

MULTICULTURAL FIQH INSTRUCTION TO IMPROVE RELIGIOUS TOLERANCE AND MODERATION AMONG PESANTREN STUDENTS

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Abstract: This article examines the introduction of special *Fiqh* textbooks in religious schools to increase religious tolerance and curb religious extremism among the students. This research selected 29 of 179 articles based on inclusion and exclusion criteria such as period, document type, and source. PRISMA was used as a guide for article selection in this study and Lens.org, Eric, and Garuda as literature search databases. The results of research through SLR showed that *Fiqh* learning methods with innovative approaches can lead to improved learning achievements for students. *Fiqh* instruction focusing on multicultural communities can foster more tolerant and moderate attitudes among students who learn to respect religious differences, widen their intellectual horizons, be more critical of their own views, and are willing to enter into a constructive dialogue with other communities. This approach can improve their ability to find solutions to multidimensional problems. This integral-holistic method also supports academic, spiritual, emotional, social, and creative aspects of learning how to interact in a multicultural environment.

Keywords: Anti-Fanaticism, *Fiqh* Learning, Multiculturalism, Pesantren.

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Introduction

A substantial body of research indicates that *fiqh* learning has not yet succeeded in becoming a vehicle for transformative change. The research conducted by Budiman and colleagues indicates that, thus far, the focus of *fiqh* learning has been on cognitive activities, with an emphasis on memorization methods.¹ Ya'cuk et al. explicitly asserted that the primary objective of *fiqh* learning is to merely match questions and answers as outlined in classical texts authored by ulama.² Additionally, Alwani's observation is noteworthy: *fiqh* learning is primarily focused on textual analysis, encompassing the interpretation of texts, the examination of commentaries on those texts, and the study of commentaries on commentaries.³

Nevertheless, the aforementioned issue is not entirely accurate. One of the educational institutions in Indonesia, namely pesantren, has become evident as an institution that is able to implement *fiqh* learning in an optimal manner. The implementation of *fiqh* learning at Ma'had Aly Sukorejo Situbondo is combined with other disciplines, including philosophy, sociology, and anthropology. This approach facilitates the production of a tolerant understanding of Islam.⁴ Yumnah revealed that a significant number of pesantren in Indonesia endeavour to strike a balance between the reasoning of *fiqh* and tasawwuf. This is achieved by establishing *fiqh* as the foundation for the understanding of thought among religious people and the understanding of religion and culture.⁵ Indeed, Musrifah asserted that pesantren serve as a reference point for *fiqh* studies, providing

¹ Agus Budiman et al., "The Development of Direct-Contextual Learning: A New Model on Higher Education," *International Journal of Higher Education* 10, no. 2 (November 17, 2020): 15, <https://doi.org/10.5430/ijhe.v10n2p15>.

² Mihmidaty Ya'cub, Nurul Lailiyah, and Nur Hani'ah, "Manajemen Pembelajaran Berbasis Bahtsul Masail Pada Mata Pelajaran Fiqih Ibadah di Pondok Pesantren Fathul Ulum Jombang," *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam* 4, no. 1 (March 7, 2020): 52–73, <https://doi.org/10.54437/alidaroh.v4i1.145>.

³ Taha J 'Alwani (al), "The Crisis in Fiqh and the Methodology of Ijtihad," *American Journal of Islam and Society* 8, no. 2 (1991): 317–37.

⁴ Hatim Gazali and Abd Malik, "Pesantren and the Freedom of Thinking: Study of Ma'had Aly Pesantren Sukorejo Situbondo, East Java, Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 47, no. 2 (December 20, 2009): 295–316, <https://doi.org/10.14421/ajis.2009.472.295-316>.

⁵ Siti Yumnah, "Construction of Islamic Boarding Shcool in Developing Moderate Islam," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (July 24, 2020): 232–46, <https://doi.org/10.31538/nzh.v3i2.614>.

guidance in navigating life's challenges and offering a platform for adapting to the modern world.⁶ This suggests that pesantren can serve as a model for organising optimal *fiqh* learning, namely *fiqh* learning that is able to ground *fiqh* in Muslim society as a form of actualisation.⁷

The objective of this study is to examine the publication of *fiqh* learning in pesantren with a view to fostering tolerance and combating fanaticism.⁸ Given the dearth of research on the theme of learning *fiqh* based on multiculturalism in pesantren, a systematic literature review is the most appropriate methodology. Many studies on *fiqh* learning employ qualitative research,⁹ field studies,¹⁰ historical criticism,¹¹ and so forth.

