

# Rediscovering the Hiwar Method: Revitalizing An-Nahlawi's Dialogue Approach in Contemporary Islamic Education

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## ABSTRACT

This study examines the contemporary relevance of the Hiwar method, developed by Imam Abdurrahman An-Nahlawi, within the context of Islamic education. Rooted in classical Islamic traditions, the method prioritizes dialogue as a central teaching approach, aligning with Qur'anic and Prophetic principles of wisdom and effective communication. It offers a pedagogical alternative to Western-oriented approaches, emphasizing critical thinking, deep understanding, and character development. Using a mixed-methods framework, this study incorporates qualitative analysis of Islamic educational principles alongside empirical classroom evaluations. The research explores the applicability of the Hiwar method in addressing the challenges posed by globalization and the digital age. The study finds that the Hiwar method enhances active participation and critical inquiry, fosters meaningful and engaging learning experiences, improves communication skills, and promotes empathy, tolerance, and cooperation among students. These outcomes suggest that the method is dynamic and effective for addressing declining student motivation and the superficial grasp of religious values in contemporary education. The findings highlight the potential of the Hiwar method to revitalize classical Islamic educational practices while addressing the needs of today's learners. Its integration into modern curricula offers a strategic means of bridging educational gaps created by rapid technological and cultural shifts. The Hiwar method serves as a valuable pedagogical strategy, combining tradition with innovation to address contemporary educational challenges. Further research should explore its broader applications and effectiveness across diverse educational settings.

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## 1. INTRODUCTION

Islamic education is deeply rooted in dialogical traditions, one of which is the Hiwar method, a pedagogical approach emphasizing structured dialogue and interaction as core educational tools. Historically, the Hiwar method traces its theological and philosophical origins to the teachings of the Prophet Muhammad (SAW), who frequently employed dialogue to convey Islamic values, encourage

critical thinking, and foster ethical character among his companions. For instance, numerous Qur'anic verses and Hadiths illustrate the Prophet's dialogical approach, such as in Surah Al-Kahf (18:34, 18:37) and Surah Al-Mujadalah (58:1), which emphasize open, reflective communication to resolve issues and instill humility. Imam Abdurrahman An-Nahlawi later formalized these principles in his seminal work *Ushul At-Tarbiyah Wa Asalibuha*, where he defined Hiwar as a dialogical method aimed at nurturing critical inquiry, effective communication, and character development rooted in Islamic values (Ratnaningtyas & Mufidah, 2024).

The Hiwar method is distinct from other dialogical approaches in its integration of theological principles and its emphasis on moral and spiritual growth alongside intellectual development. While general dialogical methods may focus on promoting mutual understanding or problem-solving, Hiwar is deeply intertwined with Qur'anic guidance and prophetic traditions, prioritizing the cultivation of empathy, tolerance, and a sense of shared purpose among participants (Faizin et al., 2023).

Despite its historical significance, the Hiwar method faces challenges in contemporary education, particularly due to the growing dominance of Western pedagogical models. These models, often driven by efficiency, standardization, and technology, risk sidelining traditional methods like Hiwar that require time and emotional engagement. The globalization of education has further shifted the focus toward pragmatic and technology-driven approaches, such as Contextual Teaching and Learning (CTL) and Cooperative Learning, which emphasize measurable outcomes over character formation. This trend raises critical questions about how Islamic education can modernize its curriculum while preserving the theological and pedagogical integrity of methods like Hiwar (Arfian, 2024).

Existing research on the Hiwar method highlights its potential benefits, such as fostering critical thinking, active participation, and ethical character development. However, significant gaps remain. For instance, there is a lack of empirical studies examining the application of the Hiwar method in contemporary contexts, particularly in Islamic educational institutions in Indonesia. Furthermore, the adaptation of Hiwar to digital classrooms—a necessity in the digital age—has not been comprehensively explored. This study seeks to address these gaps by investigating the relevance and application of the Hiwar method within the framework of Indonesia's Merdeka Curriculum, which emphasizes participatory and student-centered learning (Amalia et al., 2024).

