**Samarah:** Jurnal Hukum Keluarga dan Hukum Islam
Volume 10 No. 2. July 2026
ISSN: 2549 – 3132; E-ISSN: 2549 – 3167
DOI: 10.22373/z56q8d59

# An Integrative Framework for Transforming *Fiqh* Learning in *Pesantren*: *Turāth*, *Maqāṣid al-Sharīʿah*, and Digital Pedagogy

Rusdi Abdullah
Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia
Sahari
Institut Agama Islam Negeri Manado, Sulawesi Utara, Indonesia
Abdul Rahman
Politeknik Negeri Samarinda, Kalimantan Timur, Indonesia
Amalia Nuraini
Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia
Hajriana
Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia
Email rusdialambana@gmail.com

**Abstract:** This study examines the transformation of fiqh learning in Islamic boarding schools using a qualitative approach with a multi-site case study design in three Islamic boarding schools, namely Al-Falah Banjarbaru (South Kalimantan), Hidayatullah Balikpapan (East Kalimantan), and Al-Bayan Makassar (South Sulawesi). Data were collected through in-depth interviews, participant observation, and document analysis with fiqh instructors, curriculum managers, and teachers in the three locations. The results of the study show five main findings, namely (1) the transformation of the learning paradigm from teacher-centered to student-centered has taken place with varying intensity in each Islamic boarding school; (2) the integration of *turath* and contemporary issues has become a shared awareness of teachers, but its implementation is still sporadic; (3) the digitalization of *fiqh* learning is still in its early stages; (4) the *maqashidi* orientation is implicitly embedded in the teachers' pedagogical vision; and (5) the *bahtsul masāil* model, legal case studies, and direct practice have the greatest potential as a bridge between tradition and innovation. This research formulates a learning transformation framework as an original conceptual model that integrates three pillars: *turath* as the epistemological basis, *maqāṣid al-sharīʿah* as a contextual analytical framework, and digital pedagogy as an adaptive learning strategy in a complementary and non-substitutive dialectical relationship. This framework offers a *maqāṣid al-sharīʿah* approach as an alternative to the traditionalism-modernism dichotomy in Islamic boarding school education and provides operational guidance for the development of a *fiqh* curriculum that is responsive to contemporary needs without sacrificing the authenticity of traditional knowledge.

**Keywords:** Transformation, fiqh learning, Islamic boarding school, *turath*, digital pedagogy, *maqāṣid al-sharīʿah*

‖ Submitted: April 02, 2026 ‖ Accepted: July 31, 2026 ‖ Published: July 31, 2026

DOI: 10.22373/z56q8d59

***Abstrak:*** *Penelitian ini mengkaji transformasi pembelajaran fiqh di pesantren dengan menggunakan pendekatan kualitatif desain studi kasus multi-situs di tiga pesantren yaitu Al-Falah Banjarbaru (Kalimantan Selatan), Hidayatullah Balikpapan (Kalimantan Timur), dan Al-Bayan Makassar (Sulawesi Selatan).* Penelitian ini menggunakan metode kualitatif dengan desain studi kasus multi-situs, dianalisis dengan teori *maqāṣid al-sharīʿah*. *Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen. informan yang diwawancarai adalah guru pesantren dan akademisi pakar pendidikan Islam dan pakar hukum Islam. Hasil penelitian menunjukkan lima temuan utama yaitu (1) transformasi paradigma pembelajaran dari teacher centered menuju student centered telah berlangsung dengan intensitas berbeda di setiap pesantren; (2) integrasi turath dan isu kontemporer telah menjadi kesadaran bersama pengajar namun implementasinya masih sporadis; (3) digitalisasi pembelajaran fiqh masih berada pada tahap awal; (4) orientasi maqashidi tertanam secara implisit dalam visi pedagogis pengajar; dan (5) model bahtsul masail, studi kasus hukum, serta praktik langsung memiliki potensi terbesar sebagai jembatan tradisi dan inovasi. Penelitian ini merumuskan kerangka transformasi pembelajaran sebagai model konseptual orisinal yang mengintegrasikan tiga pilar yaitu turath sebagai basis epistemologis, maqāṣid al-sharīʿah sebagai kerangka analisis kontekstual, dan digital pedagogy sebagai strategi pembelajaran adaptif dalam hubungan dialektis yang komplementer dan non-substitutif. Kerangka ini menawarkan pendekatan maqāṣid al-sharīʿah sebagai alternatif terhadap dikotomi tradisionalisme-modernisme dalam pendidikan pesantren dan menyediakan panduan operasional bagi pengembangan kurikulum fiqh yang responsif terhadap kebutuhan kontemporer tanpa mengorbankan otentisitas keilmuan tradisional.*
***Keywords****: Transformasi, pembelajaran fiqh, pesantren, turath, digital pedagogy, maqāṣid al-sharīʿah*

## Introduction

*Pesantren* (Islamic boarding schools) are among the oldest and most enduring Islamic educational institutions in Indonesia, playing a pivotal role in the transmission and preservation of Islamic knowledge, including *tafsir* (Qur'anic exegesis), *hadith* (Prophetic traditions), *tasawwuf* (Islamic mysticism), and *fiqh* (Islamic jurisprudence).[1] Traditionally, *fiqh* education in *pesantren* has been grounded in the study of *turath* (classical Islamic texts) authored by eminent

[1]Yanwar Pribadi, "Religious Networks in Madura: Pesantren, Nahdlatul Ulama, and Kiai as the Core of Santri Culture," *al-Jamiah: Journal of Islamic Studies* 51, No. 1 (2013). M. Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *Qudus International Journal of Islamic Studies* 8, No. 1 (2021). Zeni Hafidhotun Nisak, et.al., "Navigating the Paradox: Integrating Tradition and Educational Innovation in Indonesian Pesantren," *Journal of Indonesian Islam* 19, No. 2 (2025).

DOI: 10.22373/z56q8d59

Muslim scholars and transmitted through well-established pedagogical methods such as *bandongan* (*kiyai* reading) *sorogan* (students reading) and *musyawarah*.[2] These instructional traditions have proven effective in preserving the continuity of Islamic scholarly authority while cultivating students' intellectual discipline and deep understanding of Islamic legal principles. Consequently, *turath* has long served as the principal epistemological foundation of *fiqh* learning within the *pesantren* tradition.[3]

Nevertheless, rapid social, economic, and technological transformations have generated increasingly complex legal questions that extend beyond the scope of classical jurisprudential discussions. Contemporary issues, including the digital economy, bioethics, modern family relations, financial technology, and evolving patterns of social interaction in a globalized world, require approaches to *fiqh* that are not only grounded in authoritative textual sources but also capable of contextual interpretation and adaptive legal reasoning.[4] In this context, reliance on a purely textual or literal interpretation of the classical tradition is often insufficient to address the multifaceted realities of contemporary Muslim societies.[5]

One promising approach to bridging the gap between classical Islamic texts and contemporary societal needs is the application of *maqāṣid al-sharīʿah*.[6] The *maqāṣid* approach shifts the focus of legal interpretation beyond the literal meaning of the text to the underlying objectives, values, and wisdom that the law seeks to achieve.[7] Consequently, integrating *turath* with the *maqāṣid* framework is essential for cultivating a jurisprudential understanding that preserves the

[2]Ervan Nurtawab, "The Decline of Traditional Learning Methods in Changing Indonesia: Trends of Bandongan-Kitāb Readings in Pesantrens," *Studia Islamika* 26, No. 3 (2019). Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 2011), 41–45. Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat: Tradisi-Tradisi Islam di Indonesia* (Bandung: Mizan, 1995), p. 17–20

[3] Abdurrahman Wahid, "*Pesantren sebagai Subkultur," in Pesantren dan Pembaharuan, ed. M. Dawam Rahardjo* (Jakarta: LP3ES, 1988), p. 39–41. Nurcholish Madjid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), p. 3–10.

[4] Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana Prenada Media, 2012), p. 95–97. Wahbah al-Zuhayli, *al-Fiqh al-Islami wa Adillatuhu, jilid 1* (Damaskus: Dar al-Fikr, 2011), p. 30–33

[5] Sahal Mahfudh, *Nuansa Fiqih Sosial* (Yogyakarta: LKiS, 2004), p. 15–20. M. B. Hooker, *Indonesian Islam: Social Change through Contemporary Fatawa* (Honolulu: University of Hawai'i Press, 2003), p. 53–56

[6] Abu Ishaq al-Syatibi*, al-Muwafaqat, Jilid 2* (Khobar: Dar Ibn al-Affan, 2012), p. 8–12.

