

Moderate Islamic Boarding School Education

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Abstract:

The challenges faced by *Pesantren* today are not only the ability to consume all classical tradition materials but the development of modern culture and civilization has implications for socio-culture in society. The bigger challenge faced by *Pesantren* is openness to moderate thoughts, thinking scientifically and with a comprehensive perspective. Diniyah higher education or Ma'had Aliy provides a new pattern as *Pesantren* education which maintains the continuity of the tradition of classical texts while providing "wide space" for methodological studies and moderate thoughts. This paper is to provide an overview of the efforts of Ma'had Aliy Situbondo to revitalize the concept of the studies presented and held there to create moderate studies. This research uses a descriptive qualitative method. The results of this study, Ma'had Aly initiated higher education in general without losing the identity of the *Pesantren* materials which became its special features. The concept of *manhajiy* has an impact on the paradigm of moderate thinking and literacy that actualizes the interaction of theories, manuscript studies, and analyzes.

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Introduction

Pesantren is an institution that contributes to Islamic proselytizing in Indonesia. *Pesantren* can connote ritual institutions, moral development institutions, and proselytizing institutions and the most popular are Islamic educational institutions that experience the conjuncture



and romance of life in facing internal and external challenges¹. The long history of this institution explains how its existence is not limited to being an educational institution, but also positioning itself as an agent of social change for its society.

As the oldest institution and deeply rooted in society, *Pesantren* has its uniqueness that seems different from the wider community. One of them is the value system that the *Pesantren* itself has. This unique value system is what makes *Pesantren* a subculture². This uniqueness and peculiarities can be represented in the following aspects³, first, the existence of *Pesantren* as life institutions that deviate from public life, second, several supports become the backbone of *Pesantren*, third, the process of forming its value system in *Pesantren*, fourth, *Pesantren* as an ideal alternative to life attitudes that exist in the community, fifth, the development of a process of mutual influence with an outside society culminating in the formation of new values that are universally accepted by both parties.

With these various characteristics, *Pesantren* is an educational institution oriented towards the formation of human beings who have a high level of Islamic and social-religious morality that is actualized in its education and teaching system. Thus, the orientation of movement and teaching of religious, and social sciences in *Pesantren* is nothing more than a process of Islamic character building⁴.

The development and shift of the times demand that *Pesantren* face various developments and paradigm shifts in society. These paradigms include, firstly it is about the efforts to transform religious education which includes not only an effort to pass on but a methodological process to find out the basics of religion, secondly, it is related to the religious education that is not only based on the nomenclature of one version or school but emphasizes the ability to think objectively, the three educational teaching materials are more varied according to the reality of perception, the four religious education are directed so that students can use religion as a system the meaning of defining each state from the point of view of his religious knowledge⁵.

Changes and developments in society require *Pesantren* to develop every aspect of its system that has been running for so long. As previously explained, *Pesantren* is expected to adapt to the context of the social dynamics that exist around them.⁶ On the other hand, *Pesantren* wants to continue to exist to maintain the system that has been pioneered and applied for so many timescales by scholars and awliya. *Pesantren* in its traditionality wants to occupy an educational epistemology that is different from an independent scientific tradition without the need to metamorphose with other models.

¹ Muhmidayeli, *Membangun Paradigma Pendidikan Islam* (Pekanbaru: Program Pascasarjana UIN Suska Riau, 2007) <<https://opac.perpusnas.go.id/DetailOpac.aspx?id=228962>> [accessed 15 December 2022].

² Abdurrahman Wahid, *MENGGERAKKAN TRADISI* (Yogyakarta: LKiS Group, 2010).

³ Abu Yasid, 'Pendidikan Tinggi Di Pesantren : Studi Kasus Mahad Aly Situbondo', *Edukasi*, 8.2 (2010), 294379 <<https://doi.org/10.32729/EDUKASI.V8I2.105>>.

⁴ Mastuhu, *Dinamika Sistem Pendidikan Pesantren : Suatu Kajian Tentang Unsur Dan Nilai Sistem Pendidikan Pesantren / Mastuhu | OPAC Perpustakaan Nasional RI., INIS, 1994* (Jakarta: INIS, 1994) <<https://opac.perpusnas.go.id/DetailOpac.aspx?id=368512>> [accessed 15 December 2022].