The objectives of this study are twofold. First, it aims to evaluate the effectiveness of the Hiwar method in addressing contemporary challenges in Islamic education, such as declining student motivation and the erosion of character-building values. Second, it explores the feasibility of integrating the Hiwar method into digital and hybrid learning environments to enhance its applicability in modern educational settings (Ningke & Subiantoro, 2022). This research is guided by several key inquiries. It examines how the Hiwar method can be revitalized to address contemporary challenges in Islamic education, particularly within the Indonesian context. Additionally, it seeks to identify what distinguishes the Hiwar method from other dialogical approaches and how its unique elements can be preserved in modern applications. Finally, the study explores strategies to adapt the Hiwar method to digital and hybrid learning environments while maintaining its theological and pedagogical essence (Nurani, 2022).

This study acknowledges potential limitations, such as the difficulty of empirically measuring the effectiveness of character-building approaches like Hiwar and the challenges associated with implementing dialogical methods in time-constrained and technology-reliant educational settings. Nevertheless, the research aims to offer actionable insights by drawing from observations in Islamic educational institutions, semi-structured interviews with educators, and an analysis of An-Nahlawi's educational philosophy. By addressing these research inquiries and exploring the adaptation of the Hiwar method to modern educational frameworks, this study contributes to bridging the gap between traditional Islamic pedagogy and contemporary educational demands. It aims to provide a robust foundation for integrating the Hiwar method into modern curricula, ensuring its relevance in shaping well-rounded, ethically grounded, and critically engaged students in the digital era.

## 2. METHODS

This research employs a descriptive qualitative approach aimed at exploring and describing the relevance of the Hiwar method developed by Imam Abdurrahman An-Nahlawi within the context of contemporary Islamic education. This approach facilitates an in-depth examination of the complex dynamics of the Hiwar method and its implementation within modern curricula such as Indonesia's Merdeka Curriculum (Rahmawati, 2017). Data were collected through a literature review, structured observations, and semi-structured interviews. The literature review focused on both classical texts, such as *Ushul At-Tarbiyah Wa Asalibuha*, and contemporary works related to dialogical and participatory pedagogies. Observations were conducted in three Islamic educational institutions selected for their established use of the Hiwar method, geographic diversity, and representation of various educational levels. These observations documented teacher-student interactions, lesson plans, and classroom outcomes through detailed field notes and audio-visual recordings. Semi-structured interviews with 12 educators provided additional insights into their experiences and strategies for implementing the Hiwar method (Yunus & Munira, 2021).

The data collected were analyzed using thematic analysis, a method well-suited for identifying recurring patterns and themes. The analysis process involved familiarizing with the data, coding to highlight significant patterns, and grouping codes into broader themes such as teacher-student interaction dynamics, critical thinking development, and the integration of Hiwar into digital learning environments. Themes were interpreted to establish connections between theoretical principles and practical applications of the Hiwar method. This analytical framework ensured a rigorous and transparent approach to data interpretation.

The selection of institutions for case studies was guided by specific criteria, including the consistent use of the Hiwar method and geographic diversity. Structured observations focused on dialogical techniques, student engagement, and character-building outcomes, providing a comprehensive understanding of how the Hiwar method is applied in various educational contexts. Interviews complemented the observations by capturing educators' perspectives on challenges and opportunities in applying the Hiwar method. Together, these methodologies provide actionable insights for revitalizing the Hiwar method in contemporary Islamic education, including its adaptation to digital and hybrid learning environments.

## 3. FINDINGS AND DISCUSSION

### 3.1 Relevance of the Hiwar Method in Modern Education

Imam Abdurrahman An-Nahlawi's Hiwar method serves as a crucial foundation in the study of Islamic education, particularly when addressing the challenges posed by modern trends favoring technology-based and pragmatic educational approaches. Rooted in dialogue, conversation, and interactive questioning, the Hiwar method offers a significant alternative for tackling current issues in Islamic education, such as declining student engagement, limited student participation, and a lack of deep understanding of religious values among learners (Tunnisa, 2022).

In the context of contemporary education, especially in Indonesia, where the Merdeka Curriculum has been adopted, the Hiwar method remains highly relevant. It aligns well with the curriculum's emphasis on participatory, flexible, and student-centered learning. The Merdeka Curriculum prioritizes the development of critical thinking and strong communication skills, both of which are integral to the Hiwar approach. Furthermore, the method resonates with Qur'anic teachings that encourage just and effective dialogue, as seen in Surah Al-Mujadalah (58:1), where dialogue is employed as a tool for resolving disputes and seeking solutions (Fadillah & Innayati, 2024).

