



Learning Patterns of Social Fiqh in Pesantren: A Learning Theory Perspective

Syaefudin Achmad¹, Miftahuddin², Muhammad Aji Nugroho³,
Muhammad Aiman Awalluddin⁴

^{1,2,3}Universitas Islam Negeri Salatiga, Kota Salatiga, Indonesia,

⁴Universiti Teknologi MARA, Selangor, Malaysia

Email: ¹syaefudinachmad@uinsalatiga.ac.id, ²miftahuddin@uinsalatiga.ac.id,
³ajinugroho@uinsalatiga.ac.id, ⁴mdaiman@uitm.edu.my

Abstract

This study aims to analyze the learning patterns of social fiqh in Islamic boarding schools (pesantren) from the perspective of learning theory. Social fiqh is understood as an approach to Islamic jurisprudence that is not solely oriented toward normative-legal understanding, but also toward the internalization of social values and the formation of students' social piety. This research employs a qualitative approach with a case study design conducted at Pesantren Ath-Thohiriyyah in Purwokerto City. Data were collected through in-depth interviews, participant observation, and document analysis, involving kiai, ustaz, students, and pesantren administrators. Data analysis was carried out using the interactive model developed by Miles and Huberman consisting of three main procedures: data condensation, data display, and conclusion drawing. The findings indicate that social fiqh learning in pesantren is implemented through three main patterns: (1) a textual–normative pattern based on the study of kitab kuning (classical Islamic texts); (2) a contextual–applicative pattern through students' engagement in socio-religious practices; and (3) a cultural–habitulative pattern through daily practices and pesantren traditions. From the perspective of learning theory, these findings reflect the integration of behaviorist, constructivist, social learning, and contextual learning approaches within a coherent pesantren educational system. This study affirms that pesantren function as contextual and transformative learning spaces capable of bridging fiqh texts and social realities, thereby contributing to the formation of students who possess both individual and social piety.

Keywords: Social Fiqh; Pesantren; Learning Patterns; Learning Theory.

Abstrak

Penelitian ini bertujuan untuk menganalisis pola pembelajaran fikih sosial di pondok pesantren dari perspektif teori pembelajaran. Fikih sosial dipahami sebagai suatu pendekatan dalam fikih Islam yang tidak semata-mata berorientasi pada

pemahaman normatif-legal, tetapi juga pada internalisasi nilai-nilai sosial serta pembentukan kesalehan sosial santri. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus yang dilaksanakan di Pesantren Ath-Thohiriyah Kota Purwokerto. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipan, dan analisis dokumen dengan melibatkan kiai, ustaz, santri, serta pengelola pesantren. Analisis data dilakukan dengan menggunakan model interaktif yang dikembangkan oleh Miles dan Huberman yang terdiri dari kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembelajaran fikih sosial di pesantren dilaksanakan melalui tiga pola utama, yaitu: (1) pola tekstual–normatif melalui kajian kitab kuning; (2) pola kontekstual–aplikatif melalui keterlibatan santri dalam praktik-praktik sosial-keagamaan; dan (3) pola kultural–habituatif melalui praktik keseharian dan tradisi pesantren. Ditinjau dari perspektif teori pembelajaran, temuan ini mencerminkan integrasi pendekatan behavioristik, konstruktivistik, pembelajaran sosial, dan pembelajaran kontekstual dalam suatu sistem pendidikan pesantren yang utuh. Penelitian ini menegaskan bahwa pesantren berfungsi sebagai ruang pembelajaran yang kontekstual dan transformatif, yang mampu menjembatani teks-teks fikih dengan realitas sosial, sehingga berkontribusi pada pembentukan santri yang memiliki kesalehan individual sekaligus kesalehan sosial.

Kata kunci: Fikih Sosial, Pesantren, Pola Pembelajaran, Teori Pembelajaran.

Introduction

Global social changes have had a significant impact on patterns of religiosity and the practices of Islamic education.¹ Modernization, globalization, and the rapid development of information technology have transformed the ways in which societies understand, practice, and transmit religious values.² In this context, Islamic educational institutions, particularly Islamic boarding schools (*pesantren*), face new challenges in maintaining the authenticity of Islamic values while simultaneously responding to continuously evolving social dynamics.

Social changes resulting from advances in technology, economic development, and cultural transformation have given rise to various new social problems³. Therefore, relevant spiritual (religious) guidance is needed

¹ Mohamad Erihadiana et al., "Islamic Education Adaptation to Sociocultural Changes in The Globalization Era," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 6, no. 3 (2024): 396–408, <https://doi.org/10.37680/scaffolding.v6i3.6749>.

² Julius Murumba and Erick Odhiambo Omuya, "Societal Implications of IT in Religion for Developing Countries," *Science Journal of Education* 5, no. 4 (2017): 144–49, <https://doi.org/10.11648/j.sjedu.20170504.13>.

³ M. Khoirul Hadi Al-Asyari and Muhammad Rahman, "Technology: Technological Advances and Changes in Human Lifestyles in a Socio-Cultural Perspective," in *Proceeding*

guidance that is capable of providing direction and meaningful responses for individuals in navigating such social changes⁴. This guidance must be contextual and applicative rather than merely theoretical; it should be able to address concrete contemporary issues. Social problems will persist as values and cultures continue to evolve⁵. Consequently, spiritual guidance must remain dynamic, relevant, and adaptive.

One relevant approach to bridging religious teachings and social realities is social fiqh, a form of Islamic understanding that emphasizes a balance between text and context, as well as between normative values and societal needs. The concept of social fiqh developed by scholars such as KH. Sahal Mahfudh and KH. Ali Yafie has become an important paradigm in fostering a religious understanding that is not rigid but adaptive to social change. Fiqih sejatinya bisa menjadi panduan yang aktual dan adaptif terhadap perubahan sosial masyarakat ⁶.

Nevertheless, in practice, fiqh as a product of human interpretation of the Shari'ah is often understood in a formalistic manner ⁷. This view of fiqh, which overly emphasizes outward legal aspects, sometimes causes the teachings of the Shari'ah to appear misaligned with the needs and dynamics of everyday practical life. ⁸. As a result, fiqh tends to be perceived as rigid, insufficiently responsive to social contexts, and less capable of addressing contemporary challenges in a holistic manner ⁹. The limitations of a formalistic fiqh approach may lead to a disjunction between Islamic law (Shari'ah) and social reality. Therefore, a more contextual, dynamic, and socio-humanistic approach to fiqh is required to ensure that Islamic teachings remain relevant and grounded in the lived experiences of society.

Ideally, fiqh should not be understood merely as a measure of orthodox (formal and standardized) religious correctness, such as

International Conference on Science and Engineering, vol. 3, 2020, 721–30, <https://doi.org/10.14421/icse.v3.592>.

⁴ Naima, "Peran Agama Dalam Kehidupan Masyarakat," *Journal Transformation of Mandalika* 4, no. 11 (2023): 660–62, <https://doi.org/10.36312/jtm.v4i11.2176>.

