

MULTICULTURALISM-BASED FIQH LEARNING TO IMPROVE TOLERANCE AND ANTI-FANATICISM ATTITUDES IN PESANTREN

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Abstract: This article examines the publication of fiqh learning in pesantren related to increasing tolerance and anti-fanaticism attitudes. Pesantren has emerged as an institution that is able to implement fiqh studies to the fullest. This research has selected 179 articles to 29 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. Lens.org, Eric, and Garuda are literature search databases. The results of research through SLR show that fiqh learning methods with innovative approaches can lead to learning achievements for students. The innovative approaches include the method of fiqh multiculturalism can increase the attitude of tolerance and anti-fanaticism, open up to differences, open the horizons of thinking, have analytical acumen, and overcome fanaticism; dialogue method with the result of increasing mutual respect and tolerance; multicultural contextual method with the result of increasing the ability to answer multidimensional problems; integral-holistic method with the result of improving academic, spiritual, emotional, social, and creative aspects; contextual fiqh posmo method with the result of improving understanding of contemporary issues; and multicultural promotion method with the result of improving understanding of multiculturalism and moderate thinking.

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

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Introduction

Many studies provide reviews that fiqh learning has not been able to become a forum for transformation. Research from Budiman et al. states that so far fiqh learning only leads to cognitive activities with the dominance of memorization methods.¹ Ya'cuk et al. openly stated that fiqh learning only revolves around the exercise of matching questions and answers as stated in the classical ulama book.² Furthermore, 'Alwani's comment is equally interesting that fiqh learning is only oriented towards learning texts, commenting on texts, commenting on comments, or just the activity of studying a collection of comments on a particular issue.³

However, the problem described above is not entirely true. One of the educational institutions in Indonesia, namely pesantren, has become clearly evident as an institution that is able to implement fiqh learning ideally. Ma'had Aly Sukorejo Situbondo implements fiqh learning combined with other disciplines such as philosophy, sociology, and anthropology to produce a tolerant understanding of Islam.⁴ Yumnah revealed that many pesantren in Indonesia try to balance the reasoning of fiqh and *tasawwuf*, making fiqh the foundation of caring for the understanding of thought among religious people, and caring for the understanding of religion and culture.⁵ In fact, Musrifah stated that pesantren function fiqh studies as a reference in answering all the challenges of life as well as an innovation arena to face the

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 Ljtihad," *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>.

modern world.⁶ Based on this description, pesantren can be an example or model in organizing ideal fiqh learning, namely fiqh learning that is able to ground fiqh in Muslim society as a form of actualization.⁷

Specifically, the purpose of this study is to review the publication of fiqh learning in pesantren to increase tolerance and anti-fanaticism. This research uses a systematic literature review because research with the theme of learning fiqh based on multiculturalism in pesantren is still rarely found. Many studies on fiqh learning only use qualitative research,⁸ field studies,⁹ historical criticism,¹⁰ etc.

This research aims to explore how fiqh learning in pesantren is deliberately aimed at counteracting the current trend problem, namely the problem of intolerance and fanaticism. In Indonesia itself, facts that lead to intolerance are still rampant,¹¹ fanaticism,¹² radicalism,¹³ etc. This research

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 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>.

⁹ 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>.

¹⁰ 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.

¹¹ 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>.

¹² 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>.

leads to the identification of multiculturalism-based fiqh learning patterns in pesantren to improve tolerance and anti-fanaticism attitudes. In other words, this research tries to explore the fact that fiqh learning in pesantren is ideal fiqh learning, namely learning that can expand the context and influence the practical life of everyday life,¹⁴ recontextualizing Islamic teachings to resolve conflicts in order to achieve peace and promote the welfare of the people,¹⁵ learning that becomes a vehicle to ground the theoretical fiqh into the Muslim community as a form of activation.¹⁶

This research uses the systematic literature review (SLR) method. The purpose of using this method is to minimize bias in the process of answering research questions. Minimizing bias, among others, must go through a process of identification, source selection, and synthesis.¹⁷ As a follow-up to this bias minimization, PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) is used as a research guide. The objectives include determining systematic research topics (identification), generating inclusion and exclusion criteria (screening), and extensive database analysis (eligibility).¹⁸

The PRISMA flowchart below (Figure 1) illustrates the process of searching for relevant literature (179), screening, and critically appraising the selected articles. The process of searching for relevant articles was done through the main keywords of “fiqh learning”, “multicultural”, “pesantren”,

¹³ 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>.

