

# Fiqh Munakahat Education at Islamic Boarding School: A Bridge between Classical Texts, Attitudes, and Contemporary Needs

Muarifah Rahmi

Universitas Islam As'adiyah Sengkang, Indonesia

---

## Article Info

### Article history:

Received August 12, 2025

Revised September 18, 2025

Accepted September 24, 2025

### Keywords:

As'adiyah Sengkang;  
Contemporary Needs;  
Fiqh Curriculum;  
Fiqh Munakahat;  
Islamic Boarding School  
Education.

---

## ABSTRACT

Islamic intellectual literature is used to teach fiqh munakahat at As'adiyah Sengkang Islamic Boarding School. This program finds it difficult to prepare students for the challenges posed by millennial families, changing gender roles, marriage, and technology. This article analyzes how As'adiyah Sengkang Islamic Boarding School meets students' practical requirements through dogmatic textual understanding and mature (affective) attitudes. This study evaluates the As'adiyah Sengkang Islamic Boarding School's Fiqh Munakahat curriculum and ancient literature instruction. This qualitative study employs one case study (As'adiyah Sengkang Islamic Boarding School). Data was collected through classroom observations (deliberation and discussion), in-depth interviews with pesantren leaders (kyai), Fiqh teachers (ustaz/ustazah), and final-year students (santri), and curriculum document analysis. The study found that As'adiyah Sengkang Islamic Boarding School mediates. The pesantren successfully maintains traditional texts as the basis of law, including the Fathul Qarib and Taqrib volumes. Non-curricular initiatives, including premarital seminars, family psychology topic discussions, and home digital literacy halaqah (religious gatherings), include modern elements. This instructional change emphasizes legal validity and nullity as well as effective and practical capacity building (sustainability and harmony). This article improves Islamic boarding school curriculum and education research. These findings can help other Islamic boarding schools develop a holistic, relevant, and current Munakahat Fiqh curriculum that upholds Islamic science.

Copyright © 2025 ETDCI.  
All rights reserved.

---

## Corresponding Author:

Muarifah Rahmi,  
Universitas Islam As'adiyah Sengkang, Indonesia  
Email: [muarifarahmi@unisad.ac.id](mailto:muarifarahmi@unisad.ac.id)

---

## 1. INTRODUCTION

Islamic boarding schools (pesantren) have long been recognized as a key pillar of Islamic education in Indonesia (Azizah et al., 2023), serving not only as institutions for the transfer of religious knowledge but also as bulwarks of Islamic scholarly tradition (kitab kuning) and centers for the development of the students' character (akhlaq)

(Lukens-Bull, 2019; Huda, 2024). Within the hierarchy of Islamic boarding school scholarship, the field of Fiqh (Islamic jurisprudence) occupies a central position (Jakfar et al., 2023; Faizi & Ali, 2024). Fiqh, which literally means profound understanding, is a discipline that studies the practical laws of Sharia derived from its detailed texts (Anshori & Abdurrahman, 2025).

In the context of social life, Fiqh Munakahat (Islamic marriage law) holds undeniable urgency (Muhsin & Huda, 2024). Marriage, or munakahat, is the foundation of Islamic civilization and the legal and spiritual gateway to forming a family (baiti jannati). Therefore, the teaching of Fiqh Munakahat in Islamic boarding schools does not merely provide formal legal knowledge but, more importantly, serves as a process of inculcating values and preparing the younger generation for domestic and social responsibilities (Imyansah et al., 2024). Islamic boarding schools view Fiqh Munakahat as a legal and ethical roadmap for building a Sakinah family (a peaceful and harmonious family), which has become a primary focus of the government and religious institutions in the past ten years in response to social challenges (Sohim, 2025).

The intellectual tradition of Islamic boarding schools is deeply rooted in the study of classical texts or the Yellow Books (Ritonga, 2020; Arrohmahan et al., 2022). Books such as Fathul Qarib, Uqudul Lujain, and Kifayatul Akhyar serve as primary references in Fiqh Munakahat. The strength of this tradition lies in its unquestioned scholarly authority, maintaining the authenticity of understanding sharia laws that have been tested across generations.