⁵ Arditya Prayogi, "Social Change in Conflict Theory: A Descriptive Study," *ARRUS Journal of Social Sciences and Humanities* 3, no. 1 (2023): 37–42, <https://doi.org/10.35877/soshum1652>.

⁶ Ida Zahara Adibah and Uswatun Chasanah, "Implementasi Fiqih Sosial Dalam Kehidupan Bermasyarakat modern Di Era Society 5.0," *Humanika* 24, no. 1 (2024): 19–26, <https://doi.org/10.21831/hum.v24i1.60885>.

⁷ Faiz Zainuddin, "Formulasi Hukum Dan Karakteristik Fiqih," *Jurnal Al-Hukmi* 1, no. 1 (2020): 144–58, <https://doi.org/10.35316/alhukmi.v1i1.747>.

⁸ Nurhadi, "Formulasi Fiqih Muhammadiyah Dalam Paradigma Islam Berkemajuan," *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat* 1, no. 1 (2018): 1–23, <https://doi.org/10.24853/ma.1.1.1-23>.

⁹ M.A. Sahal Mahfudh, *Nuansa Fiqih Sosial, Cet. VII* (Jogjakarta: LkiS, 2011).

determining what is lawful or unlawful, or valid or invalid. Rather, fiqh should function as an interpretive tool for reading social reality, enabling Muslims to adopt appropriate attitudes and actions within social life ¹⁰. Therefore, a more progressive perspective on fiqh is required—one that views it not only as an instrument for assessing orthodoxy, but also as a means of interpreting social realities. In this regard, fiqh performs a dual function: first, as a normative framework for evaluating actions based on the ideals of the Shari'ah and second, as an instrument of social engineering capable of shaping and directing society toward values of justice, public welfare (*maṣlaḥah*), and humanity¹¹. Through these functions, fiqh is no longer a static text, but becomes an integral part of lived and grounded social praxis.

Social fiqh positions fiqh not merely as a rigid set of religious legal rules let alone as coercive state law but rather as a form of social ethics, serving as moral and spiritual guidance for interaction within society. Social fiqh is grounded in the view that addressing complex social problems constitutes a primary concern of Islamic Shari'ah. Consequently, resolving social problems represents an effort to fulfill the responsibility of Muslims who are committed to realizing public welfare or the common good (*al-maṣlaḥah al-āmmah*) ¹².

Pesantren have long served as central institutions of Islamic education¹³, playing a pivotal role in shaping students' character, Islamic knowledge, and spirituality¹⁴. In their daily practices, pesantren do not merely teach *kitab kuning* (classical Islamic texts) in a normative manner, but also instill strong social values, such as social awareness, collective responsibility, and active involvement in socio-religious activities within the community ¹⁵.

One important dimension that has developed organically within the

¹⁰ Ali Yafie, *Menggagas Fiqih Sosial: Dari Soal Lingkungan Hidup, Asuransi Hingga Ukhuwah* (Bandung: Mizan, 1994).

¹¹ M.A. Sahal Mahfudh, *Nuansa Fiqih Sosial, Cet. VII* (Jogjakarta: LkiS, 2011)

¹² M.A. Sahal Mahfudh, *Nuansa Fiqih Sosial, Cet. VII* (Jogjakarta: LkiS, 2011)

¹³ Andit Triono et al., "Transformasi Pendidikan Pesantren Di Era Globalisasi: Adaptasi Kurikulum Yang Berwawasan Global," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 1 (2022): 72–81.

¹⁴ Jaenullah and Sudadi, "The Spiritual Role of Pesantren in Shaping Indonesian Civilized Muslims," *Teosofia: Indonesian Journal of Islamic Mysticism* 7, no. 2 (2018): 95–114, <https://doi.org/10.21580/tos.v7i2.4494>.

¹⁵ Muhammad Sholeh and M. Misbah, "Contribution of University Partner Islamic Boarding Schools in Maintaining Moral Values in Banyumas Indonesia," *International Journal of Social Science and Human Research* 7, no. 11 (2024): 8519–25, <https://doi.org/10.47191/ijsshr/v7-i11-43>.

pesantren environment is social fiqh, a form of fiqh education that is oriented not only toward formal legal (*ta'abbudī*) understanding, but also toward social, communal, and public ethical dimensions¹⁶. Nevertheless, this reality has often been overlooked in academic discourse. The fiqh taught in pesantren is generally perceived as being limited to the domains of ritual worship and individual legal obligations, while its social dimensions remain underexplored and rarely examined in a systematic manner.

Based on the author's observations in several pesantren, processes of internalizing social fiqh values have in fact been taking place through teaching methods, the exemplary conduct of *kiai*, and the lived practices of students' daily lives. Unfortunately, this phenomenon has received limited scholarly attention and has not been sufficiently examined in academic literature, whether from theoretical, conceptual, or institutional-practical perspectives.

Social fiqh as taught in pesantren does not merely function as a means of transmitting Islamic legal knowledge; rather, it plays a significant role in shaping students' social character. This character formation encompasses values such as empathy, collective responsibility, justice, and concern for others, all of which are internalized through students' interactions within the pesantren environment.

The primary problem in fiqh instruction in pesantren to date lies in the dominance of a normative-formalistic approach, in which fiqh is taught largely as the memorization of textual rulings on ritual worship and *mu'āmalāt*, with limited orientation toward broader social contexts. As a result, fiqh learning tends to produce primarily cognitive understanding rather than social praxis oriented toward the realization of the common good (*maṣlahah 'āmmah*). In everyday pesantren life, however, students are in fact already engaged in social practices that reflect core values of social fiqh such as care, justice, and collective responsibility yet the processes through which these values are internalized have rarely been examined in a systematic manner.

Previous studies indicate that fiqh instruction in pesantren tends to be perceived as limited to the domains of ritual worship and individual legal obligations¹⁷, resulting in the social dimensions of fiqh being rarely

¹⁶ Umdatul Baroroh, "Understanding Methodology of Fiqh Sosial," *Santri: Journal of Pesantren and Fiqh Sosial* 1, no. 1 (2020): 27–42, <https://doi.org/10.35878/santri.v1i1.202>.

¹⁷ Abd. Muqit, "Pendidikan Fikih Multi Madhhab Di Pesantren (Studi Kasus Di Ma'had Aly Salafiyah Syafi'iyah Sukorejo-Situbondo)" (Universitas Islam Negeri Sunan Ampel Surabaya, 2017); Imam Mustofa, "Fiqh Mu'amalah Berbasis Kitab Kuning Dan

highlighted or examined in a systematic manner. Although studies on social fiqh have continued to develop, most remain at the conceptual level ¹⁸ and have not sufficiently addressed its implementation within pesantren educational practices. Conversely, a substantial body of research has examined fiqh learning in pesantren ¹⁹, however, these studies have not explicitly connected fiqh instruction with its social dimensions. Consequently, a research gap exists between the conceptual discourse on social fiqh and the practical implementation of fiqh learning oriented toward social realities within pesantren contexts.