[7] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: IIIT, 2008), p. 21–25

DOI: 10.22373/z56q8d59

intellectual legacy of classical scholarship while offering meaningful solutions to contemporary legal and ethical challenges.[8]

At the same time, rapid advances in digital technology have profoundly reshaped the educational landscape.[9] creating new opportunities for teaching and learning across diverse educational settings, including *pesantren*.[10] The concept of digital pedagogy extends beyond the mere use of technological tools; it encompasses the transformation of instructional practices toward more interactive, collaborative, learner-centered, and adaptive approaches that align with the characteristics of the digital generation.[11] Despite these opportunities, *fiqh* instruction in many *pesantren* continues to rely predominantly on conventional teaching methods, with limited integration of digital technologies to enhance learning, facilitate knowledge construction, and broaden access to educational resources.[12]

This situation highlights a critical gap between the enduring strength of the *pesantren*'s scholarly tradition and the growing demand for pedagogical innovation in the digital era. On the one hand, *pesantren* remain committed to preserving the authenticity and authority of the *turath* tradition; on the other hand, they are increasingly challenged to adopt instructional approaches that respond to contemporary educational and societal developments.[13] The transformation of *fiqh* learning should therefore be understood not as a replacement of the classical tradition but as a process of constructive integration, in which *turath*, *maqāṣid al-sharīʿah*, and digital pedagogy complement and reinforce one another within a coherent educational framework.[14]

Accordingly, there is a pressing need for a transformative model of *fiqh* education that systematically integrates these three foundational elements: *turath*

---

[8] Muhammad al-Tahir ibn Asyur, *Maqasid al-Syariah al-Islamiyyah,* (Amman: Dar al-Nafais, 2021), p. 51–55. Yusuf al-Qaradawi, *al-Ijtihad fi al-Syariah al-Islamiyyah* (Kairo: Dar al-Syuruq, 2012), p. 174–180.

[9] George Siemens, "Connectivism: A Learning Theory for the Digital Age," *International Journal of Instructional Technology and Distance Learning* 2, no. 1 (2005), p. 3–10

[10] Sugito, "Hybrid Learning in Pesantren: Integrating Digital Pedagogy and Islamic Values to Enhance 21st-Century Competencies," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 4 (2024), p. 749–764.

[11] Sean Michael Morris dan Jesse Stommel, *An Urgency of Teachers: The Work of Critical Digital Pedagogy* (Minneapolis: Hybrid Pedagogy Inc, 2018), p. 10–15.

[12] Mohammad Hasan, et.al., "Digital Transformation of Islamic Education in Pesantren Madura," *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (2023), p. 211–226

[13] Azyumardi Azra, et.al., "*Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia," in Schooling Islam, ed. R.W. Hefner and M.Q. Zaman* (Princeton: Princeton University Press, 2007), p. 172–198. Salami Mahmud, et.al., "Preventing Sexual Violence In Indonesian Pesantrens: Strategies and Deliberation," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 2 (2025), p. 870–891

[14] Ronald A. Lukens-Bull, *A Peaceful Jihad: Negotiating Identity and Modernity in Muslim Java* (New York: Palgrave Macmillan, 2005), p. 85–90.

DOI: 10.22373/z56q8d59

as the epistemological basis of Islamic legal knowledge, *maqāṣid al-sharīʿah* as the framework for contextual interpretation and legal reasoning, and digital pedagogy as an adaptive instructional strategy capable of meeting the demands of contemporary education.[15] Such an integrative model has the potential to preserve the authority and authenticity of the Islamic scholarly tradition while enhancing the relevance, accessibility, and effectiveness of *fiqh* learning in the digital age.[16]

Against this background, the present study seeks to develop and formulate a transformative model of *fiqh* learning based on the integration of *turath*, *maqāṣid al-sharīʿah*, and digital pedagogy within the *pesantren* context, which shape a new paradigm for Islamic legal education.[17] The proposed model is expected to make both conceptual and practical contributions to the development of *fiqh* education in *pesantren*, fostering a learning process that is more contextual, innovative, and responsive to contemporary challenges.[18]

Previous studies have examined various aspects related to this topic; however, no study has systematically integrated *turath*, *maqāṣid al-sharīʿah*, and digital pedagogy into a single conceptual framework for *fiqh* learning in *pesantren*.[19] In his seminal work, Dhofier provides a comprehensive account of the intellectual traditions of *pesantren*, particularly the central role of the *kiai* and the transmission of classical Islamic texts (*kitab kuning*). While this work remains foundational for understanding the epistemological structure of *pesantren* education, it does not address the implications of digital technology or the application of the *maqāṣid* approach as a pedagogical framework.[20] Similarly, Azra's studies on the modernization of Islamic education offer valuable insights into the institutional and historical transformation of Islamic educational institutions, including *pesantren*. Nevertheless, his analysis focuses primarily on institutional reform rather than on the development of an integrated model of *fiqh*

[15] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 45–55. William G. Spady, *Outcome-Based Education: Critical Issues and Answers* (Arlington, VA: AASA, 1994), p. 1–12.

[16] Robert W. Hefner, *"Introduction: The Culture, Politics, and Future of Muslim Education,"* in Schooling Islam: *The Culture and Politics of Modern Muslim Education, ed. Robert W. Hefner dan Muhammad Qasim Zaman* (Princeton: Princeton University Press, 2007), p. 1–39.

[17] Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), p. 61–65. Ahmad Zahro, *Tradisi Intelektual NU: Lajnah Bahtsul Masa'il 1926–1999* (Yogyakarta: LKiS, 2004), p. 67–73. Sapiudin Sapiudin, et.al., "Transforming Fiqh Instruction Through the Cyber Scientific Approach: Enhancing Critical Thinking in Islamic Education," *Jurnal Ilmiah Peuradeun* 14, No. 1 (2026).

[18] George Makdisi, *The Rise of Colleges: Institutions of Learning in Islam and the West* (Edinburgh: Edinburgh University Press, 1981), p. 75–80.

[19] Martin Van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat*, p. 115–118. Mahfudh, *Nuansa Fiqih Sosial*, p. 25–28

[20] Zamakhsyari Dhofier, *Tradisi Pesantren*, p. 28–32

DOI: 10.22373/z56q8d59

pedagogy.[21] Auda's systems approach to *maqāṣid al-sharīʿah* has made a significant contribution to the renewal of Islamic legal thought. However, this theoretical framework has not been operationalized within the pedagogical context of *pesantren* or translated into instructional strategies for *fiqh* education.[22] Likewise, studies on the digital transformation of Islamic education, including Hasan and Taufiq's research on the digitalization of *pesantren* in Madura, have identified both the opportunities and challenges associated with integrating digital technologies into Islamic educational settings. Yet these studies do not establish a coherent relationship between digital pedagogy, the epistemological foundations of *turath*, and the *maqāṣid* approach.[23] Similarly, Sugito's work on hybrid learning in *pesantren* demonstrates the potential of combining digital instructional methods with Islamic educational values, but it does not specifically address *fiqh* learning or the application of *maqāṣid al-sharīʿah* as a framework for legal reasoning and curriculum development.[24]

Accordingly, this study addresses an important gap in the literature by proposing an integrative framework that synthesizes *turath* as the epistemological foundation, *maqāṣid al-sharīʿah* as the framework for contextual legal interpretation, and digital pedagogy as an adaptive instructional strategy. By bringing these three dimensions into a unified model, the study advances the discourse on *fiqh* education beyond the traditional dichotomy between preservation and innovation. The principal novelty of this study lies in the development of an original conceptual framework for the transformation of *fiqh* learning that systematically integrates three foundational components: *turath* as the epistemological foundation of Islamic legal knowledge, *maqāṣid al-sharīʿah* as the framework for contextual interpretation and legal reasoning, and digital pedagogy as an adaptive instructional strategy. Unlike previous studies, which have generally examined these elements in isolation, this research proposes a dialectical model of integrated reform that conceptualizes them as complementary rather than substitutive dimensions of *fiqh* education. [25] The contribution of this study is twofold. Theoretically, it advances the discourse on Islamic legal education by introducing a comprehensive conceptual framework that bridges the epistemological heritage of classical Islamic scholarship with contemporary pedagogical approaches. The framework offers a new perspective on how *fiqh* education can simultaneously preserve the authority of *turath*, incorporate the contextual reasoning of *maqāṣid al-sharīʿah*, and embrace the opportunities afforded by digital pedagogy. Practically, the study provides an adaptable model

[21] Azyumardi Azra, *Pendidikan Islam*, p. 100–102

[22] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 192–198.

[23] Hasan, Taufiq, dan Elmhemit, "*Digital Transformation of Islamic Education in Pesantren Madura,*" p. 211–226.

[24] Sugito, "*Hybrid Learning in Pesantren*," p. 749–764

[25] Dhofier, *Tradisi Pesantren*, p. 28–32 dan Azra, *Pendidikan Islam*, p. 100–102

DOI: 10.22373/z56q8d59

that can guide *pesantren* leaders, curriculum developers, and *fiqh* educators in designing learning environments that are more relevant, innovative, and effective without compromising the authenticity and intellectual integrity of the Islamic scholarly tradition.[26]

This study employs a qualitative approach using a multi-site case study design.[27] A qualitative methodology was selected because the research seeks to explore, describe, and interpret the transformation of *fiqh* learning within its natural educational setting, thereby capturing the lived experiences, pedagogical practices, and epistemological perspectives of actors involved in Islamic legal education.[28] The multi-site case study design facilitates systematic cross-case comparison among three *pesantren* that represent diverse institutional typologies, geographical contexts, and curricular orientations in Indonesia.