⁵ Imam THOLKHAH and Ahmad BARIZI, *Membuka Jendela Pendidikan: Mengurai Akar Tradisi Dan Integrasi Keilmuan Pendidikan Islam* (Jakarta, 2004) <http://library.unindra.ac.id/perpustakaan/index.php?p=show_detail&id=3205&keywords=> [accessed 15 December 2022].

⁶ Abu Yasid.

In the process of adaptation and dialectics of *Pesantren*, schools, and madrasahs, *Pesantren* turns into various varied forms. This is influenced by the policies of *Pesantren* stakeholders. The various variants of *Pesantren* that are formed certainly still leave some *Pesantren* that still maintain 'traditions' as a whole in their education system. With various responses to changes in *Pesantren*, Ma'had Aly (*Pesantren*-based higher education) emerged which offered a form by holding firm to the content of *turath* but also not forgetting the content of the curriculum of religious thought philosophically and epistemologically according to the spirit of the times.⁷

Ma'had Aly as a high-level academic tradition of Islamic boarding schools contains two meanings in a substantial and institutional sense. In an institutional sense, Ma'had Aly is a provider of high-level Islamic boarding school education that is institutionalized organizationally and administratively. Ma'had Aly, which has not fulfilled the framework, is only based on the intellectual and scientific traditions of Islamic boarding schools, so Ma'had Aly is in the category of substantial understanding [6].

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A significant difference in the Ma'had Aly curriculum lies in the study of useful al *Fiqh* which is not only limited to the introduction of the distinct methodology but is parallel and in line with the *Fiqh* itself. As the basis of the salaf *Pesantren*, of course, Ma'had Aly did not eliminate the classical studies on *ushul al Fiqh* and *Fiqh (turath)*, but the Ma'had Aly curriculum balanced with contemporary studies. The face of the combination of curricula in Ma'had Aly has its orientation. On the face of classical studies, the orientation is patterns of thought that are very concerned with the establishment of traditions that later transform into dictums of operational law. On a contemporary face, it can be found that the orientation tends to be rationalized in responding to every religious problem.

This is certainly an interesting study of the reorientation of the academic studies of a *Pesantren* that place *turath* as the basis of tradition but also appreciates contemporary academic studies to show their moderate performance in approaches to religious thought. In this case, there are shifts in orientation on Ma'had Aly which is based on salaf Islamic boarding schools by upholding classical scientific treasures. With the *faqih fi kulli al zaman* paradigm, Ma'had Aly conveys another orientation without the distortion of the classical jurisprudence to appear as a moderate, dynamic *Fiqh* face according to the context of the times.

Reorientation not only means a shift in the learning system in the modern era but the synergy of *turath* and other scientific sciences brings students into a community that is ready to face global challenges. The impact of the reorientation of academic studies on Ma'had Aliy

⁷ Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: penerbit Erlangga, 2002)
<https://books.google.co.id/books?id=_u6ouXge9JcC&printsec=frontcover#v=onepage&q&f=false> [accessed 15 December 2022].

should bring color to scientific performance, skills in attitude, and response to problems that occur in society.

Method

This study describes and analyzes the concept of *manhajiy* in Ma'had Aliy Situbondo. In this study, developments and their implications in the concept were discussed in academic studies. For this reason, the use of descriptive qualitative types is appropriate to accommodate these goals.

Result And Discussion

Ma'had Aly Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo is a tafaqquh fi al din institution that develops the study of *Fiqh* (Islamic law. Institutions established by KHR. As'ad Syamsul Arifin 1990 was appointed by the Directorate of Pekapontren, Ministry of Religion of the Republic of Indonesia to be a pilot project for the implementation of Ma'had Aly throughout Indonesia. The concentration of *Fiqh* studies on Ma'had Aly has a different tradition of study in Islamic boarding schools in general.⁸

Ma'had Aly Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo was also born because of KHR anxiety. As'ad Syamsul Arifin against the scarcity of *fiqahh* (*fuqaha'*) experts even though all *Pesantren* has always put forward as *tafaqquh fi al din* institutions. The anxiety began with the development of Islamic boarding schools that experienced curriculum adjustments according to the level of community development. For him, this progress and adjustments to some extent weakened the *Pesantren* to give birth to *fuqaha'*. He saw that this phenomenon did not only occur in his *Pesantren* but also took place in other Islamic boarding schools.⁹

Selection of jurisprudence studies for KHR. As'ad Syamsul Arifin on Ma'had Aly in his *Pesantren* is a form of the *Pesantren's* commodification of modernity. Jurisprudence is the most concrete Islamic study because it is in direct contact with problems that develop in society. jurisprudence is the source of dynamism because it is a product of the *istinbath* law created by *fuqaha'*. Born as a response to society's problems, *Fiqh* is a source of dynamism that is not based on the text or *nass* alone but also on the reality of society as its object.

