Salafiyah Pesantren in Countering Radicalism through Culturally-Based Fiqh Education and Promoting Moderate Islam on Social Media

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ABSTRAK

Radikalisme di sektor pendidikan menimbulkan tantangan signifikan bagi pembuat kebijakan di pesantren untuk melindungi siswa dari ideologi ekstrem. Penelitian ini mengkaji bagaimana pesantren Salaf, melalui pembelajaran fiqh berbasis budaya, menanamkan nilai-nilai moderasi dan menerapkan metode pembelajaran yang efektif untuk melawan gerakan radikal. Selain itu, penelitian ini juga menganalisis kontribusi santri dalam mengkampanyekan Islam moderat melalui berbagai media sosial. Dengan menggunakan pendekatan penelitian kualitatif, data dikumpulkan melalui observasi dan wawancara dengan pemangku kepentingan utama. Temuan mengungkapkan bahwa studi fiqh multi-madzhab dan integrasi nilai-nilai budaya lokal sangat penting dalam menumbuhkan pemahaman Islam moderat di kalangan siswa. Selain itu, platform media sosial digunakan secara efektif untuk mempromosikan Islam moderat. Guru-guru menggunakan berbagai metode pembelajaran untuk menyampaikan materi fiqh yang awalnya kaku dan sulit dipahami siswa, menjadi lebih fleksibel dan mudah dimengerti. Strategi-strategi ini menunjukkan ketahanan pesantren terhadap radikalisasi. Pesantren juga berkontribusi dalam mengkampanyekan Islam moderat di era globalisasi ini melalui beragam media sosial yang dikelola oleh santri.

ABSTRACT

Radicalism in the education sector poses significant challenges for policymakers in Islamic boarding schools (pesantren) to protect students from extremist ideologies. This study examines how Salaf pesantren, through culturally-based fiqh education, instills values of moderation and implements effective teaching methods to counter radical movements. Additionally, this research analyzes the contribution of students in promoting moderate Islam through various social media platforms. Using a qualitative research approach, data were collected through observations and interviews with key stakeholders. The findings reveal that multi-madhhab fiqh studies and the integration of local cultural values are crucial in fostering an understanding of moderate Islam among students. Furthermore, social media platforms are effectively utilized to promote moderate Islam. Teachers employ various teaching methods to transform rigid and difficult-to-understand fiqh material into more flexible and comprehensible content. These strategies demonstrate the resilience of pesantren against radicalization. Pesantren also contribute to the campaign for moderate Islam in this era of globalization through various social media platforms managed by students.

A. Introduction

National integrity and harmony are critical issues in Indonesia, a nation characterized by its vast diversity, encompassing numerous ethnicities, groups, cultures, and religions. The prudent and effective

management of this diversity is essential.[1] While diversity can enrich the national fabric, it also has the potential to create friction and even prolonged conflict. The persistence of such conflicts underscores the nation's challenges in fostering unity and harmony amidst its differences. In Indonesia, conflicts often manifest along ethnic, racial, social, and religious lines, with severe repercussions on economic stability, public welfare, and national security.[2] Addressing these issues promptly is vital to achieving national harmony.

The impact of diversity on state governance can be both positive and negative.[3] On one hand, it can foster individual nationalism and enrich the national identity.[4] On the other, it can lead to social conflicts if not managed with respect and tolerance.[5] High levels of respect for differences and tolerance are crucial in forging unity and oneness amidst diversity.[6]

Various conflicts in Indonesia stem from intolerance towards this diversity.[7] A notable example is the conflict in Poso from 1998 to 2001, driven by religious differences.[8] This conflict could have been averted with a more tolerant and respectful attitude towards these differences. Turning diversity into a potential for positive outcomes requires effective management and governance, as noted by Sudarto, who emphasizes that diversity should be harnessed and strengthened through good governance to benefit society and the nation.[9] In a religious context, fostering fraternal relations can be achieved by encouraging individuals to understand and appreciate each other through their differences.

Conflict is a phenomenon that is generally avoided by those who seek peace. However, it is an inevitable aspect of societal dynamics.[10] Conflicts arise when there is a disparity between ideal conditions and the actual reality. Every community encounters conflict within its social structure, though the frequency and severity of these conflicts can vary significantly.[11] Conflicts are driven by various factors,

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[1] Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia," *Inovasi Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55, https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82.

[2] Akhiruddin Mahjuddin, *Dampak Konflik terhadap Perkembangan Ekonomi dan Tingkat Kesejahteraan Rakyat* (Jakarta: Universitas Indonesia, 2012), 71.

[3] Alberto Alesina, Caterina Gennaioli, and Stefania Lovo, "Public Goods and Ethnic Diversity: Evidence From Deforestation in Indonesia," *Economica* 86, no. 341 (2019): 32–66, https://doi. org/10.1111/ecca.12285.

[4] Payiz Zawahir Muntaha and Ismail Suardi Wekke, "Paradigma Pendidikan Islam Multikultural: Keberagamaan Indonesia Dalam Keberagaman," *Intizar* 23, no. 1 (2017): 17–40, https://doi.org/https://doi.org/10.19109/intizar.v23i1.1279.