The study was conducted at three *pesantren*: Al-Falah Islamic Boarding School in Banjarbaru (South Kalimantan), Hidayatullah Islamic Boarding School in Balikpapan (East Kalimantan), and Al-Bayan Hidayatullah Islamic Boarding School in Makassar (South Sulawesi). These institutions were selected through purposive sampling using the principle of maximum variation to capture diversity in curricular orientation, geographical setting, and institutional characteristics,[29] This sampling strategy enabled the study to explore both common patterns and contextual variations in the transformation of *fiqh* learning across different *pesantren* environments. Participants were also selected purposively and included *pesantren* leaders, *fiqh* teachers, curriculum coordinators, and senior students from each institution.

Data were collected using three complementary techniques. First, in-depth interviews were conducted using an interview protocol designed around ten dimensions of *fiqh* learning transformation. Second, participant observation was undertaken to examine teaching and learning practices during *fiqh* classes and to capture naturally occurring pedagogical interactions. Third, documentary analysis was carried out on institutional curricula, syllabi, lesson plans, and instructional materials to understand the formal framework guiding *fiqh* education.[30] Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing

[26] Saifudin Asrori dan Imam Makruf, "In the Making of Salafi-Based Islamic Schools in Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 60, no. 1 (2022), p. 227–264.

[27] Robert K. Yin, *Case Study Research and Applications: Design and Methods, 6th ed.* (Thousand Oaks, CA: SAGE Publications, 2018), p. 46–53

[28] John W. Creswell dan J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, 5th ed.* (Thousand Oaks, CA: SAGE Publications, 2018), p. 181–210

[29] Michael Quinn Patton, *Qualitative Research and Evaluation Methods: Integrating Theory and Practice, 4th ed.* (Thousand Oaks, CA: SAGE Publications, 2015), p. 264–272.

[30] Matthew B. Miles, et.al., *Qualitative Data Analysis: A Methods Sourcebook, 3rd ed*. (Thousand Oaks, CA: SAGE Publications, 2014), p. 12–14.

DOI: 10.22373/z56q8d59

and verification. Throughout the analytical process, data collection and analysis were conducted iteratively to allow emerging themes to inform subsequent stages of fieldwork. To ensure the rigor and trustworthiness of the findings, the study adopted Lincoln and Guba's criteria of credibility, transferability, dependability, and confirmability.[31] These criteria were addressed through source and method triangulation, member checking with key participants, prolonged engagement at each research site, and the maintenance of reflective field journals to enhance analytical transparency and minimize researcher bias.

## *Fiqh* Learning and the Digitalization of Education from the Perspective of *Maqāṣid al-Sharīʿah*

The epistemological foundation of *fiqh* education in *pesantren* is grounded in an integrated framework comprising the primary textual sources of Islam, the Qur'an and the Sunnah, classical Islamic scholarship (*turath* or *al-kutub al-muʿtabarah*), and contextual legal reasoning.[32] This epistemological structure is supported by several complementary interpretive approaches, including the *bayānī* (textual) approach, the *qiyāsī* (analogical reasoning) approach, and the *istiṣlāḥī-maqāṣidī* approach, which emphasizes *maṣlaḥah* (public welfare) and the higher objectives of Islamic law.[33] The interplay of these approaches enables *fiqh* reasoning in *pesantren* to remain firmly rooted in authoritative textual traditions while simultaneously responding to changing social realities and contemporary legal issues.[34]

Traditionally, *fiqh* instruction in *pesantren* is delivered primarily through the *bandongan* and *sorogan* methods.[35] In the *bandongan* method, the *kiai* (Islamic scholar) reads and explains passages from the *kitab kuning* (classical Islamic texts), while students listen attentively, annotate the text with interlinear translations (*makna gandul*), and record explanatory notes.[36] Conversely, the *sorogan* method requires students to read, translate, and explain selected passages individually before the *kiai*, who then provides corrections, clarification, and further interpretation.[37] These methods are complemented by other instructional practices, such as *syawir* (scholarly group discussion), *muḥādathah* (Arabic conversation practice), and supervised practical training in acts of worship.

[31] Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Newbury Park, CA: SAGE Publications, 1985), p. 289–331

[32] Muhammad ibn Idris al-Syafii, *al-Risalah, ed. Ahmad Muhammad Syakir* (Kairo: Dar al-Turath, 2008), p. 20–25.

[33] Abu Ishaq al-Syatibi, al-*Muwafaqat fi Ushul al-Syari'ah, jil. 1* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2003), p. 7–10.

[34] M. B. Hooker, *Indonesian Islam: Social Change through Contemporary Fatawa* (Honolulu: University of Hawai'i Press, 2003), p. 53–56

[35] Zamakhsyari Dhofier, *Tradisi Pesantren*, p. 28–30.

[36] Martin Van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat*, p. 18

[37] Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, p. 61–65

DOI: 10.22373/z56q8d59

Collectively, these pedagogical traditions constitute the intellectual foundation of *pesantren* education, enabling students to preserve, internalize, and critically engage with the rich heritage of classical Islamic scholarship.[38] Through this educational model, *pesantren* have historically produced generations of scholars who possess a deep mastery of Islamic jurisprudence while sustaining the continuity and authority of the Islamic intellectual tradition.[39]

The core *fiqh* curriculum in *pesantren* is centered on the study of classical Islamic texts (*kitab kuning*), including foundational works such as *Fatḥ al-Qarīb*, *al-Taqrīb*, *Iʿānat al-Ṭālibīn*, and other authoritative texts representing the Shāfiʿī school of jurisprudence.[40] These works provide not only substantive legal rulings (*aḥkām*) but also the methodological principles of legal reasoning (*istidlāl*) through which those rulings are derived from the Qur'an, the Sunnah, consensus (*ijmāʿ*), and analogical reasoning (*qiyās*). Consequently, *fiqh* education in *pesantren* extends beyond the transmission of legal doctrines to the cultivation of students' analytical capacity to understand and apply Islamic legal methodology. This epistemological orientation has enabled *pesantren* to preserve the continuity of the classical Islamic scholarly tradition while producing graduates with a solid foundation in Islamic jurisprudence.[41] At the same time, contemporary educational theory has increasingly emphasized a shift from teacher-centered instruction toward student-centered learning (SCL), in which learners actively participate in constructing knowledge through inquiry, collaboration, and reflection.[42] Within the context of Islamic education, this pedagogical approach has been shown to enhance student engagement, foster critical thinking, and encourage independent learning.[43]

Among learner-centered approaches, Problem-Based Learning (PBL) has demonstrated considerable potential for fiqh educat*i*on.[44] By engaging students in the analysis of real or simulated legal cases, PBL promotes critical reasoning, collaborative problem-solving, and contextual application of Islamic legal

[38] Abdurrahman Wahid, "*Pesantren sebagai Subkultur*," p. 39–41

[39]Suwendi Suwendi, et.al, "Roles and Challenges of Pesantren Intellectual Networks," *Jurnal Ilmiah Islam Futura* 24, No. 2 (2024). Mohammad Thoha and Abd Hannan, "Modernization of Education Governance Based on Accelerative Paradigm Among Pesantren Communities in Madura, Indonesia," *Ulumuna* 26, No. 2 (2022).

[40] Muhammad ibn Qasim al-Ghazzi, *Fath al-Qarib al-Mujib, ed. Bassam Muhammad Barud* (Abu Dhabi: Dar al-Zayed, 2016), p. 3–5

[41] John Dewey, *Experience and Education* (New York: Simon & Schuster, 1997), p. 25–28.

