

The Model for Developing Cross-Madhhab Fiqh Instruction in Modern Islamic Boarding Schools in Banten

Ahmad Rifa'i Arif

Universitas Islam Negeri Sultan Maulana Hasanudin Banten, Indonesia
ahmadrifaiarif@uinbanten.ac.id

B. Syafuri

Universitas Islam Negeri Sultan Maulana Hasanudin Banten, Indonesia
syafuri@uinbanten.ac.id

Muhajir

Universitas Islam Negeri Sultan Maulana Hasanudin Banten, Indonesia
muhajir@uinbanten.ac.id

Ahmad Fitriyadi Sari

Sekolah Tinggi Pesantren Darunna'im, lebak Banten, Indonesia
ahmadfitriyadisari@stpdnlebak.ac.id

Wasehudin

Universitas Islam Negeri Sultan Maulana Hasanudin Banten, Indonesia
wasehudin@uinbnaten.ac.id

Yahdinil Firda Nadirah

Universitas Islam Negeri Sultan Maulana Hasanudin Banten, Indonesia
yahdinilfirdanadirah@uinbanten.ac.id

Ade Fakh Kurniawan

Universitas Islam Negeri Sultan Maulana Hasanudin Banten, Indonesia
ade fakihkurniawan@uinbanten.ac.id

Nizar Saputra

Monash University, Australia
nizar.saputra2@monash.edu

Received: March 05, 2026. Revised: May 09, 2026. Accepted June 05, 2026

Abstract

Dominant mono-madhab fiqh instruction in Islamic boarding schools often constrains epistemic plurality and limits students' interpretive literacy in Islamic legal reasoning. This pedagogical reductionism necessitates a more integrative and methodologically plural instructional framework. Purpose: This study develops a cross-madhab fiqh learning model for modern Islamic boarding schools in Banten grounded in the Kulliyatul Mu'allimin al-

Islamiyyah (KMI) system and aligned with contemporary instructional design principles. Methods: A Research and Development design was employed using the Dick and Carey model. Data were obtained through needs analysis, observation, interviews, documentation, expert validation, and field testing, and analyzed using mixed qualitative and quantitative procedures including pre-test/post-test gain analysis. Findings: Results indicate that existing fiqh instruction remains predominantly textual and single-school oriented. The proposed model integrates fiqh muqāran, maqāṣid al-sharī'ah, and Problem-Based Learning within a Baḥth al-Masā'il syntax, utilizing classical comparative texts. Empirical testing demonstrates improved students' comprehension of jurisprudential plurality and significant enhancement of moderate and dialogical dispositions. Implications: The model provides a scalable instructional framework for modern pesantren, although external validity remains limited to selected institutions in Banten, requiring broader contextual replication. Originality: This study advances a hybrid pedagogical architecture that synthesizes classical Islamic jurisprudence epistemology with systematic instructional design theory.

Keywords: *Learning Model, Cross-School Jurisprudence, Modern Islamic Boarding School.*

INTRODUCTION

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions in Indonesia, playing a fundamental role in the transmission of Islamic knowledge, particularly fiqh (Islamic jurisprudence). From the Islamization of the archipelago to the consolidation of classical schools of thought, fiqh education in pesantren developed within the framework of specific schools of thought, particularly the Shafi'i school.¹ This tradition not only maintains the continuity of the chain of transmission of knowledge but also shapes the relatively stable religious character of Indonesian Muslim society, firmly rooted in classical authority.

Over time, Islamic boarding schools (pesantren) have transformed from the Salafiyah model, which focused on the transmission of traditional Islamic texts, to the Khalafiyah or modern model, which integrates classical systems, a structured curriculum, and academic evaluation. This transformation is evident in the Kulliyatul Mu'allimin al-Islamiyyah (KMI)-based Islamic boarding schools, inspired by the Darussalam Gontor Modern Islamic Boarding School education system. This model introduces a more systematic, integrative, and adaptive learning model.²

Nevertheless, in the context of Islamic jurisprudence (fiqh) learning, the tendency toward school-centricity remains quite dominant.³ Historically, the development of Islamic jurisprudence schools has undergone a strong institutionalization process

¹ Muhammad Munadi, Fetty Ernawati, and Hakiman Hakiman, "The Reality of Knowledge Management in Islamic Higher Education," *Jurnal Pendidikan Islam* 7, no. 2 (2019).

² Ahmadiono Ahmadiono, Fathor Rahman, and Fawaizul Umam, "Strengthening Religious Moderation through Revitalizing Ma'had Al-Jami'ah: A Case Study in the State Islamic Higher Education," *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 1 (2025): 1–24.

³ H. B. Syafuri and Muhamad Wahyudin, "The Purpose of Law in the Study of Legal Philosophy," *Formosa Journal of Sustainable Research* 1, no. 6 (2022).

through the contributions of four great imams: Abu Hanifah, Malik ibn Anas, Muhammad ibn Idris al-Shafi'i, and Ahmad ibn Hanbal. This consolidation resulted in methodological stability in legal *istinbāt*, but in pedagogical practice in many Islamic boarding schools (*pesantren*), learning often focuses on the transmission of legal products (*qaul*) within a single school without systematic comparative exploration.

In fact, within the classical Islamic treasury, a comparative approach (*fiqh muqāran*) has developed, which analyzes differences of opinion between schools of thought argumentatively and methodologically. One important representation of this approach is the work *Bidāyat al-Mujtahid* Ibn Rushd's work, which not only outlines legal differences but also explains their epistemological and methodological basis. This approach demonstrates that differences in jurisprudence are a logical consequence of the diversity of *istidlāl* methods and not absolute contradictions.

In the context of contemporary, increasingly pluralistic and dynamic Muslim societies, the need for inter-school Islamic jurisprudence literacy is becoming increasingly relevant. Cross-regional social interactions, educational and occupational mobility, and the development of global religious discourse demand broader analytical skills in understanding differences in worship practices and fatwas. Therefore, inter-school Islamic jurisprudence learning encompasses not only academic dimensions but also social and cultural dimensions, fostering moderate (*wasatiyah*), tolerant (*tasamuh*), and proportional (*i'tidal*) attitudes.

Modern Islamic boarding schools (*pesantren*) based on Islamic teachings (KMI) in Banten Province have strategic potential for developing inter-madhab fiqh learning models.⁴ This region is known for its strong Islamic scholarly traditions and the rapidly growing dynamics of modern Islamic boarding schools. However, the implementation of inter-madhab fiqh learning in these Islamic boarding schools still shows variation in terms of materials, methods, and instructional design. Inter-madhab learning is generally offered in the final grades and has not been fully designed using a systematic and empirically tested learning design approach.

Theoretically, learning development requires a systematic instructional design approach. The instructional design model developed by Walter Dick and Lou Carey emphasizes the importance of needs analysis, formulation of measurable learning objectives, development of instructional strategies, and formative and summative evaluation. This approach allows for interdisciplinary fiqh learning to be designed not merely as a normative discourse, but as a structured and effective learning system.

In addition, the constructivist pedagogical approach and Problem-Based Learning (PBL) are relevant for learning Islamic jurisprudence across schools of thought because they encourage students to build understanding through case analysis, argumentative

⁴ Rina Setyaningsih, "Membangun Character Building Peserta Didik Mts Hidayatul Muhtadiin Dan Relevansinya Bagi Pengembangan Pendidikan Agama Islam," *At-Ta'dib* 19, no. 1 (2024): 93–116.

dialogue, and critical reflection.⁵ *bahtsul masā'il* which has long been known in Islamic boarding schools can be developed within a modern instructional design framework so that it has a more systematic, measurable and evaluative learning syntax.