This research project aims to investigate the ways in which *fiqh* learning in pesantren is deliberately designed to counteract the current

⁶ Musrifah Musrifah, "Literatur (Kepustakaan) Keislaman Dalam Konteks Pesantren," *IQRA': Jurnal Perpustakaan Dan Informasi* 12, no. 1 (August 14, 2018): 115–43, <https://doi.org/10.30829/iqra.v12i1.1857>.

⁷ Idrus Idrus, "Membumikan Fiqh Toleransi Dalam Arus Pluralitas Agama," *HAKAM: Jurnal Kajian Hukum Islam Dan Hukum Ekonomi Islam* 2, no. 1 (September 24, 2018), <https://doi.org/10.33650/jhi.v2i1.328>.

⁸ Sulaiman Mappiasse and Hayadin Hayadin, "Student' Religious Tolerance: Comparing Muslim Students at Public Schools and Pesantren," *Journal of Indonesian Islam* 16, no. 2 (December 1, 2022): 326–51, <https://doi.org/10.15642/JIIS.2022.16.2.326-351>; Marzuki Marzuki, Miftahuddin Miftahuddin, and Mukhamad Murdiono, "Multicultural Education in Salaf Pesantren and Prevention of Religious Radicalism in Indonesia," *Jurnal Cakrawala Pendidikan* 39, no. 1 (February 2, 2020): 12–25, <https://doi.org/10.21831/cp.v39i1.22900>; I. Warsah, "Jihad and Radicalism: Epistemology of Islamic Education at Pesantren Al-Furqan in Musi Rawas District," *Jurnal Ilmiah Islam Futura*, 2021, <https://doi.org/10.22373/jiif.v21i2.7683>.

⁹ Puji Lestari and Raodah Raodah, "Accessibility of Persons with Disabilities on the Review of Disability Fiqh," *Santri: Journal of Pesantren and Fiqh Sosial* 1, no. 2 (December 23, 2020): 205–18, <https://doi.org/10.35878/santri.v1i2.242>; Abdul Aziz, "Akar Moderasi Beragama Di Pesantren (Studi Kasus Di Ma'had Aly Sukorejo Situbondo Dalam Terbentuknya Nilai-Nilai Moderasi Beragama)," *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam* 18, no. 1 (May 7, 2020): 142, <https://doi.org/10.29062/arrisalah.v18i1.348>.

¹⁰ Erin Gayatri and Kustini Kosasih, "Break The Chain of Terrorism Through Deradicalization of (Former) Terrorists' Children: Narration From Al-Hidayah Pesantren, Medan," *Analisa: Journal of Social Science and Religion* 4, no. 01 (August 1, 2019): 79–96, <https://doi.org/10.18784/analisa.v4i01.792>.

¹¹ Syamsul Ma'arif, "Education as a Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia," *Journal of Social Studies Education Research* 9, no. 2 (2018): 104–23.

trend problem, namely the problem of intolerance and fanaticism. In Indonesia itself, there is still a prevalence of factors that contribute to intolerance,¹² including fanaticism¹³ and radicalism.¹⁴ This research identifies multiculturalism-based *fiqh* learning patterns in pesantren with the objective of improving tolerance and anti-fanaticism attitudes. In other words, this research attempts to ascertain whether *fiqh* learning in pesantren can be considered ideal *fiqh* learning.¹⁵ This would entail learning that can expand the context and influence the practical aspects of everyday life. It would also entail recontextualising Islamic teachings in order to resolve conflicts and achieve peace and promote the welfare of the people.¹⁶ Furthermore, it would entail learning that can serve as a vehicle for grounding theoretical *fiqh* in the Muslim community as a form of activation.¹⁷

This research employs the systematic literature review (SLR) method. The objective of utilising this methodology is to reduce the potential for bias in the process of answering the research questions. To minimise bias, a process of identification, source selection and synthesis must be employed.¹⁸ Following this, PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) is used as a research guide. The objectives are to determine systematic

¹² Eko Ari Wibowo, "Setara Institute Catat Kenaikan Kasus Intoleransi Jelang Tahun Politik," *Tempo*, March 24, 2023, <https://nasional.tempo.co/read/1706562/setara-institute-catat-kenaikan-kasus-intoleransi-jelang-tahun-politik>.