The idea of establishing Ma'had Aliy certainly did not necessarily get a good reception from some circles. The level of Islamic boarding school education that has been running for a long time has become an icon for all *Salaf* Islamic boarding schools in the archipelago. This level has become a guarantee for those who work on it for the desired abilities and capabilities. The use of the classical curriculum structure, using references to the *turath* books, became the standard used by all *salaf* boarding schools. Over a long period this tradition has been institutionalized in the world of Islamic boarding schools. The gap that arises in the institutionalized tradition is the dryness of critical power to the development of the times.¹⁰

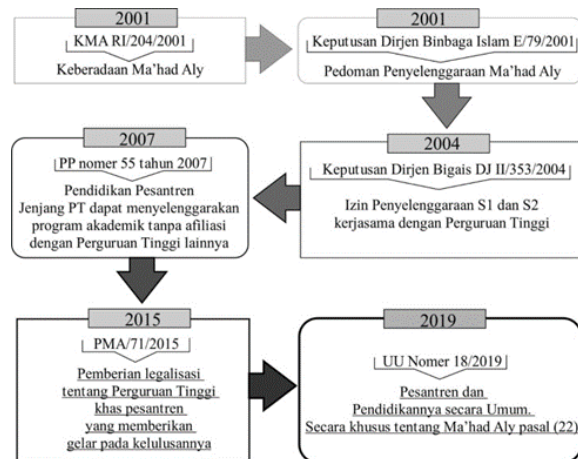
The last formal legal process makes an affirmation of the existence of Ma'had Aly in the world of Islamic education. This institution has a form, and culture that is different from other formal universities. In chapter 2, it is stated that Ma'had Aly aims to develop Islamic religious

⁸ Abd. Muqit, Pendidikan Fikih Multy Madhab Di Pesantren: Studi Kasus Di Ma'had Aly Salafiyah Syafi'iyah Sukorejo-Situbondo (Surabaya, 2018).

⁹ Muqit.

¹⁰ Muqit.

science based on the yellow book. This confirms that the academic tradition of this *Pesantren* is the main principle or guideline for the implementation of Ma'had Aly education. The peculiarity inherent in Ma'had Aly again is that there is only one scientific discipline that will be organized by each Ma'had Aly. Thus, the manager will strive optimally for a curriculum that encourages students to be able to properly understand, and actualize on religious texts, especially the yellow book. As shown below :



In the long discussions of the establishment of Ma'had Aliy, this gap became one of the thoughts that need to be considered by *Pesantren-Pesantren*. The adaptation of *Pesantren* by establishing formal schools from secondary to tertiary level is also the reason for the fading of the intensification of the tradition of studying the *turath* books. From these motives, it can be concluded that the establishment of Ma'had Aly wanted to maintain the existence of a classical scientific study that had been rooted but also did not deny the changes that became the demands of the times.

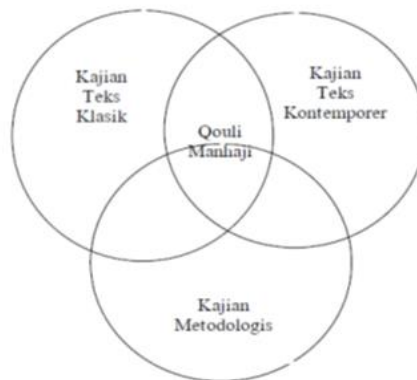
The dynamic thought process for Ma'had Aliy is a process towards the reorientation to be achieved. They want to enact the process of academic transmission of *Pesantren* with the transformation of scientific methodology. With these two things, students can continue to study the yellow books as well as get very meaningful research theories in tracing the *istinbath* of Islamic laws. The collaboration minimizes students to think jumud and stops at the hypotheses of the results of previous scholars' research. With research approaches, they were able to have the ability to retest hypotheses and give rise to new hypotheses.¹¹

The *manhajiy* approach is a methodological method found in *ushu'l Fiqh*. Ma'had Aliy has great concerns about *ushu'l Fiqh*. Methodological tools that were only introduced in various Islamic boarding schools, became the main icon in Ma'had Aliy learning. *Ushul Fiqh* occupies epistemology as the basis of thought in the procedures and mechanisms of legal *istinbath*. This approach accommodates the identity of the *Pesantren* curriculum with universities. The *manhajiy* approach becomes a partner with the *qawliyy* approach to instill initial knowledge and enrich the opinions of fuqaha' as a treasure of Islamic jurisprudence. This is significant as a foothold in maintaining the tradition of *turath* (yellow) books in the world of *Pesantren*. The *qawliyy* approach will bring the students closer to the studies of tradition as a product or result of *ijtihad*. *Fiqh* is a product of the *istinbath* law from the *qawliyy* approach [8].