[5] Mark J.P. Wolf and Bernard Perron, *The Routledge Companion to Video Game Studies. Routledge, New York.* (New York: Routledge, 2014), 186, https://doi.org/10.4324/9780203114261.

[6] A Ubaedillah and A Rozak, "Pancasila, Demokrasi, HAM Dan Masyarakat Madani, Prenadamedia," (UIN Syarif Hidayatullah, 2016), 194, https://repository.uinjkt.ac.id/%0Adspace/handle/123456789/32845.

[7] Sarah Maddison and Rachael Diprose, "Conflict Dynamics and Agonistic Dialogue on Historical Violence: A Case From Indonesia," *Third World Quarterly* 39, no. 8 (2018): 1622–1639, https://doi.org/10.1080/01436597.2017.1374837.

[8] Kirsten E Schulze, "From Ambon to Poso: Comparative and Evolutionary Aspects of Local Jihad in Indonesia," *Contemporary Southeast Asia* 41, no. 1 (2019): 35–62, https://doi.org/10.1355/cs41-1c.

[9] Sudarto, "Meneguhkan Kembali Keberagaman Indonesia," *Masyarakat Indonesia* 43, no. 2 (2018): 227–240, https://doi.org/10.14421/panangkaran.2018.0201-03.

[10] R Nordas and N. P. Gleditsch, *Climate Change and Conflict* (New York: Springer International Publishing, 2015), 57.

[11] K.A. Jehn and E.A. Mannix, "The Dynamic Nature of Conflict: A Longitudinal Study of Intragroup Conflict and Group Performance," *Academy of Management Journal* 44, no. 2 (2001): 238–51,

including social, political, economic, cultural, and religious elements.[12] Among these, religion is particularly sensitive and frequently a source of conflict.[13] It is not uncommon for acts of terrorism to be perpetrated by extremists who misinterpret religious teachings. Recently, within the Islamic community, there have been numerous instances where groups condemn others who adhere to different religious interpretations (manhaj).

Extremist groups frequently utilize educational institutions,[14] online media,[15] and places of worship to disseminate exclusive and radical teachings.[16] The infiltration of radical ideologies into the education sector is evident from middle schools to universities, including Islamic universities.[17] This is exemplified by the activities of student missionary organizations, such as the incident at UIN Sunan Kalijaga where students were found promoting veiled campaigns and raising the Hisbut Tahrir flag.[18] Additionally, some student forums on campuses have organized events in support of the ISIS caliphate.[19] The proliferation of radical doctrines in educational institutions is often attributed to several factors: educators' inadequate understanding of Islam,[20] religious study materials heavily focused on jihad,[21] and teaching approaches that disregard local Indonesian wisdom.[22] Consequently, individuals exposed to radical ideologies frequently lack a comprehensive understanding of Islamic law. In response, the government has consistently urged educators to interpret and teach Islamic law in a manner that

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https://doi.org/10.5465/3069453.

[12]A Habib, *Konflik Antar Etnik Di Pedesaan* (Yogyakarta: Lkis, 2004), 50, https://books.google.co.id/books?hl=id&lr=&id=7dBqDwAAQBAJ.

[13]Firdaus M Yunus, "Konflik Agama di Indonesia Problem dan Solusi Pemecahannya," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 16, no. 2 (2014): 217–228, https://doi.org/https://jurnal.ar-raniry.ac.id/index.php/substantia/article/view/4930.

[14]Senata Adi Prasetia et al., "Epistemic Rationality In Islamic Education: The Significance for Religious Moderation in Contemporary Indonesian Islam," *Ulul Albab* 22, no. 2 (2021): 21–37, https://doi.org/10.18860/ua.v22i2.12771.

[15]Anna Grøndahl Larsen, "Investigative Reporting in the Networked Media Environment: Journalists' Use of Social Media in Reporting Violent Extremism," *Journalism Practice* 11, no. 10 (2017): 1231–45, https://doi.org/10.1080/17512786.2016.1262214.

[16]Hilal Ahmed, "Mosque as Monument: The Afterlives of Jama Masjid and the Political Memories of a Royal Muslim Past," *South Asian Studies* 29, no. 1 (2013): 51–59, https://doi.org/https://doi.org/10.1080/02666030.2013.772814.

[17]Alexander R Arifianto, "Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism?," *Asian Security* 15, no. 3 (2019): 323–42, https://doi.org/10.1080/14799855.2018.1461086.

[18]Sari Hardiyanto, "Rektor UIN: Kami Merasa Dikudeta," *Jawa Pos*, March 2018, https://www.jawapos.com/pendidikan/0161916/rektor-uin-kami-merasa-dikudeta.

[19]Lufaefi, "Jihad Ala Gerakan Mahasiswa Pembebasan: Sebuah Catatan atas Radikalisme di Kalangan Mahasiswa," *Al-Banjari* 17, no. 1 (2018): 63–80, https://doi.org/10.18592/al-banjari.v17i1.