¹³ Muhammad Marjan Madyansyah, "Tutup Rakernas, Wamenag: Isu Fanatisme Kelompok di Tahun Politik Perlu Diantisipasi," Kementerian Agama Republik Indonesia, February 5, 2023, <https://kemenag.go.id/nasional/tutup-rakernas-wamenag-isu-fanatisme-kelompok-di-tahun-politik-perlu-diantisipasi-rmrsgb>.

¹⁴ Amirullah, "BNPT Ungkap 80 Persen Eks Napi Terorisme Masih Berkukuh Pada Ideologinya," *Tempo*, February 13, 2023, <https://nasional.tempo.co/read/1690935/bnpt-ungkap-80-persen-eks-napi-terorisme-masih-berkukuh-pada-ideologinya>.

¹⁵ Alias Azhar, "Contemporary Fiqh Learning Module at Mosques in Malaysia," *EDUCARE* 6, no. 1 (2013), <https://doi.org/10.2121/edu-ijes.v6i1.287>.

¹⁶ Rüdiger Lohlker, "Fiqh Reconsidered: Indigenization and Universalization of Islamic Law in Indonesia," *Interdisciplinary Journal for Religion and Transformation in Contemporary Society* 7, no. 1 (July 8, 2021): 188–208, <https://doi.org/10.30965/23642807-bja10011>.

¹⁷ Idrus, "Membumikan Fiqh Toleransi Dalam Arus Pluralitas Agama."

¹⁸ David Moher et al., "Preferred Reporting Items for Systematic Review and Meta-Analysis Protocols (PRISMA-P) 2015 Statement," *Systematic Reviews* 4, no. 1 (December 2015): 1, <https://doi.org/10.1186/2046-4053-4-1>.

research topics, generate inclusion and exclusion criteria and conduct extensive database analysis.¹⁹

The PRISMA flowchart (Figure 1) provides a visual representation of the process of searching for relevant literature, screening, and critically appraising the selected articles. The search for relevant articles was conducted using the following keywords: “*fiqh* learning,” “multicultural,” “pesantren,” “tolerance,” and “fanaticism.” The objective of utilising these keywords is to identify databases that are most likely to yield publications with similar content. This study exclusively employed journal articles as the primary source to guarantee the quality of the research. The data parameters represent the findings of research conducted between 2018 and 2023, encompassing the most recent five-year period. The research database includes Lens.org, Eric, and Garuda. Moreover, this research employs the Boolean search technique, which is centred on the aforementioned keywords. The Boolean search technique employs the “AND” operator to link the *fiqh* learning search section with other sections.

The inclusion and exclusion criteria represent stages in the screening process. The article selection process commenced with the utilisation of the Zotero application for automated sorting, with the objective of eliminating duplicate articles, articles published prior to 2018, and documents other than articles. Consequently, 46 articles were identified as falling within the exclusion category and were thus excluded. Consequently, 133 articles proceed to the subsequent stage, namely the eligibility stage. Eligibility represents a subsequent screening stage following the completion of the inclusion and exclusion procedures. In this study, the eligibility stage employed a manual approach, entailing a review of the article manuscripts through the examination of their titles and abstracts to ascertain their relevance to the research question. Articles that were deemed to be unrelated to the key areas of *Fiqh* learning, multiculturalism, pesantren, tolerance, and fanaticism were excluded from the review list. The outcome of this eligibility stage resulted in the identification

¹⁹ Nazihah Idris, Othman Talib, and Fazilah Razali, “Strategies in Mastering Science Process Skills in Science Experiments: A Systematic Literature Review,” *Jurnal Pendidikan IPA Indonesia* 11, no. 1 (March 31, 2022): 155–70, <https://doi.org/10.15294/jpii.v11i1.32969>.

of 29 articles that were deemed suitable for advancement to the subsequent analysis stage.

Moreover, this research analysis employs qualitative thematic analysis techniques. This analysis technique is analogous to the synthesis of interpretation and explanation²⁰ and offers advantages such as efficiency in synthesising data.²¹ Through this analysis technique, articles resulting from the eligibility process were meticulously reviewed, with particular attention paid to the abstract, findings, and discussion sections. Data pertinent to the research questions were collected, summarised, and evaluated thematically.

²⁰ Wen Xu and Katina Zammit, “Applying Thematic Analysis to Education: A Hybrid Approach to Interpreting Data in Practitioner Research,” *International Journal of Qualitative Methods* 19 (January 1, 2020): 160940692091881, <https://doi.org/10.1177/1609406920918810>.