Accordingly, a clear research gap can be identified, namely the absence of comprehensive studies examining the patterns of social fiqh learning in pesantren. This study seeks to address this gap by providing an in-depth analysis of how social fiqh is actualized within the educational processes and social life of pesantren communities.

Based on the author's observations, Ath-Thohiriyyah Islamic Boarding School, located in Karangsalam Kidul Village, Kedung Banteng Subdistrict, Purwokerto City, constitutes a relevant and representative research site for investigating patterns of social fiqh learning due to its comprehensive Islamic educational characteristics and strong grounding in pesantren traditions. As an educational institution that organizes religious instruction through *madrasah diniyah*, classical text studies, and intensive student life formation, Ath-Thohiriyyah not only emphasizes the normative mastery of fiqh but also internalizes fiqh values through students' everyday social practices, including social interaction, discipline, care, and collective responsibility. The pesantren's close engagement with the surrounding community enables fiqh learning to take place not only within classroom settings but also through lived social experiences, allowing the researcher to empirically observe how social fiqh is taught, understood, and practiced.

Implementasinya Di Koperasi Pondok Pesantren Sidogiri" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2022).

¹⁸ Moh Dahlan, "Paradigma Fiqih Sosial KH Ali Yafie," *Nuansa* 10, no. 1 (2017): 14–24, <https://doi.org/10.29300/nuansa.v10i1.631>; Muhammad Riyadi and Mukhsin Achmad, "Konstruksi Pemikiran Fikih Sosial KH. Sahal Mahfudz," *Sumbula: Jurnal Studo Keagamaan, Sosial Dan Budaya* 9, no. 1 (2024): 10–20, <https://doi.org/10.32492/sumbula.v9i1.5681>.

¹⁹ Mu'ammarr Ramadhan and Ahmad Munadirin, "Pendidikan Fiqih Di Pesantren Dalam Bingkai Afektif, Kognitif, Dan Psikomotorik (Studi Di Pesantren Miftakhul Jannah Dan Pesantren Salafiyah)," *Istifkar: Media Transformasi Pendidikan* 3, no. 2 (2023): 185–206, <https://doi.org/10.62509/ji.v3i2.95>; Lilis Suryanto and Mulyanto Abdullah, "Implementasi Pembelajaran Fiqih Muamalah Dalam Penguatan Nilai Pendidikan Kewirausahaan Di Pondok Pesantren Al-Islam Darul Falah Sragen," *At Turots : Jurnal Pendidikan Islam* 5, no. 1 (2023): 497–505.

Furthermore, the well-organized educational structure and learning management system at Ath-Thohiriyyah Islamic Boarding School provide a clear context for analyzing the patterns, methods, and orientations of social fiqh learning in responding to the social needs of the pesantren community and the contemporary social challenges faced by students.

This study offers both theoretical and empirical novelty within the discourse of Islamic education and social fiqh. Theoretically, it integrates social fiqh with learning theory perspectives, positioning fiqh not only as a body of normative knowledge but also as a dynamic pedagogical framework that shapes students' social character and behavior. This integration provides a new lens for understanding how Islamic legal knowledge can function as a transformative learning process rooted in lived social realities. Empirically, this study presents an in-depth exploration of the patterns of social fiqh learning within a pesantren context, specifically at Ath-Thohiriyyah Islamic Boarding School, which has rarely been examined in previous studies. By analyzing the processes of value internalization through teaching practices, role modeling, and students' daily social interactions, this research contributes to bridging the gap between the conceptual development of social fiqh and its practical implementation in Islamic educational institutions.

Method

This study employs a qualitative approach with a single case study design to develop an in-depth understanding of social fiqh learning patterns in pesantren. The case study approach allows for a holistic and contextual exploration of social fiqh education within the natural setting of the pesantren through the collection of rich data from multiple sources, while its use is theoretically justified by the aim to produce an intensive, context-bound analysis rather than broad generalization. Pesantren Ath-Thohiriyyah in Purwokerto was deliberately selected as a critical and revelatory case, as it represents an integrated model of fiqh learning that combines kitab kuning instruction, tahfidz programs, and socially engaged student activities. This integration enables the observation of how social fiqh values are not only taught normatively but also internalized through daily practices and institutional culture. In addition, the pesantren's strong engagement with the surrounding community makes it a particularly relevant site for examining the dynamic relationship between fiqh learning and social realities, thereby providing meaningful insights into the practical implementation of social fiqh in pesantren education.

Research informants were selected purposively based on the relevance and depth of the information they could provide. These informants included the *kiai* or pesantren leaders, fiqh instructors, students from diverse backgrounds, pesantren administrators, and members of the surrounding community as supporting informants. Data were collected qualitatively through in-depth interviews, observations, and documentation and audiovisual studies, with the pesantren serving as the natural research setting²⁰. The collected data were analyzed using the interactive analysis model proposed by Miles and Huberman, which involves data condensation, data display, and the ongoing drawing and verification of conclusions. This analytical process was intended to produce a deep and comprehensive understanding of the patterns of social fiqh learning. To ensure the credibility and validity of the findings, several validation techniques were applied, including data triangulation across sources and methods, as well as member checking with selected informants to confirm the accuracy of the researcher's interpretations..

Findings and Discussion

Learning Patterns of Social Fiqh at Pesantren Ath-Thohiriyyah

Based on data obtained through observations, documentation, and interviews, an overview of social fiqh learning at Ath-Thohiriyyah in Table 1 below.

Table 1. Overview of Social Fiqh Learning at Ath-Thohiriyyah

Topic & Objectives	Learning Strategies and Media	Learning Environment and Evaluation
Zakat -Students understand zakat jurisprudence and are able to practice zakat management.	Classroom learning using <i>kitab kuning</i> and <i>bahth al-masā'il</i> discussions; students practice serving as <i>amil zakat</i> during Ramadan.	Conducted in pesantren classrooms and community settings during Ramadan; evaluation through participation and practical involvement in zakat management.
Shalat -Students understand the legal principles of prayer and are able to lead congregational prayers.	Study of <i>kitab kuning</i> and <i>bahth al-masā'il</i> ; students participate in congregational prayers and some serve as <i>imam</i> for tarawih in the community.	Pesantren and community mosques; evaluation through observation of prayer practices and leadership.
Fasting -Students understand	Learning through <i>kitab kuning</i> and the <i>bahth al-masā'il</i> ; students encourage	Pesantren and community during Ramadan; evaluation

²⁰ John W. Creswell and C. N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (California: SAGE Publications, 2018).

jurisprudence of fasting and develop social awareness.	the community to provide <i>takjil</i> for communal <i>iftār</i> .	through participation in social activities.
Qurban- Students understand qurban jurisprudence and its social implementation	Classroom study with <i>kitab kuning</i> and <i>baḥth al-masā'il</i> ; students serve as committee members in qurban activities.	Pesantren and community during Eid al-Adha; evaluation through organizational participation.
Environmental Fiqh- Students develop environmental responsibility based on Islamic teachings.	Learning through <i>kitab kuning</i> and <i>baḥth al-masā'il</i> ; students perform cleaning duties and avoid excessive water use.	Pesantren environment; evaluation through observation of environmental discipline.
Fiqh Jinayah- Students understand discipline and sanctions in Islamic law.	Classroom study using <i>kitab kuning</i> and <i>baḥth al-masā'il</i> ; implementation of <i>ta'zīr</i> for rule violations.	Pesantren disciplinary system; evaluation through monitoring students' compliance.