Based on the description, this study aims to: (1) analyze the philosophical basis for developing cross-school fiqh material in modern Islamic boarding schools based on KMI; (2) describe the implementation of cross-school fiqh learning in modern Islamic boarding schools in Banten; and (3) develop a systematic, contextual, and tested model of cross-school fiqh learning through a Research and Development (R&D) approach.

Thus, this research is expected to provide theoretical contributions in the development of the epistemology of Islamic jurisprudence learning across schools of thought as well as practical contributions in the form of instructional models that can be implemented in modern Islamic boarding schools more broadly.

METHOD

This study aims to develop a systematic, contextual, and empirically tested model of inter-school fiqh learning in modern Islamic boarding schools based on Kulliyatul Mu'allimin al-Islamiyyah (KMI) in Banten Province. The developed model is aimed at integrating the Islamic approach. Islamic jurisprudence, the values of religious moderation, and problem-based learning strategies in a structured and applicable instructional design.

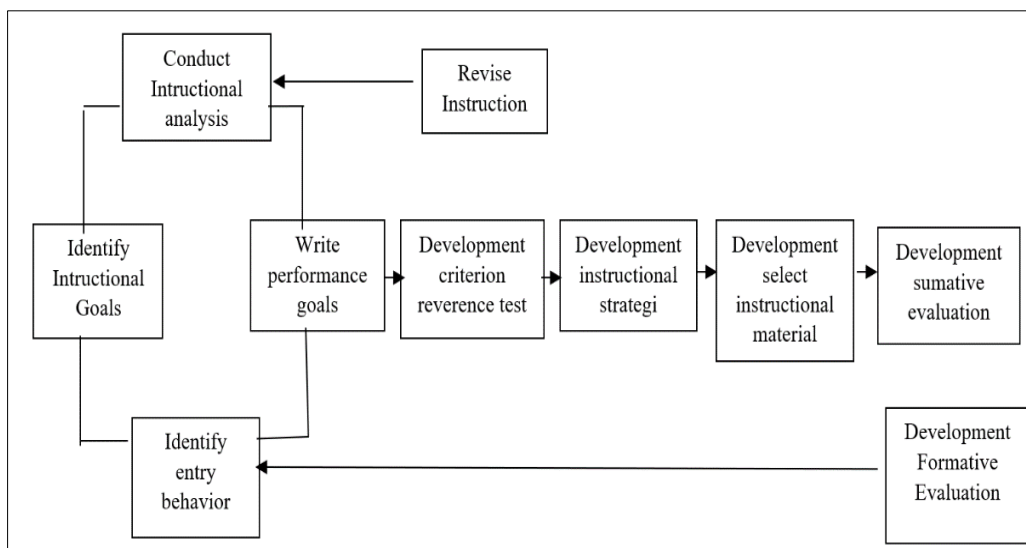
This study uses a Research and Development (R&D) approach by adapting the instructional design model developed by Walter Dick and Lou Carey.⁶ This model was chosen because it provides a systematic procedure for designing, developing, and evaluating learning tools through the stages of needs analysis, formulation of learning objectives, development of instructional strategies, preparation of evaluation instruments, and revisions based on formative and summative evaluations.

Theoretically, the development of the model is based on three main foundations. First, epistemology. Islamic jurisprudence which positions differences in schools of thought as methodological variations in the process of legal *istinbāṭ*, rather than as normative conflicts. Second, the principle of religious moderation (*wasatiyah*) which directs learning towards the development of attitudes of *tawassut*, *tasamuh*, and *i'tidal*. Third, a systematic learning design theory that ensures measurable learning outcomes and coherence between objectives, materials, strategies, and evaluation. This theoretical framework expands on the conceptual background outlined in the introduction and serves as the operational basis for developing the model.

⁵ Syafe'i, H.B. Syafuri, and Yus'aini, "Manajemen Kurikulum Dalam Peningkatan Mutu Pendidikan Kesetaraan Tingkat Wustho Pada Pondok Pesantren At-Thohariyah Sodong Pandeglang," *Formosa Journal of Social Sciences (FJSS)* 1, no. 2 (2022).

⁶ Lawrence Manion and Keith Morrison Louis Cohen, *Research Methods in Education*, 8th editio. (New York: Routledge, 2018), https://routledge.com/textbooks/_author/cohen/.

Picture 1. Dick & Carey Methode



The research phase began with a needs analysis through observation, in-depth interviews, and a study of curriculum documents at several modern Islamic boarding schools (pesantren) based in Banten. This phase aimed to identify the characteristics of ongoing fiqh learning, the needs of teachers and students, and the gap between learning practices and the ideal cross-school approach.

Next, an instructional analysis was conducted to formulate core competencies and learning achievement indicators for Islamic jurisprudence across schools of thought. Based on the results of this analysis, a learning model design was developed that integrates the syntax of Islamic jurisprudence. bahtsul masā'il Using a Problem-Based Learning (PBL) approach, this model facilitates students in analyzing actual fiqh cases, comparing arguments between schools of thought, and drawing legal conclusions argumentatively and reflectively.⁷

The development of learning tools included the development of teaching modules, lesson plans, student worksheets, and case study-based evaluation instruments. The tools were then validated by Islamic jurisprudence (fiqh), curriculum, and learning design experts to ensure material suitability, methodological feasibility, and instructional consistency.

A limited trial and field test were conducted to measure the model's effectiveness in improving students' understanding of the differences between schools of thought

⁷ Muslem Daud et al., "Assessing the Effectiveness of CAT and MCAT in Measuring Students' Understanding in Technology Education," *At-Ta'dib* 19, no. 1 (2024): 117–132.

and their legal arguments. The subjects were fiqh teachers and final-year students of Islamic jurisprudence (KMI) at a modern Islamic boarding school (pesantren) based in Banten.⁸ Data were collected through observations of the learning process, interviews, student response questionnaires, and case-based comprehension tests.

Data analysis was conducted qualitatively to describe model implementation and participant responses, and quantitatively to measure improvements in learning outcomes. Improved understanding was analyzed through comparisons of pre-test and post-test scores, gain score calculations, and statistical significance tests to empirically confirm the model's effectiveness.

With this approach, the research not only produces a theoretical construct for learning Islamic jurisprudence across schools of thought, but also presents a tested, practical model that can be replicated in other modern Islamic boarding schools. The developed model elaborates on theoretical foundations toward measurable application development, thus making a substantive contribution to pedagogical innovation in Islamic jurisprudence education within modern Islamic boarding schools.

RESULT AND DISCUSSION

The results of this study present research findings which include the philosophical basis, implementation of learning in the field, and the process of developing a Cross-School Fiqh learning model using the Islamic approach. *Research and Development* (R&D). The data presented are the result of integration of in-depth interviews, participatory observation, documentation studies, and model trials in four KMI-based modern Islamic boarding schools in Banten Province, namely Darel Azhar Modern Islamic Boarding School, La-Tansa Modern Islamic Boarding School, Al-Mizan Modern Islamic Boarding School, and Kun Karima Modern Islamic Boarding School.

1. Foundation Philosophical

The development of Islamic jurisprudence (fiqh) learning in modern Islamic boarding schools (pesantren) in Banten Province is inextricably linked to the philosophical foundation of Islamic education, which positions knowledge as a means of developing a complete human being (insan kamil). This philosophical foundation arose from the dialectic between classical Islamic scholarly traditions and the increasingly complex needs of contemporary religious education. Based on empirical findings in the field, leaders and educational policy makers in modern Islamic boarding schools believe that fiqh learning must be developed adaptively without abandoning its epistemological roots.