²¹ Kate Flemming et al., “Qualitative Evidence Synthesis for Complex Interventions and Guideline Development: Clarification of the Purpose, Designs and Relevant Methods,” *BMJ Global Health* 4, no. Suppl 1 (January 1, 2019): e000882, <https://doi.org/10.1136/bmjgh-2018-000882>.

Figure 1. PRISMA Flow Chart of Multiculturalism-Based *Fiqh* Learning Publication Results From 2018-2023

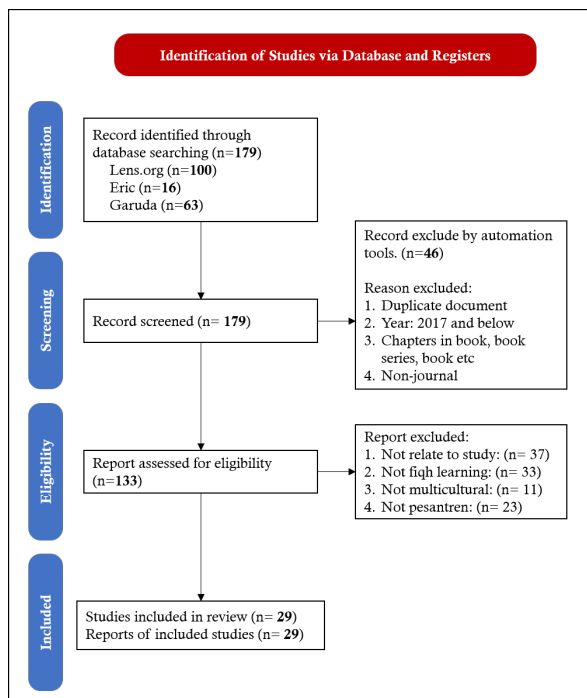


Table 1. Literature Selection Category

Criteria	Inclusion	Exclusion
Timeline	2018-2023	Before 2018
Type of document	Article	Book, series of books, chapter in book
Source	Journal	Non-journal

Learning *Fiqh* Method Based on Multiculturalism

The PRISMA flow chart illustrates the findings of a systematic review of 29 articles deemed pertinent to the research theme. The following section will address the research question, namely the method of learning *fiqh* to foster tolerant and anti-fanatical attitudes in pesantren, and the results of the learning method. In general, the learning of *fiqh* in pesantren places greater emphasis on the process.

This indicates that *fiqh* learning is not the acquisition of pre-existing discourse, but rather the development of reasoning abilities and the contextualisation of texts to foster the formation of appropriate attitudes.²² Such attitudes may encompass tolerance,²³ moderation,²⁴ openness,²⁵ humanitarian considerations²⁶ and others. Consequently, the following section will examine *fiqh* learning methods in pesantren that may facilitate the cultivation of these attitudes.

Daud explained clearly in his research that pesantren have a tradition of opening up to all kinds of differences through learning *fiqh* between madhhabs.²⁷ Such a tradition can open the horizons of santri thinking, be inclusive, and be tolerant of differences. Furthermore, this tradition can slowly develop religious moderation for the santri themselves. In addition, Abdurrahman added that pesantren also prioritize learning *ushul fiqh* which is then followed by *mantiq* (logic).²⁸ Through the learning of these two sciences, a santri is expected to be able to have analytical acumen and not only limited to memorizing postulates.

This fact demonstrates that *fiqh* learning in pesantren, in terms of content or curriculum, already represents multicultural learning. Indarwati posited that a comparison between madhhabs can be an effective strategy for addressing fanaticism in Pondok Pesantren Al-

²² Aziz, "Akar Moderasi Beragama Di Pesantren (Studi Kasus Di Ma'had Aly Sukorejo Situbondo Dalam Terbentuknya Nilai-Nilai Moderasi Beragama)."

²³ Abdillah Abdillah and Wan Zailan Kamaruddin Wan Ali, "Concept of Religious Tolerance among Ulama of Traditional Pesantren in Sukabumi, West Java," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 5, no. 1 (June 30, 2020): 20–30, <https://doi.org/10.15575/jw.v5i1.6585>.

²⁴ Yumnah, "Construction of Islamic Boarding Shcool in Developing Moderate Islam."