Based on the data, the patterns of social fiqh learning at Ath-Thohiriyyah can be classified into three main types: (1) the Textual-Normative Learning Pattern, (2) the Contextual-Applicative Learning Pattern, and (3) the Cultural-Habituative Learning Pattern. Each pattern is explained as follows.

First, the Textual–Normative Learning Pattern. The findings indicate that social fiqh learning at Ath-Thohiriyyah Islamic Boarding School in Purwokerto is strongly rooted in a textual–normative learning pattern. All social fiqh materials such as zakat, prayer (*ṣalāh*), fasting (*ṣawm*), qurban (*uḍḥiyah*), environmental fiqh, and criminal fiqh (*fiqh jināyah*) are taught with *kitab kuning* (classical Islamic texts) as the primary sources. The learning process is conducted through traditional pesantren methods, including *bandongan*, *sorogan*, and *halaqah*, and is further enriched by *baḥth al-masā'il* forums that train students to analyze fiqh issues based on textual evidence and the principles of *uṣūl al-fiqh*. This learning pattern emphasizes the mastery of cognitive aspects, particularly the understanding of legal rulings, textual sources, and fiqh-based argumentation, serving as a foundational stage before students engage in social practices.

This learning pattern is referred to as the textual–normative learning pattern because the process of social fiqh instruction is centered on authoritative texts and Islamic legal norms as the primary references for understanding and determining legal rulings. The term *textual* refers to the

use of *kitab kuning* as the main learning sources²¹, through which students are guided to understand fiqh by reading, interpreting, and critically examining classical texts that contain scriptural evidence, scholarly opinions, and principles of *uṣūl al-fiqh*. Meanwhile, the term *normative* indicates that learning emphasizes the determination of legal rulings such as obligatory (*wājib*), recommended (*sunnah*), disliked (*makrūh*), and prohibited (*ḥarām*) in accordance with established fiqh principles²². Through instructional methods such as *bandongan*, *sorogan*, *ḥalaqah*, and *baḥth al-masā'il*, students are trained to understand religious issues based on textual sources and legal reasoning, such that fiqh validity is first understood as a normative legal framework before being applied in social life.

Second, the Contextual–Applicative Learning Pattern. In addition to its textual orientation, social fiqh learning is also developed in a contextual and applicative manner through students' direct involvement in real social practices. In the teaching of zakat, students are actively engaged as *amil zakat* during the month of Ramadan, while in the instruction of prayer (*ṣalāh*), some students are assigned to serve as *imam* for *tarawih* prayers within the community. Learning about fasting (*ṣawm*) is implemented through assignments that require students to encourage community members to donate *takjil* (food for breaking the fast), whereas qurban (*uḍḥiyah*) instruction is practiced by involving students as committee members in the pesantren's qurban activities. These findings indicate that the pesantren intentionally links fiqh content with the social realities of both students and the surrounding community, enabling learning to occur through direct experience. This experiential learning process allows students to understand social fiqh in an applicative and reflective manner.

This learning pattern is referred to as the contextual–applicative learning pattern because the process of social fiqh learning does not stop at

²¹ M. Zainal Arifin, "Implementation of the Sorogan Method in Improving the Ability to Read the Yellow Book 'Kitab Kuning' of Santri at the Sabilunnajah Islamic Boarding School," *Journal of Contemporary Islamic Education (Journal CIE)* 3, no. 1 (2023): 59–70, <https://doi.org/10.25217/jcie.v3i1.3080>.

²² Mustafa Hashmi, "Mapping Shari'ah Normative Reasoning Concepts," *Journal of Catalan Intellectual History (JOCIH)* 12, no. 1 (2020): 97–108, <https://doi.org/10.2478/jocih-2019-0006>.

the understanding of texts and legal norms, but is directly connected to the real-life contexts of students and implemented through concrete social practices. The term *contextual* indicates that fiqh materials are taught by taking into account the social situations faced by students ²³, such as involvement in zakat management, the performance of congregational prayers within the community, Ramadan charity activities, and participation in qurban committees. Meanwhile, the term *applicative* refers to the direct application of fiqh knowledge in the form of concrete actions, allowing students to learn through firsthand experience (*experiential learning*) and thereby bridge theoretical understanding with real-world practice in fiqh education ²⁴. Through this pattern, students not only acquire theoretical knowledge of fiqh rulings but also develop an understanding of their social meanings through practice, reflection, and interaction with the community.

Third, the Cultural–Habitutive Learning Pattern. Social fiqh learning at Ath-Thohiriyyah is also evident in the internalization of values through habituation and pesantren culture. In the area of environmental fiqh, students are required to carry out regular cleaning duties and are prohibited from excessive water use as a form of fiqh-based ecological awareness education. Meanwhile, in the domain of criminal fiqh (*fiqh jināyah*), the pesantren enforces ta‘zīr sanctions for students who violate institutional regulations as a means of moral education and the cultivation of social responsibility. These habitutive practices are reinforced through the exemplary conduct of kiai, ustaz, and pesantren administrators, as well as through the collective life traditions of the pesantren, which allow social fiqh values to be learned implicitly through students’ everyday experiences.

This learning pattern is referred to as the cultural–habitutive learning pattern because the process of social fiqh education takes place through pesantren culture and the habituation of students’ daily behaviors. The term

²³ Sapiudin Sapiudin and Tedi Supriyadi, “Developing a Digitally Integrated Critical-Contextual Learning Model of Ushul Fiqh for Future Islamic Education Teachers,” *International Journal of Learning, Teaching and Educational Research* 24, no. 6 (2025): 653–71, <https://doi.org/10.26803/ijlter.24.6.30>.

²⁴ Zakiyah Bz et al., “Implementation of the Project-Based Experiential Learning Model in Religious Education at Elementary Schools,” *Journal of Islamic Education Research* 5, no. 3 (2024): 253–64, <https://doi.org/10.35719/jier.v5i3.451> This.

cultural refers to the values, traditions, and collective life system of the pesantren²⁵ which consistently instill social fiqh principles such as environmental awareness, discipline, and social responsibility. From a theoretical perspective, habituation is understood as a mechanism for the formation of moral dispositions through repeated practices and actions²⁶. The term *habituative* indicates that fiqh values are not merely taught in a formal instructional setting but are internalized through continuous habituation, such as regular cleaning duties, the regulation of water use, and the enforcement of *ta'zīr* sanctions for rule violations. Through the exemplary conduct of *kiai*, *ustaz*, and pesantren administrators, social fiqh values are learned implicitly and shape students' character in a sustained manner, thereby positioning learning as a process of attitude and behavioral formation rather than a mere transfer of knowledge.