[20]Suhendi, Wagdy Abdel-Fatah Sawahel, and Kafil Yamin Abdillah, "Preventing Radicalism Through Integrative Curriculum at Higher Education," *Jurnal Pendidikan Islam* 6, no. 1 (2020): 79–94, https://doi.org/10.15575/jpi.v6i1.8498.

[21]Yuminah Rohmatullah, "Radicalism, Jihad and Terror," *Al Albab* 6, no. 2 (2017): 157–178, http://dx.doi.org/10.24260/alalbab.v6i2.731.

[22]Maghfur Ahmad, Siti Mumun Muniroh, and Umi Mahmudah, "Preserving Local Values in Indonesia: Muslim Student, Moderate Religious, and Local Wisdom," *Islamic Studies Journal for Social Transformation* 4, no. 1 (2020): 59–76, https://doi.org/10.28918/isjoust.v4i1.3450.

emphasizes humanistic and nationalist values.[23] This approach aims to ensure that Islamic teachings are conveyed wisely and inclusively, fostering a more balanced and tolerant understanding of the religion.

In the face of radicalism, often fueled by misinterpretations of Sharia law and an exclusive adherence to certain aqidah doctrines, the Mahad Aly Situbondo institution fortifies its defenses through the teaching of elastic fiqh. According to Yasid, this institution has been notably successful in maintaining fiqh education that upholds the values of local wisdom and tolerance. As a result, it has become a model for many Islamic scholars looking to establish similar institutions.[24] Graduates of Mahad Aly Situbondo are prepared to become faqihs, scholars capable of interpreting Sharia law in light of contemporary developments and the peaceful coexistence of diverse nations. Additionally, students actively engage in online social media to campaign for inclusive Islamic teachings.

National integrity and harmony in Indonesia are continually challenged by conflicts stemming from ethnic, religious, and cultural differences. The education sector, particularly Islamic boarding schools (pesantren), is susceptible to radical influences. This study investigates how Salaf pesantren, particularly Mahad Aly Situbondo, design and implement fiqh education to promote moderate Islamic values and counter radical ideologies. The research explores the integration of local cultural values and the strategic use of social media as tools for promoting tolerance and moderation. This research distinguishes itself through its comprehensive exploration and in-depth analysis of the successful adaptation of textual fiqh law into a flexible, culturally-based interpretation by one of the oldest Salaf pesantren. It provides new insights into the resilience of pesantren specializing in fiqh, especially Mahad Aly Situbondo, amidst the growing threats of radicalism in various sectors during the era of technological advancement.

This qualitative study employs a grounded research approach to investigate the resilience of Salaf pesantren against radical influences. A qualitative study provides a comprehensive and clear depiction of a situation concerning an object, which may include human cultural values, works of art, specific groups, events, or other cultural phenomena.[25] In this context, the research systematically and accurately observes problems related to the facts and characteristics of specific objects. Data collection was conducted through direct observations, in-depth interviews with policymakers, lecturers, students, and alumni at Mahad Aly Situbondo from February 2022 to March 2023. These primary methods were supplemented by documentation techniques. Data analysis followed Miles and Huberman's interactive model, which involves data reduction, data display, and conclusion drawing to ensure comprehensive and credible findings. This methodological approach allows for an in-depth understanding of the

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[23]Novan Ardy Wiyani, "Pendidikan Agama Islam Berbasis Anti Terorisme di SMA," *Jurnal Pendidikan Islam* 2, no. 1 (2013): 65–85, https://doi.org/10.14421/jpi.2013.21.65-83.

[24]Abu Yasid, "Pendidikan Tinggi Di Pesantren: Studi Kasus Mahad Aly Situbondo," *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 8, no. 2 (2010): 105.

[25] Matthew B Miles, A Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis; A Methods Sourcebook*, ed. 3 (New York: Sage Publications, 2014), 28.

strategies employed by Mahad Aly Situbondo in maintaining moderate Islamic values and countering radical ideologies.