¹⁴ Alias Azhar, “Contemporary Fiqh Learning Module at Mosques in Malaysia,” *EDUCARE* 6, no. 1 (2013), <https://doi.org/10.2121/edu-ijes.v6i1.287>.

¹⁵ 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>.

¹⁶ Idrus, “Membumikan Fiqh Toleransi Dalam Arus Pluralitas Agama.”

¹⁷ 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>.

¹⁸ 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>.

“tolerance”, and “fanaticism”. The purpose of these keywords is to bring up certain databases with the maximum possibility of similar publications appearing. This study only selected journal articles as the main source to ensure the quality level of the research. Meanwhile, the data parameters are the results of research from 2018 to 2023 (the last five years). This research database includes Lens.org, Eric, and Garuda. Furthermore, this research uses the Boolean Search technique which focuses on the previous keywords. This Boolean Search technique uses AND to link the fiqh learning search section with other sections.

Inclusion and exclusion criteria are stages in the screening process. The article selection criteria began with automated sorting using the Zotero application to filter out duplicate articles, article publication years below 2018, and documents other than articles. As a result, 46 articles fell into the exclusion category as documents that had to be excluded. Thus, 133 articles can enter the next stage, namely the eligibility stage.

Eligibility is a screening stage after the inclusion and exclusion procedures. The eligibility stage in this study used a manual method, namely checking the article manuscript by reading the title and abstract to ensure the relevance of the article to the research question. Articles that were not related to fiqh learning, multiculturalism, pesantren, tolerance, and fanaticism were excluded from the review list. The results of this eligibility stage left 29 articles that were ready to enter the analysis stage.

Furthermore, this research analysis uses qualitative thematic analysis techniques. This analysis technique is the same as the synthesis of interpretation and explanation¹⁹ and has advantages such as efficiency in synthesizing data.²⁰ Through this analysis technique, articles resulting from the eligibility process were carefully reviewed, especially in the abstract,

¹⁹ 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>.

²⁰ 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>.

findings, and discussion sections. Data relevant to the research questions were collected, summarized, and evaluated thematically.

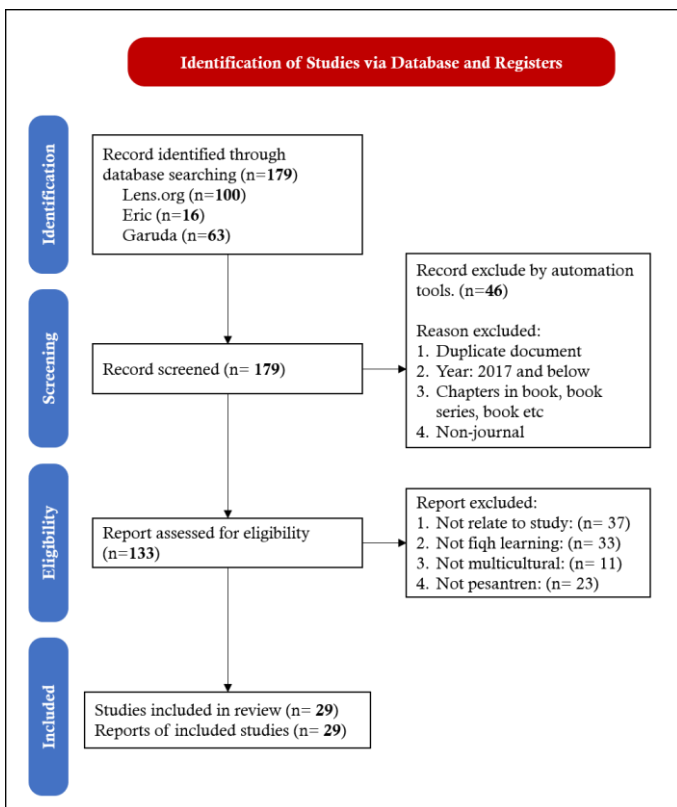


Figure 1. PRISMA Flow Chart of Multiculturalism-Based Fiqh Learning Publication Results From 2018-2023