¹¹ Abu Yasid.

Balancing of the two approaches is a challenge for Ma'had Aliy. As part of the Salafiyah Shafi'iyah *Pesantren* which is of the salaf type, Ma'had Aliy did not want to remove the identity of "ke salaf an" as a typology of the *Pesantren* that overshadowed it. The proportion of these two approaches is the answer to the greater challenge of facing social change in society. So the combination of *qawliy* and *manhajiy* approaches can answer and formulate *Fiqh* studies with *mu'amalah* or social dimensions. For the discussion of the *Fiqh* of worship, the *qawliy* approach is maintained.¹²

Study of Ma'had Aliy Situbondo.



The Ministry of Religious Affairs also established the Ma'had Aliy Situbondo curriculum as the standard for the Ma'had Aliy curriculum nationally. Ma'had Aliy also improved the concept of the *Usuli* curriculum which presents and places the *Fiqh* proposal as the center of study concentration. The proposition of *Fiqh* as methodological is appreciated as integrally and dominates the series of learning processes. The composition of the curriculum previously described would like to show the moderate performance of Ma'had Aliy. The Ma'had Aliy Situbondo curriculum was also seminars nationally in 2004. A great appreciation for the design of the curriculum, in 2005 the Ma'had Aliy Situbondo curriculum was officially launched as a reference and standard for the Ma'had Aliy curriculum nationally at the meeting of Ma'had Aliy leaders throughout Indonesia.

The process of giving Ma'had Aly a modernity and moderate identity by bringing the students to actualize the struggles of theories, manuscript studies, and analyses in the study of jurisprudence and ushul al *Fiqh* in an extra-curricular container of *Tanwirul Afkar*. One of the activities of the students is to contribute to various religious problems. The publication of the weekly newsletter, which is presented on each Friday, begins with the writing of the results of internal studies of students into writings open for the public to read. The good response about the "openness" of Ma'had Aly students in displaying these writings became a motivation to organize a well-organized newsletter.

The publication of the *Tanwirul Afkar* newsletter, was then accumulated into a book and published in a National Assembly in collaboration with several publishers. The first book is titled *Fiqh Rakyat*; Linkage of *Fiqh* with Power published by LkiS Yogyakarta in 2000. The second book is titled *Fiqh of Reality*; Ma'had Aly's response to the Discourse of Contemporary

¹² H.M Arifin, *Ilmu Pendidikan Islam : Tinjauan Teoritis Dan Praktis Berdasarkan Pendekatan Interdisipliner* (Jakarta: Bumi Aksara, 2016) <<https://inlislite.uin-suska.ac.id/opac/detail-opac?id=22475>> [accessed 15 December 2022].

Islamic Law published by the Yogyakarta Student Library in 2005. The third book is titled *Fiqh Today*; Traditional Fatwa for Modern people published by Erlangga Jakarta in 2007.

Ma'had Aly's academic activities that prioritize methodological methodology are a stimulus for students to think openly and moderately about the problems of Islamic law faced by the community. They continue to strive to develop the study of jurisprudence creatively and innovatively. Ma'had Aly continues to develop research activities in solving various legal problems faced by the community.