B. Design and Orientation of Culturally Oriented Fiqh Learning

The Syafi'iyah Salafiyah Pesantren, an esteemed Islamic educational institution, has been renowned for over a century. Located at the eastern tip of Java Island, in the Situbondo area, this pesantren offers a comprehensive range of educational levels, from kindergarten to tertiary education. The increasing number of students from various regions seeking religious knowledge underscores its significance. To maintain the quality of its graduates, the Syafi'iyah Salafiyah Pesantren established the Mahad Aly institution, which focuses on the specialized study of fiqh texts. The concentration on fiqh aims to cultivate a generation of fuqaha, experts in Islamic jurisprudence. According to Harisuddin, fiqh is a vital discipline within Islamic sciences, providing students with guidance on the legal status of various sharia issues, including those classified as haram (forbidden), halal (permissible), makruh (discouraged), and mubah (neutral).[26] This specialized education ensures that graduates are well-equipped to navigate and interpret Islamic law in a contemporary context.
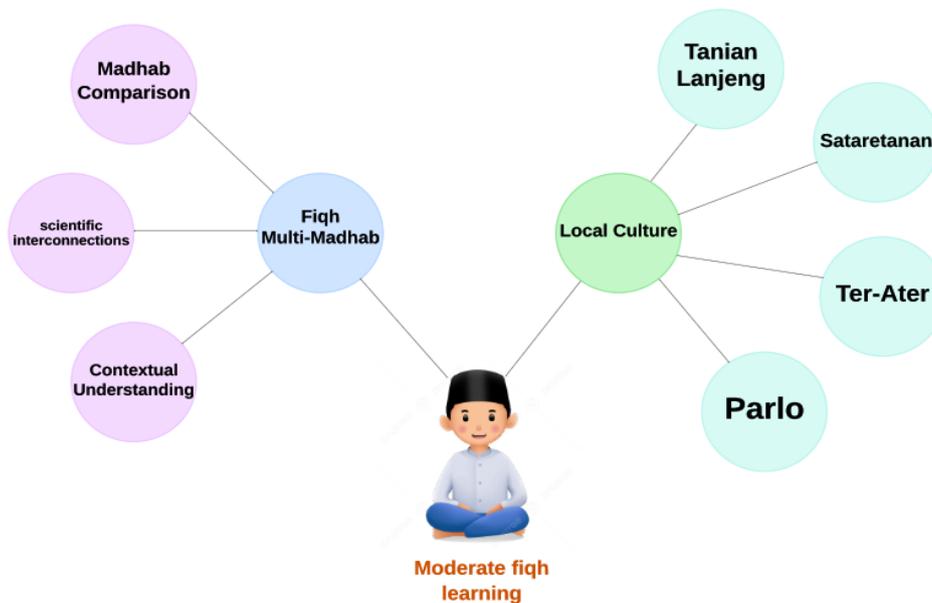
Picture 1. Design of Fiqh Learning at Mahad Aly

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[26] M. Noor Harisudin, "The Formulation of Fiqh Nusantara in Indonesia," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 21, no. 1 (2021): 39–57, https://doi. org/10.18326/ijtihad.v21i1.39-57.

Local Cultural Varieties in the Islamic Learning of Pesantren

The cultural atmosphere of the Syafi'iyah Salafiyah Islamic Boarding School is deeply embedded in Madurese traditions. This integration is a reflection of the founder's heritage, originating from the island of Madura. Madurese culture not only forms a fundamental part of the educational process but also serves as a unifying force among the diverse student body. Fardila's research indicates that educational institutions influenced by radical ideologies tend to be exclusive and culturally insular, failing to appreciate local traditions.[27] In stark contrast, the students of Mahad Aly Situbondo consistently uphold various Madurese cultural practices, such as mutual cooperation (gotong royong), friendship (sataretanan), food sharing (ter-ater), communal farming (tanian-lanjheng), and gift-giving (tempel amplop). These traditions promote a strong sense of community and inclusivity.

The concept of sataretanan, or friendship, is particularly evident in the students' habit of visiting each other's dormitories. This practice is closely linked to the founder's design of the student dormitories, which are elongated and arranged in a linear fashion. This design mirrors the traditional layout of Madurese houses, which are also long and linear with extended yards. Known as tanian-lanjheng in Madurese culture, this architectural style fosters social interaction and community bonding. Sattar further elucidates that the tanian-lanjheng design not only strengthens brotherhood but also helps prevent conflicts.[28] By embedding these cultural elements into the school's physical and social environment, the Syafi'iyah Salafiyah Islamic Boarding School effectively cultivates a harmonious and cohesive community that values both religious education and cultural heritage.

The Syafi'iyah Salafiyah Islamic Boarding School exhibits strong Madurese cultural traditions, particularly through mutual cooperation activities. Every morning, students volunteer to clean the bathrooms together, demonstrating a collective spirit. Additionally, it is common to see groups of students assisting in the construction of madrasah buildings alongside builders during their free time. In an interview, Djalal, the deputy secretary of the institution, highlighted the students' habit of visiting and caring for their sick roommates. He noted that students often give money in envelopes to their ailing friends and bring food packed in lunch boxes during their visits. These observations underscore the deep-rooted culture of mutual support and care within the school community.

Djalal emphasized that these practices of friendship, mutual cooperation, sharing food, and providing financial support to sick friends are integral to the cultural fabric of the Islamic boarding school. This aligns with Lestari's findings, which describe the Madurese culture of ter-ater, involving the

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[27] Ucik Ana Fardila, Fardan Mahmudatul Imamah, and Intan Sari Dewi, "Why Islam Is the World Fastest Growing Religious Group Despite of Terrorism Issues? An Initial Research of Terrorism Issues and Islam Awareness," *JARES (Journal of Academic Research and Sciences)* 5, no. 1 (2020): 1–13, https://doi.org/10.35457/jares.v5i1.899.

