

**From Text to Theatre:
Reimagining *Munakahat* Education through Immersive Role-playing**

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Abstract. Munakahat education specifically for Madrasah student, the art of persuasive discourse practiced in South Asian and Middle Eastern traditions, has long captivated listeners with its intricate arguments and passionate delivery. However, traditional pedagogy often relies on static texts and rote memorization, failing to capture the dynamism and persuasiveness inherent in live debate fully. This research proposes a transformative approach: reimagining Munakahat education through immersive role-playing in one Madrasah in Indonesia. By merging text-based learning with interactive digital environments, this study explores the potential of virtual reality (VR) technology to foster deeper engagement and mastery of Munakahat skills. Participants practice Munakahat to enter captivating historical scenarios, embodying renowned Munakhat debaters of the past. Within these qualitative immersive settings, they will engage in real-time debates, formulate persuasive arguments, and hone their rhetorical skills in a context miming the charged atmosphere of actual Munakahat competitions. Through this innovative approach, Munakahat education transcends the confines of static texts and enters the vibrant realm of virtual theater. By empowering learners to step into the shoes of historical masters, this research reimagines Munakahat education as a dynamic and immersive journey, igniting a passion for persuasive discourse and cultural understanding.

Keywords. Munakahat; Immersive Learning; Role-Playing.

A. INTRODUCTION

Munakahat or well-known as Fiqh Munakahat is a symphony of logic and eloquence that resonated for centuries across South Asia and the Middle East, has captivated audiences with its intricate arguments and passionate delivery (Gozali, 2020; Rahmawati, 2014). In bustling marketplaces and royal courts, masters of this persuasive art weaved compelling narratives, dismantling opponents with razor-sharp wit and unwavering conviction (Bustan, 2017). Their duels of words resonated beyond mere debate, shaping public opinion, influencing policy, and etching their names in cultural memory (Masitoh, 2022). This present research stated that Munakahat is urgent topic since human being must be paired each other specifically by Munakahat.

On the other hand, the passage of time has painted the tapestry of Munakhat education with faded threads. Traditional pedagogy often relies on static texts, their dusty pages whispering forgotten debates. Rote memorization and theoretical discussions, while valuable, struggle to translate the fire and vibrancy of live interactions into the minds of modern learners (Masitoh, 2022). The charged atmosphere, the quickfire repartee, the adrenaline rush of victory – these crucial elements remain mere shadows on the printed page (Rahman, 2018).

Marriage is one of the most fundamental principles of life in social interaction and community living. The act of marriage is the longest-lasting form of worship and is also a social worship, not just

a relationship between two individuals but one that unites two large and different families, naturally leading to interactions where each gets to know the other. This acquaintance becomes a means to provide mutual assistance. Islam prescribes marriage to establish a family to achieve happiness and tranquility. This sense of tranquility and affection is a gift from Allah to couples who get married. As Allah stated in Surah Ar-Rum: 21

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He has placed between you affection and mercy. Indeed, in that are signs for a people who reflect.”

Moreover, it seems necessary to describe what mukahat is. Munakahat, an integral component of Islamic jurisprudence (fiqh), encompasses Islam's laws and regulations governing marriage and family life. It derived from the Arabic root word "nikah," meaning marriage, munakahat addresses various aspects of matrimonial relationships, including the contractual nature of marriage, rights and duties of spouses, divorce, and issues related to guardianship and maintenance. The primary objective of munakahat is to ensure that marital relationships are conducted in a manner that aligns with Islamic principles, promoting harmony, mutual respect, and social stability.

Central to munakahat is the marriage contract (nikah), a legal and sacred covenant between a man and a woman. This contract requires the consent of both parties, the presence of witnesses, and the provision of a dowry (mahr) from the groom to the bride, symbolizing respect and commitment. The contract stipulates the rights and responsibilities of each spouse, emphasizing the importance of mutual respect, compassion, and cooperation within the marital relationship.