The Role of Actors in Social Fiqh Learning

The discussion on the role of actors in social fiqh learning examines the involvement of various educational actors within the pesantren in shaping and implementing social fiqh education. Social fiqh learning does not occur in a mechanical manner; rather, it is constructed through dynamic interactions among *kiai*, *ustaz*, and students, each of whom plays a strategic role in the planning, implementation, and enactment of fiqh values in pesantren life. Therefore, understanding the role of each actor is essential for explaining how social fiqh is not merely taught as normative knowledge but is also internalized and practiced as a set of socio-religious values within the student's lived realities. The roles of *kiai*, *ustaz*, and students in social fiqh learning are elaborated below.

First, the role of the *kiai* as a learning designer and role model occupies a central position in the implementation of social fiqh education in pesantren. The *kiai* functions as the primary architect of social fiqh learning by determining the educational vision, designing the curriculum, selecting

²⁵ Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren," *Journal for the Education of Gifted Young Scientists* 7, no. 4 (2019): 815–34, <https://doi.org/10.17478/jegys.629726>.

²⁶ Denise Vigani, "Habituation into Virtue and the Alleged Paradox of Moral Education," *Social Theory and Practice* 50, no. 1 (2024): 157–78, <https://doi.org/10.5840/soctheorpract20231129210>.

authoritative reference texts, and establishing policies for students' social practices that reflect fiqh values in real-life contexts ²⁷. The *kiai's* scholarly authority provides legitimacy to the learning materials and methods employed, allowing social fiqh to be understood not merely as a set of normative legal rules but as an ethical guide for social life. In addition, the *kiai* serves as a moral exemplar who transmits social fiqh values through attitudes, behaviors, and patterns of social relations demonstrated in everyday pesantren life ²⁸. This exemplary conduct functions as an effective learning medium, as students learn through observation and imitation, enabling the internalization of social fiqh values to occur naturally and continuously within the pesantren environment.

From the perspective of Bandura's social learning theory, the *kiai's* role as a central figure enables the learning process to occur through mechanisms of observation and imitation, whereby students model the *kiai's* attitudes, decisions, and patterns of social interaction within pesantren life. According to this theory, learning does not take place solely through direct instruction, but also through the observation of consistently demonstrated behaviors within a social context (*observational learning*), which gradually shape learners' behavior through imitation and social reinforcement ²⁹.

Moreover, the *kiai's* exemplary conduct can also be understood as part of the hidden curriculum, namely the transmission of social fiqh values that are not always taught explicitly but are internalized through the everyday practices and culture of the pesantren. These implicitly conveyed values, norms, and habitual behaviors play a crucial role in shaping students' social character in a sustained manner beyond formal instruction, as confirmed by studies on hidden curricula in pesantren that demonstrate value

²⁷ Laili Savitri Noor et al., "The Role of Kiai in the Development of Modern Education in Pesantren Peran Kiai Dalam Pengembangan Pendidikan Modern Di Pondok Pesantren," *At-Ta'dib* 18, no. 2 (2023): 28–42, <https://doi.org/10.21111/Attadib.V18i1.9911>.

²⁸ Titi Sartini, "Kyai as Moral Authority: Negotiating Religious Discipline and Cultural Identity in Pesantren," *MANAGERE: Indonesian Journal of Educational Management* 7, no. 1 (2025): 70–81, <https://doi.org/10.52627/managere.v7i1.756> Article.

²⁹ Dale H Schunk and Maria K Dibeneditto, "Albert Bandura's Legacy in Education," *Theory Into Practice* 62, no. 3 (2023): 205–6, <https://doi.org/10.1080/00405841.2023.2226560>.

internalization through daily routines and interactions ³⁰. Accordingly, the role of the *kiai* is not only structural and instructional but also transformative in cultivating students' moral awareness and social piety.

Second, the role of the *ustaz* as a learning facilitator and mediator serves a strategic function in bridging normative fiqh understanding with the social realities encountered by students. Fiqh instructors do not merely act as transmitters of knowledge but also as learning facilitators who guide students in grasping the social meanings embedded in the fiqh texts they study. Through classroom instruction, mentoring in *baḥth al-masā'il* forums, and guidance in social practices such as zakat management, qurban activities, and congregational worship, *ustaz* assist students in connecting fiqh principles with contemporary issues arising in pesantren life and the wider community. This role enables students not only to memorize fiqh rulings but also to develop reasoning skills, critical attitudes, and reflective awareness of the socio-religious implications of ritual and transactional (*mu'āmalāt*) practices.

From the perspective of constructivist learning theory, the role of the *ustaz* aligns with the function of scaffolding, namely providing intellectual and pedagogical support that enables students to construct their understanding independently through experience and social interaction ³¹. In this regard, the *ustaz* facilitates the process of meaning construction by presenting relevant contexts, case examples, and discussions, thereby making social fiqh learning more meaningful and reflective.

Moreover, the *ustaz's* role as a learning mediator can also be understood through a student-centered learning approach, in which students are positioned as active subjects engaged in dialogue, problem-solving, and value reflection. Consequently, social fiqh learning in pesantren does not take place in a one-directional manner but rather becomes a dialogical process that encourages value internalization and the sustained development of students'

³⁰ Muhammad Sabri Latif et al., "Study of Hidden Curriculum As a Method of Non-Formal Education in Islamic Boarding Schools," *Journal of Instructional and Development Researches* 5, no. 1 (2025): 67–74, <https://doi.org/10.53621/jider.v5i1.475>.

³¹ Nam Ju Kim, Brian R Belland, and Andrew E Walker, "Effectiveness of Computer-Based Scaffolding in the Context of Problem-Based Learning for Stem Education : Bayesian Meta-Analysis," *Educ Psychol Rev* 30, no. 1 (2018): 397–429, <https://doi.org/10.1007/s10648-017-9419-1>.

socio-religious awareness.

Third, the role of students as active learning subjects underscores that social fiqh learning in pesantren is participatory and experience-oriented. Students are not positioned as passive recipients of knowledge but as primary agents who are directly involved in various socio-religious practices, such as zakat management, the performance of congregational prayers, Ramadan social activities, participation in qurban committees, and the maintenance of cleanliness and environmental sustainability within the pesantren. Such involvement allows students to experience firsthand how fiqh principles are applied in real-life situations, ensuring that learning does not remain at the cognitive level but develops into a process of value internalization and the formation of socio-religious attitudes. Through intensive social interaction within the pesantren and the surrounding community, students construct their understanding of social fiqh in a reflective and contextual manner based on their lived experiences.

From a constructivist perspective, students' roles as active learning subjects indicate that knowledge of social fiqh is constructed through experience and social interaction rather than being transmitted unidirectionally from instructors. In addition, students' involvement in social practices reflects the principles of experiential learning, in which learning occurs through a cycle of concrete experience, reflection, conceptualization, and application ³². From the standpoint of social learning, students' interactions with *kiai*, *ustaz*, senior students, and the wider community facilitate learning through observation and participation within a community of practice ³³. Accordingly, students do not merely learn to understand social fiqh but also come to embody and practice it as an integral part of their identity and social responsibility within society.