[28] Abdul Sattar, "TANIAN LANJANG: Pola Tata Ruang Dan Kekerabatan Masyarakat Madura," *Sabda : Jurnal Kajian Kebudayaan* 10, no. 2 (2017): 1–17, https://doi.org/10.14710/sabda.v10i2.13286.

delivery of food to sick friends or close relatives.[29] Additionally, the practice of mutual cooperation, known as parlo in Madurese culture, is deeply ingrained. Individuals who do not participate in parlo activities often face verbal admonishments from neighbors or family, reflecting the community's strong adherence to these cultural norms.[30] These cultural practices not only foster a sense of community and solidarity among the students but also reinforce the values of compassion and mutual aid, which are essential components of both Madurese culture and Islamic teachings. The Syafi'iyah Salafiyah Islamic Boarding School thus serves as a model for integrating cultural traditions with religious education, promoting a holistic approach to student development.

The rituals practiced by the santri (students) at the Syafi'iyah Salafiyah Islamic Boarding School vividly demonstrate the deep respect for Madurese culture within the institution. This cultural emphasis stems from the founder's Madurese heritage. Despite the diverse ethnic, cultural, and linguistic backgrounds of the students, all have embraced this diversity and learned to appreciate the preserved Madurese traditions. This cultural respect at Situbondo's Syafi'iyah Salafiyah Islamic Boarding School serves as a powerful lesson in diversity and mutual tolerance.[31]

Fiqh education at the Mahad Aly institution is designed to harmonize with the local culture of the Islamic boarding school. Both teachers and students demonstrate a deep appreciation for Madurese culture, ensuring its preservation across generations, even though these cultural values are not explicitly documented in the school regulations. Khairuddin, a senior lecturer, emphasizes that the noble characteristics inherent in Madurese culture facilitate students' contextual interpretation of fiqh. Muhyiddin, the home director's representative, underscores that Madurese culture forms the foundation of the fiqh curriculum. According to Muhajir, this approach aims to balance the understanding of fiqh with the development of noble character, preventing students from adopting a solely textual interpretation. The objectives of fiqh education extend beyond merely understanding legal texts from classical books; they also focus on fostering behavior that aligns with both sharia law and local culture. This approach aligns with the global definition of fiqh, which is a legal framework that governs human conduct, dialogue, and behavior in a natural and charitable manner. It reflects the intellectual and philosophical reasoning of mujtahids, based on comprehensive postulates.[32] By integrating cultural values into the fiqh curriculum, the Mahad Aly institution promotes a holistic

29 Emi Tipuk Lestari and Saiful Bahri, "Development of Social Studies Learning Outcomes with Tajhin Peddhis-Based Etnopedagogy Approach," *AL-ISHLAH: Jurnal Pendidikan* 13, no. 3 (2021): 2309–18, https://doi.org/10.35445/alishlah.v13i3.977.

30 Nasrullah, "Islam Nusantara: Analisis Relasi Islam dan Kearifan Lokal Budaya Madura," *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 2, no. 2 (2019): 133–56, https://doi.org/10.36835/al-irfan.v2i2.3589.

31 Iwan Satriawan, Muhammad Nur Islami, and Tanto Lailam, "Preventing Radical Movement by Fostering the Ideology of Pancasila and Community-Based Constitution Awareness," *Jurnal Surya Masyarakat* 1, no. 2 (2019): 99, https://doi.org/10.26714/jsm.1.2.2019.99-110.

32 Amrin, Suciyani, and Nurrahmaniah, "Reconstruction of Ali Yafie's Thinking in the Field of Social Fiqh in the Development of Islamic Law (Critical Review)," *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 5, no. 1 (2023): 187–200, https://doi.org/10.37680/almanhaj.v5i1.2341.

understanding of Islamic law that respects local traditions and encourages a more inclusive and tolerant community.

The Multi-Mazhab Approach in Learning Fiqh to Counteract Extremism

To reinforce the cultural strength in fiqh learning and uphold values of tolerance and open-mindedness, the Syafi'iyah Salafiyah Islamic Boarding School adopts a multi-madhab approach. This innovative approach presents a new paradigm in Islamic education, particularly in higher education, emphasizing students' engagement with various opinions from different schools of thought (madhabs) without fostering blind fanaticism. This educational strategy contrasts with Martin's theory, which posits that Salaf Islamic boarding schools exclusively study Syafi'iyah fiqh and rely heavily on teacher-centered learning.[33] Muhyiddin, a representative of the institution, explains that the multi-madhab approach aims to prevent narrow-minded allegiance to a single school of thought. This methodology encourages students to fairly and contextually address societal issues, fostering independent problem-solving skills related to fiqh. This flexibility in Islamic sharia law education demonstrates the institution's adaptability to current developments.