[42] Paulo Freire, *Pedagogy of the Oppressed, terj. Myra Bergman Ramos* (New York: Continuum, 2000), p. 71–73

[43] Moch. Wachid Ridwan Iqbal, "Multicultural Islamic Education Through Learning Experiences of Diverse Students in Pesantren," *Jurnal Pendidikan Islam* 12, no. 1 (2026), p. 1–14

[44] Howard S. Barrows and Robyn M. Tamblyn, *Problem-Based Learning: An Approach to Medical Education* (New York: Springer, 1980), p. 1–5

DOI: 10.22373/z56q8d59

principles.[45] Similarly, Outcome-Based Education (OBE) provides a complementary framework that emphasizes the attainment of clearly defined, measurable, and relevant learning outcomes.[46]

The digitalization of *pesantren* education has emerged as another important dimension of institutional and pedagogical transformation.[47] Recent initiatives by the Indonesian Ministry of Religious Affairs to strengthen the digital infrastructure of *pesantren*, including the development of applications that facilitate the digital annotation of classical Islamic texts.[48] The digitalization of *kitab kuning* offers numerous educational benefits, including greater accessibility to learning resources, more efficient text retrieval, enhanced opportunities for collaborative learning, and the long-term preservation of classical manuscripts.[49] More broadly, digital pedagogy extends beyond the adoption of technological tools to encompass the redesign of teaching and learning processes in ways that promote interaction, collaboration, flexibility, and contextual learning.[50] Within *pesantren*, hybrid learning models that combine traditional *bandongan* and *sorogan* methods with digital learning platforms have demonstrated promising potential to strengthen students' digital literacy and twenty-first-century competencies while maintaining the distinctive values and character of Islamic boarding school education.[51]

From the perspective of Islamic legal theory, *maqāṣid al-sharīʿah* provides a robust conceptual framework for understanding and guiding the transformation of fiqh education. Classical scholars, particularly al-Shāṭibī, articulated the higher objectives of Islamic law through the five essential protections (*al-ḍarūriyyāt al-khams*): the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl)*.[52] Building upon this classical tradition, Jasser Auda reconceptualized *maqāṣid* through a systems approach characterized by six interrelated features:

[45] Fattaky Zanjabil dan Iva Inayatul Ilahiyah, "Implementasi Model Problem Based Learning dalam Pembelajaran Fiqih," *Al Tadib: Jurnal Ilmu Pendidikan* 14, no. 2 (2024), p. 105–112.

[46] William G. Spady, *Outcome-Based Education: Critical Issues and Answers* (Arlington, VA: AASA, 1994), p. 1–12. Azyumardi Azra, *Pendidikan Islam*, p. 170–175.

[47] Lukens-Bull, *A Peaceful Jihad*, p. 88–92

[48] Abu Rokhmad, "*Bangun Infrastruktur Digital Pesantren, Kemenag Digitalisasi Kitab Kuning*," Situs Resmi Kemenag RI, 12 September 2024

[49] Azyumardi Azra, et.al., "*Pesantren and Madrasa*," p. 190–195

[50] Morris dan Stommel, *An Urgency of Teachers*, p. 10–15. Lihat juga Siemens, "*Connectivism: A Learning Theory for the Digital Age*," p. 3–10

[51] Sugito, "*Hybrid Learning in Pesantren*," p. 749–764. Hasan, et.al., "*Digital Transformation of Islamic Education in Pesantren Madura*," p. 211–226

[52] Al-Syatibi, *al-Muwafaqat, Jilid. 2*, p. 8–12. Al-Ghazali, *al-Mustashfa min 'Ilm al-Ushul, Jilid. 1* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1993), p. 174.

DOI: 10.22373/z56q8d59

cognition, wholeness, openness, hierarchical interconnectedness, multidimensionality, and purposefulness.[53]

Accordingly, the transformation of *fiqh* education and the integration of digital pedagogy are fundamentally consistent with the principles of *maqāṣid al-sharīʿah*. Ibn ʿĀshūr further expanded the *maqāṣid* paradigm by highlighting broader objectives of Islamic law, including human freedom, equality, justice, and the advancement of civilization.[54] From this perspective, *fiqh* education should move beyond an exclusive emphasis on the memorization of legal texts toward a deeper understanding of the objectives, rationales, and ethical values underlying Islamic law.[55] Since the ultimate purpose of the Sharīʿah is the realization of human welfare (*maṣlaḥah*), *fiqh* learning should equip students with the intellectual capacity to interpret legal texts in light of changing social realities while remaining faithful to the normative foundations of Islam. Integrating *turath*, *maqāṣid al-sharīʿah*, and digital pedagogy therefore provides a comprehensive educational framework through which *pesantren* can preserve the authenticity of the classical scholarly tradition while cultivating jurists who are capable of addressing the complex legal, ethical, and technological challenges of the contemporary world.

Analysis of the interview data indicates that the educational objectives of *fiqh* learning in the participating *pesantren* are implicitly, yet consistently, informed by the principles of *maqāṣid al-sharīʿah*. Although the informants did not always employ the terminology of *maqāṣid* explicitly, their responses reflected an educational vision that extends beyond the transmission of legal knowledge to the cultivation of socially responsive and ethically grounded jurists. Most participants described the primary objectives of *fiqh* education not merely as enabling students to master Islamic legal rulings, but also as equipping them with the capacity to address contemporary legal issues and preparing future scholars capable of guiding Muslim communities. This orientation suggests that *fiqh* learning is increasingly understood as a means of promoting the broader objectives and public welfare envisioned by Islamic law rather than simply transmitting its textual formulations.[56]

The same orientation emerged in participants' views regarding the development of an Outcome-Based Education (OBE) curriculum. Across the

[53] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 45–55. Muhammad Safwan Harun, et.al., "The Influence of the Shafie School on Fatwa Methodologies in Malaysia: Toward the Unity of Ummah's Objective," *Mazahib: Jurnal Pemikiran Hukum Islam 23, no. 1* (2024), p. 351–390.

[54] Muhammad al-Thahir ibn Asyur, *Maqashid al-Syariah al-Islamiyyah* (Amman: Dar al-Nafais, 2021), p. 51–60.

[55] Ita Musarrofa, "Maqasid Sharia Jasser Auda Theory: Systems Approach to Islamic Family Law in the Digital Era*," Al-Hurriyah: Jurnal Hukum Islam* (2024), p. 1.

[56]Interview with Mahdi, Teacher at Al-Falah Islamic Boarding School, Banjarbaru, South Kalimantan, August 2025.

DOI: 10.22373/z56q8d59

three *pesantren*, respondents consistently identified five essential components of an effective *fiqh* curriculum: clearly articulated graduate competencies, the capacity for sound Islamic legal analysis, the ability to resolve contemporary legal issues within society, the integration of *maqāṣid al-sharīʿah* values throughout the curriculum, and a balanced synthesis of *pesantren* traditions with contemporary educational needs. These priorities closely correspond to the objectives of Islamic law, particularly the preservation and development of intellectual capacity (*ḥifẓ al-ʿaql*), the strengthening of religious understanding (*ḥifẓ al-dīn*), and the realization of the common good (*maṣlaḥah ʿāmmah*). As Kasmin Torodudan emphasized, "*Fiqh* should be learned systematically from its foundations, supported by relevant evidence and the opinions of both classical and contemporary scholars, while being practiced in everyday life." This statement reflects a *maqāṣid*-oriented educational philosophy that combines methodological rigor, intellectual continuity, and practical application.[57]

**Transformation of the Learning Paradigm: From Teacher-Centered to Student-Centered Learning**

Data indicate that all three Islamic boarding schools are undergoing a paradigm shift in *fiqh* learning, although the extent and forms of transformation vary. At PP Al Falah Banjarbaru, the traditional *bandongan* and *sorogan* methods remain the core instructional approaches; however, they have been complemented by interactive strategies such as classroom discussions and student presentations. Wahyu Fitrianoor, a fiqh teacher and curriculum coordinator, emphasized the importance of adopting "updated learning methods and clear lesson plans," while Muhammad Syarwani highlighted the need for "special programs to enable students to deepen their understanding of fiqh and related legal issues." These findings suggest that Al Falah is undergoing a gradual transition from a predominantly teacher-centered model toward a more participatory and student-centered approach to fiqh instruction.[58]

At Al-Falah Islamic Boarding School in Banjarbaru, the traditional *bandongan* and *sorogan* methods continue to serve as the core instructional approaches. However, these methods have increasingly been complemented by classroom discussions, student presentations, and collaborative learning activities designed to encourage greater student participation. Wahyu Fitrianoor, a *fiqh* teacher and curriculum coordinator, emphasized the importance of continuously updating instructional methods and developing structured lesson plans to improve learning effectiveness. Similarly, Syarwani highlighted the need for specialized

[57]Interview with Kasmin Torohudan, Teacher at Al Bayan Islamic School Hidayatullah Islamic Boarding School, Makassar, September 2025.

[58] Interview with Muhammad Syarwani, Al Falah Islamic Boarding School, Banjarbaru, South Kalimantan, August 2025. Please compare with Dewey, *Experience and Education*, p. 25–28. Freire, *Pedagogy of the Oppressed*, p. 71–73.

