

THE IMPACT OF THE DOCTRINE OF THE CLOSED DOOR OF IJTIHAD ON THE THOUGHT OF FAZLURRAHMAN: A CASE STUDY OF ISLAMIC LAW TEACHING METHODS IN THE SALAFIYAH SABILUL MUTTAQIN BOARDING SCHOOL IN MOJOKERTO CITY

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Abstract: This research is motivated by observation data which shows that the ideal education is because it is able to touch all aspects and potential of students, but unfortunately education currently tends to be oriented towards the cognitive and materialistic dimensions. The average orientation of education today is only used as a graduate or even to get a job. Therefore, this research seeks to discuss the method of teaching Islamic law at the Salafiyah Sabilul Muttaqin Islamic Boarding School. This can be seen from the teaching pattern of the Yellow Islamic classic Book, especially the Book of Fiqh (Islamic Law) which is essentially a scientific thought or explanation of Islamic scientists or scholars on cases of sharia (Al-Quran and Al-Hadith). With the doctrine of the closure of ijihad, the teaching model applied in traditional Islamic boarding schools is only a transfer of meaning (getting meaning from Arabic books) and explaining the content without any dialog or discussion. This article also examines how the doctrine of the closed door of ijihad affects the teaching pattern of Islamic law at the Salafiyah Sabilul Muttaqin Islamic Boarding School. With the positive progress of technology and information as well as the many modern teaching models, there is a promising hope for Salafiyah Islamic Boarding Schools to improve their teaching patterns and develop into more modern without having to break down and leave their characteristics.

Keywords: Ijihad, Islamic Law, Islamic Boarding School

A. Introduction

In order to be able to understand how the model applied in Islamic education, this cannot be separated from the history of da'wah which was pioneered by the saints or previous ulama'. With history being the main reference material for making decisions about which Islamic education is ideal, it could be said that the epistemology of Islamic da'wah is the starting point for reflecting Islamic values, universal logical ratios, so future Islamic education must be able to implement this epistemological integration. At the beginning of the spread of Islam, many coastal dukes wanted to break away from central power which was located further inland. This kind of independence effort required the existence of new cultural symbols that were useful for political purposes (Nasution, 1994). Therefore, the arrival of Islamic teachings was the right moment given the interests of the dukes, the arrival of Islam was also more easily accepted and could later be used as political capital to build an Islamic kingdom. Islam as a universal religion is a blessing for the universe. This characteristic of grace makes it easy for Islam to blend with the local culture of a society (local culture), so that it cannot be separated from local culture. Both support and complement each other (Madjid, 1992).

Islamic boarding schools are educational institutions that are used as one of the icons of Islam in Indonesia. These Islamic boarding schools have a very important role in protecting the nation from this ideology. With the presence of kyai and santri, they are able to manage strategic positions in the dynamics of social, national and religious life. Santri are seen as people who have an inclusive and tolerant way of thinking. Islamic boarding school is also an institution with an educational model, where 24 hour education includes religious, social, community education and developing the potential of students. Apart from that, there are very close social connections, many Islamic boarding schools have developed with community support because the existence of Islamic boarding schools is the desire of the community itself and Islamic boarding schools are a support for the national education system. The big hope for Islamic boarding schools is that they can produce a generation of students who are competent in facing life problems in the future. So that local people can put their hearts towards Islamic boarding schools as the main goal so that the nation's future generations are not alienated from Indonesia as their

birthplace. Islamic boarding schools are able to answer the challenges of changing times by producing a generation of students who are professionals in their fields, so that Islamic boarding schools can continue to exist and be needed.