²⁵ Umi Zulfa, "Empowering Pesantren: A Study of Al-Ghazali's Thoughts on Islamic Education," *Walisono: Jurnal Penelitian Sosial Keagamaan* 26, no. 1 (July 29, 2018): 225–51, <https://doi.org/10.21580/ws.26.1.2104>.

²⁶ Ma'arif, "Education as a Foundation of Humanity."

²⁷ Zakiul Fuady Muhammad Daud, "Fiqh Across Madhhabs: An Alternative to Pesantren Students' School of Thought Exclusivism in the Post-Truth Era," *Mazabib*, July 20, 2021, 143–68, <https://doi.org/10.21093/mj.v20i1.3081>.

²⁸ Abdurrahman Abdurrahman, "Implementasi Manajemen Kurikulum Pesantren Berbasis Pendidikan Karakter," *AT-TURAS: Jurnal Studi Keislaman* 4, no. 2 (September 30, 2018): 279–97, <https://doi.org/10.33650/at-turas.v4i2.336>.

Muayyad in Surakarta, Central Java.²⁹ Additionally, Indarwati proposed two methods: the dialogue of local and external cultures, modified in accordance with Islamic values, and multicultural contextual learning.

At Pesantren Nurul Iman Karanganyar, Naj'ma and Bakri elucidated additional findings. The acquisition of knowledge in the field of *fiqh* at this Pesantren is always accompanied by the development of moral character.³⁰ In other words, the teaching materials employed in the field of *fiqh* are invariably accompanied by messages that are designed to shape the character of the students in question. To illustrate, the learning of *fiqh* worship will be followed by messages that can foster awareness of positive characteristics in students. Muhajir also expressed a similar viewpoint. Muhajir presents the modern pesantren as a model that attempts to integrate *fiqh* learning with character education.³¹ In the modern pesantren, *fiqh* learning does not end at the level of knowledge but continues with habituation. These habits are based on the values of pluralism, the ideals of national education, and the benefits for humanity.

An intriguing account was provided by Mujahid, who revealed that Pesantren Assalam in Solo, Central Java, had tried to implement an integral-holistic *fiqh* learning method.³² *Fiqh* learning is directed at all domains integrally and holistically. That is, *fiqh* studies must pay attention to the academic, spiritual, emotional, social, creative, and physical sides. Furthermore, Mujahid added that this method is an embodiment of the process of *ta'lim* (teaching), *tarbiyah* (education), and *ta'dib* (moral). Thus, learning *fiqh* ideally leads to the formation of good morals.

²⁹ Karomah Indarwati, "Penerapan Pendidikan Multikultural Di Pondok Pesantren Al-Muayyad Surakarta," *Comm-Edu (Community Education Journal)* 1, no. 3 (September 29, 2018): 121–32, <https://doi.org/10.22460/comm-edu.v1i3.1358>.

³⁰ Dinar Bela Ayu Naj'ma and Syamsul Bakri, "Implementation of Excellent Learning at Elderly Pesantren of Nurul Iman in Karanganyar Regency," *Edumaspul: Jurnal Pendidikan* 6, no. 2 (October 1, 2022): 1897–1906, <https://doi.org/10.33487/edumaspul.v6i2.4468>.

³¹ Achmad Muhajir, "Strengthening Character Education Of Students In Nonformal Education In Public Education," *Ilomata International Journal of Social Science* 2, no. 2 (April 29, 2021): 118–23, <https://doi.org/10.52728/ijss.v2i2.225>.

³² Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 185–212, <https://doi.org/10.18326/ijims.v11i2.185-212>.

Furthermore, Hanani elucidated that the methodologies employed in the study of *fiqh* within the context of pesantren can vary. However, any method employed must give due consideration to principles such as flexibility, derived from Islamic teachings and morals, and the necessity of consistently integrating theoretical and practical elements.³³ Additionally, it is essential to avoid simplistic summarisation of methods, prioritise discussion, and adhere to other such principles. These principles, if considered, result in the outcome of *fiqh* learning itself, namely that the attitude of the santri must be flexible, able to accept changes and adjustments, and capable of responding to the challenges of the times. The principle of discussion leads to the outcome of the attitude of students who must be able to accept pluralism with wisdom and mutual respect.

Asfiyak's research findings demonstrate the issues associated with fanaticism.³⁴ He asserts that this concern is justified, given that current *fiqh* learning remains primarily oriented towards textual *fiqh* studies. However, pesantren have identified a solution, namely that pesantren *fiqh* learning has directed its studies towards posmo *fiqh* books that address themes such as human rights, humanism, tolerance, the desire to live together as citizens, and others. Indeed, *fiqh* studies with contextual methods have begun to disseminate among pesantren in order to address multidimensional issues, including digitalisation, politics, fanaticism, and others.