DOI: 10.22373/z56q8d59

enrichment programs that enable students to deepen their understanding of *fiqh* and related areas of Islamic law. These findings suggest that Al-Falah is currently in a transitional stage, preserving the strengths of its traditional pedagogical heritage while progressively incorporating learner-centered strategies that foster analytical thinking, active participation, and deeper conceptual understanding.[59]

Al-Bayan Islamic School Hidayatullah Makassar demonstrates a distinctive pattern of transformation by incorporating the *muqorror* (structured repetition) method introduced by Zaki alongside conventional instructional approaches. Muh Guntur Palagu emphasized the importance of adopting "contextual approaches and innovative learning methods," while Munir advocated integrating classical Islamic texts with contemporary references and balancing the perspectives of *Salaf* and *Khalaf* scholars. These cross-case findings confirm that the transformation of the fiqh learning paradigm in Islamic boarding schools is neither uniform nor linear. Rather, it is an adaptive and context-sensitive process shaped by each institution's educational philosophy, human resource capacity, and curriculum orientation.[60]

Analysis of the survey and interview data revealed notable differences in the selection of *fiqh* texts across the three participating *pesantren*, reflecting distinct epistemological orientations toward Islamic legal education. Al-Falah Islamic Boarding School in Banjarbaru consistently relied on classical Shāfiʿī texts, including *Fatḥ al-Qarīb*, *Fatḥ al-Muʿīn*, *al-Taqrīb*, and *Iʿānat al-Ṭālibīn*, demonstrating a strong commitment to the *turath* tradition as the primary source of legal knowledge. By contrast, Hidayatullah Islamic Boarding School in Balikpapan adopted a broader curricular orientation by incorporating *Al-Fiqh al-Muyassar* alongside Ibn Rushd's *Bidāyat al-Mujtahid wa Nihāyat al-Muqtaṣid*. This combination reflects a more comparative approach to Islamic jurisprudence, exposing students to diverse juristic opinions and encouraging analytical engagement across different legal schools. Al-Bayan Hidayatullah Islamic Boarding School in Makassar exhibited an intermediate pattern, combining *Al-Fiqh al-Muyassar* with selected classical texts, thereby balancing fidelity to the classical tradition with greater openness to contemporary instructional resources.[61]

Despite these differences in textual orientation, all participants emphasized the importance of connecting *fiqh* instruction with contemporary societal realities. The examples cited by respondents encompassed a wide range of legal issues, from ritual worship (*ʿibādah*)—such as prayer, ritual purification, and the practice of *qunūt* during the dawn prayer—to contemporary *muʿāmalāt*

[59]Interview with Lukman Hakim, Hidayatullah Islamic Boarding School, Balikpapan, East Kalimantan, August 2025. Please compare with Spady, *Outcome-Based Education*, p. 1–12.

[60]Interview with Zaki, Muh Guntur Palagu, and Munir, Teachers at Al Bayan Hidayatullah Islamic Boarding School Makassar, September 2025.

[61]Field Observations at Islamic Boarding Schools in Makassar, September 2025.

DOI: 10.22373/z56q8d59

issues, including installment-based gold transactions, usury (*ribā*), and modern Islamic commercial law. Participants also highlighted broader social concerns, such as *zakat* management, premarital counseling, and the relevance of *fiqh al-jināyāt* (Islamic criminal law) in addressing social problems and promoting public order. Endra Perdana specifically referred to the jurisprudential debate surrounding installment-based gold transactions as an example of contextual legal instruction, while Muhammad Khalil emphasized the widespread practice of *ribā* in contemporary society as an issue requiring critical discussion in *fiqh* classes. Likewise, Lukman Hakim stressed the importance of introducing students to *fiqh al-jināyāt* in order to cultivate legal awareness and contribute to crime prevention within the community."[62]

The integration of *turath* with contemporary issues has emerged as a shared pedagogical concern among *fiqh* teachers in Islamic boarding schools. However, its implementation remains sporadic and has yet to be systematically embedded within the formal curriculum. Most respondents observed that fiqh instruction remains "too focused on classical texts" and is "not sufficiently connected to contemporary issues," revealing a persistent gap between the recognition of the need for contextualization and its practical application in classroom instruction. These findings suggest that, although educators increasingly acknowledge the importance of integrating classical Islamic scholarship with contemporary realities, institutional and curricular mechanisms to support such integration remain underdeveloped.[63]

Consistent with these findings, the field data identified several innovative learning models that have either been implemented or show strong potential for adoption across the three Islamic boarding schools. Among these, *bahtsul masail* emerged as the instructional model most frequently recommended by respondents. Muhammad Khalil emphasized the need to "strengthen *bahtsul masail* discussions, especially on contemporary issues," while Mahdi proposed "organizing *bahtsul masail* sessions addressing current fiqh issues in society." Similarly, Endra Perdana recommended that Islamic boarding schools "allocate more time for discussions and *bahtsul masail*." These findings demonstrate that *bahtsul masail* represents a distinctive pedagogical tradition within Islamic boarding schools, characterized by problem-based, collaborative, and critical

[62]Field Observation at Islamic Boarding Schools in Kalimantan, August 2025. Muhammad Shabir U, et.al.,"Students' Level of Awareness in the Practice of Jinayah Knowledge at Universitas Islam Negeri Alauddin, Makassar: Perspectives from Islamic Law and Islamic Education," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 10, no. 1 (2026), p. 49–69

[63] Mursalim Junaid, et.al., "The Role of the Family in Demoralization from the Perspective of Tafsir Ahkam: A Framing Analysis of Online Gambling Cases in Indonesia," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 2 (2025), p. 1232–1253

DOI: 10.22373/z56q8d59

engagement with contemporary legal issues while remaining firmly grounded in the classical Islamic scholarly tradition.[64]

Practice-based learning also emerged as a central theme in participants' recommendations for improving *fiqh* instruction. Mahrian emphasized that "students should engage directly in the practical performance of religious obligations". Similarly, Ahmad Rifai stressed the importance of providing students with opportunities to apply the principles of *uṣūl al-fiqh* in solving legal problems, thereby integrating methodological competence with practical legal reasoning. Meanwhile, Fadliansyah advocated a comparative approach to *fiqh* instruction by recommending that students be introduced to a broader range of classical and contemporary *fiqh* references while maintaining respect for the methodological principles of each legal school (*madhhab*). Collectively, these findings demonstrate that contemporary pedagogical innovation within *pesantren* does not seek to replace the classical tradition but rather to strengthen it through experiential, analytical, and comparative learning approaches.[65]

## A Learning Transformation Framework: Integrating *Turath*, *Maqāṣid al-Sharīʿah*, and Digital Pedagogy

Drawing on the cross-case analysis of the three participating *pesantren*, this study proposes a Learning Transformation Framework as an original conceptual model for the transformation of *fiqh* education. The framework integrates three interdependent pillars: *turath* as the epistemological foundation, *maqāṣid al-sharīʿah* as the framework for contextual legal reasoning, and digital pedagogy as an adaptive instructional strategy. It is grounded in a productive dialectic between the preservation of the classical Islamic scholarly tradition and pedagogical innovation that responds to the educational, technological, and social demands of the contemporary era.[66]

The first pillar, *turath* as the epistemological foundation, is strongly supported by the empirical findings, which demonstrate that all three *pesantren* continue to position the *kitab kuning* as the core of the *fiqh* curriculum. Nevertheless, the study also reveals meaningful variation in how the classical tradition is interpreted and implemented. Al-Falah Islamic Boarding School in Banjarbaru represents a predominantly traditionalist orientation characterized by a strong commitment to the classical Shāfiʿī corpus. Hidayatullah Islamic Boarding School in Balikpapan adopts a more comparative approach by

[64]Interview with Endra Perdana, Teacher at Hidayatullah Islamic Boarding School Balikpapan, East Kalimantan, August 2025.

[65]Interview with Ahmad Fadliansyah, Al-Falah Islamic Boarding School Banjarbaru, South Kalimantan, August 2025. Zakiul Fuady Muhammad Daud, "Fiqh Across Madhhabs: An Alternative to Pesantren Students' School of Thought Exclusivism in the Post-Truth Era," *Mazahib: Jurnal Pemikiran Hukum Islam* 20, no. 1 (2021), p. 143–168.

[66] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 45–55.

DOI: 10.22373/z56q8d59

incorporating authoritative works from different juristic traditions, thereby exposing students to a wider spectrum of legal reasoning. Meanwhile, Al-Bayan Hidayatullah Islamic Boarding School in Makassar employs a hybrid model that combines classical texts with contemporary instructional resources. These variations indicate that *turath*, within the proposed Learning Transformation Framework, should not be understood as a fixed or monolithic body of knowledge. Rather, it constitutes a dynamic epistemological continuum that allows *pesantren* to preserve the authority of classical Islamic scholarship while exercising flexibility in selecting, interpreting, and contextualizing its intellectual resources to meet contemporary educational needs.[67]

The second pillar, *Maqāṣid al-Sharīʿah* as a framework for contextual analysis, emerged consistently from the perspectives of participants, who emphasized that *fiqh* learning should not be confined to the transmission of legal doctrines but should also equip students to address contemporary social, ethical, and legal challenges. Across the three *pesantren*, respondents highlighted the importance of connecting classical jurisprudential knowledge with the realities of modern Muslim society, thereby reflecting an implicit *maqāṣid*-oriented educational philosophy. Within the proposed Learning Transformation Framework, the systems approach to *maqāṣid al-sharīʿah* developed by Jasser Auda provides the conceptual basis for operationalizing this orientation. Auda's six systemic features—cognition, wholeness, openness, hierarchical interconnectedness, multidimensionality, and purposefulness—offer an analytical framework for translating the higher objectives of Islamic law into curriculum design, instructional strategies, and learning outcomes. Consequently, the *maqāṣid* pillar serves as a bridge between the epistemological authority of *turath* and the practical demands of contemporary legal reasoning, ensuring that students develop both textual competence and the capacity to formulate contextually appropriate legal responses.