Discussion

Ma'had Aly's study is based on modern paradigms. First, from the theocentric to the anthropocentric paradigm. The orientation of *Pesantren* education, which was originally only in the theological paradigm, developed on a paradigm that was able to use and combine adaptive and dialogical science with changes in society¹³. The study of *Fiqh* and *ushul al Fiqh*, which was originally only part of the many sciences in the *Pesantren* curriculum, became the main focus. Side by side with supporting science that can create dynamic and contextual learning. Second, from a dichotomy to a non-dichotomy. The curriculum paradigm of Ma'had Aly Situbondo through *Fiqh* education and *ushul al Fiqh* makes all components of his course comprehensive science. There is no longer a distinction between these various scientific angles¹⁴. The education of *Fiqh* and *ushul al Fiqh* across madhhabs enacted in Ma'had Aly opens up scientific variants that are closely related to jurisprudence and the proposals of *al Fiqh* along with the supporting literature. Third, from theoretical to practical paradigms. The moderation that applies to the curriculum of *Fiqh* education and *ushul al Fiqh* Ma'had Aly imposes the function of *ushul al Fiqh* as a means of analyzing the products of jurisprudence. If in the *Pesantren* curriculum, *al Fiqh*'s proposal is usually only to occupy memorization material, this does not apply to the Ma'had Aly Situbondo curriculum. *ushul al-Fiqh* became a tool for students to sharpen their analysis of a legal product. In the ideal state, students can master holistic concepts and implement these concepts in real life¹⁵.

To the reality of the application of *Fiqh* and *ushul Fiqh* in the perception of society, Ma'had Aliy offers a study with the concept of *manhajiy*. The concept of *manhajiy* is a methodological approach to theories of Islamic law. So far, *Pesantren* still relies on a curriculum with a *qawli* concept. The concept of *qawli* puts forward the opinions of earlier scholars (the text of the opinion of fuqaha'). Ma'had Aliy aims to balance these two approaches in the implementation of learning¹⁶. Santri ma'had Aliy will study the patterns of thought from classical and contemporary scholars across madhhabs. Thus, students can continue to build a tradition of classical literature that is the foundation of Islamic boarding schools that have been institutionalized as well as develop a mapping of *ushuli* approach patterns to contemporary problems¹⁷.

¹³ Arifin.

¹⁴ Abu Yasid.

¹⁵ Abu Yasid.

¹⁶ abu Yasid, *Paradigma Baru Pesantren : Menuju Pendidikan Islam Transformatif*. (Yogyakarta: IRCiSod, 2018) <<https://opac.perpusnas.go.id/DetailOpac.aspx?id=1090309>> [accessed 15 December 2022].

¹⁷ Muqit.

Changes in the scientific structure also have implications for learning devices. Methods, and learning activities are also evaluated. In the learning method of *Pesantren* tradition, it is known as *sorogan*, *bandongan*, *shawir*, and *baht al masail*. The first two methods are very well known as the main ordered method. These methods were born as a method of understanding the *turath* books. These methods meet the criteria of understanding the book textually in terms of language and literal comprehension ¹⁸.

Ma'had Aly's challenges respond to strategic, methodological, scientific, and moderate thinking, openness, and comprehensive insights to optimize desired capabilities. Santri Ma'had Aly requires reinforcement of the mastery and actualization of epistemology and methodology. The emphasis on mastering epistemology and methodology will foster the dynamics of thought, science, and technology as well as the dynamics of culture and civilization ¹⁹.

Providing a scientifically moderate educational atmosphere requires Ma'had Aly to build an open education system, namely education that is sensitive to the increasing demands of the *Pesantren* environment. Likewise, Ma'had Aly always shows the progressiveness of the transformation carried out in his environment through various research and community service. Studies and analysis are needed by examining various factors on the shape of the scientific structure as desired by various parties ²⁰.

In its development, Ma'had Aly had new tendencies to innovate the system being built. The stutterings are seen in; first, beginning to be familiar with modern methodologies. Second, it is oriented toward functional higher education, open to outside developments. Third, diversification with programs and activities is increasingly open. Fourth, it serves as a center for community development. The study of the study with the concept of *manhajiy* in Ma'had Aly Situbondo wanted to show that the face of *Pesantren* is transforming culture, systems, and values ²¹.

Ma'had Aly's moderate performance in addition to being shown by the composition of the textual curriculum is also reflected in the hidden curriculum, as a pad for extracurricular activities. Periodically, Ma'had Aly often organizes studies or forums outside of regular classes that discuss actual themes with speakers who are experts in their fields. The development of jurisprudence corresponds to the context of the reality of change that is impossible to avoid. In this case, jurisprudence is juxtaposed with *uslul al Fiqh* ²².

To support this performance, Ma'had Aly provides a homogeneous environment for his students. This is to provide the atmosphere and conditions that the students want to carry out all their academic activities. Academic freedom is freedom possessed by the academic community of Ma'had Aly Situbondo independently, responsibly, and morally in educational and teaching activities related to the excavation and understanding of Islamic sciences. Scientific autonomy designed by Ma'had Aly Situbondo provides the widest opportunity for students in scientific activities that are guided by religious norms and rules that must be obeyed.