Islamic boarding schools can also be said to be training centers which are now Islamic cultural centers approved by the Islamic community itself which will grow and develop together among the community for many years. Therefore, apart from being accepted by tradition, Islamic boarding schools participate in forming and instilling patterns and values of community life that continue to develop (Hasan, 1998). Islamic boarding schools are also the most important teaching institutions for Islamic doctrines in the archipelago. Apart from that, it also plays a strategic role in maintaining and developing tolerance in Indonesia and the world in general. Historical facts prove that Islamic boarding schools in their traditional understanding have indeed made a positive contribution to preserving the existence of Islam, which is called *Rahmatan lil Alamin*. In an article entitled "Report on multicultural education in Islamic boarding schools", Raihani wrote:

" While a few pesantren, such as the Ngruki, might teach a radical version of Islam, many studies have indicated that some pesantren incorporate a moderate Islamic education, which promotes community development (Oepen & Karcher 1988), a non-violent interpretation of Islam, democracy and interreligious and interethnic tolerance (Pobl 2006; Sirry 2010). Pobl (2006), for instance, present and ethnography of Pesantren al-Muayyad Wildan in Solo, which is actively engaged in social activities that promote Indonesian democracy, gender equality and interreligious relationship and tolerance. Sirry (2010) also draws a similar conclusion that some Islamic boarding schools have a significant role in empowering civil society through outreach and collaborative programs. Pobl (2006, 408) argues: 'I simply want to point out that some Islamic boarding schools are quite capable of promoting a public religious culture that is democratic and pluralist. ' Although these studies may not represent the whole spectrum of the pesantren world, they display a contrasting image of pesantren to that which is frequently represented in the media (Raihani, 2012)."

Studying Islamic law (fiqh) as it applies today is no different from studying the opinions of thinkers about it (fuqaha), because fiqh is a product of fuqaha. Although he is aware that the essence of fiqh and its production cannot be separated from its foundation and main source in

the form of revelation. Unfortunately, the Islamic law learning system that takes place at Islamic boarding schools does not take place more dynamically (Benda, 1975). Therefore, the transmission of religious knowledge exclusively regarding Islamic law (fiqh) is not carried out creatively and imaginatively. As a result, the study of Islamic law presented in Islamic boarding schools is nothing more than an attempt to preserve doctrines, some of which are outdated and not in accordance with the reality of society in a continuous development process, because the fiqh books studied are the product of the ulama. during the Middle Ages. Meanwhile, the ulama and their students were confused and even bored. That is where it appears that there are factors that will encourage the closing of the door to ijtihad.

Before moving on to the next discussion, the author will briefly explain the profile, diversity and interesting things about the Sabilul Muttaqin Islamic Boarding School. Before it became the first Islamic boarding school, there was only a dawn lecture held by KH. Ahyat Halimy since January 25 1956, in the small surau left by his grandfather approximately 250 years ago, by reading the book *Kasyifat al sajaa'*. In 1960, there began to be "students" living in the surau. There were four people who started living in the surau, April 29 1964, KH. Ahyat Halimy started building the surau into an Islamic boarding school. The initial plan for building this cottage was to build 7 rooms. Meanwhile, the first four students of KH. Ahyat was placed on Jalan Brawijaya 99, or Mentikan alley IV Number 43. Finally, in less than a year, the construction of the Islamic Boarding School was completed (Putri, 2023).

After the hut was completed, that year 15 students began to arrive, mostly from Perak, Jombang, and continued to grow. After G30 SPKI, the Sabilul Muttaqin Islamic boarding school became increasingly known to many people. In 1969 the number of students had reached 214 students. One of the Qurrotul students said that the Sabilul Muttaqin Islamic Boarding School has a role in creating a culture of moderate diversity in community life. In Islamic boarding schools there are several traditions of accepting differences of opinion as normal. This tradition has long been developed within the Islamic boarding school environment, creating a culture of moderate diversity. The students in this Islamic boarding school are not only residents of Mojokerto, but some also come from outside

Java. With the diversity of ethnicities, languages and other differences, students and female students need to understand and understand them (Tamam, 2015). This diversity needs to be harmonized, not become a means of dividing or pitting each other against each other. Therefore, it is hoped that students will practice the verses in the Koran about diversity. Not only that, the younger generation is also encouraged to practice the teachings of the Koran about respecting human diversity, as well as learning and memorizing them (Ainun, 2023). There are many interesting things in this Islamic boarding school, the first of which is about the founder of the Sabilul Muttaqin Islamic Boarding School, he was also a charismatic cleric, the founder of the Hezbollah army, he was very instrumental in the struggle against the allied troops who would return to colonize, it is not surprising that every day many people make a pilgrimage to the grave. him. Every year there is also a Qur'an prayer service which is attended by thousands of congregants, and every year there is also a free mass circumcision. Every Tuesday there is also a group to deepen the congregation. The point is that at this Islamic Boarding School there is no stopping innovation and achievement.