The third pillar, digital pedagogy as an adaptive learning strategy, represents the most emergent dimension of educational transformation across the three participating *pesantren*. Although the systematic integration of digital technologies into *fiqh* instruction remains at an early stage, the findings reveal a growing institutional awareness of the need for pedagogical innovation in response to technological and societal change. Participants consistently recognized the importance of adopting more interactive, collaborative, and learner-centered instructional approaches, even where digital infrastructure and technological implementation remain limited. Within the proposed Learning Transformation Framework, digital pedagogy is therefore conceptualized not as a substitute for the traditional instructional methods of *pesantren*, but as a

[67] Zamakhasyari Dhofier, *Tradisi Pesantren*, p. 28–32. Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat*, p. 17–20.

DOI: 10.22373/z56q8d59

complementary mechanism that enhances the transmission of *turath*, facilitates the contextual application of *maqāṣid al-sharīʿah*, and expands opportunities for meaningful learning. In this sense, technology functions as an enabling instrument that strengthens, rather than diminishes, the pedagogical values embedded in the classical Islamic educational tradition.[68]

The principal conceptual contribution of this study lies in its formulation of a dialectical relationship among these three pillars within a single, integrated framework for the transformation of *fiqh* education. Unlike previous studies, which have generally examined *turath*, *maqāṣid al-sharīʿah*, and digital pedagogy as separate domains of inquiry, the present study demonstrates that sustainable pedagogical transformation requires their simultaneous and complementary integration. Dhofier's work, for example, provides a comprehensive account of the preservation of the *turath* tradition in *pesantren*; Auda's scholarship advances a systems-based understanding of *maqāṣid al-sharīʿah* as a framework for contemporary Islamic legal reasoning; and Sugito's research highlights the educational potential of hybrid learning within Islamic institutions. While each of these studies makes an important contribution, none proposes a unified pedagogical model that synthesizes these three dimensions.[69]

The proposed dialectical model operates through the interaction of three mutually reinforcing mechanisms. First, *turath* functions as the epistemological foundation of *fiqh* learning by providing the authoritative body of Islamic legal knowledge and the scholarly tradition upon which instruction is based. It supplies the conceptual substance, methodological principles, and intellectual legitimacy that constitute the core of *pesantren* education. Second, *maqāṣid al-sharīʿah* serves as the hermeneutical framework through which the teachings of the *turath* are interpreted and contextualized in response to contemporary social, legal, and ethical challenges. Rather than treating classical jurisprudence as a static body of knowledge, the *maqāṣid* perspective enables students to understand the underlying objectives and values of Islamic law, thereby facilitating the application of juristic principles to emerging issues. Third, digital pedagogy provides the instructional strategies, learning environments, and technological media necessary to communicate and operationalize the integration of *turath* and *maqāṣid al-sharīʿah* for contemporary learners. Within this framework, technology is employed to enhance interaction, collaboration, accessibility, and critical engagement rather than to replace traditional modes of learning.[70]

Consistent with these findings, the field data identified several innovative learning models that have either been implemented or show strong potential for

[68]Siemens, "Conn*ectivism: A Learning Theory for the Digital Age*," p. 3–10. Morris and Stommel, *An Urgency of Teachers*, p. 10–15.

[69]Zamakhsyari Dhofier, *Tradisi Pesantren*. Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*. Sugito, "*Hybrid Learning in Pesantren*".

[70]Lukens-Bull, *A Peaceful Jihad*, p. 85–90.

DOI: 10.22373/z56q8d59

adoption across the three Islamic boarding schools. Among these, *bahtsul masail* emerged as the instructional model most frequently recommended by respondents. Muhammad Khalil emphasized the need to "strengthen *bahtsul masail* discussions, especially on contemporary issues," while Mahdi proposed "organizing *bahtsul masail* sessions addressing current fiqh issues in society." Similarly, Endra Perdana recommended that Islamic boarding schools "allocate more time for discussions and *bahtsul masail*." These findings demonstrate that *bahtsul masail* represents a distinctive pedagogical tradition within Islamic boarding schools, characterized by problem-based, collaborative, and critical engagement with contemporary legal issues while remaining firmly grounded in the classical Islamic scholarly tradition.[71]

Nevertheless, the findings also reveal encouraging indicators of institutional readiness for the gradual digitalization of *fiqh* learning. Mahrian, a teacher at Al-Falah Islamic Boarding School in Banjarbaru, advocated a balanced pedagogical approach by recommending that *pesantren* "combine classical and modern methods" and integrate them with "presentations, group discussions, and digital media so that students can understand the material more effectively." This recommendation reflects an emerging recognition that digital technology should complement, rather than replace, the established pedagogical traditions of the *pesantren*." [72] Similarly, the adoption of *Al-Fiqh al-Muyassar* at Hidayatullah Islamic Boarding School in Balikpapan and Al-Bayan Hidayatullah Islamic Boarding School in Makassar—both of which have digital editions readily accessible to students—demonstrates an increasing openness to utilizing contemporary learning resources alongside classical texts. These findings suggest that the digital transformation of *pesantren* education is not merely a question of technological infrastructure but also one of institutional culture, pedagogical readiness, and the gradual evolution of educational paradigms. In other words, successful digitalization depends as much on changes in educational philosophy and instructional practice as on the availability of digital technologies themselves.

## Challenges and Opportunities for Learning Transformation and Their Implications for Islamic Legal Education

The cross-case analysis identified several structural challenges that may constrain the implementation of the proposed Learning Transformation Framework. The first challenge concerns the limited availability of digital infrastructure and the relatively low level of technological literacy among some *fiqh* teachers. These limitations restrict the effective integration of digital pedagogy into classroom practice and reduce opportunities for innovative

[71] Respondents' answer data regarding the digitalization of fiqh learning. Hasan, et.al., "*Digital Transformation of Islamic Education in Pesantren Madura*," p. 211–226.

[72]Interview with Mahrian, Teacher at Al-Falah Islamic Boarding School Banjarbaru, South Kalimantan, August 2025.

DOI: 10.22373/z56q8d59

instructional design. The second challenge relates to cultural resistance to pedagogical change. The continued dominance of memorization-based instruction and conventional assessment methods suggests that the transition toward more learner-centered and technology-enhanced approaches is an evolutionary process that requires sustained institutional commitment rather than rapid, top-down reform. A third challenge involves the pedagogical competence of teachers. As emphasized by Lukman Hakim, *pesantren* require educators who possess not only deep expertise in *fiqh* but also strong pedagogical capabilities that enable them to facilitate active, contextual, and student-centered learning.[73]

Despite these challenges, the study also identifies several significant opportunities that support the implementation of the proposed framework. First, the widespread recognition among *fiqh* teachers of the importance of contextualizing Islamic legal education and adopting more innovative teaching methods indicates that the intellectual foundations for pedagogical transformation have already begun to emerge. Second, the well-established tradition of *baḥth al-masāʾil* across the three *pesantren* provides a strong institutional platform for implementing problem-based and inquiry-oriented learning without disrupting the core values of the classical scholarly tradition. Third, the growing availability of authoritative *fiqh* references in digital formats, including *Al-Fiqh al-Muyassar*, facilitates the gradual integration of classical Islamic scholarship with digital learning resources. Finally, national initiatives undertaken by the Indonesian Ministry of Religious Affairs to promote the digital transformation of *pesantren*, including the *tarkib* Digital program, provide important institutional and policy support for educational innovation at the macro level.

According to Khojir, Professor of Islamic Education at UIN Samarinda, fiqh learning in Islamic boarding schools has begun to change along with the transformation of education in Indonesia and also the development of contemporary issues so far. The transformation can be seen from several aspects, namely learning methods, initially Islamic boarding schools prioritized memorization such as memorizing *safinah al-Janah, taqrib* etc., the tradition shifted to understanding the contents of the book. The scope of study has begun to expand from *fiqh* worship to social *fiqh*. From the aspect of the role of classical *fiqh*, emphasizing the aspect of personal competence in solving problems (ijtihad) such as Imam Abu Hanifa, Imam Malik, Imam Syafii, Imam Hanbali, in the contemporary era shifted to collective ijtihad, considering that problems in fiqh continue to develop and involve cross-disciplinary. There is another interesting thing, namely since the existence of the theory of *maqāṣid al-sharīʿah*, there have

[73] Interview with Lukman Hakim, Hidayatullah Islamic Boarding School, Balikpapan, East Kalimantan, August 2025. Hasan, et.al., "*Digital Transformation of Islamic Education in Pesantren Madura*," p. 211–226.