⁸ Djone Georges Nicolas et al., "Implementasi Metode Pembelajaran Experiential Learning Untuk Meningkatkan Akademik Santri Sma Pondok Pesantren," *At-Ta'dib* 18, no. 2 (2024): 113–136.

Theoretically, this idea aligns with Al-Ghazali's thinking, which positions knowledge as an instrument for perfecting morals and fostering spiritual awareness. In Al-Ghazali's perspective, knowledge serves not only as a means of transferring knowledge but also as a medium for personality transformation. In the context of fiqh learning, this approach demands a learning process that emphasizes not only normative-legal aspects but also the internalization of values of wisdom and the welfare of the community. Therefore, the development of the fiqh curriculum in modern Islamic boarding schools is directed at instilling a substantive understanding of Islamic law, not merely a textual one.⁹

Furthermore, Ibn Khaldun's thoughts on education, emphasizing the principles of *tadarruj* (gradual development) and contextuality, also serve as a philosophical foundation for the development of Islamic jurisprudence (fiqh). Ibn Khaldun emphasized that the educational process must consider the intellectual readiness of students and the surrounding social realities. Research findings indicate that modern Islamic boarding schools (*pesantren*) based in KMI (Islamic boarding schools) develop fiqh learning in stages by introducing various school of thought as part of the process of intellectual maturation of students. This approach reflects the awareness that the diversity of fiqh views is a historical reality that cannot be ignored in Islamic education.

Furthermore, Syed Muhammad Naquib al-Attas's thoughts on the concept of *ta'dib* also provide a philosophical framework for developing Islamic jurisprudence (fiqh).¹⁰ Al-Attas emphasized that Islamic education must be oriented toward developing *adab* (adab), the ability to place things proportionally according to the hierarchy of values in Islam. In this context, inter-school fiqh learning in modern Islamic boarding schools aims not only to broaden students' Islamic legal knowledge but also to instill an intellectual attitude that respects the differing views of scholars as part of the authoritative tradition of Islamic scholarship.

Furthermore, Fazlur Rahman's thinking on a historical-contextual approach to understanding Islamic law also strengthens the philosophical foundation for developing a fiqh curriculum in modern Islamic boarding schools.¹¹ Fazlur Rahman emphasized the importance of understanding the *maqasid al-syari'ah* (the principles of Islamic law) as the primary orientation in the development of Islamic law. In line with this thinking, research findings indicate that modern Islamic boarding schools strive to integrate an understanding of fiqh with a contextual approach so that students can see the relevance of Islamic law in addressing contemporary social issues.

⁹ Lia Saniah, Melinda Putri Mubarika, and Wati Irnawati, "Implementation Of An E-Learning Media Management Strategy In The Improvement Of The Learning Performance Of Mathematics In Private Universities," *At-Ta'dib* 19, no. 1 (2024): 133–153.

¹⁰ Ihwan Mahmudi, Neni Naqiyah, and Alif Cahya Setiyadi, "The Influence Of High Order Thinking Skill (Hots) Based Questions On Arabic Language Learning Outcomes Of Madrasah Tsanawiyah Student," *At-Ta'dib* 18, no. 2 (2024): 49–70.

¹¹ Dian Dian et al., "Implementation of Segmentation, Targeting and Positioning of Islamic Education Institutions," *At-Ta'dib* 19, no. 1 (2024): 17–29.

Thus, the philosophical foundation for developing fiqh learning in modern Islamic boarding schools (pesantren) based on the Islamic teachings of Islam (KMI) reflects a synthesis of classical Islamic scholarly traditions with modern Islamic educational paradigms. This synthesis emphasizes that fiqh learning aims not only to produce students who understand the differing opinions of scholars but also to develop moderate, critical religious character and the ability to contribute to a pluralistic society.

a. Empirical Data as the Basis for Philosophical Foundations

This research empirically found that Islamic jurisprudence (fiqh) learning that focuses exclusively on one school of thought, without any comparative understanding of these schools, has the potential to create problems when students interact with the realities of religious diversity in society. Field findings indicate concerns expressed by Islamic boarding school leaders regarding the emergence of sectarian fanaticism and the limited ability of students to respond to differences in religious practices they encounter in the wider social environment. This situation often gives rise to defensive attitudes and even normative, absolutist judgments about religious practices that differ from the traditions they learned in Islamic boarding schools.¹²

Based on initial observations and in-depth interviews, it was identified that fiqh learning that is not built on an inclusive philosophical foundation tends to produce a textual and partial religious perspective. Students often understand fiqh as a set of final and singular legal provisions, ignoring the historical, methodological, and contextual dimensions of the process of *istinbath* (reconciliation) of Islamic law. From the perspective of Islamic educational philosophy, this condition indicates an imbalance between the process of knowledge transfer and the process of transforming religious thinking. Theoretically, these findings reinforce Al-Ghazali's view, which emphasized that Islamic education aims not only to transfer legal knowledge but also to shape the intellectual and spiritual maturity of students.¹³ Within this framework, fiqh learning should be directed toward fostering awareness that differences of opinion among scholars are a logical consequence of the diversity of legal *istinbath* methods. This understanding is crucial for instilling a proportional and welfare-oriented religious attitude.

In line with this, Ibn Khaldun's thinking emphasized that the educational process must consider students' intellectual development through a gradual and contextual approach. Fiqh learning that emphasizes mastery of only one school of thought has the potential to hinder the development of students' analytical skills, as it limits the space

¹² Ahmad Kusjairi Suhail et al., "Azyurmardi Azra Dan Moderasi Beragama Di Indonesia," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 19, no. 2 (2025).

¹³ Ahmad Fitriyadi Sari, Encep Syarifudin, and Muhajir, "The Relationship Between Learning Process Management and Improving Santri's Life Skills at Darunna'im Islamic Boarding School in Lebak Regency," *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)* 8, no. 1 (2023).

for scientific dialogue. Conversely, an introduction to the diversity of school of thought can foster critical thinking and strengthen students' understanding of the breadth of Islamic scholarly tradition. Furthermore, the empirical findings in this study indicate that the need for an inclusive philosophical foundation in fiqh learning is not only related to academic aspects, but also relates to the formation of students' religious mindsets.¹⁴ Therefore, the philosophy of fiqh learning needs to be reoriented from merely a process of *naql al-ahkam* (the transfer of legal provisions) to the formation of *manhaj al-fikr* (a framework for religious thought). This shift in orientation confirms that the primary goal of fiqh learning is not only to produce students who understand Islamic legal provisions, but also to be able to understand the logic, methodology, and values underlying differences of opinion within the fiqh tradition.

Thus, the empirical data found in this study provides a philosophical basis for developing a more inclusive, dialogical, and contextual model of Islamic jurisprudence (fiqh) learning. This learning model is expected to produce students who not only possess steadfast adherence to religious principles but also possess broad insight and are prepared to face the religious realities of a pluralistic society.

b. Philosophical Foundations of the Four Islamic Boarding Schools

Based on the results of field research, the philosophical foundation for the development of fiqh learning in modern Islamic boarding schools (*pesantren*) based on Islamic teachings (KMI) in Banten Province is not uniformly constructed, but rather develops according to the character, scholarly traditions, and educational orientation of each *pesantren*. Nevertheless, a common thread points to a collective awareness that fiqh learning needs to be directed toward developing a comprehensive, adaptive understanding of religion that is able to address the socio-religious dynamics of society.¹⁵ Empirical data obtained through observation, in-depth interviews, and documentation studies indicate that the four Islamic boarding schools (*pesantren*) used in the study hold a philosophical perspective rooted in a commitment to upholding the authority of Islamic scholarly traditions while simultaneously fostering a more contextual learning approach. The *pesantren* leaders emphasized that fiqh teaching is not merely intended to instill adherence to a particular school of thought, but also to foster awareness that differences of opinion within fiqh are part of the intellectual dynamics of Islam that have persisted throughout history.