However, the teaching of Fiqh Munakahat, which relies heavily on classical texts, often faces contextual dilemmas. Fiqh, born from the socio-historical context of the Middle Ages, does not always provide adequate answers to the complexities of modern life (Thamara et al., 2025). Classical texts tend to emphasize formal legal aspects (pillars, conditions, valid-void, haram-halal) that are normative-legal in nature. Meanwhile, the reality of contemporary domestic life demands a broader understanding, encompassing the Attitude (Affective) and Ethical Aspects, as well as Contemporary Needs.

This gap is the main problem in this research: How does the As'adiyah Sengkang Islamic Boarding School, as a strong traditional institution, integrate the normative-classical laws of Fiqh Munakahat with the formation of the required ethical attitudes and the fulfillment of the contemporary contextual needs of its students?

The selection of the As'adiyah Sengkang Islamic Boarding School, located in Wajo Regency, South Sulawesi, as the research location is highly significant (Halim, 2018). As'adiyah is not just an Islamic boarding school, but one of the oldest and largest centers of Islamic education in eastern Indonesia (Halim, 2018; Haris, 2024), known for its strong religious affiliation and established scholarly tradition, particularly in the fields of Fiqh (Islamic jurisprudence) and Usul Fiqh (Islamic principles).

The study of As'adiyah is particularly interesting because it is situated within the Bugis-Makassar cultural environment, which possesses strong local wisdom (pappaseng), including in marriage customs (assikalaibineng). This raises questions about how Fiqh Munakahat, based on Shafi'i texts, interacts and dialogues with local

cultural norms that also govern household ethics and etiquette. The interaction between Classical Texts (Middle East), Local Wisdom (Bugis), and Contemporary Needs (Global) creates a unique triangulation point for this research.

Furthermore, in the context of the last ten years, Islamic educational institutions, including Islamic boarding schools (pesantren), have been encouraged to promote the agenda of religious moderation (Rahmadi & Hamdan, 2023; Athoillah et al., 2024; Hanif et al., 2025). Moderate Fiqh Munakahat (Islamic Jurisprudence) must be able to balance rights and obligations without falling into extreme views, particularly on issues of family leadership and the role of wives/husbands (Maimun et al., 2020; Taman et al., 2025). Examining As'adiyah (Islamic Jurisprudence) in this regard will provide a valuable local-contextual perspective.

In general, numerous studies have been conducted on Fiqh education in Islamic boarding schools (Azifa & Nadlif, 2023; Efendy et al., 2023; Idris et al., 2023; Lestari & Arifin, 2025). Most research focuses on (1) content analysis of the yellow books used, (2) the effectiveness of the sorogan or bandongan method, or (3) curriculum comparison. However, there is a significant gap in the academic literature of the last 10 years: a lack of focus on the integrative dimension of Fiqh Munakahat, particularly in South Sulawesi.

The research gaps that this study will address include: Lack of Focus on the Affective Dimension: Most studies measure the cognitive-legal aspect of Fiqh Munakahat (students' understanding of the law). This research will fill this gap by analyzing how Islamic boarding schools intentionally or unintentionally shape students' ethical (affective) attitudes, such as empathy, fair leadership, and conflict resolution, which are crucial non-legal skills in modern marriage. Absence of Contemporary Responses: Existing studies rarely delve deeply into Islamic boarding schools' institutional responses to pressing contemporary issues. This research will document in detail the curricular and non-curricular innovations (e.g., premarital seminars, focus group discussions on domestic violence, or digital fiqh discussions) implemented by the As'adiyah Sengkang Islamic Boarding School as a form of adaptation. Research on munakahat in Java is already rich. However, single case studies focusing on major traditions outside Java, such as the As'adiyah in Sengkang, are very limited. Yet, the Bugis socio-cultural context provides a unique layer of understanding of Islamic fiqh practices, distinct from Javanese or Sumatran contexts.