Viewed from the background of the problem, this article discusses how students who graduate from Salafiyah Islamic boarding schools are able to respond to contemporary problems, so there is a need for modernization of Islamic law teaching methods that have occurred in Salafiyah Islamic Boarding Schools. Therefore, the educational goals pursued by Islamic boarding schools will be successful and well achieved. Apart from that, this article will discuss the influence of the doctrine of closed doors of ijtihad on the teaching methods of Islamic law at the Salafiyah Islamic Boarding School.

Fazlurrahman's bold and progressive thoughts regarding Islamic studies have received a lot of resistance from traditional ulama circles. The ulama even demanded that Fazlurrahman resign from several positions he had held, because they considered that many were influenced by Western ideas. Ijtihad is an activity of thinking to produce a conclusion on Islamic problems that are not found in the texts, which is called Islamic law (fiqh). In the middle of the 3rd/9th century AD, the idea emerged that the great scholars (of the past) had the right to carry out ijtihad. In this kind of sluggish reform climate, the presence of Fazlurrahman on the map of

Islamic legal reform is a breath of fresh air that brings hope. Because Fazlurrahman is the person most responsible for the total and complete renewal of Islamic thought. Fazlurrahman succeeded in formulating a systematic and comprehensive methodology where Islamic law is the main focus besides other aspects. In the centuries of decline in *ijtihad* activities, especially after the fall of the Abbasid daulah, the statement emerged that "the door to *ijtihad* was closed". According to Rahman, the door to *ijtihad* must not be closed, he proves this with the mission of the Koran which is outlined to deal with situations of all time. On the other hand, the fatwa regarding the closing of the door to *ijtihad* turns out to have negative consequences, including:

1. The cessation of development of *fiqh*, which resulted in Islamic *fiqh* becoming static.
2. Muslims become static and uncritical, which causes decline and backwardness of Muslims;
3. The focus of attention of Muslims and *ulama'* shifted from the Koran and Sunnah to the fatwas of the imams of their *madzhab* and the basics of their thoughts, which they viewed as if they were texts. And if they understand the texts of the Koran and Sunnah, it is intended to strengthen their *madhhab* (Zuhdi, 1981).

In connection with efforts to open the door to *ijtihad*, Fazlurrahman is of the opinion that *ijtihad*, both theoretically and practically, is always open and never closed, however, Fazlurrahman does not seem to want territorial freedom. The *ijtihad* which he had opened as a result of his liberalism towards the concept of *ijtihad*, became a place for the cultivation and growth of *ijtihad* which was wild, arbitrary, haphazard and irresponsible (Fazlurrahman, 1884). The *ijtihad* that Fazlurrahman wants is a systematic, comprehensive and long-term effort to prevent arbitrary *ijtihad* and realize responsible *ijtihad*. Because *Ijtihad* is a process of thinking and studying a problem in order to find legal conclusions called "*fiqh*" which is always required to be actual and contextual. Along with the rapid turnover and passage of time and the birth of various technological products that come into contact with humans, various new problems have emerged that were not known to scholars before. It hasn't even been etched into their heartstrings. More than that, there are some old events or problems that occurred in the tradition and its nature that can change its

nature, form and influence, so that the fiqh or legal fatwa established by previous ulama' is no longer relevant. This motivates fiqh experts to revise their fatwas or fiqh decisions due to changes in time, place, customs and social conditions that develop in society.

Thus, our need for ijihad is a continuous need, where the reality of life is always changing, as are the conditions of society which are always experiencing change and development. This also has consequences for the development of fiqh itself which is required to always be actual and contextual. This will be realized when the door to ijihad is always open. To prove that the door to ijihad is always open, Rahman presented historical evidence of the early generations of Islam, apparently they viewed the teachings of the Qur'an and As-Sunnah as teachings that moved creatively according to various social forms. He presented several examples of changes to text provisions made by Umar bin Khattab. This is proof of how strong we have lines of wisdom that originate from the past history of the Muslim community, when the teachings of the Qur'an and As-Sunnah (the ideal legacy of the Prophet) were perfected and interpreted creatively into the "Living Sunnah" to face new factors and collisions. So, in essence, for Rahman, ijihad must be systematic, comprehensive and long-term (Rajawali, 1995). For Fazlurrahman, ijihad must be a systematic, comprehensive and long-term effort, as is ijihad. Ijtihad must be a multiple effort of the thinking mind, which confronts one another in a place of open discussion, so that in the end it produces a middle ground and comprehensive point (Amal. 1994).