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 shows the results of collecting 29 articles that are relevant to the research theme. The topic of further discussion follows the research question, namely the method of learning fiqh to improve tolerant and anti-fanatic attitudes in pesantren, and the results of the learning method. In general, fiqh learning in pesantren emphasizes more on the process. This means that fiqh learning is not learning about ready-made discourse, but learning about the process of maturing reasoning power and the process of contextualizing texts to give birth to the right attitudes.²¹ his appropriate attitude can lead to tolerance,²² moderation,²³ openness,²⁴ attention to humanitarian aspects,²⁵ and others. Therefore, the following is an exploration of fiqh learning methods in pesantren that can give birth to such an attitude.

Daud explained clearly in his research that pesantren have a tradition of opening up to all kinds of differences through learning fiqh between madhhabs.²⁶ 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).²⁷ Through the learning of these two sciences,

²¹ Aziz, "Akar Moderasi Beragama Di Pesantren (Studi Kasus Di Ma'had Aly Sukorejo Situbondo Dalam Terbentuknya Nilai-Nilai Moderasi Beragama)."

²² 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>.

²³ Yumnah, "Construction of Islamic Boarding Shcool in Developing Moderate Islam."

²⁴ 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>.

²⁵ Ma'arif, "Education as a Foundation of Humanity."

²⁶ Zakiul Fuady Muhammad Daud, "Fiqh Across Madhhabs: An Alternative to Pesantren Students' School of Thought Exclusivism in the Post-Truth Era," *Mazahib*, July 20, 2021, 143–68, <https://doi.org/10.21093/mj.v20i1.3081>.

²⁷ 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>.

a santri is expected to be able to have analytical acumen and not only limited to memorizing postulates.

Based on this fact, fiqh learning in pesantren, in terms of content or curriculum, already represents multicultural learning. Indarwati explained that the comparison between madhhabs can be the frontline in tackling fanaticism in Pondok Pesantren Al-Muayyad in Surakarta, Central Java.²⁸ Furthermore, Indarwati mentioned two methods, namely the dialog of local and external cultures while modifying them in accordance with Islamic values, and multicultural contextual learning.

Naj'ma and Bakri explained other findings at Pesantren Nurul Iman Karanganyar. Fiqh learning in this pesantren is always followed by character learning.²⁹ In other words, fiqh teaching materials are always followed by messages that can shape the character of students. For example, learning fiqh worship will be followed by messages that can build santri awareness of positive characteristics in themselves. Muhajir also expressed the same thing. Muhajir presents modern pesantren as a model that tries to integrate fiqh learning with character education.³⁰ In modern pesantren, fiqh learning does not stop at the realm 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 interesting review came from Mujahid who revealed that Pesantren Assalam in Solo, Central Java, had tried to implement an integral-holistic fiqh learning method.³¹ Fiqh learning is directed at all domains

²⁸ 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>.

²⁹ 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>.

³⁰ 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>.

³¹ 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>.

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.

Furthermore, Hanani explained that fiqh learning methods in pesantren can vary. However, any method used must pay attention to principles such as flexibility, sourced from Islamic teachings and morals, always connecting theory and practice, avoiding summarizing methods, emphasizing discussion, and others.³² These principles, if considered, lead to the outcome of fiqh learning itself, namely the attitude of santri must be flexible, can accept changes, and adjustments, and must be able to answer 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 results illustrate the concerns of fanaticism.³³ According to him, this concern is reasonable because fiqh learning so far is still oriented towards textual fiqh studies. However, pesantren have found a solution, namely that pesantren fiqh learning has directed its studies to posmo fiqh books that try to touch on themes such as human rights, humanism, tolerance, the desire to live together as citizens, and others. In fact, fiqh studies with contextual methods began to spread among pesantren to answer multidimensional problems, digitalization, politics, fanaticism, and others.