In the first Islamic boarding schools, the philosophical foundation of fiqh learning tended to emphasize the importance of maintaining the continuity of classical

¹⁴ Makhiulil Kirom, "Barikan, Islamic Values and Social-Religious Life Integration: A Living Quran and Hadith Study," *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 1 (2025): 41–56.

¹⁵ Gustia Tahir et al., "Religious Moderation of Millennial Generation At Islamic Higher Education in Eastern Indonesia الأكرث تأثريا بف الوسطية الدينية هو يف رشق إندونيسيا هو يف الفئة، الضعيفة سواء من حيث الالتزام الوطني والتسامح الديني *Religious*," *Moderation of Millennial Generation Al-Tahrir* 23, no. 2 (2023): 293–325

scholarly traditions.¹⁶ The administrators of these schools believed that mastery of a particular school of thought remained necessary as a foundation for understanding the methodological structure of fiqh. However, these schools began to integrate a comparative approach to schools of thought in an effort to broaden the students' horizons without losing the scholarly identity that had become part of the pesantren's tradition.

Meanwhile, at the second Islamic boarding school, the philosophical foundation of Islamic jurisprudence (fiqh) learning emphasizes religious moderation. Interviews revealed that educators believe that understanding across schools of thought is crucial for fostering tolerance and the ability to engage in religious dialogue among students. Fiqh learning is aimed at instilling an awareness that differences of opinion among scholars are a manifestation of the breadth of Islamic law. This approach aligns with the Islamic boarding school's efforts to prepare students capable of interacting harmoniously in a pluralistic society.¹⁷ In the third Islamic boarding school, the philosophical foundation of Islamic jurisprudence (fiqh) learning developed through an integrative approach between the Islamic boarding school's scholarly traditions and the demands of modern education. Islamic boarding school administrators strived to develop fiqh learning that was not solely based on the study of classical texts but also linked it to contemporary social issues. From this perspective, fiqh learning was understood as a means of developing students' analytical skills in responding to religious issues contextually.

Meanwhile, at the fourth Islamic boarding school, the philosophical foundation of fiqh learning emphasizes the development of critical and reflective thinking. Research shows that this Islamic boarding school actively encourages students to understand the arguments of legal evidence and the legal *istinbath* methodology used by scholars. This approach aims to develop students who are not only able to understand differences of opinion but also able to evaluate legal arguments proportionally and scientifically.¹⁸ Overall, the research findings indicate that the philosophical foundation of fiqh learning in the four Islamic boarding schools (pesantren) points to the reconstruction of a more inclusive and dialogical paradigm. While the approaches vary depending on the characteristics of each pesantren, all demonstrate a shared commitment to preparing students with a deep religious understanding and broad perspective in addressing differences. This confirms that the development of fiqh learning in modern Islamic boarding schools based on the Islamic Boarding School

¹⁶ Ahmad Fitriyadi Sari, "The Role of Parents in Building Spiritual, Moral, and Intellectual Mentality in Children," *Journal of Childhood Development* 3, no. 1 (2023).

¹⁷ Arif Zunaidi, Fachrial Lailatul Maghfiroh, and Nurul Athirah Mohd Azmi, "Fatwas, Religious Moderation, and Global Security: Examining the Intersection of Islamic Economic Jihad and Humanitarian Responses to the Israel-Palestine Conflict," *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 1 (2025): 73–90.

¹⁸ Erni Munastiwi and Marfuah Marfuah, "Islamic Education in Indonesia and Malaysia: Comparison of Islamic Education Learning Management Implementation," *Jurnal Pendidikan Islam* 8, no. 1 (2019).

(KMI) is a dynamic process that continuously adapts to the needs of contemporary Islamic education.

2. The following is a presentation of empirical data regarding the philosophical foundations excavated from four research locations:

a. Islamic boarding school Darrell Azhar Rangkasbitung

At the Darel Azhar Rangkasbitung Islamic Boarding School, the philosophical foundation for learning Islamic jurisprudence across schools of thought is based on reinterpreting the concept of *tafaqquh fi al-din*. Dr. K.H. Ikhwan Hadiyyin, Director of the Islamic Boarding School, explained that a deep understanding of religion cannot be achieved by turning a blind eye to the diversity of scholars.

"Our philosophy is simple but fundamental. Tafauquh fi al-din cannot be partial. If students only know one color, they will be surprised to see a rainbow. We teach across schools of thought not to confuse students, but to mature their minds. That the truth of fiqh is dzanni, relative, and that is precisely where the breadth of Islamic law lies. Without this insight, Islamic boarding schools will only produce legal robots, not wise preachers."

This statement demonstrates that fiqh learning at Darel Azhar is not only directed at mastering the substance of Islamic law, but also at developing reflective and contextual thinking. Philosophically, this approach positions fiqh as a product of the *ijtihad* of scholars with historical and methodological dimensions, thus encouraging students to understand differences of opinion as part of the intellectual dynamics of Islam, not as a source of conflict.

Furthermore, the concept of *tafaqquh fi al-din* developed in this Islamic boarding school is not only interpreted as mastery of classical fiqh texts, but also as a process of deepening the methodology of legal *istinbath* and understanding the objectives of sharia (*maqashid al-syari'ah*). With this approach, students are expected to be able to view Islamic law more substantively, thus integrating the differing views of scholars within the framework of the public interest.

Research findings indicate that this philosophical foundation has direct implications for the design of fiqh instruction at Darel Azhar. Learning emphasizes not only memorization and understanding of texts but also encourages argumentative discussion, comparative studies between schools of thought, and analysis of the arguments used by scholars. This approach aims to foster students' intellectual awareness that the breadth of fiqh traditions constitutes a rich treasure trove of Islamic knowledge that needs to be understood comprehensively.

Thus, the philosophical basis of inter-school Islamic jurisprudence learning at the Darel Azhar Islamic Boarding School emphasizes the importance of reconstructing the paradigm of *tafaqquh fi al-din* which is not only oriented towards the transmission of

law, but also towards the formation of maturity of thought, breadth of religious insight, and the readiness of students to face the reality of pluralistic society.

b. La-Tansa Lebak Islamic Boarding School

At the La Tansa Islamic Boarding School in Lebak, the philosophical foundation of inter-scholarly Islamic jurisprudence (fiqh) learning is built on a sociological-religious approach that positions Islamic law as an instrument for the welfare of the community. Based on field research, the boarding school administrators view the diversity of opinions within the fiqh tradition as a response from scholars to the diverse social, cultural, and geographical conditions of the Muslim community. Therefore, inter-scholarly Islamic jurisprudence learning is positioned as a means to instill awareness that Islamic law has the flexibility to enable the community to practice religious teachings proportionally and contextually.

K.H. Adrian Mafatihul Karim, M.A., emphasized that inter-scholarly learning is a manifestation of Islamic values as a blessing for all the worlds. According to him, introducing the diverse views of Islamic scholars not only aims to enrich the students' scientific knowledge but also fosters socio-religious sensitivity in dealing with the realities of diverse social life. He stated:

"Why do we teach Bidayatul Mujtahid? Why do we open up the perspectives of the four schools of thought? Because we want to instill in the minds of students that the differences of opinion among the imams are a blessing. The philosophy is compassion. If one opinion burdens the community in certain circumstances, another opinion provides a way out. This is the face of Islam, Rahmatan lil 'Alamin, that we want to shape through this fiqh curriculum."