¹⁸ Said Aqiel. Siradj and Marzuki Wahid, *Pesantren Masa Depan: Wacana Pemberdayaan Dan Transformasi Pesantren*, Cet.I (Jakarta: Pustaka Hidayah, 1999).

¹⁹ Mujamil Qomar, *Pendidikan Islam Prospektif* (Tulungagung: Iain Tulungagung Press, 2017).

²⁰ Wahid;

²¹ Abu Yasid.

²² Muqit.

The changes in Ma'had Aly Situbondo led him to the function of the *Pesantren* ideally as an educational institution. Likewise, it functions ideally as a boarding school education as follows; First, Ma'had Aly Situbondo is a *Pesantren* education that functions as a medium and instrument to carry out revolutions and transformations in values and accompany society to move quickly according to changes and developments in the times. Ma'had Aly Situbondo also participated in escorting social mobilisation based on religious values. The social mobilization that Ma'had Aly Situbondo wants to move is directly related to the problems that occur in society. The contribution of *Pesantren* in the order of community life brings significant progress to the development of higher education of *Pesantren* as offered by Ma'had Aly Situbondo ²³.

Second, Ma'had Aly Situbondo serves as a means to preserve ethical values and scientific traditions. The preservation of ethical values and traditions depends on the students involved in them. The development of intellectual and scientific traditions and ethical values, presented the *Pesantren* education system owned by Ma'had Aly Situbondo. Thus, the students of Ma'had Aly adapted to the contemporary context ²⁴.

Along with these developments, the study forums held became *kaffah* and comprehensive or holistic studies of Islamic law with social changes in society. The social sciences as a companion to the disciplines of jurisprudence and the proposal of al *Fiqh* to become an alternative scientific tradition in the scientific tradition of *Pesantren*, especially in higher education *Pesantren*. Introduction and assistance of these social sciences to enrich insights, and sharpen analysis and comparison. Not limited to regular classes, in forums outside the classroom and independent learning, the deepening and development of the tradition also took place well ²⁵

Conclusions

The study orientation of Ma'had Aly Salafiyyah Syafi'iyah academic studies can be seen in the curriculum which includes scientific structure, teaching methods, and extra-curricular studies carried out through the Ma'had Aly educational institution on the purpose of a higher Islamic boarding school that collaborates *Pesantren* and higher education with specific science, namely *Fiqh* and *Fiqh* proposals. As a university, Ma'had Aly formulated a usuliy *manhajiy* curriculum that initiated higher education in general without losing the identity of the *Pesantren* materials that became its special pattern. The demands of moderation of Islamic boarding school education in the modern era have encouraged Ma'had Aly to revitalize the studies presented to students. It does not provide a gap between the study of classical texts and social theories or modern scientific methodologies. Literacy gave Ma'had Aly an identity of modernity to bring the students to actualize the interaction of theories, manuscript studies, and analyses in the study of jurisprudence and the proposal of al *Fiqh* in an extra-curricular forum for the publication of the weekly newsletter of *Tanwirul Afkar*. The publication of the *Tanwirul Afkar* newsletter, then accumulated into a book and published in a National Assembly in collaboration with several publishers.

²³ Muqit.

²⁴ hamdan Farchan and Syarifuddin, *Titik Tengkar Pesantren : Resolusi Konflik Masyarakat Pesantren* (Yogyakarta: Yogyakarta Pilar Religia, 2005) <<https://mill.onesearch.id/Record/IOS2847.INLIS000000000000720>> [accessed 15 December 2022].

²⁵ Abdullah Hanif and Amin Haedari HM, *Masa Depan Pesantren : Dalam Tantangan Modernitas Dan Tantangan Kompleksitas Global*, Cet. 2 (Jakarta: IRD Press, 2006) <<https://opac.perpusnas.go.id/DetailOpac.aspx?id=523227>> [accessed 15 December 2022].

For the academic community of Ma'had Aly Situbondo, it remains to strive to consistently integrate with classical and modern intellectual property as the spirit of reorientation of Ma'had Aly u to display *Fiqh Pesantren* and *Fiqh* proposals as a representation of the face of a moderate context society. As an outsider, this article still has to be supplemented with various perspectives to produce more objective and comprehensive research.

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