DOI: 10.22373/z56q8d59

been many studies in *fiqh* learning that link this theory in the discussion of *fiqh*, both on family law and social society.[74]

In line with this, Lilik Andaryuni, a lecturer in Islamic law, believes that the paradigm shift in *fiqh* learning in *pesantren* in Indonesia represents a shift in how *fiqh* is taught. The initial goal, which was mastery of texts and memorization, is now being directed toward a more contextual, integrative, moderate, and responsive learning process to societal changes and developments. Consequently, students are not merely taught the concept of *halal* and *haram*, but are also trained to understand legal rationale, methodology, and the ability to apply *fiqh* to address social problems. [75]

According to Muhammad Nasir, Professor of Islamic Education at UIN Samarinda, the necessary implementation steps are the integration of *turats maqāṣid al-sharīʿah*, and digital pedagogy, which is a necessity in fiqh learning in Islamic boarding schools today. These three elements are inseparable, as they form a unified whole in the learning process. Turats serves as the primary foundation because it contains the knowledge of classical scholars, which serves as an authoritative source for understanding fiqh. *Maqāṣid al-sharīʿah* as a method and framework for thinking to understand the purpose behind each legal provision, while digital pedagogy is an instrument that strengthens the effectiveness of the learning process in accordance with the characteristics of the digital generation. [76]

Therefore, based on the interview results above, the findings of this study have theoretical and practical implications for the development of Islamic legal education in Indonesia. Theoretically, the proposed Learning Transformation Framework contributes to the discourse on Islamic legal education by advancing an integrative model that transcends the conventional dichotomy between traditionalism and modernism in *pesantren* education. Rather than conceptualizing educational reform as a choice between preserving the classical scholarly tradition (*turath*) and embracing pedagogical innovation, the framework demonstrates that these objectives are not mutually exclusive. Instead, it conceptualizes educational transformation as a dialectical process in which *turath*, *maqāṣid al-sharīʿah*, and digital pedagogy function as complementary and mutually reinforcing dimensions.[77]

---

[74] Interview with Khojir, Professor of Islamic Education, UIN Sultan Aji Muhammad Idris Samarinda, January 12, 2026.

[75]Interview with Lilik Andaryuni, Lecturer of Islamic Law, UIN Sultan Aji Muhammad Idris Samarinda, January 12, 2026.

[76] Interview with Muhammad Nasir, Professor of Islamic Education, UIN Sultan Aji Muhammad Idris Samarinda, January 12, 2026.

[77]Azyumardi Azra, *Pendidikan Islam*, p. 95–97. Nurcholish Madjid, *Bilik-Bilik Pesantren,* p. 3–10. Hefner, "*Introduction: The Culture, Politics, and Future of Muslim Education*," p. 1–39.

DOI: 10.22373/z56q8d59

From a practical perspective, the Learning Transformation Framework provides an operational guide for *pesantren* leaders, curriculum developers, and *fiqh* educators seeking to modernize Islamic legal education while preserving the intellectual integrity of the classical tradition. Based on the findings of this study, several strategic recommendations can be proposed. First, *fiqh* learning modules should be redesigned around contemporary legal and social case studies while remaining firmly grounded in the authoritative *turath* literature. Second, *baḥth al-masāʾil* forums should be strengthened and expanded to address emerging issues in contemporary *muʿāmalāt* and other areas of Islamic law, thereby reinforcing students' analytical and problem-solving competencies. Third, professional development programs should be implemented to enhance teachers' pedagogical expertise alongside their digital literacy, enabling them to integrate innovative instructional strategies into *fiqh* education. Fourth, digital learning platforms should be developed to provide integrated access to *kitab kuning*, contemporary *fiqh* literature, multimedia learning resources, and collaborative learning activities. Finally, *pesantren* should progressively adopt an Outcome-Based Education (OBE) approach that emphasizes measurable learning outcomes in legal reasoning, contextual problem-solving, critical thinking, and the application of *maqāṣid al-sharīʿah*.[78]

## Conclusion

This study has developed a Learning Transformation Framework as an original conceptual model for the transformation of *fiqh* education in *pesantren* through the integration of three foundational pillars: *turath* as the epistemological foundation, *maqāṣid al-sharīʿah* as the framework for contextual legal interpretation, and digital pedagogy as an adaptive instructional strategy. Drawing upon a qualitative multi-site case study conducted at Al-Falah Islamic Boarding School in Banjarbaru, Hidayatullah Islamic Boarding School in Balikpapan, and Al-Bayan Hidayatullah Islamic Boarding School in Makassar, the study generated five principal findings. First, the transition from teacher-centered to student-centered *fiqh* learning is evident across all three *pesantren*, although its scope and intensity vary according to institutional context, curriculum orientation, and the pedagogical capacity of teachers. Second, the integration of *turath* with contemporary legal and social issues has become a shared educational aspiration among *fiqh* educators; however, its implementation remains fragmented and has yet to be systematically embedded within the curriculum. Third, the digitalization of *fiqh* education is still at an early stage, with limitations in digital infrastructure, technological literacy, and institutional readiness constituting the principal

[78]Zanjabil and Ilahiyah, "*Implementasi Model Problem Based Learning dalam Pembelajaran Fiqih*," p. 105–112. Yuspiani, et.al., "MUI Fatwas and Sharia-Based Policy Governance in Islamic Education Management in Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 10, no. 1 (2026), p. 184–200

DOI: 10.22373/z56q8d59

barriers to implementation. Fourth, a *maqāṣid*-oriented perspective is implicitly reflected in teachers' pedagogical philosophies, particularly in their emphasis on contextual legal reasoning, public benefit (*maṣlaḥah*), and the development of students' problem-solving competencies. Fifth, innovative instructional models—including *baḥth al-masāʾil*, legal case analysis, and experiential learning—demonstrate considerable potential for integrating the strengths of the classical *pesantren* tradition with the pedagogical demands of contemporary education. This study's primary contribution lies in its conceptualization of the dialectical relationship between *turath, maqāṣid al-sharīʿah*, and digital pedagogy as complementary, rather than substitute, dimensions in educational transformation. In contrast to approaches that frame Islamic legal education as a tension between preserving tradition and embracing modernity, the proposed Learning Transformation Framework envisions *maqāṣid al-sharīʿah* as a bridge between tradition and modernity, demonstrating that epistemological continuity, contextual legal reasoning, and pedagogical innovation can coexist in a coherent and mutually reinforcing educational model. Thus, this framework offers both theoretical advancement in the study of Islamic legal education and a practical roadmap for the development of future fiqh curricula that are academically rigorous, socially responsive, and pedagogically relevant in the digital age.

## References

### Journals and Books

Al-Ghazali. *al-Mustashfa min Ilm al-Ushul*. Diedit oleh Muhammad Abd al-Salam. Beirut: Dar al-Kutub al-Ilmiyyah, 1993.

Al-Ghazzi, Muhammad ibn Qasim. *Fath al-Qarib al-Mujib*. Diedit oleh Bassam Muhammad Barud. Abu Dhabi: Dar al-Zayed, 2016.

Al-Qaradawi, Yusuf. *al-Ijtihad fi al-Syariah al-Islamiyyah*. Kairo: Dar al-Syuruq, 2011.

Al-Syafii, Muhammad ibn Idris. *al-Risalah*. Diedit oleh Ahmad Muhammad Syakir. Kairo: Dar al-Turath, 2008.

Al-Syatibi, Abu Ishaq. *al-Muwafaqat*. Diedit oleh Masyhur bin Hasan Alu Salman. Khobar: Dar Ibn al-Affan, 2012.

Al-Zuhayli, Wahbah. *al-Fiqh al-Islami wa Adillatuhu*. Damaskus: Dar al-Fikr, 2022.

Asrori, Saifudin, and Imam Makruf. "In the Making of Salafi-Based Islamic Schools in Indonesia." *Al-Jamiah: Journal of Islamic Studies* 60, no. 1 (2022).

Auda, Jasser. *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. London: IIIT, 2008.

Azra, Azyumardi, et.al., "Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia." in *Schooling Islam: The Culture and Politics of*

DOI: 10.22373/z56q8d59

*Modern Muslim Education*, diedited by Robert W. Hefner and Muhammad Qasim Zaman. Princeton: Princeton University Press, 2010.

Azra, Azyumardi. *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*. Jakarta: Kencana Prenada Media, 2012.

Barrows, Howard S., and Robyn M. Tamblyn. *Problem-Based Learning: An Approach to Medical Education*. New York: Springer, 1980.

Creswell, John W., and J. David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Edisi ke-5. Thousand Oaks: SAGE Publications, 2018.

Daud, Zakiul Fuady Muhammad. "Fiqh Across Madhhabs: An Alternative to Pesantren Students' School of Thought Exclusivism in the Post-Truth Era." *Mazahib: Jurnal Pemikiran Hukum Islam* 20, no. 1 (2021)

Dewey, John. *Experience and Education*. New York: Simon & Schuster, 1997.