This statement demonstrates that Islamic jurisprudence (fiqh) learning at La Tansa Islamic Boarding School is not only oriented toward strengthening the normative aspects of Islamic law, but also toward establishing a religious paradigm grounded in the values of compassion and welfare. Philosophically, this approach affirms that the diversity of Islamic scholars' opinions in fiqh reflects the breadth of Islamic law, which provides solutions for various conditions in the lives of the people.

Research findings indicate that the use of the Bidayatul Mujtahid book in learning is a strategic medium for introducing a comparative framework for understanding Islamic jurisprudence. The book not only addresses differences of opinion between schools of thought but also explains the arguments for legal evidence and the methodology of legal istinbath used by scholars. Thus, students not only understand the diversity of Islamic legal perspectives but also understand the rational and methodological background behind each difference of opinion.

Furthermore, the philosophical foundation developed at La Tansa Islamic Boarding School reflects an Islamic educational approach that emphasizes a balance between adherence to sharia principles and sensitivity to social realities. Inter-school Islamic jurisprudence (fiqh) learning is seen as a means of developing moderate,

tolerant religious character and empathy for the needs of the community. From this perspective, fiqh is understood not only as a normative legal system but also as an instrument of social ethics oriented toward the welfare of humanity.

Thus, the philosophical foundation of inter-school Islamic jurisprudence learning at La Tansa Islamic Boarding School emphasizes the importance of integrating the normative dimensions of sharia with universal humanitarian values. This approach is expected to develop students who not only possess a deep religious understanding but also possess the ability to position Islamic law as a solution that brings blessings to a pluralistic society.

c. Kun Karima Pandeglang Islamic Boarding School

The Kun Karima Islamic Boarding School in Pandeglang develops a philosophical foundation for inter-school Islamic jurisprudence (fiqh) learning with an emphasis on epistemological aspects, particularly the principle of scientific justice (*al-inshaf al-'ilmi*). Based on field research findings, the boarding school administrators view fiqh learning as not only aimed at introducing the diversity of ulama's views but also at instilling an objective attitude in assessing Islamic legal arguments. This approach stems from the awareness that differences of opinion in fiqh are not solely influenced by school of thought background, but also by the method of reasoning, the use of evidence, and the socio-historical context surrounding the ulama's *ijtihad* process.

Dr. K.H. Soleh Rosyad, M.M., explained that the philosophy of Islamic jurisprudence learning at Kun Karima places each perspective on Islamic law in proportion based on the strength of the underlying argument. He emphasized:

"Our foundation is scientific objectivity, or al-inshaf. Students are taught to be honest in their arguments. We don't indoctrinate them into believing that the Shafi'i school of thought is the most correct just because we are in Indonesia. We teach students to see how Imam Malik reasoned and how Imam Abu Hanifah reasoned logically. Our philosophy is intellectual justice; respecting others' opinions based on understanding the basis of their arguments, not just lip service."

This statement demonstrates that fiqh learning at the Kun Karima Islamic Boarding School is aimed at developing the intellectual integrity of students in understanding Islamic law. Philosophically, this approach emphasizes that respect for differences of opinion cannot be developed solely through a normative approach but must be based on a deep understanding of the legal *istinbath* methodology employed by scholars. Thus, tolerance in understanding differences in fiqh is not merely a social attitude but rather arises from an epistemological awareness of the diversity of Islamic legal reasoning methods.

Research findings indicate that fiqh learning at this Islamic boarding school emphasizes comparative analysis of evidence, the *qiyas* method, and the *ushul fiqh* framework used by each school of thought. Students are encouraged to understand that each scholar's viewpoint has a scientifically sound argumentative basis. This

approach aims to foster critical analytical skills while fostering an objective attitude in assessing differences of religious opinion.

Theoretically, the philosophical foundation developed at the Kun Karima Islamic Boarding School reflects an Islamic educational paradigm that positions knowledge as a means of fostering intellectual honesty. The principle of *al-inshaf* is understood as the attitude of placing an opinion proportionally according to the strength of the evidence and methodology underlying it. From this perspective, inter-school Islamic jurisprudence learning becomes a vehicle for instilling scientific values oriented toward the objective search for truth, rather than merely maintaining group identity.

Thus, the philosophical foundation of inter-school Islamic jurisprudence learning at the Kun Karima Islamic Boarding School in Pandeglang emphasizes the importance of fostering an academic culture grounded in scientific honesty, respect for argumentation, and critical thinking skills. This approach is expected to produce students who not only understand the diversity of *ulama's* opinions but also possess the intellectual capacity to assess and respond to differences in Islamic law rationally and proportionally.

d. Al-Mizan Islamic Boarding School, Pandeglang

Al-Mizan Islamic Boarding School in Pandeglang develops a philosophical foundation for inter-school Islamic jurisprudence (*fiqh*) learning by emphasizing pedagogical-transformative aspects, namely *fiqh* learning as a means of developing moderate, reflective, and applicable religious character in social life. Based on field research, the boarding school administrators believe that *fiqh* learning is not sufficient to merely instill a normative understanding of Islamic law, but must also be able to shape students' awareness in applying sharia values wisely and contextually.

Dr. K.H. Anang Azharie Alie, M.Pd.I., explained that the philosophy of Islamic jurisprudence learning at the Al-Mizan Islamic Boarding School stems from the belief that Islamic jurisprudence education must be oriented towards developing the maturity of students' religious attitudes. Inter-school learning is seen as a pedagogical strategy to train students' abilities to understand the diversity of religious practices while simultaneously fostering a wise attitude in responding to differences. According to him, understanding the various views of Islamic scholars is an important tool in preparing students to be able to preach persuasively and provide solutions in a heterogeneous society. In his statement:

"In my opinion, Islamic jurisprudence (fiqh) learning in Islamic boarding schools is not enough to simply teach the textual laws of halal and haram. Fiqh education must be directed towards developing students' religious maturity. Therefore, we view inter-school learning as an important pedagogical strategy. Students need to be trained to understand that religious practices in society are diverse, and they must be prepared to face this reality. Through inter-school learning, we aim to foster a wise attitude in responding to differences. Students should not only be aware of differences of opinion among scholars, but also understand the reasons and basis for their arguments. In this

way, students are expected to be able to preach persuasively and provide solutions when they return to a heterogeneous society. Therefore, for us, fiqh learning is not just about mastering material, but also the process of developing perspectives and maturity in religion."

Research findings indicate that fiqh learning at the Al-Mizan Islamic Boarding School is designed to integrate a conceptual understanding of Islamic law with the reinforcement of social ethical values. Students are not only encouraged to study the differing opinions of scholars but are also guided to understand the wisdom behind these differences and their relevance to social life. This approach aims to instill an awareness that fiqh has a social function that is inseparable from efforts to maintain harmony in the lives of the people.

Philosophically, the foundation of Islamic jurisprudence (fiqh) learning at Al-Mizan Islamic Boarding School reflects the paradigm of Islamic education that positions learning as a process of value transformation. Fiqh is understood not only as a normative legal system but also as a means of fostering moral awareness and social responsibility. Interdisciplinary learning provides a space for intellectual dialogue, enabling students to understand the breadth of Islamic scholarly traditions while simultaneously honing their ability to make wise religious decisions.

Furthermore, research results indicate that the pedagogical approach applied at this Islamic boarding school emphasizes discussion methods, critical reflection, and religious case studies related to social realities. Through this approach, students are trained to connect Islamic jurisprudence concepts to real-life problems, thus making learning more contextual and applicable.

Thus, the philosophical foundation of inter-school Islamic jurisprudence (fiqh) learning at the Al-Mizan Islamic Boarding School in Pandeglang emphasizes that fiqh education must be directed toward developing a moderate, wise, and responsive religious character to social dynamics. This approach is expected to produce students who not only possess a deep understanding of Islamic law but also possess the ability to apply sharia values in a solution-oriented manner in social life.