One of Mahad Aly Situbondo's key missions is to produce faqihs who are responsive to contemporary changes. Khairuddin, a senior lecturer, underscores that students are encouraged not to uncritically apply historical legal rulings to modern contexts without careful analysis and comparison. This approach ensures that legal interpretations remain relevant and applicable to current circumstances. Wahid, another senior lecturer, emphasizes the importance of training students to understand and respect the differences in legal consensus among various imam-madhabs. This training enables students to solve textual problems contextually, fostering a flexible and dynamic understanding of fiqh. The positive impact of this contextual learning approach is evident in the meaningful experiences it provides students, equipping them to address real-life challenges effectively. In conclusion, the multi-madhab approach at Mahad Aly Situbondo exemplifies a progressive and culturally sensitive model of fiqh education. It prepares students to become well-rounded scholars who can contribute positively to their communities by upholding the principles of justice, compassion, and tolerance inherent in Islamic teachings.[34]

The necessity of a moderate attitude in addressing fiqh issues is emphasized by Muhyiddin, a representative at Mahad Aly. To foster this attitude, the institution implements a scientific interconnection approach, integrating various disciplines into the Islamic boarding school curriculum. This interdisciplinary approach aims to broaden students' knowledge beyond the confines of fiqh, equipping them to develop comprehensive solutions to the problems they encounter. The goal is to

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[33] Martin van Bruinessen, *Kitab Kuning: Pesantren dan Tarekat* (Bandung: Mizan, 1999), 83.
[34] Agus Budiman et al., "The Development of Direct-Contextual Learning: A New Model on Higher Education," *International Journal of Higher Education* 10, no. 2 (2021): 15–26, https://eric.ed.gov/?id=EJ1285597.

nurture students who do not align with biases, but rather, stand firmly on the side of truth.[35] Scientific interconnection in fiqh education is instrumental in training students to adopt a moderate stance. Djalal highlights that this approach helps students formulate legal rulings by seeking common ground among differing opinions of imams from various schools of thought. This methodology aligns with the core principles of moderate Islamic teachings, which advocate for balance in perception, response, and implementation of spiritual messages.[36]

In addition to fiqh, students are required to study other disciplines such as Islamic history, philosophy, tauhid (theology), tasawuf (Sufism), Qur'anic interpretation, hadith, and ushul fiqh (principles of Islamic jurisprudence). Arifin, a student at the boarding school, notes that this multidisciplinary education promotes fiqh as a humanistic form of da'wah (proselytizing). By understanding the history of Prophet Muhammad's preaching, which emphasized moral values and non-violence, students learn to prioritize these principles in their interpretation and application of Islamic teachings. Djalal further elaborates on the benefits of interdisciplinary courses, stating that they provide students with a more meaningful learning experience, broaden their knowledge, and cultivate open-mindedness. This open-mindedness is crucial in countering extreme interpretations of Islamic teachings.[37] Sodikin adds that the principle of moderation involves not being extreme in one's views, but rather, seeking common ground. This approach enhances students' wisdom and knowledge, making them better equipped to address contemporary issues with a balanced perspective. By combining the study of various scientific disciplines with fiqh education, Mahad Aly ensures that students develop a broad, nuanced understanding of Islamic law. This comprehensive education model helps prevent the narrow, exclusive views that often give rise to extremist ideologies, promoting instead a moderate, inclusive interpretation of Islam.[38]

At Mahad Aly, teachers encourage students to explore literature across various disciplines with considerable freedom. While this exploration occurs under the supervision and guidance of teachers, prioritizing students' autonomy in selecting literature fosters objectivity in acquiring, evaluating, and discussing knowledge. Mutiani asserts that a learning process emphasizing exploration and project-based assignments stimulates students' cognitive development, prompting them to seek answers to unknown questions.[39] This intellectual freedom is crucial in preventing the development of radical

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[35] Afifuddin Muhajir, *Membangun Nalar Islam Moderat Kajian Metodologis* (Situbondo: Tanwirul Afkar, 2018), 68.

[36] Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kementerian Agama," *Jurnal Multikultural & Multireligius* 18, no. 2 (2019): 182–186, https://doi.org/https://doi.org/10.32488/harmoni.v18i2.414.

[37] Devorah Margolin, "A Palestinian Woman's Place in Terrorism: Organized Perpetrators or Individual Actors?," *Studies in Conflict & Terrorism* 39, no. 10 (2016): 912–34, https://doi.org/10.1080/1057610X.2016.1148934.

[38] Ahmad Sodikin and Muhammad Anas Ma`arif, "Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 19, no. 2 (2021): 188–203, https://doi.org/10.32729/edukasi.v19i2.702.

[39] Mutiani et al., "Strengthening Islamic Environmental Awareness through Exploring Poetry as a Learning Resource in Social Studies," *Islam Realitas: Journal of Islamic and Social Studies* 6, no. 2 (2020): 150–63, http://dx.doi.org/10.30983/islam_realitas.v6i2.3387.

ideologies. Allowing students to study diverse scientific disciplines represents a significant shift in Islamic boarding school education. Traditionally, many pesantren in Indonesia have focused exclusively on the Syafi'i Madhab. However, the freedom to engage with a wide range of literature and perspectives helps cultivate a more open-minded and well-rounded educational experience. By embracing this new educational movement, Mahad Aly promotes a learning environment that values critical thinking and intellectual diversity. This approach is essential in countering radicalism, as it encourages students to engage with a variety of viewpoints and develop a balanced, nuanced understanding of Islamic teachings and other scientific disciplines. This progressive model not only aligns with the principles of modern education but also ensures that students are better equipped to address contemporary issues with wisdom and discernment.