The Hiwar method can be implemented through various instructional formats such as group discussions, debates, and open questioning sessions, which stimulate critical thinking and encourage students to ask questions. These activities not only enhance communication skills but also help build

students' confidence in expressing their opinions. A study by (Rahmawati, 2017) found that applying the Hiwar method in Islamic secondary schools significantly boosted students' motivation, especially in theoretical subjects like Islamic Religious Education. Additionally, this method aids in cultivating a more open, tolerant, and collaborative character among students. Observations across three institutions revealed that the Hiwar method enhances critical thinking, communication skills, and student motivation. For example, at MA Pesantren Modern Daar Al Uluum Kisaran, group discussions based on the Hiwar method facilitated a deeper understanding of abstract topics, while at MA Alwashliyah Kisaran, students demonstrated improved argumentative skills supported by Qur'anic texts and Hadiths. However, these outcomes varied depending on the institutional context, with some students reporting initial resistance to active participation in dialogical sessions. This suggests that while the Hiwar method significantly contributes to learning, its impact is contingent on teacher facilitation and classroom dynamics.

### **3.2 Challenges and Opportunities in Implementation**

However, there are notable challenges in applying the Hiwar method in today's educational settings. One primary challenge is the lack of adequate training for educators to effectively employ this method. Many teachers prefer conventional lecture-based methods, which are considered more efficient for delivering material, particularly in large classes (Fatmawati, 2022). Moreover, the demands of a packed curriculum often leave insufficient time for implementing dialogical methods like Hiwar. Therefore, it is crucial for educational policymakers to provide appropriate training and support to enable teachers to effectively integrate the Hiwar method into the learning process. Many educators expressed difficulty in balancing the time-intensive nature of dialogical methods with the demands of a packed curriculum. For example, teachers at MA Pesantren Mambaul Hidayah Asahan noted that time constraints limited opportunities for in-depth discussions, particularly in larger classrooms. Furthermore, a lack of targeted training leaves many teachers ill-equipped to apply the method effectively, especially in digital or hybrid settings. Specific competencies required for successful implementation include fostering critical questioning, managing group dynamics, and integrating technology into dialogical practices. Regional factors, such as teacher-student ratios and socioeconomic conditions, also influence implementation. Rural schools, for instance, face additional challenges in adopting technology-based Hiwar practices due to limited infrastructure and digital literacy (Ar Rasyid & Hasibuan, 2024).

Given the relevance of the Hiwar method, its revitalization in modern Islamic education is a strategic move to enhance the quality of teaching and learning. This can be achieved by integrating the Hiwar method into the curriculum, improving teacher competencies, and adapting the method to fit technology-driven instructional environments. Further research is needed to identify the most effective ways of implementing the Hiwar method across different educational levels, from elementary schools to universities (Asnawi et al., 2021). Integrating it with modern pedagogical frameworks such as Problem-Based Learning (PBL) and Project-Based Learning (PjBL) shows promise. At MA Pesantren Modern Daar Al Uluum Kisaran, for instance, collaborative projects incorporating dialogical elements from the Hiwar method led to improved communication and teamwork skills among students. However, further empirical evidence is needed to substantiate the effectiveness of these integrations. Schools can also adopt technology-based solutions to facilitate the Hiwar method. While limited internet access remains a barrier in some regions, low-cost tools such as offline learning platforms and mobile apps with preloaded content can support dialogical learning. Addressing digital literacy through teacher training programs is another critical step. For instance, breakout room features in online platforms like Zoom have been used effectively to enable smaller group discussions, enhancing student participation and engagement (Al Azzis & Kurnia, 2024).