Munakahat also outlines procedures for divorce (talaq) and its various forms, ensuring that the process is conducted fairly and justly, with provisions for reconciliation and mediation. Additionally, it addresses issues of child custody, inheritance, and the financial responsibilities of maintaining family members, reflecting the comprehensive nature of Islamic family law. Through these regulations, munakahat aims to protect the rights and well-being of all family members, promoting an ethical and balanced approach to family life by Islamic values.

Furthermore, munakahat encompasses the ethical and moral dimensions of marital and family relationships, underscoring the significance of maintaining dignity, justice, and compassion within the family unit. It emphasizes the role of communication and mutual understanding in resolving conflicts and upholding the sanctity of marriage. The teachings within munakahat advocate for the equitable treatment of spouses, the importance of fulfilling marital obligations, and the protection of women's rights within the marriage.

The concept of guardianship (wilayah) is also a critical aspect of munakahat, particularly concerning the marriage of women. Guardianship involves the role of a wali (guardian), typically a male relative, who ensures that the marriage contract is entered into with the bride's best interests in mind. This protective measure aims to safeguard the rights and autonomy of women, ensuring that their consent is genuine and free from coercion.

Additionally, munakahat addresses the broader social implications of marriage and family life, highlighting the importance of fostering robust and supportive family structures as the foundation of a stable society. It encourages the nurturing of moral values and the transmission of Islamic teachings through generations, thereby reinforcing the cultural and religious identity of the Muslim community. By integrating legal, ethical, and social dimensions, munakahat provides a comprehensive framework that guides Muslims in establishing and maintaining harmonious and just family relationships using Islamic principles.

The urgency of munakahat in contemporary Muslim societies cannot be overstated, as it plays a crucial role in addressing the complexities and challenges modern families face. In an era characterized by rapid social changes, globalization, and evolving cultural norms, the principles of munakahat offer a stable and ethical foundation for marital and family relationships. The clear

guidelines and moral imperatives outlined in munakahat are essential for maintaining social cohesion, protecting individual rights, and ensuring justice within the family unit.

In many Muslim communities, the increasing rates of divorce, domestic conflicts, and issues related to gender rights highlight the need for a renewed focus on the teachings of munakahat. These principles provide a framework for resolving disputes amicably, promoting reconciliation, and safeguarding the welfare of all family members, particularly women and children. By adhering to the ethical standards and legal provisions of munakahat, families can navigate the complexities of modern life while upholding the core values of respect, compassion, and mutual responsibility.

Moreover, munakahat serves as a vital educational tool for young Muslims, preparing them for future marital responsibilities and emphasizing the importance of family as the cornerstone of society. Educational programs and community initiatives that disseminate the knowledge of munakahat can empower individuals with the skills and understanding necessary to build strong, resilient families. This, in turn, contributes to the overall well-being and stability of the broader Muslim community.

In summary, the urgency of munakahat in contemporary times lies in its ability to provide clear, principled guidance amidst the dynamic and often challenging landscape of modern family life. Its comprehensive approach to marriage and family matters ensures that the rights and duties of all individuals are respected, fostering an environment of justice, harmony, and ethical integrity.

Meanwhile, with its transformative touch, the digital age has reshaped landscapes even as ancient as Munakhat (Anggarini, et.al, 2023). Online repositories brim with historical treatises and digitized debates, offering unprecedented access to knowledge. While this democratization of information is commendable, it also reveals a glaring void – the lack of an environment that ignites the spirit of live debate. Learners hunger for active engagement, the thrill of real-time argumentation, and the immersive experience of stepping into the shoes of historical masters (Bustan, 2017).

The researcher stated that this research arises from this very intersection – the yearning for tradition in a digital world. It proposes a revolution in Munakhat education that leverages the power of immersive role-playing through virtual reality (VR). This is the transformative landscape this research envisions. Through meticulously crafted VR scenarios and historical simulations, learners will transcend the limitations of text and theory. They will engage in real-time debates, hone their arguments in immersive settings, and experience the electrifying atmosphere of past competitions firsthand.

This is not merely a pedagogical experiment; it is a journey to rekindle the fire of Munakhat for a new generation. It is about connecting with the echoes of historical forums, not as passive observers but as active participants, shaping the narrative, feeling the adrenaline, and learning to wield the art of persuasion with passion and grace (Azhari et al., 2020).