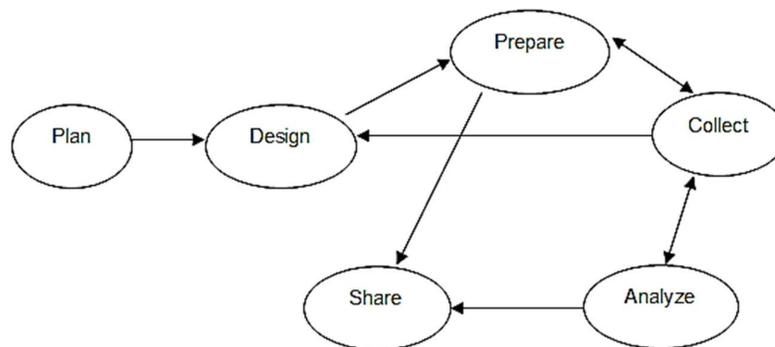
This study not only examines the cognitive aspects of Fiqh but explicitly uses the Classical Text-Attitude-Contemporary Needs framework. This model offers a new lens for evaluating the curriculum, moving away from the dichotomy of modern Fiqh and traditional Fiqh. This study boldly positions Fiqh Munakahat as a subject that not only produces faqih (legal experts), but also muttafaqih (moral and responsible individuals). This study is the first to comprehensively document the efforts to contextualize and respond to the modernization of the Fiqh Munakahat curriculum at the As'adiyah Sengkang Islamic Boarding School in the context of the last ten years, which have been full of social changes. This documentation includes non-curricular programs that are characteristic of the Islamic boarding school in responding to contemporary issues. In

addition, this study shows how the As'adiyah Sengkang Islamic Boarding School, as an institution steeped in Bugis culture, has succeeded in synthesizing Fiqh teachings from classical texts with local (Bugis) wisdom values to address contemporary needs. This synthesis yields a grounded and characteristic Fiqh practice, a finding that enriches the study of Fiqh contextualization in Indonesia.

This research contributes to the development of Islamic education curriculum theory by proposing an integrative model of fiqh that transcends normative-legal boundaries. These findings can enrich the discourse on Fiqh contextualization in traditional educational institutions. Specifically, this research strengthens the study of how Islamic educational institutions can support the National Family Resilience program, a key public policy issue over the past 10 years. The research findings can serve as a reference model (best practice) for other Islamic boarding schools (pesantren), madrasas (Islamic schools), and Islamic higher education institutions, especially those outside Java, in designing or revising the Fiqh Munakahat curriculum to make it more relevant, effective, and adaptive to the social realities of the 21st century.

**2. METHOD**

This research uses a qualitative approach with a single-case study that is descriptive-analytical in nature. The qualitative approach was selected to facilitate a profound understanding of the processes, meanings, and interpretations inherent in the practice of Fiqh Munakahat education at the As'adiyah Sengkang Islamic Boarding School, which represents a complex social and religious phenomenon. The single-case study focuses on the As'adiyah Sengkang Islamic Boarding School because this institution is considered representative and has strong scholarly characteristics and traditions in South Sulawesi, making it a rich locus for examining the synthesis between tradition and modernity. Research Location: The research was conducted at the As'adiyah Sengkang Islamic Boarding School, Wajo Regency, South Sulawesi. This site was intentionally chosen for its significance as the oldest and largest Islamic educational institution in the area, functioning as a scholarly reference center, including Fiqh.



**Figure 1.** Single-Case Study Design

Primary data were obtained directly from the research subjects through interviews and observations. Primary data sources include: Key Informants: Pesantren leaders (e.g.,

Kyai or Director of Education). Expert Informants: Teachers or Ustadz/Ustadzah in charge of Fiqh Munakahat who are directly involved in teaching classical texts and contemporary materials. Field Informants: Final-year students (alimah or marhalah students who will soon graduate/marry) who have completed the full Fiqh Munakahat curriculum. Curriculum Documents: Syllabus, Lesson Plans (RPP), and a list of classic books (yellow books) used in teaching Fiqh Munakahat (e.g., Fathul Qarib, Uqudul Lujain, etc.). Non-Curricular Materials: Pre-marital training modules, minutes of relevant Bahtsul Masail (legal discussions), or thematic seminar materials on contemporary family issues. Institutional Archives: Institutional profiles, history, and official publications of Islamic boarding schools.

Data collection was conducted using triangulation methods to ensure the findings' validity and reliability, specifically through in-depth interviews: We conducted semi-structured interviews with key informants, experts, and field personnel. Non-Active Participatory Observation: The researcher directly watched the Fiqh Munakahat learning process in the classroom, including teaching methods (sorogan, bandongan, or discussion), as well as related non-curricular activities such as Bahtsul Masail or family seminars. The observation aimed to verify field practices with statements made in interviews. Documentation Study: The collection and analysis of curriculum documents and teaching materials to identify the content of Fiqh Munakahat, both derived from classical sources and those added in response to contemporary needs.