Observations and interviews also highlight significant opportunities for revitalizing the Hiwar method through the adaptation of technology. At MA Pesantren Modern Daar Al Uluum Kisaran, several teachers have started using digital platforms such as Zoom and Google Meet to conduct Hiwar

sessions in online classes. Teachers noted that technology facilitates broader dialogue, engaging students who might be reluctant to speak up in face-to-face classes. One teacher commented, *“Online platforms help me manage discussions better, especially with breakout room features that allow students to discuss in smaller groups before returning to the main class discussion.”*

However, a major challenge in using technology for the Hiwar method is the limited access and digital literacy among both students and teachers. At MA Pesantren Mambaul Hidayah Asahan, not all students have adequate access to devices and stable internet connections, limiting the effectiveness of technology-based learning. Furthermore, some teachers reported feeling less confident in using technology as part of their teaching methods, indicating a need for additional training to help educators effectively incorporate technology into the Hiwar method (Mappasiara, 2018).

Overall, the Hiwar method has proven effective in shaping students' character across the observed institutions. Teachers at MA Alwashliyah Kisaran reported that the Hiwar method helps instill values such as tolerance, empathy, and cooperation. Students involved in group discussions displayed a more open attitude towards differing opinions and demonstrated a greater appreciation for others' perspectives, consistent with Qur'anic principles that encourage good dialogue and communication, as reflected in Surah Al-Mujadalah (58:1). At MA Pesantren Modern Daar Al Uluum Kisaran, interviews with students revealed that they felt more confident in expressing their opinions and participated more actively in class activities after engaging in Hiwar-based learning. One student shared, *“I feel freer to ask questions and discuss with my classmates and teachers, which helps me understand the lessons better.”* This indicates that the Hiwar method contributes not only to academic skill enhancement but also to the development of students' social and emotional skills.

## Discussion

The revitalization of the Hiwar method developed by Imam Abdurrahman An-Nahlawi is a crucial topic in the context of contemporary Islamic education, especially amid a shifting educational paradigm that increasingly values dialogical approaches and participatory learning. The Hiwar method is rooted in the Islamic educational tradition that emphasizes dialogue as a key tool for learning, not merely for the transfer of knowledge but also as a medium for character formation based on Islamic values. In his book, *Ushul at-Tarbiyah wa Asalibuha fi Baiti wa Madrasati wa Mujtama'*, An-Nahlawi outlined that effective dialogue should involve a two-way interaction between teacher and student, where ideas are exchanged, understanding is tested, and deep reflection occurs. This principle remains highly relevant in addressing the challenges of education in the digital age (Ratnaningtyas & Mufidah, 2021).

The application of the Hiwar method in modern educational environments demonstrates its strong potential to enhance student engagement. Many educational institutions have started adopting this method as part of their teaching strategies, particularly in classrooms that emphasize active learning. The Hiwar method provides space for students to ask questions, express their opinions, and actively participate in discussions. This creates a more interactive and dynamic classroom atmosphere, in contrast to traditional lecture methods that often leave students passive. In many cases, the use of Hiwar has been shown to boost student motivation, deepen material comprehension, and develop critical thinking and communication skills (Hakim & Robi'ah, 2024).

The implementation of the Hiwar method also faces significant challenges, particularly due to the increasing use of technology in education. On the one hand, technology offers new opportunities to expand the application of Hiwar through online learning platforms like Zoom, Google Classroom, and online discussion forums. Technology facilitates virtual dialogue that can involve a larger number of participants and provides access for students who may not be active in face-to-face classrooms. This use of technology helps create a more inclusive and interactive environment, where each student can contribute more equitably (Mappasiara, 2018).

On the other hand, the digitalization of education brings new challenges that need to be addressed. One major obstacle is the limited access to technological devices and the internet, particularly in areas

with inadequate digital infrastructure. Many students do not have stable internet access or suitable electronic devices, limiting their participation in online discussions. This issue is exacerbated by the digital divide between students from different economic backgrounds, potentially leading to inequalities in learning experiences. Moreover, excessive use of technology can reduce the quality of face-to-face interaction, which is the essence of the Hiwar method. Without direct contact, the emotional and personal connection between teacher and student can be diminished, ultimately reducing the effectiveness of dialogue as a teaching method (Faizin et al., 2023).