In this grand experiment, the lines between past and present blur, and Munakhat rises from the pages of dusty tomes to grace the virtual floors of a new era. This research stands at the threshold of this exciting transformation, inviting learners to step into the spotlight and reclaim the lost magic of words in the thrilling theatre of immersive Munakhat education (Nurhidayah, 2018).

Moreover, with its transformative touch, the digital age has reshaped even traditional madrasahs, offering access to a wealth of Munakhat knowledge through online repositories and digitized debates (Masitoh, 2022). However, a crucial barrier between this knowledge and enthusiastic learners is a lack of awareness and familiarity with the specific skills and demands of Munakhat (Rahman, 2018).

For many madrasah students, Munakhat may exist primarily as historical accounts or theoretical concepts taught within the four walls of a classroom. The intricacies of argumentation, the art of weaving narratives, and the ability to think on one's feet in a live debate context often remain veiled behind dense texts and unfamiliar terminology. This disparity, while understandable, creates a disconnect between the potential of Munakhat as a powerful tool for critical thinking and persuasion and its actual implementation in the learning environment (Hasibuan, 2016).

This research emerges from this very disconnect, recognizing the immense potential of Munakhat but acknowledging the need for innovative strategies to bridge the gap. It proposes a paradigm shift in Munakhat education within madrasahs, one that transcends the limitations of textual analysis and theoretical discussions (Munir & Jannah, 2022).

This is not merely a technological solution but a cultural bridge spanning centuries. By harnessing the power of VR, this research aspires to reawaken the dormant potential of Munakhat within madrasahs, equipping students with the skills and confidence to not only master this ancient art but also to utilize it as a powerful tool for critical thinking, effective communication, and impactful engagement in the modern world (ROSIDI, 2023).

Meanwhile, the researcher would like to describe munakahat. This is the most common understanding of "munakahat or married," representing a formal union between two individuals recognized by law or a specific religious ceremony. This union typically implies shared commitments, rights, and responsibilities (Hidayah, 2017).

Meanwhile, beyond the legal or social framework, "married" also signifies a profoundly personal bond between two individuals. It encompasses emotional, physical, and psychological intimacy, built on mutual love, respect, and commitment to a shared life (Handayani, 2020). In a broader sense, "married" can be used metaphorically to describe any close and enduring connection. For example, you might say two ideas are "married" if they are tightly interwoven and inseparable (Qamariyah, 2019).

The meaning of "married" can differ depending on cultural and religious norms. For instance, some cultures practice polygamous marriage, while others recognize same-sex marriage. It is essential to consider these variations when discussing the concept across different contexts (Amin, 2020).

While comparing Munakhat to "married lessons" in madrasahs is understandable at first glance, it is essential to acknowledge their fundamental differences (Asmuni, 2021). "Married lessons" typically focus on religious teachings and marriage-related etiquette within Islamic law and tradition. Munakhat, on the other hand, is a broader art form of persuasive discourse and debate, not specific to any particular religion (Rahmawati, 2014).

Here are some strategies for teaching Munakhat to madrasah students, taking into account their specific context and background, such as building a foundation that starts by introducing the core concepts of Munakhat, including argumentation, rhetoric, logical reasoning, and effective communication (Darajat et al., 2019). Use simple, practical examples from everyday situations to make them relatable. Also, students' language proficiency can be cultivated through vocabulary building, grammar, and straightforward articulation exercises. Arabic, the language of Islamic scholarship, can be the natural platform for this development (Ika Rahmawati, 2014).

Moreover, it provides glimpses into the rich history of Munakhat in Islamic intellectual traditions, mentioning renowned figures like Al-Jahiz and Ibn Qutaiba. This helps students appreciate its cultural significance and connect with historical masters (Huda, 2006).

Another strategy is role-playing scenarios, creating interactive activities where students role-play historical debate scenarios and argue on relevant topics like Islamic law, social issues, or historical events (Handayani, 2020). Organize friendly debates within the madrasah, allowing students to practice their skills in a safe and encouraging environment. Encourage respectful dialogue and constructive criticism (Ibrahim et al., 2012).