C. Learning Methods Applied in Culturally-Based Fiqh Learning Activities

Islamic boarding schools, as integral Islamic educational institutions in Indonesia, play a crucial role in fostering moderate Islam. These schools effectively address the community's demand for religious knowledge, aligning with Durkheim's theory that society and education influence each other reciprocally.[40] Therefore, it is natural for ongoing social and religious dialogues to occur between Islamic boarding schools and society, a tradition that has persisted from the time of the Prophet Muhammad to the present.[41] Moderate Islam, as preached by the Prophet Muhammad, is essential for shaping the character of Muslims. This balanced and tolerant approach to Islam is particularly important in the contemporary era, characterized by technological advancements and globalization. Consequently, it is imperative to design systematic learning strategies to instill and understand moderate Islam in students. To achieve this, Islamic boarding schools must integrate comprehensive educational approaches that address current societal challenges. This includes promoting intellectual freedom, encouraging critical thinking, and fostering open-mindedness. By doing so, these institutions can effectively counteract radicalism and prepare students to navigate the complexities of modern life with wisdom and discernment. In summary, Islamic boarding schools are pivotal in promoting moderate Islam through their unique educational models. By facilitating social and religious dialogues and implementing systematic learning strategies, these institutions ensure that the principles of moderate Islam remain relevant and resilient in the face of contemporary challenges.

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[40] Sholehuddin, *Spektrum Pendidikan Islam: Dari Filosofi, Lintasan Kajian, Hingga Aplikasinya* (Surabaya: Alpha, 2016), 135.

[41] Abdurahman Mas'ud, *Menuju Paradigma Islam Humanis* (Yogyakarta: Gama Media, 2003), 93.
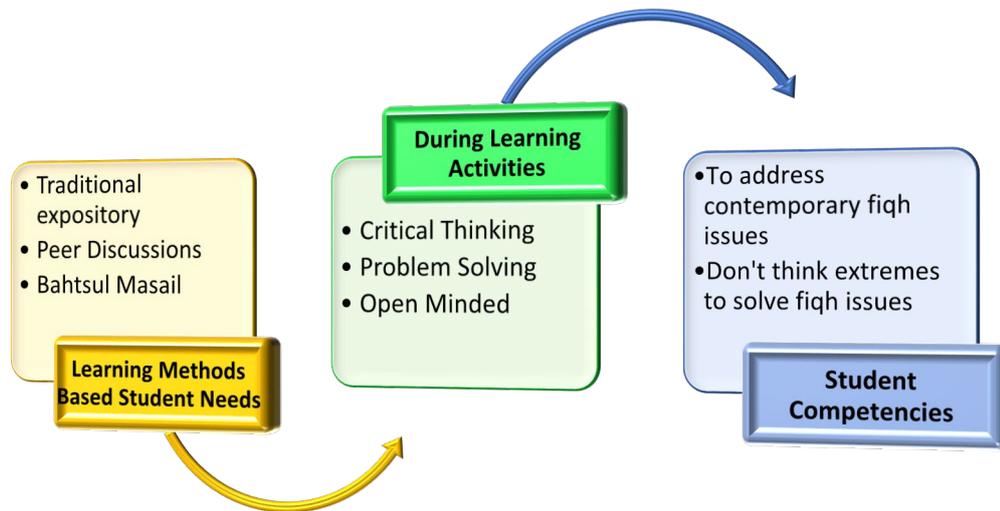
Picture 2. Varieties of Learning Methods and Their Objectives

The Mahad Aly Situbondo institution maintains its classical educational methods by optimizing classroom learning activities. In this setting, direct communication between teachers and students is emphasized, particularly in the study of various fiqh books. This approach, known as the expository method, leverages the expertise of teachers to impart scientific knowledge to students.[42] The expository approach is characterized by the teacher's dominant role in explaining lessons, often through lectures, while students are expected to attentively absorb and process the information presented. The fiqh books used in these studies include foundational texts such as *al-Hikam fi Ushul al-Ahkam*, *al-Mustashfa min al-Ilm al-Ushul*, *al-Burhan fi Ushul Fiqh*, *Fathul Mu'in*, *Fathul Wahhab*, and *Hasyiyah I'anah at-Thallibin*. Additionally, teachers introduce students to various scholarly opinions through books like *Rahmatul Ummah fi Ikhtilafil A'immah*, *al-Mizanul Kubra*, *Bidayatul Mujtahid*, and *Mausu'ah al-Fiqh al-Islami wa al-Qadhaya al-Mu'ashirah*.

Mahad Aly Situbondo aims to align students' lives with the mission of the Prophet Muhammad. The expository learning method, rooted in behavioristic learning principles, is chosen to stimulate students' responses. This method is particularly effective because the lecturers, or kiai, hold significant authority and professionalism. Their interactions create stimuli that elicit positive responses from students, aiding in the mastery of multi-madhab jurisprudence. The expository learning strategy at Mahad Aly is crucial in achieving the institution's educational goals. It ensures that students can present, integrate, conclude, and actualize textual fiqh material. This success is largely due to the proactive role of lecturers, who consistently instruct students to prepare thoroughly before entering the classroom. In summary, Mahad Aly Situbondo's classical method, through the expository approach, effectively optimizes teacher-student interactions and enhances the learning experience. This method not only

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[42] Safriadi, "Prosedur Pelaksanaan Strategi Pembelajaran Ekspositori," *Jurnal MUDARRISUNA* 7, no. 1 (September 2017): 47–65, https://doi.org/10.22373/JM.V7I1.1908.

upholds traditional educational values but also ensures that students develop a comprehensive and practical understanding of fiqh.