Islamic law is a religious rule that covers behavior in human life and all its aspects, both individually and collectively. Because of its comprehensive characteristics, Islamic law occupies an important position in the eyes of Muslims. In fact, since it first appeared, Islamic law has been considered a superior science in a position that theology has never achieved. This is why Western observers argue that the Islamic religion cannot be understood without understanding Islamic law. As time went by, Islam developed dynamically in the early days which then developed into a madhhab initiated by a number of legal experts. However, with the crystallization of this school of thought, the right to carry out ijihad began to be limited, and then this right was declared closed.

Until now, students studying Islamic law have been motivated to understand religious teachings. However, with the increasingly popular view that the study of fiqh is the same as the study of religion, those who study it consider it an absolute teaching that must be put into practice. Therefore, the study of Islamic law, the material of which has been summarized in detail and carefully in the fiqh books, is considered something that is certain, and does not need to be revised. Apart from that, Islamic law (fiqh) is believed to be more synonymous with matters of worship, so that a student who does not study fiqh will not know the law, so the motivation for students to study Islamic law (fiqh) is as a form of worship. So the motivation for students to study Islamic law is to understand religion and more specifically to carry out worship, which includes the five daily prayers, namely daily practice, five times as requested by Allah SWT.

B. Research Methods

This research uses a qualitative method, where this method is taken through a subjective approach (Poerwandari, 1998). The process of this approach is to reveal a problem, whether it is a social problem or a human problem that occurs in individuals or groups. This qualitative research uses the natural environment as a data source (Huberman, 1992). By going directly to the Sabilul Muttaqin Islamic Boarding School, researchers conducted direct research on the object under study in order to obtain relevant data.

To understand this research, it is necessary to observe the Sabilul Muttaqin students in their daily boarding school activities, starting from interacting with the subjects, trying to understand the language and interpretations of the subjects regarding their daily behavior, manners towards teachers and their lifestyle, so that this research get data validity. This research also uses data analysis techniques through a subjective phenomenological approach, so that researchers create a complex picture, carry out research on words, detailed reports from the respondents' views and conduct a study in natural situations to explore individual data regarding experiences or events that are felt, by conducting an interview or observation (Dodi, 2015).

The determination of research subjects was carried out with certain considerations, for example the person also took part in Islamic boarding school activities in the form of religious congregations and understood what the researcher expected so that it would make it easier for the research to explore objects or social dynamics, while the subject/informant criteria were as follows: a). Santriwan Santriwati Sabilul Muttaqin Islamic Boarding School, b). Willing to interact with researchers. By looking at the above criteria, the informants who were the research subjects were finally applied, namely 4 Islamic boarding school students and female students.

C. Results and Discussion

1. PP. Sabilul Muttaqin in History

This cottage is a cottage founded by KH. Achyat Halimy, he was born in 1918 to husband and wife HJ. Marfu'ah bint Ali and H. Abd. Halim from Gedeg Mojokerto (Soehartono, 2012). KH. Achyat Halimy has been holding morning lectures since January 25 1956, in the small surau left by his grandfather approximately 250 years ago, by reading the book *Kasyifat al-saja'*, in accordance with the advice of KH. Romly comes from Rejoso Jombang which is the beginning of KH. Achyat Halimy to devote himself to sharing knowledge in accordance with the advice of KH. Hasyim Asy'ari. Devoting oneself to religious knowledge means that all the activities of one's life are to teach and also practice religious knowledge. During his life he was very steadfast and should be an example for all humans, he was very steadfast in carrying out his determination. Initially this dawn lecture was only attended by one person. In 1960 he began to get permanent students at the surau, there were four students who began to live at the surau. With the capital of the morning lecture activities and four students, finally KH. Achyat Halimy has a very strong determination to build an Islamic boarding school. He began his determination with a pilgrimage to the graves of the saints, accompanied by munajat to Allah SWT. On April 29 1964, KH. Achyat Halimy started to change what was originally a surau into a Islamic boarding school building (Sholahudin, 2023).