In addition to technical challenges, there are also issues related to the prevailing educational paradigm. Many educational institutions remain entrenched in traditional teaching models that prioritize efficiency and curriculum completion. In such systems, lecture-based methods are often considered more efficient because they can cover more material in a shorter time. Conversely, the Hiwar method requires more time for in-depth discussion and reflection, making it often seem incompatible with tight curricular schedules. Teachers frequently face the dilemma of balancing curriculum targets with the need to allocate time for more interactive and participatory discussions. This indicates the need for curriculum adjustments and more flexible policy support to allow space for the implementation of the Hiwar method in classrooms (Fatmawati, 2022).

Integrating the Hiwar method with modern educational approaches such as Problem-Based Learning (PBL) and Project-Based Learning (PjBL) offers a potential solution to these challenges. PBL and PjBL emphasize student-centered learning, where students actively engage in solving real-world problems or projects relevant to their daily lives. In this context, the Hiwar method can serve as a dialogical framework guiding discussions and idea exploration. For example, in PBL sessions, teachers can use Hiwar techniques to facilitate deep discussions on problem-solving, where students are encouraged to ask critical questions, test hypotheses, and explore various perspectives. This integration helps enhance students' critical thinking and analytical skills, better preparing them for real-world challenges (Munzir, 2022).

A similar approach is applied in PjBL, where students work in groups on collaborative projects. In these activities, the Hiwar method is used to facilitate group discussions, where students share ideas, provide feedback to each other, and reflect on their learning processes. Teachers act as facilitators, guiding the discussion and ensuring that every student actively participates in the dialogue. Research findings indicate that integrating Hiwar with PjBL can improve communication skills, teamwork abilities, and students' sense of responsibility toward their project outcomes. One student remarked, "This method helps me feel more engaged in the learning process because I can discuss and learn from my peers, not just from the teacher" (Student Interview, 2023).

Revitalizing the Hiwar method in the context of modern Islamic education requires a strategic approach that includes updating teaching practices, providing teacher training, and adjusting the curriculum to support dialogue-based learning. One essential step is to offer adequate training for teachers, enabling them to develop the facilitation skills needed to effectively implement the Hiwar method, both in face-to-face and online classes. This training should also cover the effective use of technology, allowing teachers to integrate dialogue with available digital tools without sacrificing the quality of interaction that is central to the Hiwar method (Hasria et al., 2021).

Moreover, support from schools and policymakers is crucial to overcoming infrastructure challenges and time constraints within the curriculum. Schools need to provide greater flexibility for teachers to explore teaching methods focused on dialogue and active student participation. With the right support, the Hiwar method can not only be preserved as part of the Islamic educational heritage but also adapted and applied effectively to meet the challenges of 21st-century education (Amna, 2023).

Overall, the Hiwar method remains relevant in enhancing the quality of Islamic education in the modern era. Combining this method with modern learning approaches and technological support presents a great opportunity to create interactive, inclusive, and skills-focused learning environments. However, the successful revitalization of this method requires the commitment of all stakeholders involved, including teachers, students, schools, and the government. Through a holistic and integrative

approach, the Hiwar method can serve as one of the main pillars in a progressive educational strategy that is adaptive and responsive to the dynamic changes of the times.

#### 4. CONCLUSION

The Hiwar method, developed by Imam Abdurrahman An-Nahlawi, stands as a transformative approach to Islamic education, blending theological principles with modern pedagogical needs. Rooted in Qur'anic teachings, it effectively fosters critical thinking, communication skills, and moral character development. This study demonstrates the method's significant potential when implemented in appropriate contexts, particularly when supported by well-trained educators and flexible curricula. However, challenges persist, including insufficient teacher training, time constraints in dense curricula, and limited access to technology in some settings. Addressing these barriers through targeted teacher development programs and allocating specific curriculum time for dialogical discussions are essential steps to maximize the method's impact.

Beyond its pedagogical benefits, the Hiwar method contributes to broader societal goals, such as promoting empathy, tolerance, and collaboration, which are critical in fostering inclusive and interfaith dialogue. Its application has the potential to create dynamic, critically engaged, and morally grounded learners, making it a vital tool in addressing both educational and societal needs in the modern era. Acknowledging the study's limitations—including the generalizability of findings and the scope of data—future research should explore its application in diverse educational contexts, including rural and interfaith settings. The urgency of revitalizing the Hiwar method calls for collective efforts from educators, policymakers, and Islamic scholars to preserve and enhance this invaluable heritage in an increasingly globalized and digital world.

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