Data analysis was conducted continuously from data collection to conclusion drawing, referring to a qualitative analysis model involving three interacting activity streams (Miles and Huberman Model): data reduction, data presentation, and conclusion drawing/verification. To ensure data validity, the researcher used source triangulation and method triangulation techniques.

### **3. RESULTS AND DISCUSSION**

#### **Results**

The results of this study present findings regarding three main dimensions of Fiqh Munakahat education at the As'adiyah Sengkang Islamic Boarding School: reliance on Classical Texts, (Affective) Attitude Formation, and Response to Contemporary Needs. Overall, these demonstrate the pesantren's role as an effective "bridge."

#### **1. Classical Texts as the Foundation of Law (Asasul Hukum)**

##### *Dominance of Shafi'i Fiqh Texts*

The As'adiyah Sengkang Islamic Boarding School consistently utilizes Classical Texts from the Shafi'i school of thought as the primary foundation of its Fiqh Munakahat curriculum. The dominant texts taught include:

**Table 1.** Classical Texts

Education Level	The Main Book (Classical Text)	Study Focus
Ibtidaiyah/Tsanawiyah	Matan al-Ghayah wa al-Taqrīb (or its Explanation, Fathul Qarīb)	Basic laws: pillars, marriage requirements, divorce, reconciliation, and iddah.
Aliyah/Ma'had Aly	I'anatuth Thalibin and Uqudul Lujain	In-depth study: issues of khiyar (the right to vote), wedding receptions, nushuz (disobedience), and husband-wife ethics.

The teaching of these texts' centers on the *bandongan* (listening to a teacher's lecture) and *sorogan* (reading the text in front of a teacher) methods, ensuring a thorough understanding of formal law (aspects of validity and nullity). As'adiyah emphasizes that mastery of classical texts is essential to avoid legal deviations amidst the rapid flow of religious information in society.

*Conservative-Selective Interpretation*

It was found that interpretations of classical texts tend to be conservative in the realm of ritual and legality, but selective in social issues. For example, discussions of the rights and obligations of husband and wife in classical texts are still taught as is, but Fiqh teachers (*ustaz/ustazah*) verbally add the context that "a husband's leadership must be accompanied by deliberation and justice," indicating an attempt to adapt without changing the text's underlying principles.

**2. Formation of Attitudes and Ethics (Affective Dimension)**

As'adiyah Islamic Boarding Schools not only teach law but also shape the attitudes needed for marriage through three main mechanisms:

*The Role of Uqudul Lujain as Pre-Legal Ethics*

The Uqudul Lujain is used not only as a supplementary legal text, but also as an ethical text (*adab*). This book is effective in instilling caution, responsibility, and mutual respect between husband and wife. Teachers emphasize that violating *adab* can damage family harmony, even if it does not legally invalidate a marriage.

*Bahtsul Masail as a Form of Critical and Tolerant Attitudes*

The regular Bahtsul Masail (legal discussion) system plays a crucial role in shaping attitudes. Students are trained to:

- Critical Attitude: Analyzing contemporary issues (e.g., the law on polygamy without the first wife's permission) using Islamic jurisprudence principles.
- Tolerance: Accepting differences of opinion (*khilafiyah*) between schools of thought (*mazhab*) (e.g., the law on unregistered marriage), which reflects religious moderation in Islamic jurisprudence. This discussion process fosters a spirit of deliberation, which is key in household decision-making.

### *Integration of Bugis Local Wisdom Values*

Munakahat education at As'adiyah incorporates the values of Bugis-Makassar local wisdom, particularly the concept of Siri' na Pacce (self-respect and solidarity). Maintaining Siri' (family self-respect) is emphasized as the highest ethic in the household, serving as a moral filter that maintains individual and family integrity amidst contemporary challenges.