One of the main philosophical foundations in the development and implementation of the inter-school fiqh learning model is the principle of scientific objectivity (*al-inṣāf*). This principle positions students as learning subjects who are guided to be epistemologically honest with regard to Islamic legal evidence and arguments, without being tied to the fanaticism of a particular school.¹⁹ In this context, fiqh learning is not directed at indoctrinating one school of thought as the sole truth, but rather at opening up analytical space for the various legal *istinbāt* methodologies developed by the imams of each school.

The FIKIH-LM model consciously does not place the Shafi'i school of thought as an absolute authority simply because of the historical and sociological affiliation of the

¹⁹ Ade Fakihi Kurniawan et al., "Young Muslim Clicktivism and Religious Local Tradition Discourse in Banten and Yogyakarta," *Millah: Journal of Religious Studies* 21, no. 3 (2022).

majority of Indonesian Muslims with it. Instead, students are guided to critically understand how Imam Malik constructed legal arguments based on the deeds of the people of Madinah, how Imam Abu Hanifah used a rational and *qiyās* approach, how Imam al-Shafi'i developed a systematic methodology of *ushul fiqh*, and how Imam Ahmad ibn Hanbal emphasized the power of hadith narration. With this approach, students not only recognize differences of opinion but also understand the epistemological basis behind those differences.

The philosophy underlying this approach is intellectual justice, a scientific attitude that respects the opinions of others not merely out of social ethical demands, but rather out of a deep understanding of the arguments, propositions, and methodologies underlying them. This intellectual justice goes beyond formal or rhetorical tolerance, as students are encouraged to evaluate an opinion based on the strength of the argument, rather than on symbolic authority, local tradition, or ideological affiliation.

From a pedagogical perspective, the principles of *al-inṣāf* and intellectual justice have important implications for the character development of Islamic students (*santri*).²⁰ Students are not only formed as individuals who cognitively master Islamic jurisprudence (*fiqh*), but also as intellectual subjects possessing epistemic integrity, critical thinking, and dialogical skills. Thus, inter-school *fiqh* learning functions not only as a transmission of Islamic legal knowledge but also as a means of fostering a moderate, inclusive, and truth-seeking scholarly ethos.²¹ More broadly, this philosophical foundation demonstrates that the FIKIH-LM model upholds an Islamic educational paradigm grounded in scientific rationality, epistemological openness, and an ethics of difference.²² This paradigm is relevant to the challenges of modern Islamic boarding school education, which is no longer sufficient to simply instill loyalty to a school of thought but needs to develop a generation of students capable of engaging in dialogue with the plural, complex, and dynamic realities of knowledge. Thus, scientific objectivity and intellectual justice are the primary foundations for building *fiqh* learning that is neither dogmatic, exclusive, nor reductive, but critical, reflective, and transformative.

3. Analysis and Abstraction of Philosophical Foundations

Based on the synthesis of data from the four Islamic boarding schools, the researcher abstracted the philosophical basis for developing a cross-school *fiqh* learning model into three main pillars: 1) Normative-Theological Basis: Based on the

²⁰ Catherine Honeyman et al., "Workforce Skills Curriculum Development in Context: Case Studies in Rwanda, Algeria, and the Philippines," 2022.

²¹ Ahmad Fitriyadi Sari et al., "Academic Culture, Leadership, and Islamic Motivation as Predictors of Lecturer Performance: Evidence from an Indonesian Pesantren," *Journal of Asian Islamic Educational Management (JAIEM)* 3, no. 1 (2025).

²² Hanafiah Hanafiah et al., "Dampak Pendidikan Karakter Terhadap Kepribadian Siswa: Tinjauan Kurikulum Dan Praktik Sekolah," *At-Ta'dib* 19, no. 1 (2024), <https://consensus.app/papers/character-educations-impact-on-student-personality-hanafiah-kushariyadi/bb076059df125c879b2a87f63128a9aa/>.

proposition that differences are the law of nature and a blessing, as reflected in the philosophy of La Tansa and Al-Mizan. 2) Epistemological Basis: Based on scientific and critical thinking methods in considering objective arguments (*tarjih*), as reflected in the philosophy of Kun Karima. 3) Pedagogical Foundation: Based on the educational goal of maturing thought patterns and forming wise character (wisdom) in religion, as reflected in the philosophy of Darel Azhar. Implementation of Inter-School Fiqh Learning in Modern Islamic Boarding Schools in Banten Province

This section presents specific data on how inter-school fiqh learning is implemented in the field, including similarities, differences, and the problems encountered. The following table compares data on the implementation of inter-school fiqh learning in the four Islamic boarding schools used in the research:

Table 1: Comparison of Characteristics of Fiqh Learning Cross-School Relations in Four Islamic Boarding Schools

No.	Aspect	Darel Azhar	La Tansa	Kun Karima	Al-Mizan
1	Number of Students (Sample Class 5 KMI)	38 students	40 students	42 students	35 students
2	Main Book	Bidayatul Mujtahid & Sunnah Fiqh	Bidayatul Mujtahid	Fiqh Sunnah & Subulus Salam	Bidayatul Mujtahid & Islamic Fiqh and Adillatuhu
3	Dominant Method	Talk & Q&A	Group Discussion	Bahtsul Masail & Memorizing the Evidence	Lectures & Case Studies
4	Learning Duration	2 x 45 minutes / week	2 x 40 minutes / week	4 x 40 minutes / week	2 x 45 minutes / week
5	Time to Start Teaching	Class 5 KMI	Class 5 KMI	Class 5 KMI	Class 5 KMI

Based on field observations, interviews, and documentation studies at the four Islamic boarding schools used as research sites, several fundamental similarities were found in the implementation of inter-school fiqh learning. These similarities indicate a common pedagogical paradigm developing within the modern Islamic boarding school education system based on *Kulliyatul Mu'allimin al-Islamiyyah* (KMI), particularly in positioning inter-school fiqh learning as part of the student's deepening of knowledge at the advanced level of education.

First, the four Islamic boarding schools use the KMI curriculum as the basis for developing learning. The KMI system integrates religious education and general knowledge within a single curriculum framework. Within this curriculum structure, inter-school jurisprudence (*fiqh*) learning is positioned as advanced material (*advanced*

learning), which aims to broaden the students' scientific horizons after they have a basic understanding of practical fiqh.²³ The placement of this material reflects a gradual pedagogical approach (*tadarruj*), in which an introduction to the diversity of ulama views occurs after the students have an adequate conceptual foundation.

Second, the four Islamic boarding schools utilize forums *Bahtsul Masail* as a practical learning medium for understanding Islamic jurisprudence across schools of thought. While its implementation varies in intensity and format, this forum serves as an academic space that allows students to discuss current religious issues, drawing on the views of various Islamic scholars. Through this forum, students are trained to examine differing opinions argumentatively, while simultaneously developing their ability to analyze Islamic law in an applied manner. In practice, *Bahtsul Masail* activities are generally held outside of formal class hours, thus serving as a vehicle for strengthening academic culture within the Islamic boarding school environment. Third, inter-school jurisprudence (fiqh) instruction is generally focused on the final grades, namely grades 5 and 6 of KMI, which are equivalent to grades 2 and 3 of high school. This policy is based on the pedagogical consideration that students at this level already have a sufficient mastery of basic fiqh, making them better equipped to understand the differences in legal *istinbath* methodology between schools of thought. This approach demonstrates that inter-school jurisprudence instruction is not merely viewed as supplementary material, but as a stage in the intellectual maturity of students in understanding the breadth of Islamic scholarly tradition.