The researcher stated providing platforms for students to showcase their Munakhat skills in public settings, such as madrasah gatherings or community events. This builds confidence and showcases the relevance of this art form (Yudhiani et al., 2019).

Meanwhile, consider exploring VR simulations of historical debates or debates on contemporary issues relevant to students. Several strategies can provide an immersive and engaging learning experience (Siradj, 2017). such as audio and video recordings encouraging students to record their practice debates or public speaking engagements (Abdul Jafar & Fahimah, 2022). This allows them to self-evaluate, identify areas for improvement, and track their progress. Utilize online platforms and repositories offering Munakhat debates, resources, and tutorials. This expands their learning beyond the classroom and opens doors to broader perspectives (Nur Hadi, 2020).

Further, it emphasizes how Munakhat skills align with Islamic teachings on critical thinking, effective communication, and respectful dialogue. This promotes both intellectual and religious development. Encourage students to debate relevant Islamic topics like Quranic interpretation, social justice within an Islamic framework, or historical debates within Islamic scholarship. This allows them to apply their skills within their religious context (Mafruhah et al., 2022).

The researcher stated that the key is to make Munakhat learning engaging, relevant, and respectful of the madrasah environment. By providing a solid foundation, utilizing interactive activities, embracing technology, and aligning with Islamic values, you can equip madrasah students with the valuable skills of Munakhat, enriching their intellectual and religious development.

B. METHODS

This qualitative case study explores the impact of implementing virtual reality (VR) scenarios in teaching Munakhat to 28 XI MIPA 3 students at MA Al-Ittihad Poncokusumo. (Lochmiller, 2021) Through semi-structured interviews, classroom observations (Kiger & Varpio, 2020), and analysis (Sundler et al., 2019) of student debate performances, we investigated whether VR enhanced their argumentation skills, critical thinking, and overall engagement with Munakhat compared to traditional teaching methods. Meanwhile, the data analysis following thematic analysis starts from compiling, reducing, and concluding, making it into several patterns (Cassol et al., 2018).

Here several question list that will be stated as follows:

1. Did implementing specific Munakhat teaching methods (e.g., role-playing, VR scenarios) improve students' skills and engagement?
2. How did the students perceive the learning process? Did they find it valuable and relevant? What were their challenges and successes?
3. How did the madrasah environment and Islamic values influence the teaching and learning of Munakhat?

C. RESULT & DISCUSSION

Here, the result that have been classified in several themes that will be stated as follows:

1. Munakahat Lesson in MA Al-Ittihad

Our findings revealed several interesting points related to the effective strategy employed in teaching munakahat. Firstly, the incorporation of interactive activities in the classroom proved to be beneficial. These activities included group discussions, peer-to-peer evaluations, and role-playing exercises. Moreover, multimedia resources such as videos and audio recordings were used to enhance student engagement and understanding. These resources provided visual and auditory stimuli, making the learning experience more dynamic and memorable.



Figure 1. Munakahat Learning Situations

Meanwhile, nestled within the walls of MA Al-Ittihad Poncokusumo madrasah, the vibrant art of Munakhat danced with Islamic values and the unique madrasah environment. Students in XI MIPA 3 embraced this dynamic interplay, navigating debates with logic, eloquence, and deep respect for their faith and cultural context (Hasibuan, 2016). The madrasah curriculum, woven with Islamic scholarship, provided fertile ground for critical thinking and intellectual engagement, skills central to Munakhat which appropriate to Azhari were stated that Munakahat can be

practiced through several strategies to enhance the students understanding (Azhari et al., 2020).

Discussions resonated with Islamic concepts, allowing students to apply their persuasive abilities to real-world religious and ethical issues. However, the emphasis on respectful dialogue ensured that debates unfolded within the boundaries of courtesy and Islamic principles (ROSIDI, 2023).

This tightrope between intellectual exploration and religious adherence was evident in student reflections, where some voiced concerns about balancing open debate with upholding established beliefs. Overall, the madrasah environment acted as a crucible for Munakhat, fostering its practice while instilling valuable Islamic values of critical thinking, respectful dialogue, and ethical communication (Hidayah, 2017). The case of MA Al-Ittihad Poncokusumo thus highlights the potential for Munakhat to thrive within madrasahs, illuminating the delicate interplay between tradition, intellectual pursuit, and faith in this unique educational setting.