In their research, Suhadianto and colleagues elucidated the multicultural *fiqh* learning method as observed in Darussalam Jombang Pesantren, East Java.³⁵ The study of *fiqh* at this pesantren is inextricably linked with multiculturalism. Furthermore, Pondok Pesantren Darussalam engages cultural experts as resource persons, thereby reinforcing the multicultural dimension. The importance of respecting diversity and the prohibition of intolerant actions are two

³³ Nurul Hanani, "Manajemen Pengembangan Pembelajaran Kitab Kuning," *Realita: Jurnal Penelitian Dan Kebudayaan Islam* 15, no. 2 (June 23, 2022), <https://doi.org/10.30762/realita.v15i2.505>.

³⁴ Khoirul Asfiyak, "Memelihara Turats Fiqh Islam Di Dunia Pesantren (Merambah Fiqh Lokal-Tradisional Menuju Hukum Islam Yang Universal)," *Jurnal Ilmiah Abwal Syakhshiyah (JAS)* 1, no. 2 (December 30, 2019): 68–82, <https://doi.org/10.33474/jas.v1i2.4911>.

³⁵ Suhadianto Suhadianto, Eko April Ariyanto, and Isrida Yul Arifiana, "Model Pembelajaran Multikultural pada Pesantren Modern sebagai Upaya Mereduksi Paham Radikalisme," *Persona: Jurnal Psikologi Indonesia* 7, no. 2 (December 29, 2018): 224–42, <https://doi.org/10.30996/persona.v7i2.1908>.

key elements that are clearly evident within this pesantren. Similarly, Satori and Widiastuti's research indicated that traditional pesantren in Tasikmalaya city attempted to implement an integration method of learning *fiqh*, al-Quran, and hadith. This integration resulted in the formulation of several instructions, including cultural integration, cultural construction in knowledge, and character identification. This method is deliberately employed by pesantren to mitigate the potential risks associated with radicalism.

Furthermore, Latif and Hafid tried to describe the curriculum at Darul Istiqamah Pesantren in South Sulawesi. This pesantren promotes a multicultural learning method in which every lesson, including *fiqh* learning, must spawn the promotion of multiculturalism and moderate thinking.³⁶ Likewise, the same thing happened at Pondok Pesantren BIMA Cirebon, where all learning must have multicultural values which include openness, humanity, tolerance, mutual assistance, justice, equality, and brotherhood.³⁷ Even the Pondok Pesantren Lirboyo clearly initiated the *takhasus fiqh kebangsaan* program to equip students with moderate traits, a sense of solidarity, justice, cooperation, responsibility, and simplicity.³⁸

In light of the aforementioned description, the methods of multiculturalism-based *fiqh* learning that may be employed to foster tolerant and anti-fanatical attitudes within the pesantren context include the following: strengthening the content/curriculum of multicultural *fiqh* learning, dialog, contextual multiculturalism, integral-holistic multiculturalism, contextual postmodernist *Fiqh*, and multicultural promotion.

³⁶ Muhaemin Latif and Erwin Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia," ed. Luís Tinoca, *Cogent Education* 8, no. 1 (January 1, 2021): 1968736, <https://doi.org/10.1080/2331186X.2021.1968736>.

³⁷ Eti Nurhayati and Yayah Nurhidayah, "Multicultural Value in the Traditional Islamic Boarding School, Bina Insan Mulia (BIMA), Cirebon, Indonesia," *Nadwa* 1, no. 1 (August 29, 2019): 185, <https://doi.org/10.21580/nw.2019.1.1.3509>.

³⁸ Sahal Mahfud, Yunita Dwi Pristiani, and Suratman, "Pendidikan Wawasan Kebangsaan Di Pondok Pesantren Lirboyo Dalam Upaya Menangkal Radikalisme," *PINUS: Jurnal Penelitian Inovasi Pembelajaran* 7, no. 2 (August 29, 2022): 70–79, <https://doi.org/10.29407/pn.v7i2.18493>.

Innovation in *Fiqh* Learning Methods Based on Multiculturalism

The outcomes of this approach to *fiqh*, which is based on multiculturalism, represent a continuation of the findings of the aforementioned method. The methods that constitute the findings are then subjected to further analysis in order to ascertain their results. The following table provides a concise overview of the results of these methods.