³² Wifqi Rahmi, "Analytical Study of Experiential Learning : Experiential Learning Theory in Learning Activities," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 5, no. 2 (2024): 115–26, <https://doi.org/10.62775/edukasia.v5i2.1113>.

³³ Philline Deraney, "' Because More Trust Now ': The Role of Peer Observation of ' Because More Trust Now ': The Role of Peer Observation of Teaching in Building a Faculty Community of Practice," *Qualitative Research in Education* 11, no. 3 (2022): 270–97, <https://doi.org/10.17583/qre.10266>.

Analysis of Social Fiqh Learning Patterns from a Learning Theory Perspectiv

Based on the research findings, several learning theories are particularly relevant to the patterns of social fiqh learning observed at Ath-Thohiriyyah Islamic Boarding School. These are elaborated below

First, from the perspective of behaviorist learning theory, social fiqh learning in pesantren is reflected in the implementation of rules and habituation that systematically shape students' behavior. Obligatory participation in congregational prayers, the enforcement of cleaning duties, restrictions on excessive water use, and the application of *ta'zīr* sanctions for students who violate institutional regulations illustrate the stimulus–response mechanism that lies at the core of the behaviorist approach.

Within the framework of behaviorist learning theory, this learning process emphasizes the importance of the environment as the primary factor shaping behavior ³⁴. The pesantren functions as a structured and consistent learning environment in which students' religious and social behaviors are formed through repetition and habituation in everyday life. Although this approach tends to focus on observable behavioral change, within the pesantren context, behaviorist habituation does not operate in isolation but rather serves as an initial foundation for the internalization of social fiqh values.

Second, from a constructivist perspective, social fiqh learning in pesantren takes place through students' active engagement in various socio-religious practices. Students' involvement in zakat management, participation in qurban committees, and engagement in socio-religious activities demonstrates that understanding of social fiqh is not constructed solely through classroom instruction, but through concrete experiences encountered within social contexts.

Within a constructivist framework, this learning process enables students to construct the meaning of social fiqh through reflection on lived

³⁴ Zainal Abidin Muhja and Meliani Indria Wijaya, "Application of Behaviorist Theory Based on the Learning Experience of Students in Boarding School Environments," *Al-Hayat: Journal of Islamic Education (AJIE)* 8, no. 3 (2024): 908–22,

experiences and dialogue with their social environment³⁵. Fiqh knowledge is gradually developed through processes of meaning negotiation, discussion, and evaluation of practiced activities, both with *ustaz* and fellow students.

Third, from the perspective of Bandura's social learning theory, social fiqh learning in pesantren occurs through mechanisms of observation, imitation, and social modelling³⁶. The exemplary conduct demonstrated by *kiai*, *ustaz*, and senior students, as well as the assignment of students as prayer leaders and committee members in socio-religious activities, indicates that learning takes place not only through verbal instruction but also through the observation of behaviors and social practices exhibited by figures perceived as authoritative and competent.

Within the framework of social learning theory, this modeling process is reinforced by social recognition, trust, and legitimacy granted to students who assume specific roles, such as serving as prayer leaders or managing socio-religious activities. Such experiences not only enhance students' practical skills but also foster self-confidence and socio-religious awareness.

Fourth, from the perspective of contextual teaching and learning (CTL) theory, the pattern of social fiqh learning at Ath-Thohiriyyah Islamic Boarding School in Purwokerto demonstrates a strong connection between fiqh materials and the lived realities of students. Each fiqh topic is not only delivered theoretically through the study of *kitab kuning* (classical Islamic texts) and *baḥth al-masā'il* forums, but is also implemented through direct experiences, such as practicing as *amil zakat*, being assigned as prayer leaders, participating as members of qurban committees, and engaging in social and environmental care activities. This pattern reflects the principles of learning by doing, community-based learning, and the integration of theory and practice³⁷, enabling students to understand fiqh as a form of knowledge that

³⁵ Amna Saleem, Huma Kausar, and Farah Deebea, "Social Constructivism: A New Paradigm in Teaching and Learning Environment," *Perennial Journal of History* 2, no. 2 (2021): 403–21, <https://doi.org/10.52700/pjh.v2i2.86>.

³⁶ Ajda Baştan and Ahmet Dülek, "Learned Violence: Bandura'S Social Learning Theory in Edward Bond'S the Children," *Nevşehir Hacı Bektaş Veli Üniversitesi SBE Dergisi* 13, no. 1 (2023): 106–18, <https://doi.org/10.30783/nevsosbilen.1123069>.

³⁷ Evi Suryawati and Kamisah Osman, "Contextual Learning: Innovative Approach towards the Development of Students' Scientific Attitude and Natural Science Performance,"

is relevant to social needs and everyday life.

Within the framework of contextual learning, the learning process occurs when students connect the knowledge they acquire with real-life situations they experience ³⁸. The pesantren functions as a learning community that provides social, religious, and cultural contexts in which students can directly apply fiqh values. Through active engagement in the social life of the pesantren and the surrounding community, students not only gain deeper religious understanding but also develop social awareness, responsibility, and character.

Implications of Social Fiqh Learning Patterns

Discussing the implications of social fiqh learning patterns is essential for assessing the extent to which the findings of this study generate broader impacts across pedagogical, social, and theoretical domains. The following is the elaboration:

First, pedagogical implications. The findings indicate that the patterns of social fiqh learning at Ath-Thohiriyyah have pedagogical implications in the form of strengthening contextual and reflective learning. The integration of *kitab kuning* instruction, *baḥṭh al-masā'il* forums, and students' social practices enables a learning process that not only emphasizes cognitive mastery of fiqh content but also encourages students to reflect on the social meanings of the Islamic legal principles being studied. Experience-based learning, such as zakat practices, qurban activities, and Ramadan social programs, enriches the internalization of values and motivates students to connect fiqh texts with the social realities they encounter, thereby making learning more meaningful and applicative.

Second, social implications. From a social perspective, the patterns of social fiqh learning contribute to the formation of students who possess social piety, understood as the capacity to practice religious values in social life with empathy and responsibility. Students' involvement in zakat management, the performance of congregational worship, participation in qurban committees, and environmental care demonstrates that pesantren not only produce

EURASIA Journal of Mathematics, Science and Technology Education 14, no. 1 (2018): 61–76,
<https://doi.org/10.12973/ejmste/79329>.

³⁸ Suryawati and Osman.

students who are ritually observant but also socially concerned and collectively aware. This reinforces the role of pesantren as institutions that cultivate values of solidarity, social justice, and concern for others within the framework of Islamic fiqh.

Third, theoretical implications. Theoretically, the findings of this study demonstrate that pesantren make a significant contribution to the development of values-based learning theory. The patterns of social fiqh learning at Pesantren Ath-Thohiriyyah reveal an integration of behaviorist, constructivist, and social learning approaches within a coherent educational system.