### **3. Responding to Contemporary Needs (Contextual Dimension)**

As'adiyah Islamic Boarding School demonstrates high adaptability in responding to issues not covered in Classical Texts through non-curricular initiatives and thematic materials:

#### *Premarital Seminar and Workshop*

A mandatory program for final-year students is the Sakinah Family and Premarital Seminar. The material taught in this seminar explicitly addresses contemporary needs, including:

- Conflict Management and Communication: Provides material on family psychology to reduce the potential for nushuz (disobedience) that can lead to divorce.
- Digital Literacy: Discusses husband-wife ethics on social media, digital privacy, and preventing technology-related disputes (cyberbullying or ghosting).
- Reproductive and Financial Health: Topics not discussed in detail in classical texts are addressed to ensure students' practical readiness to manage a modern family.

#### *Ta'lim and Thematic Studies on Public Issues*

Fiqh teachers and Islamic Boarding School leaders regularly conduct studies linking Fiqh Munakahat to current public issues, such as:

- Domestic Violence (KDRT): Discussions are juxtaposed with Islamic Fiqh teachings on the right and obligation to reject all forms of violence, while also referencing Law No. 23 of 2004 concerning the Elimination of Domestic Violence. This demonstrates the collaboration between religious law and state law.
- The Dual Role of Women: Discussions on the role of working wives, balancing domestic roles (fiqh) with public roles (contemporary) amidst the demands of the modern economy.

Overall, As'adiyah Sengkang Islamic Boarding School has successfully fulfilled its role as a bridge connecting three poles:

- The Bridge from Classical Texts to Formal Law: Maintaining the authority of the yellow books as a basis for legality.
- The Bridge from Classical Texts to Attitudes: Using adab texts (Uqudul Lujain) and the Bahtsul Masail system to instill ethics, responsibility, and moderation.

- Bridging Attitudes to Contemporary Needs: Adapting the curriculum through non-curricular programs (seminars, thematic halaqah) to equip students with practical skills and responsiveness to the challenges of marriage in the digital age.

These results demonstrate that Fiqh Munakahat education at As'adiyah has transformed from simply transferring legal knowledge to developing holistic capacities for future heads of Muslim families.

## Discussion

This discussion examines and interprets research findings on Fiqh Munakahat Education at the As'adiyah Sengkang Islamic Boarding School, relating them to academic literature, and explaining the institution's role as an integrative bridge between scholarly tradition, ethical development, and modern social demands.

### *1. Maintaining Classical Texts and Contextualizing Fiqh*

The finding that the As'adiyah Sengkang Islamic Boarding School maintains the dominance of classical texts from the Shafi'i school (such as Fathul Qarib and I'ana'uth Thalibin) in Fiqh Munakahat emphasizes the pesantren's role as the guardian of tradition (The Guardian of Tradition). These texts serve as epistemic authorities that provide a strong formal legal basis (validity and invalidity) for students.

Interestingly, however, As'adiyah does not fall into absolute conservatism. The efforts of Islamic jurisprudence teachers to provide selective interpretations and oral additions to classical texts (for example, emphasizing deliberation and justice in the husband's leadership) demonstrate an incremental (gradual) process of contextualization of Islamic jurisprudence. This aligns with modern academic discourse in Islamic studies, which encourages the continued relevance of Islamic jurisprudence through a social or welfare-based approach (maslahah mursalah) (Khunaini, 2024; Kaunang & Husain, 2025), where law is understood not only textually but also contextually (Alfanny et al., 2025). In other words, Islamic boarding schools adapt the syarah (explanation) without changing the matan (core text), maintaining authenticity while enhancing relevance.

### *2. Integration of Attitude (Affective) Dimensions and Character Education*

This research clearly highlights the success of As'adiyah in bridging the cognitive-legal aspect with the affective (attitude) aspect. The use of books such as Uqudul Lujain as an ethical instrument (adab) demonstrates the understanding that the success of a marriage is determined not only by legality (law) but also by personal morality and ethics. Furthermore, the Bahtsul Masail system has proven effective as a pedagogical tool for fostering critical thinking and tolerance. When students are confronted with contemporary issues, they are forced to think outside the box and compare differences of opinion. This process implicitly teaches conflict resolution and deliberation skills, which are fundamental soft skills essential in modern family life. This attitude-building strengthens the role of Islamic boarding schools as character education institutions, which align with the value of Religious Moderation in the context of marriage:

balancing rights and obligations fairly without extremism (Muhtarom et al., 2020; Mahardika, 2024).