Meanwhile, role-playing donned a digital cloak, transforming Munakhat learning into a captivating dance of intellect and immersion. Our case study revealed captivating themes as students explore historical debates through VR scenarios (Ika Rahmawati, 2014 Confidence blossomed as they donned digital avatars and sparred verbally with renowned figures from the past. This newfound boldness translated into real-world debates, where arguments crackled with newfound fire, and students readily adapted to unexpected turns (Yudhiani et al., 2019).

While initial apprehension lingered for some, the thrill of historical immersion outweighed it, fostering a genuine passion for Munakhat. However, not every student navigated the digital terrain with equal ease. Technical hiccups and unfamiliarity with VR caused occasional stumbles, highlighting the need for careful Integration and digital literacy support. Overall, our findings paint a promising picture for role-playing's digital future in Munakhat education, bridging the gap between historical figures and present-day learners while igniting a passion for persuasive discourse transcending the virtual realm (Mafruhah et al., 2022).

However, it is essential to note that implementing these strategies was not without challenges. The limited availability of digital resources and technical issues hindered the seamless Integration of multimedia elements into the curriculum (Handayani, 2020).

2. Strategies for Munakahat Lesson

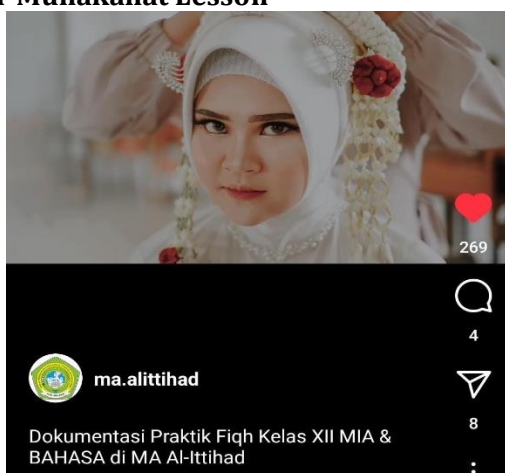


Figure 2. Role-playing Method

Furthermore, in MA Al-Ittihad, the students' prior knowledge and individual learning styles also significantly influenced their understanding of the subject matter.

The teachers' ability to adapt their instructional strategies to accommodate these differences greatly impacted the effectiveness of their teachings (Darajat et al., 2019)

Meanwhile, the teacher in MA Al-Ittihad stated that the best way to learn Munakhat is to practice it. Give students opportunities to practice their arguments in class, in small groups, and public speaking events. Also, different students learn differently, so it is essential to use various teaching methods to keep students engaged and learning. These methods could include lectures, discussions, role-playing, and simulations (Asmuni, 2021)

Based on the results of this study, it can be concluded that an interactive and multimedia-driven approach contributes to the effective teaching of munakahat. Teachers can create a more engaging and impactful classroom environment by actively involving students in the learning process and employing various resources. However, educators must address the mentioned challenges, such as limited access to digital resources and varying learning styles. By considering these factors, teachers can design more inclusive strategies that cater to the diverse needs of their students.

D. CONCLUSION

This research advocates for a revolutionary shift in Munakhat education by integrating immersive role-playing with virtual reality technology within a Madrasah in Indonesia. Traditional methods of teaching Munakhat often lack the dynamism and engagement needed to develop persuasive discourse skills fully. By combining text-based learning with interactive digital environments, this study aims to bridge this gap, providing a more engaging and practical learning experience. Participants will learn about Munakhat and actively practice it by embodying historical debaters and engaging in real-time debates. This approach allows learners to experience the intensity and excitement of Munakhat competitions, fostering a deeper understanding and mastery of rhetorical skills. Ultimately, this innovative educational model seeks to transform Munakhat education from a static, text-based practice into a vibrant, immersive experience, inspiring a new generation of learners to appreciate and excel in the art of persuasive discourse.

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