Synthesis of Research Findings

Overall, this study finds that social fiqh learning at Ath- operates through three main patterns: (1) a textual–normative pattern based on the study of *kitab kuning* (classical Islamic texts), (2) a contextual–applicative pattern realized through students’ social practices, and (3) a cultural–habituate pattern implemented through pesantren traditions and daily habituation. These three patterns are mutually reinforcing and together form an integrative system of social fiqh learning, in which legal understanding, value internalization, and social practice take place simultaneously within pesantren life.

In the context of contemporary social fiqh education, pesantren occupy a strategic position as educational institutions capable of bridging religious texts and social realities. These findings are consistent with previous studies that emphasize the role of pesantren in shaping students’ character and social piety; however, this study extends earlier scholarship by demonstrating that patterns of social fiqh learning in pesantren can be systematically analyzed through the lens of learning theory.

These findings reinforce previous studies that highlight the role of pesantren in shaping students’ character and social piety ³⁹, However, this study goes further by demonstrating how such processes unfold

³⁹ Nafisatul Ummah, Hasyim Asy`ari, and M Zainal Arifin, “The Role of Islamic Boarding Schools in Shaping the Character of Santri,” *International Journal on Advanced Science, Education, and Religion (IJoASER)* 8, no. 2 (2025): 256–254, <https://doi.org/10.33648/ijoaser.v8i2.912>.

pedagogically through identifiable and systematically analyzable learning patterns. Unlike earlier research that has tended to approach social fiqh primarily from normative, curricular, or institutional perspectives ⁴⁰, this study situates social fiqh learning within the framework of learning theory namely behaviorist, constructivist, social learning, and contextual learning theories. In doing so, it offers a theoretical contribution by providing a new understanding of pesantren as contextual and transformative learning spaces.

Conclusion

Based on the results and discussion, this study concludes that social fiqh learning at Ath-Thohiriyyah is implemented through an integrative pattern comprising textual–normative, contextual–applicative, and cultural–habituate approaches, which together foster not only cognitive understanding but also the internalization of values and socially engaged behavior. The main contribution of this study lies in bridging the gap between conceptual discourse and practical implementation of social fiqh, while also offering a theoretical contribution by positioning it as a transformative learning framework through the differentiated roles of behaviorist (habituation), constructivist (meaning-making), and social learning (modeling) perspectives. However, as a single case study, its findings are context-bound and may not represent the diversity of pesantren; therefore, further comparative research is needed. Despite this limitation, the study underscores the strategic role of pesantren as transformative educational spaces in fostering both individual and social piety.

References

- Adibah, Ida Zahara, and Uswatun Chasanah. "Implementasi Fiqih Sosial Dalam Kehidupan Bermasyarakat modern Di Era Society 5.0." *Humanika* 24, no. 1 (2024): 19–26. <https://doi.org/10.21831/hum.v24i1.60885>.
- Al-Asyari, M. Khoirul Hadi, and Muhammad Rahman. "Technology: Technological Advances and Changes in Human Lifestyles in a Socio-Cultural Perspective." In *Proceeding International Conference on Science and Engineering*, 3:721–30, 2020. <https://doi.org/10.14421/icse.v3.592>.
- Anam, Saeful, I Nyoman Sudana Degeng, Nurul Murtadho, and Dedi Kuswandi. "The Moral Education and Internalization of Humanitarian Values in Pesantren." *Journal for the Education of Gifted Young Scientists* 7, no. 4 (2019): 815–34. <https://doi.org/10.17478/jegys.629726>.

⁴⁰ Dahlan, "Paradigma Fiqih Sosial KH Ali Yafie"; Riyadi and Achmad, "Konstruksi Pemikiran Fikih Sosial KH. Sahal Mahfudz."

- Arifin, M. Zainal. "Implementation of the Sorogan Method in Improving the Ability to Read the Yellow Book 'Kitab Kuning' of Santri at the Sabilunnajah Islamic Boarding School." *Journal of Contemporary Islamic Education (Journal CIE)* 3, no. 1 (2023): 59–70. <https://doi.org/10.25217/jcie.v3i1.3080>.
- Baroroh, Umdatul. "Understanding Methodology of Fiqh Sosial." *Santri: Journal of Pesantren and Fiqh Sosial* 1, no. 1 (2020): 27–42. <https://doi.org/10.35878/santri.v1i1.202>.
- Baştan, Ajda, and Ahmet Dülek. "Learned Violence: Bandura'S Social Learning Theory in Edward Bond'S the Children." *Neveşehir Hacı Bektaş Veli Üniversitesi SBE Dergisi* 13, no. 1 (2023): 106–18. <https://doi.org/10.30783/nevsosbilen.1123069>.
- Bz, Zakiyah, Wiwis Rohmatul Ummah, Zulfa Umi Zakiyah, Lailatul Mu'arifah, and Samira Agoro. "Implementation of the Project-Based Experiential Learning Model in Religious Education at Elementary Schools." *Journal of Islamic Education Research* 5, no. 3 (2024): 253–64. <https://doi.org/10.35719/jier.v5i3.451> This.
- Creswell, John W., and C. N. Poth. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. California: SAGE Publications, 2018.
- Dahlan, Moh. "Paradigma Fiqih Sosial KH Ali Yafie." *Nuansa* 10, no. 1 (2017): 14–24. <https://doi.org/10.29300/nuansa.v10i1.631>.
- Deraney, Philline. "' Because More Trust Now ': The Role of Peer Observation of ' Because More Trust Now ': The Role of Peer Observation of Teaching in Building a Faculty Community of Practice." *Qualitative Research in Education* 11, no. 3 (2022): 270–97. <https://doi.org/10.17583/qre.10266>.
- Erihadiana, Mohamad, Feri Rustandi, Cucu Munawaroh, and Ali Roswan Pauzi. "Islamic Education Adaptation to Sociocultural Changes in The Globalization Era." *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 6, no. 3 (2024): 396–408. <https://doi.org/10.37680/scaffolding.v6i3.6749>.
- Hashmi, Mustafa. "Mapping Shari'ah Normative Reasoning Concepts." *Journal of Catalan Intellectual History (JOCIH)* 12, no. 1 (2020): 97–108. <https://doi.org/10.2478/jocih-2019-0006>.
- Jaenullah, and Sudadi. "The Spiritual Role of Pesantren in Shaping Indonesian Civilized Muslims." *Teosofia: Indonesian Journal of Islamic Mysticism* 7, no. 2 (2018): 95–114. <https://doi.org/10.21580/tos.v7i2.4494>.
- Kim, Nam Ju, Brian R Belland, and Andrew E Walker. "Effectiveness of Computer-Based Scaffolding in the Context of Problem-Based Learning for Stem Education : Bayesian Meta-Analysis." *Educ Psychol Rev* 30, no. 1 (2018): 397–429. <https://doi.org/10.1007/s10648-017-9419-1>.
- Latif, Muhammad Sabri, M. Fahim Tharaba, Samsul Susilawati, Vebri Putri Mutniati, Mohammad Lutfi Alil Mu'in, and Aminatul Munawaroh. "Study of Hidden Curriculum As a Method of Non-Formal Education in Islamic Boarding Schools." *Journal of Instructional and Development*