### *3. Response to Contemporary Needs and Curriculum Adaptation*

The findings regarding non-curricular initiatives (premarital seminars, digital literacy, domestic violence discussions) are the most concrete evidence of As'adiyah's efforts to address contemporary needs. This response demonstrates institutional recognition that Fiqh Munakahat must go beyond the Yellow Book to encompass issues of psychology, technology, and state law (such as the Domestic Violence Law).

The collaboration between Islamic jurisprudence (Fiqh) and issues such as digital literacy within the family demonstrates Islamic boarding schools' awareness of the challenges of a harmonious family in the 4.0 era (Suwanto, 2024). Islamic boarding schools recognize that the threat of divorce among millennials is often rooted in issues of communication, financial management, and social media interactions—aspects not covered by classical divorce law. Therefore, thematic religious studies (ta'lim) on these issues are not merely complementary, but rather a functional reinterpretation of the goal of Fiqh Munakahat, namely achieving household *maslahah* (well-being).

The integration of Bugis local wisdom (*Siri' na Pacce*) further strengthens this bridge, as it provides a strong cultural and ethical filter against modern issues. The values of *Siri'* serve as a moral bulwark that resists negative influences from outside cultures that could potentially damage family unity.

### *4. Implications of the Educational Model as a Bridge*

This research implies that the Fiqh Munakahat educational model at the As'adiyah Sengkang Islamic Boarding School is a holistic, integrative model. This Islamic boarding school has moved beyond the old dichotomy between traditional (Salafiyah) and modern (Khalafiyah) *pesantren*. This Bridge Model has important implications:

- Institutional Relevance: Ensuring the *pesantren* remains relevant in a rapidly changing society, proving that tradition does not have to be anti-modern.
- Graduate Quality: Producing students who are not only *faqih* (legally literate) but also *khalifah* (leaders) who are ethically mature and practically prepared to navigate the modern household.

The model developed by As'adiyah can serve as a best practice for other Islamic boarding schools, particularly those outside Java, to adapt their Fiqh Munakahat curriculum, so that Fiqh is understood not only as a collection of rules (laws), but as an ethical and practical guide to achieving family happiness and resilience.

## **4. CONCLUSION**

This study concludes that the As'adiyah Sengkang Islamic Boarding School has successfully transformed and effectively functions as an "integrative bridge" in Fiqh Munakahat education. This integration bridges the gap between Islamic scholarly

traditions and the demands of modern life. Strengthening Classical Foundations (Classical Texts): As'adiyah remains steadfast in upholding the authority of classical texts (especially the Shafi'i school) as the foundation of formal law, ensuring that students master the legal aspects (validity and invalidity) of marriage. Adaptation is carried out through selective interpretation by teachers without changing the texts, thus maintaining the scholarly tradition. Building Affective Capacity (Attitudes): The Islamic boarding school explicitly and implicitly shapes students' (affective) attitudes through the use of adab books such as Uqdul Lujain and the Bahtsul Masail system. This mechanism instills ethics, responsibility, deliberation, and a critical-tolerant attitude that are fundamental to family resilience. Furthermore, Adaptive Response (Contemporary Needs): As'adiyah demonstrates adaptability through non-curricular initiatives (premarital seminars, thematic halaqah). These materials directly address contemporary issues not covered in the yellow books, such as conflict management, digital literacy, domestic violence, and financial literacy, making Fiqh Munakahat relevant to modern social challenges. Overall, the Fiqh Munakahat educational model at the As'adiyah Sengkang Islamic Boarding School has shifted from merely transmitting normative law to developing holistic capacities encompassing cognitive, affective, and psychosocial aspects, demonstrating the ability of traditional institutions to progressively adapt.

As a suggestion, it is recommended that non-curricular materials (such as digital literacy and family conflict management) be considered for more formal integration into the Munakahat syllabus as *Tatmimah* (Complementary) or *Tawassu'* (Expansion) chapters so that this contemporary provision is officially recognized and equitably extended to all students. Other Islamic boarding schools or madrasas, are encouraged to adopt this integrative model, namely balancing mastery of classical texts with a greater focus on the formation of ethical attitudes and the provision of materials that are responsive to contemporary issues, as an effort to mitigate divorce and increase the resilience of Muslim families.