Table 2. The Results of Multiculturalism-Based *Fiqh* Learning Methods

Method	Result	Source
Multicultural <i>Fiqh</i> method	<ol style="list-style-type: none"> Opening up to all kinds of differences through learning <i>Fiqh</i> between madhhabs. Opening the horizons of santri thinking, inclusive, and able to tolerate differences. Having analytical acumen and not only limited to memorizing postulates. Overcoming fanaticism 	Daud (2021), Abdurrahman (2018).
Dialogue method	<ol style="list-style-type: none"> Mutual respect Tolerance 	Indarwati (2018)
Multicultural contextual method	Answering multidimensional problems, problems in the era of digitalization, politics, fanaticism, and others.	Asfiyak (2019)
Integral-holistic method	Academic, spiritual, emotional, social, and creative enhancement.	Mujahid (2021)
Contextualized posmo <i>Fiqh</i> method	Increase understanding of human rights, humanism, tolerance, and the desire to live together as citizens.	Asfiyak (2019)
Multicultural promotion method	Promote understanding of multiculturalism and moderate thinking.	Latif and Hafid (2021)

Table 2 illustrates that the *fiqh* learning method in pesantren is highly compatible with multiculturalism. Initially, there was a perception that *fiqh* learning primarily involved cognitive activities with a strong emphasis on memorisation.³⁹ However, learning *fiqh* with multicultural contextual methods necessitates that santri

³⁹ Budiman et al., “The Development of Direct-Contextual Learning.”

demonstrate the capacity to address contemporary issues through *fiqh* studies, such as the issue of fanaticism and intolerance.⁴⁰

Moreover, Asfiyak posited that this multicultural contextual approach necessitates the presence of a clerical figure who is genuinely proficient in scientific matters.⁴¹ Indeed, the most significant challenge currently facing the field of education, including Islamic education, is the dearth of individuals or scholars who possess genuine scientific expertise. It is therefore evident that this multicultural contextual method requires further empowerment and development in order to address the challenges posed by the scarcity of figures or figures of scholars.

The general contextual method has been elaborated by many researchers. Budiman et al. traced the development of direct contextual learning in *fiqh* learning.⁴² In practice, this method includes exploring the context around the learners. Kahfi et al. explored contextual methods in *fiqh* learning by modifying classroom conditions according to real-life contexts.⁴³ Rutumalessy and his team also applied this contextualized method with an academic orientation.⁴⁴ Hakim and his colleagues directed *fiqh* learning through contextual methods to create meaningful learning.⁴⁵

The findings of this research indicate that the contextual learning method with multicultural characteristics is a typical method of innovation within the pesantren tradition. In essence, this multicultural contextual learning method is a pedagogical approach that situates students within a context to develop abilities that enable them to navigate multidimensional problems, including those posed

⁴⁰ Asfiyak, “Memelihara Turats Fiqh Islam di Dunia Pesantren (Merambah Fiqh Lokal-Tradisional Menuju Hukum Islam yang Universal).”

⁴¹ Asfiyak.

⁴² Budiman et al., “The Development of Direct-Contextual Learning.”

⁴³ Askhabul Kahfi, Dandi Yansyah, and Ida Farida, “Students’ Learning Motivation Analysis in Contextual Learning on Faraidh Fiqh Material,” *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 13, no. 1 (May 18, 2022): 19–30, <https://doi.org/10.24042/atjpi.v13i1.10523>.

⁴⁴ Merlyn Rutumalessy et al., “The Implementation of Contextual Learning and Teaching Method in Improving Students Learning Achievement,” *Journal on Education* 5, no. 4 (April 20, 2023): 16262–67.

⁴⁵ Rosniati Hakim, Mahyudin Ritonga, and Wetti Susanti, “Implementation of Contextual Teaching and Learning in Islamic Education at Madrasah Diniyah,” *Jour of Adv Research in Dynamical & Control Systems* 12, no. 02 (2020): 3326–32.

by the digital age, politics, fanaticism, and other contemporary challenges.

In addition to the multicultural contextual method, pesantren also presents the contextual post-modern method. This method is analogous to the contextual method in general. However, the focus of this posmo method is on the adaptation of contextualised learning to address contemporary and modern themes, including human rights, humanity, tolerance and the capacity to live together as citizens of the world.⁴⁶ The implementation of this method is of great importance in the contemporary context, given the rapid penetration of technology into the flow of information. The ease with which global issues can be accessed through technology provides an opportunity for pesantren to innovatively foster students' insights through this method. This method has the potential to direct students towards global insights and an openness to newness.