Fourth, the use of relatively uniform reference literature is also an important similarity in the implementation of learning. The results of the study show that the books *The Innovation of the Muftahid* and *the Nihayat of the Muqtaashid* Ibn Rushd's work is a primary reference for cross-school Islamic jurisprudence (fiqh) studies in the majority of sample Islamic boarding schools. The book is considered to excel in systematically comparing scholarly opinions, while also explaining the arguments and legal reasoning methods employed by each school. The use of this book demonstrates a learning orientation that emphasizes not only mastery of fiqh material but also an understanding of the methodology and framework of Islamic legal thought.

Overall, the similarities in the implementation of Islamic jurisprudence (fiqh) learning across schools of thought in the four Islamic boarding schools demonstrate a shared educational paradigm that positions learning as a process of strengthening the intellectual capacity and religious maturity of students. This similarity also demonstrates that modern Islamic boarding schools based on the Islamic Boarding School (KMI) tend to develop a systematic, gradual model of fiqh learning that is oriented toward developing broad and moderate religious insights.

²³ Sahri Sahri, "The Concept Of Education Management In The Post-Conflict Regions Of West Kalimantan: A Study Of Ibn Khaldun's Thought," *At-Ta'dib* 18, no. 2 (2024): 1–26.

4. Differences in Learning Implementation

In addition to identifying a number of fundamental similarities, the research results also indicate differences in the characteristics of the implementation of inter-school fiqh learning in the four Islamic boarding schools (pesantren) used as research locations. These differences reflect variations in pedagogical approaches influenced by the scholarly orientation, academic traditions, and educational strategies developed by each pesantren. This variation demonstrates the dynamic innovation in the development of inter-school fiqh learning based on the Islamic Boarding School (KMI). First, the difference is evident in the emphasis on learning methodology. The Kun Karima Islamic Boarding School (PPK) presents an approach that places greater emphasis on strengthening memorization of Islamic texts (nas) as a foundation before students enter the comparative discussion stage. This approach aims to develop scientific rigor and robust argumentation based on Islamic legal sources. Students are guided to understand the texts of the texts in depth to be able to objectively assess the strength of each school of thought's arguments.

In contrast, La Tansa Islamic Boarding School places greater emphasis on developing legal logic, particularly in understanding the 'illat al-hukm' (the rationale behind Islamic law). In practical learning, discussions are more focused on analyzing legal rationale and the relevance of its application in different social contexts. This approach aims to develop students' contextual analytical skills in understanding the flexibility of Islamic law, enabling them to view differences of opinion as a form of response by scholars to the diverse conditions of the community.

Second, differences are also evident in the intensity of learning time allocation. Based on observations, the Kun Karima Islamic Boarding School allocates relatively more time for inter-school fiqh learning, approximately four hours per week. This time allocation provides more space for in-depth study of the material, analysis of arguments, and more systematic discussions of legal istinbath methodology. Meanwhile, the other three Islamic boarding schools have more limited time allocations, so learning tends to focus on the introduction of concepts and specific thematic discussions. Third, differences are evident in curriculum integration and contextual learning approaches. Al-Mizan Islamic Boarding School demonstrates a strong tendency to link cross-school fiqh material to contemporary issues through case studies. This approach enables students to understand the relevance of fiqh in responding to modern socio-religious issues, making learning more applicable and reflective of the realities of community life.

Meanwhile, the Darel Azhar Islamic Boarding School maintains a more textual learning approach, following a systematic sequential discussion of the texts. This approach emphasizes thorough understanding of the argumentative structure of classical fiqh, allowing students to gain a systematic understanding of the scientific framework of fiqh. Nevertheless, this textual approach still allows for an introduction

to comparative schools of thought, although it has not yet been explicitly linked to contemporary issues.

Overall, the differences in the implementation of inter-school fiqh learning in the four Islamic boarding schools demonstrate a diversity of complementary pedagogical strategies.²⁴ These differences do not indicate a dichotomy of approaches, but rather demonstrate a variety of learning models that develop according to the needs and educational orientation of each Islamic boarding school. This variation actually enriches the treasury of developing inter-school fiqh learning in the modern Islamic boarding school education system based on the Islamic Boarding School (KMI).

Discussion

The results of the study indicate that the developed inter-school fiqh learning model is effective in improving students' understanding of differences of opinion between schools of thought, fostering a tolerant attitude, and increasing active participation in learning.²⁵ The implementation of the model through *syntakbahtsul masā'il* which is combined with the Problem-Based Learning (PBL) approach enables students to identify fiqh issues, compare the arguments of schools of thought, and formulate laws critically and reflectively.

Quantitatively, the results of the field test showed an increase in the average pre-test score of students from 61.3 to 82.7 in the post-test, with gain score of 0.56, indicating a moderate to high level of learning effectiveness. These data indicate that the integration of a comparative approach and PBL strategies in the context of a modern Islamic boarding school based on Islamic teachings (KMI) has a positive impact on the understanding of cross-school concepts.

From a qualitative perspective, observations and interviews with teachers and students indicate changes in learning behavior. Students are becoming more active in discussions, asking critical questions, and respecting differences of opinion. Teachers report an improvement in their students' ability to formulate legal arguments based on evidence and understand the rationale behind differences in schools of thought. This demonstrates that the model not only broadens cognitive horizons but also fosters the tolerant and moderate attitudes that are the goals of inter-school fiqh education.

Furthermore, implementing structured learning modules makes it easier for teachers to deliver material, guide discussions, and conduct case-based evaluations.²⁶ This evaluation strategy provides a more holistic picture of students' understanding, encompassing not just legal memorization but also analytical and reasoning skills.

²⁴ Akhmad Qomaru Zaman, Dwi Retnani Srinarwati, and Suhari Suhari, "Leadership Model of Pesantren The Counteract of Religious Blasphemy Movement In Indonesia," *At-Ta'dib* 18, no. 2 (2024): 209–230.

²⁵ John W. Creswell and J. David Creswell, *Mixed Methods Procedures, Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 2018.

²⁶ Ahmadio, Rahman, and Umam, "Strengthening Religious Moderation through Revitalizing Ma'had Al-Jami'ah: A Case Study in the State Islamic Higher Education."

The significance of this finding lies in the model's ability to bridge the scholarly tradition of Salafi Islamic boarding schools, based on a single school of thought, with a modern, inclusive, research-based approach. This model demonstrates that the development of inter-school-based fiqh learning can be implemented systematically without compromising the depth of understanding of classical texts, while simultaneously instilling a moderate, tolerant, and adaptive attitude to contemporary dynamics.

Thus, this study proves that the KMI-based model for developing inter-school fiqh learning can be a reference for other modern Islamic boarding schools in developing a curriculum that is culturally and contextually relevant, while simultaneously improving the quality of critical, reflective, and tolerant religious education.

CONCLUSION

This study emphasizes the importance of developing a cross-school Islamic jurisprudence learning model at the Kulliyatul Mu'allimin al-Islamiyyah (KMI)-based Modern Islamic Boarding School in Banten as an effort to create moderate, critical, and inclusive religious education. The results show that the development of this learning model must be based on a strong philosophy, encompassing ethical, epistemological, and practical aspects. Conceptually, cross-school Islamic jurisprudence functions not only as academic material but also as an instrument to prepare students to face current societal issues, while simultaneously training critical, reflective, and analytical thinking skills in understanding differences of opinion between schools of thought.

The implementation of this learning model in the field still faces structural limitations. This model has so far only been applied to final-year students, particularly fifth and sixth graders at Islamic Junior High Schools (KMI), while the early and middle school levels are still dominated by teaching books based on a single school of thought. This situation indicates that the internalization of cross-school understanding has not occurred in a gradual and systematic manner since early education, thus the potential for strengthening comparative Islamic jurisprudence insights has not been optimal.