## REFERENCES

- Alfanny, M. S. A., Sirojuddin, A. S., Yusuf, K., Tamimah, N., & Amien, A. B. (2025). Islam Indonesia Pluralitas Aliran Dan Paradigma Normatif-Historis. *AL-Ikhtiar: Jurnal Studi Islam*, 2(3), 292-304. <https://doi.org/10.71242/3dtx3956>
- Anshori, A. Y., & Abdurrahman, L. T. (2025). History of the Development of Mazhab, Fiqh and Uşul Al-Fiqh: Reasoning Methodology in Islamic Law. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 9(1). <https://doi.org/10.22373/sjkh.v9i1.25355>
- Arrohmatan, A., Warisno, A., Ansori, A., Andari, A. A., & Nelson, N. (2022). The Yellow Book Learning Methodology at Islamic Boarding Schools. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(3), 646-656. <https://ejournal.insuriponorogo.ac.id/index.php/scaffolding/article/view/2316>
- Athoillah, M., Rahman, A. S., Firdaus, A. S., & Septiadi, M. A. (2024). Policies and Practices of Religious Moderation in Pesantren. *Jurnal Pendidikan Islam*, 10(2), 387-396.

- Azifa, L. A. L., & Nadlif, A. (2023). The Role of The Head of The Islamic Boarding School In Preventing Problems With Teachers of Fiqh Subjects. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 6(3).
- Azizah, H. N., Muchtar, N. E. P., & Putra, F. T. (2023). Pesantren as a Pillar of Islamic Civilization Development in Indonesia. *Academicus: Journal of Teaching and Learning*, 2(1), 9-15. <https://doi.org/10.59373/academicus.v2i1.19>
- Efendy, R., Rahman, A., & Karim, A. R. (2023). Scientific Transformation of Islamic Boarding Schools through Role of Alums the Islamic Education Study Program. *Al-Hayat: Journal of Islamic Education*, 7(2), 355-369.
- Faizi, H. F. S., & Ali, H. S. (2024). The core principles of Islamic jurisprudence within legal theory: A comprehensive analysis. *Online Journal of Research in Islamic Studies*, 11(2), 57-72. <https://doi.org/10.22452/ris.vol11no2.4>
- Halim, W. (2018). Young Islamic preachers on Facebook: Pesantren As' adiyah and its engagement with social media. *Indonesia and the Malay World*, 46(134), 44-60. <https://doi.org/10.1080/13639811.2018.1416796>
- Hanif, A., Syarifudin, E., & Muhtarom, A. (2025). Integration of Religious Moderation in Islamic Education: Challenges and Opportunities in The Digital Era. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(01), 49-66. <https://doi.org/10.30868/ei.v14i01.7767>
- Haris, A. H. (2024). Pesantren On Digital Era: Tantangan Dan Peluang Pondok Pesantren As' adiyah Sengkang-Sulawesi Selatan. *Innovations in Multidisciplinary Education Journal*, 1(2), 48-60.
- Huda, M. (2024). Strengthening religious moderation through the core values of Islamic boarding school education. *Al-Hayat: Journal of Islamic Education*, 8(1), 59-71. <https://www.alhayat.or.id/index.php/alhayat/article/view/458>
- Idris, M., Willya, E., Mokodenseho, S., & Musthan, Z. (2023). Child-friendly islamic boarding school (CFIBS): Realizing humanistic goals of islamic education. *Al-Hayat: Journal of Islamic Education*, 7(1), 112-130.
- Imyansah, M. U., Mutia, I., Rehulina, D., Azifa, N., Adillah, P., & Wismanto, W. (2024). Fiqih Munakahat Dalam Pendidikan Islam. *ALFIHRIS: Jurnal Inspirasi Pendidikan*, 2(2), 119-132. <https://ejurnalqarnain.stisnq.ac.id/index.php/ALFIHRIS/article/view/776>
- Jakfar, T. M., Bakry, N., Andy, S., & Mz, M. H. (2023). The struggle between Salafi scholars and Islamic boarding school scholars: The controversy over the practice of fiqh hadith in Aceh and North Sumatra, Indonesia. *Jurnal Ilmiah Islam Futura*, 23(1), 88-109. <https://doi.org/10.22373/jiif.v23i1.17733>
- Kaunang, G. C. D., & Husain, S. (2025). Fleksibilitas Hukum Islam dalam Menjawab Tantangan Hukum Keluarga, HAM dan Ekonomi Modern: Tinjauan Maqashid Syariah. *Tasyri': Journal of Islamic Law*, 4(2), 1053-1084. <https://doi.org/10.53038/tsyr.v4i2.387>
- Khunaini, F. (2024). Relevansi Hukum Islam Dalam Dinamika Kontemporer: Analisis Kontekstual Terhadap Prinsip Maqashid Al-Shariah. *Jurnal Pemikiran dan Ilmu Keislaman*, 7(1), 38-54. <https://journal.ua.ac.id/index.php/jpik/article/view/451>
- Lestari, E. D., & Arifin, Z. (2025). The Implementation of Kitab Kuning in Enhancing the Understanding of Fiqh among Students at Darul Islamic Boarding School. *International Journal on Advanced Science, Education, and Religion*, 8(1), 509-525.
- Lukens-Bull, R. (2019). Pesantren, madrasa, and the future of Islamic education in Indonesia. *Kawalu: Journal of Local Culture*, 6(1).
- Maimun, M., Nawawi, A. H., & Syawqi, A. H. (2020). The Development of Fiqh Munakahah (Marriage Jurisprudence) Material Course in Madurese Islamic