Moreover, it is alleged that the study of *fiqh* is limited to the memorisation of questions and answers as set forth in the classical ulama *kitab*.⁴⁷ However, learning *fiqh* with the integral-holistic method requires students to consider all aspects of a problem, including academic, spiritual, emotional, social, and creative aspects.⁴⁸ Furthermore, the integral-holistic method of learning *fiqh* in Pesantren enables the simultaneous application of *ta'lim* (teaching), *tarbiyah* (education), and *ta'dib* (moral development). In other words, *fiqh* learning facilitates the development of the knowledge and skills required by students (*ta'lim*), guides students towards the acquisition of good basic character through measurable guidance (*tarbiyah*), and emphasises the application of moral knowledge as the basis for character building.

This finding suggests that pesantren have developed innovative approaches to the teaching of *fiqh*, reflecting a commitment to the principles of diversity and inclusivity. Pesantren began to direct *fiqh* learning in order to equip students with an awareness of the necessity to embrace a pluralistic approach to difference, an inclusive mindset, and analytical acumen.⁴⁹ The dialog method, which has been a

⁴⁶ Asfiyak, "Memelihara Turats Fiqh Islam di Dunia Pesantren (Merambah Fiqh Lokal-Tradisional Menuju Hukum Islam yang Universal)."

⁴⁷ Ya'cub, Lailiyah, and Hani'ah, "Manajemen Pembelajaran Berbasis Bahtsul Masail Pada Mata Pelajaran Fiqih Ibadah di Pondok Pesantren Fathul Ulum Jombang."

⁴⁸ Mujahid, "Islamic Orthodoxy-Based Character Education."

⁴⁹ Muhammad Daud, "Fiqh Across Madhhabs."

hallmark of pesantren for centuries, has been reinterpreted in a way that cultivates mutual respect and tolerance.⁵⁰ This approach, which is still used in many pesantren, is just one of several innovative methods that have emerged in recent decades. These include multicultural contextual methods, holistic integral methods, contextual *fiqh* posmo methods, and multicultural promotion methods, all of which are characterized by a spirit of diversity.

It is anticipated that the introduction of innovative *fiqh* learning methods based on multiculturalism will have a positive impact on students' performance. This performance is characterised by an open attitude to differences, an inclusive mindset, tolerance, analytical acumen, and other such qualities. Rusli presents a case study of the implementation of multicultural methods in the teaching of ushul *fiqh*. He asserts that this method should be based on appropriate values, including but not limited to equality, compassion, empathy, justice, nationalism, cooperation, tolerance, solidarity, and others. These values can facilitate the development of a humanist-progressive paradigm, enabling students to appreciate differences and engage in more cooperative activities than competitive ones.

The dialogic method of learning *fiqh* in pesantren also contributes to the development of students' performance. Pesantren al-Muayyad Surakarta employs an interactive dialogic method, whereby students are invited to engage in a dialogue between local culture and external culture. This method has the potential to reinforce mutual respect and tolerance for existing differences. Pesantren, through its *fiqh* learning, must indeed be at the vanguard of developing multicultural Islamic education. One option is to develop this innovative *fiqh* learning method.

Conclusion

The Pesantren has developed innovative methods of learning *fiqh* that are based on multicultural values. The results of this method innovation can enhance the capabilities of students, including the ability to learn *fiqh* in a multicultural context, which can foster tolerance and anti-fanatical attitudes, facilitate openness to differences, encourage open-mindedness, enhance analytical skills, and overcome fanaticism. The utilisation of dialogic methods has the

⁵⁰ Indarwati, "Penerapan Pendidikan Multikultural Di Pondok Pesantren Al-Muayyad Surakarta."

potential to foster mutual respect and tolerance. The utilisation of multicultural contextual methodologies can enhance the capacity to respond to multifaceted problems. The deployment of integral-holistic methodologies can facilitate the advancement of academic, spiritual, emotional, social, and creative domains. The application of contextual *fiqh* posmo methodologies can facilitate a deeper comprehension of contemporary issues. The utilisation of multicultural promotion methodologies can augment the understanding of multiculturalism and moderate thinking. We propose further research that can elucidate the practical steps involved in each of these methodologies in greater detail.

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