He was very sure that the "prayer" from Kanjeng Sunan Giri, in his dream, was very helpful. When the first stone was laid, an unknown person came and provided assistance in the form of 23,000 bricks. The initial plan for building this Islamic boarding school was to build a total of 7 rooms, but in less than a year the construction of this Islamic boarding school was completed. After the Islamic boarding school was completed, in that year 15 students began to arrive. The Sabilul Muttaqin Islamic Boarding School became increasingly known to many people in all circles until in 1969 the number of students had reached 214 students (Kayyis, 2015). In the process of administering or managing the Islamic Boarding School, KH. Achyat Halimy always adheres to three principles, namely; Devotion to Allah SWT, devotion to knowledge, and relying on one's own strength and abilities. Meanwhile, his aim in establishing this Islamic Boarding School was to form an organization or group or cadres of Islamic Ahlussunnah Wal Jawma'ah who always devoted themselves to Allah SWT physically and spiritually (Halimy, 2013). The main intention of establishing this Islamic Boarding School is to carry out a creature's obligations to fellow kholiq. This scientific activity is an obligation, regardless of the number of students participating in the Koran. In creating these goals and principles, KH. Achyat Halimy always emphasizes his students to do these things, namely:

- a. Istiqomah performs prayers in congregation 5 times a day both inside and outside the Islamic Boarding School.
- b. Studying or teaching with books, throughout his life he always invites others to follow the path of Allah SWT whenever and wherever he is.
- c. Always try to be a useful human being for others, namely:
 1. Able to educate, guide and also train students to master life skills, especially agriculture and carpentry.
 2. Doing all of the above must be done on the basis of faith in Allah SWT, sincerity, confidence, patience, and not forgetting to be grateful and trust Allah SWT. In emphasizing this, KH. Achyat Halimy invites all his students to create and also improve Islamic boarding school facilities by the students themselves (Gani, 2012).

2. Education System in the Sabilul Muttaqin Salafiyah Islamic Boarding School

Globally, teaching methods in the education system can be grouped into two methods, namely conventional teaching methods which are teaching methods that are generally used by kyai/teachers or can be called traditional methods, while traditional methods are included in unconventional teaching methods, namely a teaching technique that not yet commonly used in general, for example teaching methods with programmed teaching, unit teaching, machine programs. The method was developed and implemented in several schools and certain boarding schools which have the most complete equipment and media (Halim, 2002). The education system used at the Sabilul Muttaqin Mojokerto Salafiyah Islamic Boarding School is a non classical education method, especially the education system model that uses the Sorogan and Wetonan or Bandonan teaching methods . This education system is also applied to Islamic law teaching methods. The teaching method is applied with students who are usually smart reading a book to their kyai/ustadz or teacher in front of him. Meanwhile, in the Soroga n teaching method at the Sabilul Muttaqin Islamic Boarding School, the students at Diniyah simply submit a book to the ustadz to read in front of him so that mistakes when reading can be immediately corrected by the ustadz. This teaching is formed in the word "teach" or teach which comes from English, namely teacan, this word also comes from old German (old teutentic), taikjan which comes from Sanskrit, dic which is also known in ancient German as deik, the term teaching (teacli) (Sanjaya, 2007). In this Sorogan teaching method , lessons are given to a substitute Kyai or called a badal , where at first the badal first reads a book written in Arabic. Then translate one or two words into the regional language and explain their meaning. After that, the students are asked to read and repeat each text and the meaning that has been explained earlier so that each student understands and masters it (A'yunin, 2023). For the teaching process as a process of conveying knowledge, it would be more appropriate to mean imparting knowledge as stated by Smith (1987) that teaching is

imparting knowledge or skills (teaching is importing knowledge or skills) (Sanjaya, 2007).

