studies on Islamic educational traditions that emphasize the enduring role of classical texts in shaping religious understanding and moral formation (Jamil, 2024; Sahin, 2018). Research on pesantren-based learning environments has consistently shown that classical Islamic literature functions as a central medium for transmitting theological, ethical, and spiritual knowledge across generations (Halimah et al., 2024; Sofi et al., 2025). However, the present study extends these insights by demonstrating that the transmission of such knowledge does not remain confined to formal institutions such as pesantren or madrasas. Instead, the tradition continues to thrive within community-based study circles where former pesantren students collectively revisit classical texts. This communal engagement illustrates how Islamic intellectual traditions remain socially embedded and culturally relevant within everyday community life, particularly in rural contexts where mosque-based learning continues to function as an accessible educational space (Aziz & Huda, 2024; Hadi, 2025).

The findings also support earlier scholarly arguments that communal religious learning environments facilitate dialogical forms of knowledge production (Stern, 2010; Vrikki et al., 2019). Several studies on mosque-based study circles suggest that collective discussion encourages participants to negotiate meanings and reinterpret classical teachings in response to contemporary social realities (Säljö, 2023; Scarino, 2014). The results of this research confirm these observations, showing that the halaqah format encourages participants to examine textual passages collectively and relate them to practical ethical issues. Nevertheless, the present study reveals a distinctive characteristic that has received limited attention in previous research: the strong continuity between pesantren intellectual culture and community-based religious learning. Unlike many urban religious study groups that often focus on contemporary Islamic discourse, the halaqah observed in this research maintains a structured engagement with classical Sufi literature. This continuity suggests that

rural Muslim communities may serve as important custodians of classical Islamic scholarship. Consequently, the findings challenge the assumption that traditional Islamic intellectual traditions are gradually disappearing in modern society.

Another significant aspect of the findings concerns the role of the halaqah as an informal institution of religious education. Existing literature on Islamic education often prioritizes formal institutions such as Islamic universities, madrasas, and pesantren as primary sites of knowledge transmission. While these institutions remain influential, the present study demonstrates that informal community-based learning environments also play a crucial role in sustaining Islamic intellectual traditions (Desfitri et al., 2024; Rohmad et al., 2025). The halaqah functions as a participatory educational space where individuals from diverse professional backgrounds can collectively engage with classical texts (F. Ahmed, 2019; Syahril et al., 2024). The absence of rigid hierarchical structures allows participants to contribute their perspectives and experiences, thereby enriching the interpretive process. This pattern resonates with broader discussions in the sociology of religion that emphasize the importance of grassroots religious learning. The study therefore contributes to a more comprehensive understanding of how Islamic knowledge circulates beyond formal institutional boundaries and becomes integrated into everyday community practices.

From a theoretical perspective, this research contributes to ongoing discussions about the social life of religious texts and the continuity of intellectual traditions in contemporary Muslim societies. The findings suggest that classical Islamic texts remain influential not merely because of their historical authority but because of the communal practices through which they are interpreted and recontextualized (Asadurrohman, n.d.; Wahyuningsih, 2025). The halaqah environment creates a dynamic interpretive space where textual authority interacts with lived experience (Malik & Masrur, 2025; Syahril et al., 2024). Through collective reading and discussion, participants reinterpret Sufi ethical teachings in relation to modern social realities such as professional responsibilities, family relationships, and community leadership. This process illustrates how Islamic intellectual traditions are continuously reproduced through social interaction. Theoretically, the study highlights the importance of examining religious learning as a socially embedded practice rather

than as a purely textual or doctrinal phenomenon. Such an approach offers a richer understanding of how religious knowledge remains meaningful within changing social environments.

In addition to its theoretical contributions, this research also has several practical implications for contemporary discussions on Islamic education and community development. The findings demonstrate that mosque-based halaqah circles can serve as effective platforms for lifelong religious learning, particularly for individuals who have previously studied in pesantren but are now engaged in various professional fields (Aziz & Huda, 2024; Hadi, 2025). By providing a space for continuous engagement with classical texts, these study circles help sustain intellectual and spiritual development within the community. Furthermore, the dialogical nature of the halaqah encourages ethical reflection and collective problem-solving, which may contribute to stronger social cohesion and moral awareness among participants. For educators and community leaders, these findings highlight the potential of community-based learning initiatives to complement formal educational institutions. Strengthening such initiatives may help preserve classical Islamic scholarship while ensuring its relevance to contemporary social life. In this sense, village mosque halaqah circles represent a valuable model of community-driven religious education (Ramadona et al., 2025; Yadi & Mastofa, 2025).

CONCLUSION

This study demonstrates that the communal study of *Ihya Ulumuddin* by Imam Al-Ghazali in village mosque halaqah circles represents a living tradition of Islamic scholarship that continues to function within rural Muslim communities. The most significant finding is that collective textual learning enables participants to sustain intellectual continuity with classical Islamic *turāth* while simultaneously reinterpreting its teachings in relation to contemporary social life. Through dialogical discussion, participants do not merely read the text but actively interpret and internalize its ethical and spiritual values. This process encourages the practical application of Sufi moral principles in everyday contexts such as professional conduct, family relationships, and community leadership. The study therefore highlights that classical Islamic scholarship remains socially relevant when it is embedded within participatory and community-based learning environments. The key lesson from this research is that communal engagement with classical texts can function as an effective

mechanism for preserving Islamic intellectual heritage while fostering ethical awareness within contemporary Muslim societies.

The primary strength of this study lies in its contribution to expanding the academic understanding of how Islamic intellectual traditions are sustained outside formal educational institutions. By employing an ethnographic approach, the research provides an in-depth analysis of how community-based halaqah circles function as informal institutions of religious learning. The study contributes to existing scholarship by demonstrating that the transmission of classical Islamic knowledge does not occur solely in pesantren or academic settings but also within grassroots communal learning practices. In addition, the research highlights the importance of dialogical interpretation in maintaining the relevance of classical Sufi texts within contemporary social contexts. This perspective enriches theoretical discussions on the social life of religious texts and the continuity of Islamic scholarly traditions. By documenting the communal study practices surrounding *Ihya Ulumuddin*, the research also contributes to broader debates in Islamic studies, anthropology of religion, and sociology of knowledge concerning how religious traditions remain dynamic within everyday community life.

Despite its contributions, this study has several limitations that should be acknowledged. First, the research focuses on a single village-based halaqah community, which may limit the generalizability of the findings to other regional or cultural contexts. While the ethnographic approach provides rich and detailed insights into local learning practices, further comparative studies are needed to examine whether similar patterns occur in other rural or urban Muslim communities. Second, the participants involved in this research all share a background of pesantren education, which may influence their familiarity with classical Islamic texts and shape the dynamics of the discussion process. Future research could therefore explore communal study circles involving participants with more diverse educational backgrounds. Additionally, further studies may investigate how digital technologies and online learning platforms influence contemporary engagements with classical Islamic scholarship. Expanding research in these directions would provide a broader

understanding of how Islamic intellectual traditions continue to evolve in changing social environments.

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