This research has successfully formulated an operational, structured, and applicable model for learning Islamic jurisprudence across schools of thought. This model not only introduces the four schools of thought descriptively but also guides students in understanding the logic of legal *istinbat*, the evidence, and arguments used by each school, as well as the context of their application in social life. By implementing this model, students who have achieved *mukallaf* status are able to choose their school of thought consciously, responsibly, and based on scientific understanding, rather than simply following tradition or fanaticism towards a particular school.

Overall, this model demonstrates that the development of inter-school fiqh learning based on the Islamic Jurisprudence (KMI) is capable of integrating classical

scholarly traditions with contemporary needs, improving the quality of fiqh education, and developing a generation of moderate, tolerant, critical, and reflective students. The results of this study provide an important contribution to pedagogical innovation in modern Islamic boarding schools and can serve as a reference for developing a more inclusive and nationally relevant fiqh curriculum.

REFERENCE

- Ahmad Fitriyadi Sari, Encep Syarifudin, and Muhajir. "The Relationship Between Learning Process Management and Improving Santri's Life Skills at Darunna'im Islamic Boarding School in Lebak Regency." *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)* 8, no. 1 (2023).
- Ahmadiono, Ahmadiono, Fathor Rahman, and Fawaizul Umam. "Strengthening Religious Moderation through Revitalizing Ma'had Al-Jami'ah: A Case Study in the State Islamic Higher Education." *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 1 (2025): 1–24.
- Creswell, John W., and J. David Creswell. *Mixed Methods Procedures. Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 2018.
- Daud, Muslem, Bor-Chen Kuo, Jamaluddin Jamaluddin, Muhammad Duskri, Cut Morina Zubainur, and Jalaluddin Jalaluddin. "Assessing the Effectiveness of CAT and MCAT in Measuring Students' Understanding in Technology Education." *At-Ta'dib* 19, no. 1 (2024): 117–132.
- Dian, Dian, Anggun Dewi, Wafiq Fadhilah Anwar, and Muhamad Deden Jalaludin Sayuti. "Implementation of Segmentation, Targeting and Positioning of Islamic Education Institutions." *At-Ta'dib* 19, no. 1 (2024): 17–29.
- H. B. Syafuri, and Muhamad Wahyudin. "The Purpose of Law in the Study of Legal Philosophy." *Formosa Journal of Sustainable Research* 1, no. 6 (2022).
- Hanafiah, Hanafiah, Kushariyadi Kushariyadi, Wakhudin Wakhudin, B Rukiyanto, Iwan Usma Wardani, and Anuar Ahmad. "Dampak Pendidikan Karakter Terhadap Kepribadian Siswa: Tinjauan Kurikulum Dan Praktik Sekolah." *At-Ta'dib* 19, no. 1 (2024).
- Honeyman, Catherine, Laura Cordisco Tsai, Nancy Chervin, Melanie Sany, and Janice Ubaldo. "Workforce Skills Curriculum Development in Context: Case Studies in Rwanda, Algeria, and the Philippines," 2022.
- Kirom, Makhiulil. "Barikan, Islamic Values and Social-Religious Life Integration: A Living Quran and Hadith Study." *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 1 (2025): 41–56.

- Kurniawan, Ade Fakihi, Arif Rahman, Mukhsin Achmad, and Fahmi Rizki Fahroji. "Young Muslim Clicktivism and Religious Local Tradition Discourse in Banten and Yogyakarta." *Millah: Journal of Religious Studies* 21, no. 3 (2022).
- Louis Cohen, Lawrence Manion and Keith Morrison. *Research Methods in Education*. 8th editio. New York: Routledge, 2018.
- Mahmudi, Ihwan, Neni Naqiyah, and Alif Cahya Setiyadi. "The Influence Of High Order Thinking Skill (Hots) Based Questions On Arabic Language Learning Outcomes Of Madrasah Tsanawiyah Student." *At-Ta'dib* 18, no. 2 (2024): 49–70.
- Munadi, Muhammad, Fetty Ernawati, and Hakiman Hakiman. "The Reality of Knowledge Management in Islamic Higher Education." *Jurnal Pendidikan Islam* 7, no. 2 (2019).
- Munastiwi, Erni, and Marfuah Marfuah. "Islamic Education in Indonesia and Malaysia: Comparison of Islamic Education Learning Management Implementation." *Jurnal Pendidikan Islam* 8, no. 1 (2019).
- Nicolas, Djone Georges, Timothy Amien Rk., Soneta Sang Surya Siahaan, Iwan Ramadhan, and Lilik Huriyah. "Implementasi Metode Pembelajaran Experiential Learning Untuk Meningkatkan Akademik Santri Sma Pondok Pesantren." *At-Ta'dib* 18, no. 2 (2024): 113–136.
- Sahri, Sahri. "The Concept Of Education Management In The Post-Conflict Regions Of West Kalimantan: A Study Of Ibn Khaldun's Thought." *At-Ta'dib* 18, no. 2 (2024): 1–26.
- Saniah, Lia, Melinda Putri Mubarika, and Wati Irnawati. "Implementation Of An E-Learning Media Management Strategy In The Improvement Of The Learning Performance Of Mathematics In Private Universities." *At-Ta'dib* 19, no. 1 (2024): 133–153.
- Sari, Ahmad Fitriyadi. "The Role of Parents in Building Spiritual, Moral, and Intellectual Mentality in Children." *Journal of Childhood Development* 3, no. 1 (2023).
- Sari, Ahmad Fitriyadi, Ilzamudin Ilzamudin, Rumbang Sirojuddin, and Mamat Rahmatullah. "Academic Culture, Leadership, and Islamic Motivation as Predictors of Lecturer Performance: Evidence from an Indonesian Pesantren." *Journal of Asian Islamic Educational Management (JAIEM)* 3, no. 1 (2025).
- Setyaningsih, Rina. "Membangun Character Building Peserta Didik Mts Hidayatul Mubtadiin Dan Relevasinya Bagi Pengembangan Pendidikan Agama Islam." *At-Ta'dib* 19, no. 1 (2024): 93–116.
- Suhail, Ahmad Kusjairi, Daud Lintang, Ade Pahrudin, and Willy Oktaviano. "Azyurmardi Azra Dan Moderasi Beragama Di Indonesia." *Al Qalam: Jurnal Ilmiah*

Keagamaan dan Kemasyarakatan 19, no. 2 (2025).

Syafe'i, H.B. Syafuri, and Yus'aini. "Manajemen Kurikulum Dalam Peningkatan Mutu Pendidikan Kesetaraan Tingkat Wustho Pada Pondok Pesantren At-Thohariyah Sodong Pandeglang." *Formosa Journal of Social Sciences (FJSS)* 1, no. 2 (2022).

Tahir, Gustia. "Religious Moderation of Millennial Generation At Islamic Higher Education in Eastern Indonesia" *.Al-Tahrir* 23, no. 2 (2023): 293–325.

Zaman, Akhmad Qomaru, Dwi Retnani Srinarwati, and Suhari Suhari. "Leadership Model of Pesantren The Counteract of Religious Blasphemy Movement In Indonesia." *At-Ta'dib* 18, no. 2 (2024): 209–230.

Zunaidi, Arif, Fachrial Lailatul Maghfiroh, and Nurul Athirah Mohd Azmi. "Fatwas, Religious Moderation, and Global Security: Examining the Intersection of Islamic Economic Jihad and Humanitarian Responses to the Israel-Palestine Conflict." *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 1 (2025): 73–90.