- Universities and Its Relation with Gender Equality and Divorce Prevention. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 15(2), 280-300. <http://ejournal.iainmadura.ac.id/index.php/alihkam/article/view/2734>
- Mahardika, B. (2024). Implementasi Nilai Moderasi Beragama pada Mata Pelajaran Pendidikan Islam Sebagai Basis Pengembangan Karakter Anak didik di Tumbuh High School. *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam*, 11(1), 81-109. <https://doi.org/10.33507/an-nidzam.v11i1.2018>
- Muhtarom, A., Fuad, S., & Latif, T. (2020). *Moderasi beragama: konsep, nilai, dan strategi pengembangannya di pesantren*. Yayasan Talibuana Nusantara.
- Muhsin, I., & Huda, M. C. (2024). The interplay of Fiqh, Adat, and state marriage law: shaping legal consciousness of Sasak women. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 19(1), 27-52. <https://doi.org/10.19105/al-lhkam.v19i1.10522>
- Rahmadi, R., & Hamdan, H. (2023). Religious Moderation in the Context of Islamic Education: A Multidisciplinary Perspective and Its Application in Islamic Educational Institutions in Indonesia. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 21(1), 59-82. <https://doi.org/10.18592/khazanah.v21i1.8487>
- Ritonga, M. (2020). The existence of yellow books (Kitab kuning) as the sources of islamic studies at islamic boarding schools within the industrial revolution dialectics. *Available at SSRN 3752816*.
- Sohim, B. (2025). *Internalisasi Nilai-nilai Pendidikan Munakahat*. MEGA PRESS NUSANTARA.
- Suwanto, E. (2024). Manajemen Pendidikan Pesantren Perempuan Dalam Merespons Dinamika Hukum Keluarga Islam Di Era Society 5.0: Studi Situs pada Ma'had Aisyah binti Abu Bakar Li al-Dakwah di Bogor, Jawa Barat. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(04). <https://doi.org/10.30868/ei.v13i04.8878>
- Taman, B., Sari, F. L., & Fahm, A. G. O. (2025). Time-Related Rulings in Fiqh Munakahat: A Contemporary Integration of Astronomical and Jurisprudential Analysis. *MILRev: Metro Islamic Law Review*, 4(2), 797-821. <https://www.test.metrouniv.ac.id/ejournal.metrouniv.ac.id/index.php/milrev/article/view/10479>
- Thamara, A. A., Huda, A. N., & Ariyadi, S. (2025). Fiqh al-Ikhtilāf and Maqāṣid al-Sharī'ah: Ibn 'Āshūr's Contribution to Contemporary Islamic Thought. *Musabab: Journal of Islamic Law and Social Practice*, 1(2), 142-156. <http://journal.shafiyah.org/index.php/musabab/article/view/50>