Suhadianto et al. in their research explained the multicultural fiqh learning method in Darussalam Jombang Pesantren, East Java.³⁴ Learning fiqh in this pesantren is always associated with multiculturalism. In addition

³² 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>.

³³ Khoirul Asfiyak, "Memelihara Turats Fiqh Islam Di Dunia Pesantren (Merambah Fiqh Lokal-Tradisional Menuju Hukum Islam Yang Universal)," *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)* 1, no. 2 (December 30, 2019): 68–82, <https://doi.org/10.33474/jas.v1i2.4911>.

³⁴ 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>.

to this multicultural reinforcement, Pondok Pesantren Darussalam invites cultural experts as resource persons. Things like respecting diversity, or strictly prohibiting intolerant actions become patent elements in this pesantren.

Similar to Suhadianto et al, Satori and Widiastuti's research explained that traditional pesantren in Tasikmalaya city tried to apply the integration method of learning fiqh, al-Quran, and hadith.³⁵ This integration gave birth to several instructions, including cultural integration, cultural construction in knowledge, and character identification. This method is intentionally carried out by pesantren for the sake of preventing the threat of 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 *takebasus* fiqh *kebangsaan* program to equip students with moderate traits, a sense of solidarity, justice, cooperation, responsibility, and simplicity.³⁸

Based on this description, the methods of multiculturalism-based fiqh learning to improve tolerant and anti-fanaticism attitudes in pesantren include; methods of strengthening the content/curriculum of multicultural

³⁵ Akhmad Satori and Wiwi Widiastuti, "Model Pendidikan Multikultural Pada Pesantren Tradisional Di Kota Tasikmalaya Dalam Mencegah Ancaman Radikalisme," *Sosiohumaniora* 20, no. 1 (March 23, 2018): 22–28, <https://doi.org/10.24198/sosiohumaniora.v20i1.10304>.

³⁶ Muhaemin Latif and Erwin Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia," ed. Luis 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>.

fiqh learning, dialog, contextual multicultural, integral-holistic, contextual posmo fiqh, and multicultural promotion.

Innovation in Fiqh Learning Methods Based on Multiculturalism

The results of this multiculturalism-based fiqh learning method are actually a continuation of the method findings. The methods that are the findings are explored about what the results are. The following table briefly explains the results of these methods.

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

Method	Result	Source
Multicultural fiqh method	<ol style="list-style-type: none"> 1. Opening up to all kinds of differences through learning fiqh between madhhabs. 2. Opening the horizons of santri thinking, inclusive, and able to tolerate differences. 3. Having analytical acumen and not only limited to memorizing postulates. 4. Overcoming fanaticism 	Daud (2021), Abdurrahman (2018).
Dialogue method	<ol style="list-style-type: none"> 1. Mutual respect 2. 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 fiqh 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 above shows that the fiqh learning method in pesantren is so qualified with multiculturalism. Initially, there was a suspicion that fiqh learning only leads to cognitive activities with the dominance of

memorization methods.³⁹ However, learning fiqh with multicultural contextual methods actually requires santri to be able to answer current issues through fiqh studies, such as the issue of fanaticism and intolerance.⁴⁰

Furthermore, Asfiyak stated that this multicultural contextual method requires a clerical figure with truly qualified scientific capabilities.⁴¹ In fact, the big problem in the world of education today (including the world of Islamic education) is the scarcity of figures or figures of scholars who have truly qualified scientific capabilities. Thus, this multicultural contextual method needs to be empowered and developed further to answer the challenges of the scarcity of figures or figures of scholars as described.

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

Based on the results of this research, the contextual learning method with multicultural characteristics is a typical method of innovation belonging to pesantren. In simple terms, this multicultural contextual learning method is a learning method by brings context amid students to empower abilities

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

⁴⁰ Asfiyak, "Memelihara Turats Fiqh Islam Di Dunia Pesantren (Merambah Fiqh Lokal-Tradisional Menuju Hukum Islam Yang Universal)."

⁴¹ Ibid.

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.

such as being able to face multidimensional problems, problems in the era of digitalization, politics, fanaticism, and others.