Meanwhile, in the wetonan or bandongan method, the Kyai teaches a certain book to a group of teenage students at the boarding school. In this case, the teaching and learning process is carried out together, both Kyai and santriya in halaqah holding their respective books during the evening diniyah on the veranda. That way, the Kyai reads the contents of his book, then translates one word for word and explains the meaning of the contents of the book that has been read. The students read their respective books and listen to the meaning of the contents of the translation and the explanations by the Kyai, then write them in pegon letters in the book. After that, a group of students studied individually. Before entering a higher level of halaqah, students must learn moreover formerly parts book which will be taught by Kyai. In this way, students just have to listen to the reading from the Kyai and match their understanding to the relevant information from the Kyai (Yunus, 1985).

In the teaching system, the Kyai usually sits at a place slightly higher than the students and the students sit around him. From this it can be seen that students are expected to be respectful and polite when listening to the explanations given by their Kyai. In this teaching system, the books taught are books written in Arabic, so it is commonly known as "maknai kitab" which is the activity of studying books in Arabic. Therefore, Arabic is a foreign language, so many students don't know it. This is where the role of a Kyai lies in the education system. Kyai translated the contents of the book word for word into Javanese using Javanese Kawi or pegon letters. There are several definite patterns for how to translate it, depending on the circumstances of the Arabic words involved in the sentence. For example, in the book in the case of mubtada' it will always be translated with the introduction utawi م, the case as khobar is translated with the preface iku خ whereas, the case as maf'ul bih is translated with the preface ing مف (Dodi, 2013).

In the education system that has been implemented using the wetonan or bandongan method, students are required to follow carefully in listening to the word for word translation of a book read

by the Kyai. Then he wrote it down in the same book he was holding by giving the meaning of the pegon letters under the translated words. This kind of activity is known as makai or njenggoti (Ainun, 2023). The education system in Islamic boarding schools like this requires a lot of time. The process of understanding and reciting a book is very difficult for a student. It is not uncommon for a student who has been staying there for years to only complete or study one book. There is no demand to master it in a short time by holding tests or exams, which causes a student's thinking pattern to develop slowly. Moreover, in an education system like that, students have little opportunity to submit their ideas, either by asking questions or commenting on the contents of the book. Due to the absence of a test or examination system, a student who graduates from an Islamic boarding school will not have a yellow book diploma (Subhan, 2013).

Apart from that, the education system uses the sorogan and wetonan or bandongan methods. The rote memorization tradition in Islamic boarding schools is called nadzoman memorization by reciting poetry, for example in the shorof amtsilah tasrifiyah book, the Jurumiyah book, aqidatul layman, alfiyah, and so on. This tradition of memorizing nadzoman is considered easier for students than writing. This involves students and their ustadz through direct face-to-face meetings, through sima'an which is then recorded in their brains and ready to be distributed. In this way, it is easy for the students to understand and the knowledge gained will be useful in the future (fi as-sudur).

3. Law Education in Islamic Boarding Schools

Studying Islamic laws or what is usually called fiqh is very important in education at Islamic boarding schools because in everyday life, especially in matters of worship, which are closely related to issues of Islamic law or fiqh. Someone who does not know about fiqh will not know the law of the actions they perform. In this way, the fiqh material taught by Islamic boarding schools is more focused on its application and practice in everyday life, so that the practice of this science is emphasized more than the mastery and ability to understand a lot of material but no practice (Wahjoetomo, 2008). Therefore,

Islamic boarding schools which are the place for producing prospective ulama' need to equip their students with fiqh lessons as a collection of Sharia laws which are meant to be practiced.

Lessons regarding Islamic law or fiqh at the Sabilul Muttaqin Salafiyah Islamic Boarding School are very dominant. This is because knowledge of religious laws is used as the main source of attention to life values. With the assumption that studying Islamic law (fiqh) as studying religion with the value of worship is deeply embedded in the hearts of students (Shofwan, 2017). At the Sabilul Muttaqin Salafiyah Islamic Boarding School, they teach religion that originates from divine revelation which functions to provide guidance and also lay the foundations of faith (tauhid) , providing enthusiasm and also religious values that permeate all activities of human life in relation to Allah SWT, humans and the universe (Zarkasyi, 1998). With this, the Sabilul Muttaqin Salafiyah Islamic Boarding School provides Islamic legal education (fiqh) through studying fiqh books such as the books Safinat as-Salah, Safinat an-Najah, Fath al-Qarib, Taqrib, Fath al-Mu'in, Minhaj al-Qawim, Mutma'innah, al-Iqna' and Fath al-Wahhab.