- Researches* 5, no. 1 (2025): 67–74.
<https://doi.org/10.53621/jider.v5i1.475>.
- Mahfudh, M.A. Sahal. *Nuansa Fiqih Sosial, Cet. VII*. Jogjakarta: LkiS, 2011.
- Muhja, Zainal Abidin, and Meliani Indria Wijaya. "Application of Behaviorist Theory Based on the Learning Experience of Students in Boarding School Environments." *Al-Hayat: Journal of Islamic Education (AJIE)* 8, no. 3 (2024): 908–22.
- Muqit, Abd. "Pendidikan Fikih Multi Madhhab Di Pesantren (Studi Kasus Di Ma'had Aly Salafiyah Syafi'iyah Sukorejo-Situbondo)." Universitas Islam Negeri Sunan Ampel Surabaya, 2017.
- Murumba, Julius, and Erick Odhiambo Omuya. "Societal Implications of IT in Religion for Developing Countries." *Science Journal of Education* 5, no. 4 (2017): 144–49. <https://doi.org/10.11648/j.sjedu.20170504.13>.
- Mustofa, Imam. "Fiqih Mu'amalah Berbasis Kitab Kuning Dan Implementasinya Di Koperasi Pondok Pesantren Sidogiri." Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2022.
- Naima. "Peran Agama Dalam Kehidupan Masyarakat." *Journal Transformation of Mandalika* 4, no. 11 (2023): 660–62. <https://doi.org/10.36312/jtm.v4i11.2176>.
- Noor, Laili Savitri, Ismail Nasar, Irena Novarlia, Mukhamad Anieg, and Zulihi. "The Role of Kiai in the Development of Modern Education in Pesantren Peran Kiai Dalam Pengembangan Pendidikan Modern Di Pondok Pesantren." *At-Ta'dib* 18, no. 2 (2023): 28–42. <https://doi.org/10.21111/Attadib.V18i1.9911>.
- Nurhadi. "Formulasi Fiqih Muhammadiyah Dalam PAradigma Islam Berkemajuan." *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat* 1, no. 1 (2018): 1–23. <https://doi.org/10.24853/ma.1.1.1-23>.
- Prayogi, Arditya. "Social Change in Conflict Theory: A Descriptive Study." *ARRUS Journal of Social Sciences and Humanities* 3, no. 1 (2023): 37–42. <https://doi.org/10.35877/soshum1652>.
- Rahmi, Wifqi. "Analytical Study of Experiential Learning: Experiential Learning Theory in Learning Activities." *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 5, no. 2 (2024): 115–26. <https://doi.org/10.62775/edukasia.v5i2.1113>.
- Ramadhan, Mu'ammarr, and Ahmad Munadirin. "Pendidikan Fiqih Di Pesantren Dalam Bingkai Afektif, Kognitif, Dan Psikomotorik (Studi Di Pesantren Miftakhul Jannah Dan Pesantren Salafiyah)." *Istifkar: Media Transformasi Pendidikan* 3, no. 2 (2023): 185–206. <https://doi.org/10.62509/ji.v3i2.95>.
- Riyadi, Muhammad, and Mukhsin Achmad. "Konstruksi Pemikiran Fikih Sosial KH. Sahal Mahfudz." *Sumbula: Jurnal Studo Keagamaan, Sosial Dan Budaya* 9, no. 1 (2024): 10–20. <https://doi.org/10.32492/sumbula.v9i1.5681>.
- Saleem, Amna, Huma Kausar, and Farah Deebea. "Social Constructivism: A New Paradigm in Teaching and Learning Environment." *Perennial*

- Journal of History* 2, no. 2 (2021): 403–21.
<https://doi.org/10.52700/pjh.v2i2.86>.
- Sapiudin, Sapiudin, and Tedi Supriyadi. "Developing a Digitally Integrated Critical-Contextual Learning Model of Ushul Fiqh for Future Islamic Education Teachers." *International Journal of Learning, Teaching and Educational Research* 24, no. 6 (2025): 653–71.
<https://doi.org/10.26803/ijlter.24.6.30>.
- Sartini, Titi. "Kyai as Moral Authority: Negotiating Religious Discipline and Cultural Identity in Pesantren." *MANAGERE: Indonesian Journal of Educational Management* 7, no. 1 (2025): 70–81.
<https://doi.org/10.52627/managere.v7i1.756> Article.
- Schunk, Dale H, and Maria K Dibenedetto. "Albert Bandura ' s Legacy in Education." *Theory Into Practice* 62, no. 3 (2023): 205–6.
<https://doi.org/10.1080/00405841.2023.2226560>.
- Sholeh, Muhammad, and M. Misbah. "Contribution of University Partner Islamic Boarding Schools in Maintaining Moral Values in Banyumas Indonesia." *International Journal of Social Science and Human Research* 7, no. 11 (2024): 8519–25. <https://doi.org/10.47191/ijsshr/v7-i11-43>.
- Suryanto, Lilis, and Mulyanto Abdullah. "Implementasi Pembelajaran Fiqih Muamalah Dalam Penguatan Nilai Pendidikan Kewirausahaan Di Pondok Pesantren Al-Islam Darul Falah Sragen." *At Turots: Jurnal Pendidikan Islam* 5, no. 1 (2023): 497–505.
- Suryawati, Evi, and Kamisah Osman. "Contextual Learning : Innovative Approach towards the Development of Students ' Scientific Attitude and Natural Science Performance." *EURASIA Journal of Mathematics, Science and Technology Education* 14, no. 1 (2018): 61–76.
<https://doi.org/10.12973/ejmste/79329>.
- Triono, Andit, Annisatul Maghfiroh, Maratus Salimah, and Rohman Huda. "Transformasi Pendidikan Pesantren Di Era Globalisasi : Adaptasi Kurikulum Yang Berwawasan Global." *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 1 (2022): 72–81.
- Ummah, Nafisatul, Hasyim Asy`ari, and M Zainal Arifin. "The Role of Islamic Boarding Schools in Shaping the Character of Santri." *International Journal on Advanced Science, Education, and Religion (IJoASER)* 8, no. 2 (2025): 256–254.
<https://doi.org/10.33648/ijoaser.v8i2.912>.
- Vigani, Denise. "Habituation into Virtue and the Alleged Paradox of Moral Education." *Social Theory and Practice* 50, no. 1 (2024): 157–78.
<https://doi.org/10.5840/soctheorpract20231129210>.
- Yafie, Ali. *Menggagas Fiqih Sosial: Dari Soal Lingkungan Hidup, Asuransi Hingga Ukhurwah*. Bandung: Mizan, 1994.
- Zainuddin, Faiz. "Formulasi Hukum Dan Karakteristik Fiqih." *Jurnal Al-Hukmi* 1, no. 1 (2020): 144–58.
<https://doi.org/10.35316/alhukmi.v1i1.747>.