In addition to the multicultural contextual method, pesantren also presents the contextual posmo method. This method is the same as the contextual method in general. However, the emphasis of this posmo method is that the adjustment of learning contextualization is more directed at contemporary and modern themes such as the themes of human rights, humanity, tolerance, and the spirit to live together as citizens of the world.⁴⁶ This method is important to implement, as today's technological developments provide penetration to the rapid flow of information. One can easily access global issues through technology. Therefore, pesantren needs to innovatively try to open students' insights through this method. This method has the opportunity to direct students to have global insights and be open to newness.

Furthermore, fiqh learning is also suspected to only revolve around exercises to match questions and answers as stated in the classical ulama *kitab*.⁴⁷ However, learning fiqh with the integral-holistic fiqh method requires santri to be able to consider all aspects in discussing a problem, both academic, spiritual, emotional, social, and creative aspects.⁴⁸ In addition, the integral-holistic method of learning fiqh in Pesantren accommodates the application of *ta'lim* (teaching), *tarbiyah* (education), and *ta'dib* (moral development) simultaneously. In other words, fiqh learning leads to the development of knowledge and skills needed by students (*ta'lim*), guides students to have good basic character through measurable guidance (*tarbiyah*), and emphasizes the application of moral knowledge as the basis for character building.

This finding indicates that pesantren have innovated fiqh learning methods based on the spirit of diversity. Pesantren began to direct fiqh learning to equip students with an awareness of opening up to all kinds of

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."

differences, an inclusive mindset, and analytical acumen.⁴⁹ Pesantren still relies on its classic method, which is the dialog method. However, this method is innovatively directed at cultivating characteristics such as mutual respect and tolerance.⁵⁰ Other method findings such as multicultural contextual methods, holistic integral methods, contextual fiqh posmo methods, and multicultural promotion methods all characteristically have the spirit of diversity.

The innovation of fiqh learning methods based on multiculturalism in this research is expected to encourage students' performance. The meaning of this performance refers to an open attitude to differences, an inclusive mindset, tolerance, analytical acumen, and others. Rusli provides a narrative about the implementation of multicultural methods in learning fiqh *ushul fiqh* material.⁵¹ According to him, this method should be based on appropriate values such as equality, compassion, empathy, justice, nationalism, cooperation, tolerance, solidarity, and others. These values can build a humanist-progressive paradigm so that students can appreciate differences and do more cooperative activities than competitive ones.

The dialog method in learning fiqh in pesantren also contributes to building students' performance. Pesantren al-Muayyad Surakarta applies an interactive dialog method where students are invited to dialogue between local culture with outside culture.⁵² This method has the opportunity to strengthen mutual respect and tolerance for existing differences. Pesantren, through its fiqh learning, must indeed be at the forefront of developing multicultural Islamic education. One option is to develop this innovative fiqh learning method.

⁴⁹ Muhammad Daud, "Fiqh Across Madhhabs."

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

⁵¹ Rusli Rusli, "Teaching Usul Al-Fiqh: A Multicultural Education Model," *Al-Tahrir: Jurnal Pemikiran Islam* 14, no. 2 (November 1, 2014): 447–64, <https://doi.org/10.21154/al-tahrir.v14i2.83>.

⁵² Indarwati, "Penerapan Pendidikan Multikultural Di Pondok Pesantren Al-Muayyad Surakarta."

Conclusion

Pesantren has innovated fiqh learning methods based on multicultural values. The results of this method innovation can improve the ability of students such as multiculturalism-based fiqh learning methods that can increase tolerance and anti-fanatic attitudes, open up to differences, open thinking horizons, have analytical acumen, and overcome fanaticism. The use of dialog methods can increase mutual respect and tolerance. The use of multicultural contextual methods can improve the ability to answer multidimensional problems. The use of integral-holistic methods can improve academic, spiritual, emotional, social, and creative aspects. The use of contextual fiqh posmo method can improve understanding of contemporary issues. The use of multicultural promotion methods can increase understanding of multiculturalism and moderate thinking. We recommend further research that can explore each of these methods to see in detail how practical steps in learning.

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