4. The Influence of the Doctrine of Closing the Door of Ijtihad on Islamic Law Teaching Patterns at the Sabilul Muttaqin Salafiyah Islamic Boarding School

The emergence of the doctrine that the door to ijihad had been closed occurred at the beginning of the fourth century Hijriyah, in this doctrine some ulama' argued that (a) Islamic laws in the field of worship, muamalah, etc. were complete and had been written down in detail and neatly, (b) The majority of the Ahlus Sunnah only confirm one of the four schools of thought, (c) opening the door to ijihad will open the way to talfiq which is still debated by the ulama', (d) since the beginning of the fourth Hijriyah century until now no ulama has dared to reveal himself as mujtahid (Hosen, 1996).

In Islamic boarding school life seen so far, especially at the Salafiyah Sabilul Muttaqin Islamic Boarding School, it seems that it really supports the doctrine of closing the door to ijihad. This can be seen in the education system used at the boarding school, namely both the wetonan and sorogan methods. In these two systems the

dependence on a person's subjective figure is still very strong. In this case, clerics also play a very important role in the spread of knowledge. As a leader of a boarding school, a teacher or kyai must have full authority in teaching a science. It is the kyai who knows more than the santri, so the Sabilul Muttaqin Islamic boarding school students are required to obey so that the knowledge they have gained so far can benefit from the kyai's blessing in teaching them. So here, the students' obedience to their kyai will indirectly give rise to a feeling of "embarrassment" in the students, so that if the kyai makes a mistake, the students will not dare to reprimand the kyai. Likewise, if in the teaching process the kyai makes a mistake or the students want to ask questions, the students do not dare to do so, simply because the kyai does not allow the students to be active in the learning and teaching process. This is stated on the basis of the book of Ta'lim Muta'alim which states that one of the conditions for gaining knowledge is to follow the policy instructions of a teacher.

The allegation of the doctrine of closed doors to ijtihad in the Salafiyah Islamic boarding school tradition in Sabilul Muttaqin is further seen in the ongoing scientific learning and teaching process, namely the emphasis on cultivating knowledge rather than developing knowledge. This is also very closely related to the first main function of Islamic boarding schools which was mentioned previously, namely to transmit knowledge and at the same time to maintain or maintain Islamic traditions (Azra, 2008). This doctrine of closed doors to ijtihad can also be seen in the supremacy of sharia in the transmission of knowledge that occurs at the Sabilul Muttaqin Salafiyah Islamic Boarding School, which does not take place in a more dynamic way. As suspicion of reason increases, the transmission of religious knowledge is not carried out creatively and imaginatively. So the Salafiyah Sabilul Muttaqin Islamic Boarding School is a religious education institution which is expected to be able to produce prospective ulama with broad insight in dealing with contemporary problems, not far from efforts to staticize the thinking of santri. By simply accepting the teachings contained in a book of fiqh written by ulama or fuqaha , it means that you have placed the product of the history of the author's thoughts even though you are aware that the

essence of fiqh itself and its productive process cannot be separated from its main source in the form of revelation from Allah (Azizy, 2019).

5. Changes in the Islamic Legal Education System in the Sabilul Muttaqin Salafiyah Islamic Boarding School

By looking at the education system, especially Islamic law education at the Sabilul Muttaqin Salafiyah Islamic Boarding School, as stated above, this causes a symptom of the closing of the doors of *ijtihad* in the boarding school environment. This means that the alumni and human resources created in Islamic boarding schools are very far from what they envisioned or hoped for in terms of educational goals. So the Salafiyah Islamic Boarding School needs to open the door to *ijtihad* towards changes that have developed, especially in the education system. Therefore, it is hoped that this Salafiyah Islamic boarding school will accept changes that are considered better, especially for the development of Islamic boarding schools while still maintaining good Islamic boarding school traditions. Among all efforts to change the Islamic legal education system is by starting to include classical education systems such as madrasas or Islamic boarding school schools, with this the curriculum is not only religious lessons but general lessons are also starting to be studied. This also shows that the role of Islamic Boarding Schools as educational institutions is very helpful for national education programs (Imam, 2017). Then, in an effort to develop students' thinking patterns, the Sabilul Muttaqin Islamic boarding school should study books that are used as knowledge such as *ushul fiqh* and *mantiq*, as well as continuing to study Islamic law (*fiqh*).