Dhofier, Zamakhsyari. *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. Jakarta: LP3ES, 2011.

Freire, Paulo. *Pedagogy of the Oppressed*. Diterjemahkan oleh Myra Bergman Ramos. New York: Continuum, 2000.

Harun, Muhammad Safwan, et.al., "The Influence of the Shafie School on Fatwa Methodologies in Malaysia: Toward the Unity of Ummah's Objective." *Mazahib: Jurnal Pemikiran Hukum Islam* 23, no. 1 (2024).

Hasan, Mohammad, et.al., "Digital Transformation of Islamic Education in Pesantren Madura." *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (2023).

Hefner, Robert W. "Introduction: The Culture, Politics, and Future of Muslim Education." in *Schooling Islam: The Culture and Politics of Modern Muslim Education*, diedited by Robert W. Hefner and Muhammad Qasim Zaman. Princeton: Princeton University Press, 2010.

Hooker, M. B. *Indonesian Islam: Social Change through Contemporary Fatawa*. Honolulu: University of Hawai'i Press, 2003.

Ibn Asyur, Muhammad al-Tahir. *Maqasid al-Syariah al-Islamiyyah*. Amman: Dar al-Nafais, 2021.

Iqbal, Moch. Wachid Ridwan, "Multicultural Islamic Education Through Learning Experiences of Diverse Students in Pesantren." *Jurnal Pendidikan Islam* 12, no. 1 (2026).

Isbah, M. Falikul. "Pesantren in the Changing Indonesian Context: History and Current Developments," *Qudus International Journal of Islamic Studies* 8, No. 1 (2021). DOI: http://dx.doi.org/10.21043/qijis.v8i1.5629.

Junaid, Mursalim, et.al., "The Role of the Family in Demoralization from the Perspective of Tafsir Ahkam: A Framing Analysis of Online Gambling Cases in Indonesia." *El-Usrah: Jurnal Hukum Keluarga* 8, no. 2 (2025)

Lincoln, Yvonna S., and Egon G. Guba. *Naturalistic Inquiry*. Thousand Oaks: SAGE Publications, 1985.

DOI: 10.22373/z56q8d59

Lukens-Bull, Ronald A. *A Peaceful Jihad: Negotiating Identity and Modernity in Muslim Java*. New York: Palgrave Macmillan, 2005.

Madjid, Nurcholish. *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*. Jakarta: Paramadina, 1997.

Mahfudh, M.A. Sahal. *Nuansa Fiqih Sosial*. Yogyakarta: LKiS, 2004.

Mahmud, Salami, et.al., "Preventing Sexual Violence In Indonesian Pesantrens: Strategies and Deliberation." *El-Usrah: Jurnal Hukum Keluarga* 8, no. 2 (2025).

Makdisi, George. *The Rise of Colleges: Institutions of Learning in Islam and the West*. Edinburgh: Edinburgh University Press, 1981.

Mastuhu. *Dinamika Sistem Pendidikan Pesantren*. Jakarta: INIS, 1994.

Miles, Matthew B., A. Michael Huberman, dan Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. Edisi ke-3. Thousand Oaks: SAGE Publications, 2014.

Morris, Sean Michael, dan Jesse Stommel. *An Urgency of Teachers: The Work of Critical Digital Pedagogy*. Minneapolis: Hybrid Pedagogy Inc, 2018.

Musarrofa, Ita. "Maqasid Sharia Jasser Auda Theory: Systems Approach to Islamic Family Law in the Digital Era." *Al-Hurriyah: Jurnal Hukum Islam* (2024).

Nisak, Zeni Hafidhotun, et.al., "Navigating the Paradox: Integrating Tradition and Educational Innovation in Indonesian Pesantren," *Journal of Indonesian Islam* 19, No. 2 (2025). DOI: 10.15642/jiis.2025.19.2.448-475.

Nurtawab, Ervan, "The Decline of Traditional Learning Methods in Changing Indonesia: Trends of Bandongan-Kitāb Readings in Pesantrens," *Studia Islamika* 26, No. 3 (2019). https://doi.org/10.36712/sdi.v26i3.11026

Patton, Michael Quinn. *Qualitative Research and Evaluation Methods: Integrating Theory and Practice*. Edisi ke-4. Thousand Oaks: SAGE Publications, 2015.

Pribadi, Yanwar. "Religious Networks in Madura: Pesantren, Nahdlatul Ulama, and Kiai as the Core of Santri Culture," *al-Jamiah: Journal of Islamic Studies* 51, No. 1 (2013). DOI: https://doi.org/10.14421/ajis.2013.511.1-32

Sapiudin, Sapiudin, et.al., "Transforming Fiqh Instruction Through the Cyber Scientific Approach: Enhancing Critical Thinking in Islamic Education," *Jurnal Ilmiah Peuradeun* 14, No. 1 (2026). DOI: https://doi.org/10.26811/peuradeun.v14i1.2198

Shabir U, Muhammad, et.al., "Students' Level of Awareness in the Practice of Jinayah Knowledge at Universitas Islam Negeri Alauddin, Makassar: Perspectives from Islamic Law and Islamic Education." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 10, no. 1 (2026).

DOI: 10.22373/z56q8d59

Siemens, George. "Connectivism: A Learning Theory for the Digital Age." *International Journal of Instructional Technology and Distance Learning* 2, no. 1 (2005).

Spady, William G. *Outcome-Based Education: Critical Issues and Answers*. Arlington: AASA, 1994.

Sugito. "Hybrid Learning in Pesantren: Integrating Digital Pedagogy and Islamic Values to Enhance 21st-Century Competencies." *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 4 (2024).

Suwendi Suwendi, et.al, "Roles and Challenges of Pesantren Intellectual Networks," *Jurnal Ilmiah Islam Futura* 24, No. 2 (2024). DOI: https://doi.org/10.22373/jiif.v24i2.23134.

Thoha, Mohammad and Abd Hannan, "Modernization of Education Governance Based on Accelerative Paradigm Among Pesantren Communities in Madura, Indonesia," *Ulumuna* 26, No. 2 (2022). DOI: https://doi.org/10.20414/ujis.v26i2.515

Van Bruinessen, Martin. *Kitab Kuning, Pesantren dan Tarekat: Tradisi-Tradisi Islam di Indonesia*. Bandung: Mizan, 1995.

Wahid, Abdurrahman. "Pesantren sebagai Subkultur." in *Pesantren dan Pembaharuan*, diedited by M. Dawam Rahardjo. Jakarta: LP3ES, 1988.

Yin, Robert K. *Case Study Research and Applications: Design and Methods*. Edisi ke-6. Thousand Oaks: SAGE Publications, 2018.

Yuspiani, et.al., "MUI Fatwas and Sharia-Based Policy Governance in Islamic Education Management in Indonesia." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 10, no. 1 (2026)

Zahro, Ahmad. *Tradisi Intelektual NU: Lajnah Bahtsul Masa'il 1926–1999*. Yogyakarta: LKiS, 2004.

Zanjabil, Fattaky, and Iva Inayatul Ilahiyah. "Implementasi Model Problem Based Learning dalam Pembelajaran Fiqih." *Al Tadib: Jurnal Ilmu Pendidikan* 14, no. 2 (2024).

## Interviews and Field Observations

Field Observations at Islamic Boarding Schools in Kalimantan, August 2025.

Field Observations at Islamic Boarding Schools in South Sulawesi, September 2025.

Interview with Ahmad Fadliansyah, Al-Falah Islamic Boarding School, Banjarbaru, South Kalimantan, August 2025.

Interview with Endra Perdana, Teacher at Hidayatullah Islamic Boarding School, Balikpapan, East Kalimantan, August 2025.

Interview with Kasmin Torodudan, Teacher at Al Bayan Islamic School, Hidayatullah, Makassar, September 2025.

DOI: 10.22373/z56q8d59

Interview with Khojir, Professor of Islamic Education, UIN Sultan Aji Muhammad Idris Samarinda, January 12, 2026.

Interview with Lilik Andaryuni, Lecturer of Islamic Law, UIN Sultan Aji Muhammad Idris Samarinda, January 12, 2026.

Interview with Lukman Hakim, Hidayatullah Islamic Boarding School, Balikpapan, East Kalimantan, August 2025.

Interview with Mahdi, Teacher at Al-Falah Islamic Boarding School, Banjarbaru, South Kalimantan, August 2025.

Interview with Muhammad Nasir, Professor of Islamic Education, UIN Sultan Aji Muhammad Idris Samarinda, January 12, 2026.

Interview with Muhammad Syarwani, Al Falah Islamic Boarding School, Banjarbaru, South Kalimantan, August 2025.

Interview with Zaki, Muh Guntur Palagu, and Munir, teachers at the Al Bayan Hidayatullah Islamic Boarding School in Makassar, September 2025.