So that all the teachings contained in this book of *fiqh* are not just swallowed, but are analyzed for their contents which of course still refer to a proposition from the Qur'an and as-Sunnah. In this case, all students at the EsSabilul Muttaqin Islamic Boarding School need to be taught how to dialogue to exchange ideas with one another. This makes students accustomed to communicating and interacting with people who share the same opinion as them or do not agree with them. Not only that, this also makes students have very broad insight into

thinking in dealing with current and future problems. Apart from that, to advance the education system at the Sabilul Muttaqin Islamic Boarding School by adding language lessons, especially Arabic, so that the students are able to independently understand the material contained in a book without having to study with a teacher and not having to study the entire book, only parts of it. Only the parts that are needed are read, so that in a short time the students can read several books (El-Saha, 2006).

Apart from the methods above, there is still one thing that needs to be done at the Salafiyah Islamic Boarding School so that it has the perfect goal in education. Namely, by equipping students with various skills/crafts, it is hoped that students will not only be capable in the field of education, but students must also be capable in work fields such as building buildings, farming, sewing or knitting, etc. In this way, efforts to open the door to ijtihad, especially in education at the Sabilul Muttaqin Salafiyah Islamic Boarding School, will be achieved.

D. Conclusion

From the explanation above, it can be concluded that the alleged existence of the doctrine of the closed door of ijtihad in the Salafiyah Islamic boarding school tradition in Sabilul Muttaqin is seen in the ongoing scientific learning and teaching process, namely the emphasis on the cultivation of knowledge rather than the development of knowledge. This is also very closely related to the first main function of Islamic boarding schools which was mentioned previously, namely to transmit knowledge and at the same time to maintain or preserve Islamic traditions . Education system model that uses Sorogan and Wetonan or Bandonan teaching methods . This education system is also applied to Islamic law teaching methods. Sorogan's teaching method for students during the satdiniyah is simply to submit a book to the ustadz to read in front of him so that mistakes when reading can be immediately corrected by the ustadz. Meanwhile, in the wetonan or bandongan method , students are required to follow carefully in listening to the word for word translation of a book read by the Kyai. Then he wrote it down in the same book he was holding by giving the meaning of the pegon letters under the translated words. This kind of activity is known as makai or njenggoti . Then there is an

assumption that studying Islamic law is the same as studying religion which is worth worship, and makes the learning and teaching process in Islamic boarding schools very slow to accept changes, because changes are made to the fiqh material which has been recorded in a book which is still considered a sinful act.

Fazlurrahman's bold and progressive thoughts regarding Islamic studies have actually received a lot of resistance from traditional ulama circles. The ulama even demanded that Fazlurrahman resign from several positions he had held, because they considered that many were influenced by Western ideas. Ijtihad is an activity of thinking to produce a conclusion on Islamic problems that are not found in the texts, which is called Islamic law (fiqh). As for the students' form of obedience to their kyai, it makes them feel reluctant to criticize or comment on the kyai if the kyai makes a mistake and the students' lack of courage to ask an opinion or question in the ongoing learning and teaching process. Apart from that, it is to advance the education system in Islamic boarding schools. Sabilul Muttaqin is by adding language lessons, especially Arabic, so that the students are able to understand the material contained in a book on their own without having to study with a teacher and not having to study the entire book, only the parts that are needed are read, so that in In a short time, students can read several books. Apart from the methods above, there is still one thing that needs to be done at the Salafiyah Islamic Boarding School so that it has the perfect goal in education. Namely, by providing training to students by developing various skills/crafts, it is hoped that students will not only be capable in the field of education, but students must also be capable in work fields such as building buildings, farming, sewing or knitting, etc. In this way, efforts to open the door to ijtihad, especially in education at the Sabilul Muttaqin Salafiyah Islamic Boarding School, will be achieved.

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