The traditional learning methods at Mahad Aly Situbondo, which rely heavily on direct communication between educators and students, have been found to be less effective. This is evidenced by students' frequent boredom and drowsiness during classes. Additionally, learning activities are typically confined to the classroom. According to Wahid, such methods are limited to scientific interactions that emphasize the values of tawadhu (humility). Similarly, Saddam's research indicates that the formal and halaqah-oriented learning at Mahad Aly As'adiyah is also less effective.[43]

Observations reveal that students' engagement with fiqh studies extends beyond classroom explanations provided by lecturers. A significant portion of learning occurs through peer discussions, where small groups of 3-4 students sit in circles in the schoolyard, debating and challenging each other's opinions. These peer discussions are crucial for deepening material mastery.[44] Khairuddin, in an interview, emphasized that all lecturers at Mahad Aly Situbondo design fiqh lessons to encourage students to express diverse opinions, fostering a culture of accepting differences. This openness to diverse viewpoints is essential for future fiqh scholars, especially given the rising issues of radicalism. According to Sirry, radicalism often stems from brutal fanaticism towards specific teachings and groups.[45]

To enhance the intellectual and academic sharpness of students at Mahad Aly Situbondo, independent and group discussions on problematic topics are prioritized. The findings from these discussions are then compiled into papers and presented in class under the guidance of lecturers. These activities enable students to explore various methods of thinking and fiqh interpretations across different schools of thought. This interdisciplinary approach is crucial for the institution, which specializes in fiqh and ushul fiqh. An example of the learning outcomes from these discussions includes a study on whether traffic jams can justify performing shalat jamak (combining prayers), based on the opinion of a grand sheikh who argued that travel can be a basis for combining prayers. Such discussions and subsequent presentations help students to critically engage with and understand complex fiqh issues, preparing them for real-world applications and scholarly contributions. In summary, Mahad Aly Situbondo is shifting towards more interactive and discussion-based learning methods to improve the effectiveness of its fiqh education. By encouraging peer discussions and independent research, the

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[43] Saddam Husain and Andi Eki Dwi Wahyuni, "Moderasi Beragama Berbasis Tradisi Pesantren Pada Mahad Aly As'adiyah Sengkang Wajo Sulawesi Selatan," *Harmoni* 20, no. 1 (2021): 48–66, https://doi.org/10.32488/harmoni.v20i1.455.

[44] Tony C.T. Kuo et al., "Effects of Applying STR for Group Learning Activities on Learning Performance in a Synchronous Cyber Classroom," *Computers & Education* 58, no. 1 (2012): 600–608, https://doi.org/10.1016/j.compedu.2011.07.018.

[45] Bagong Suyanto, Mun'im Sirry, and Rahma Sugihartati, "Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia," *Studies in Conflict & Terrorism* 45, no. 2 (2019): 153–72, https://doi.org/10.1080/1057610X.2019.1654726.

institution fosters a more engaging and comprehensive learning environment that prepares students to become knowledgeable and adaptable fiqh scholars.

Independent discussion activities, though not part of formal learning, are a significant component of extracurricular activities. As defined by Muqit, extracurricular activities encompass educational engagements conducted outside regular school hours, yet under institutional guidance and supervision.[46] The independent discussion sessions occur every Monday at 20:00 WIB, once a week. Despite their extracurricular nature, participation is mandatory for students, particularly those at the Marhalah Tsani level, who coordinate these sessions. During these independent discussions, students delve into texts not covered in formal classes, including works such as *Fathul Mujib al-Qarib*, *Mafahim Yajibu An Tushahhah*, and *Fiqh al-Islam wa Adillatuhu*. This format proves particularly advantageous for open-minded students, fostering an environment of enthusiasm and engagement. The flexibility to choose discussion venues, such as the boarding school yard, mosque grounds, and park, further enhances the appeal of these activities. In educational contexts, discussions hold a strategic role in optimally developing students' potential, talents, abilities, personality, cooperation, and independence.[47]

Bahtsul masail serves as a crucial platform for assessing students' intellectual capabilities both textually and contextually. The intellectual prowess of Mahad Aly's students is demonstrated through their ability to navigate classical Islamic texts, often referred to as the yellow books, authored by esteemed scholars and imams of various madhabs. When faced with unresolved social issues, students employ one of the istinbath al-hukmi methods derived from these imams. The diversity of thought within Islamic jurisprudence is essential for human life, providing comfort, flexibility, and practical benefits. This diversity supports the contextualization of laws to effectively address social and legal problems. Through these methods, students are thoroughly prepared to tackle contemporary fiqh issues, ensuring they are well-equipped to contribute meaningfully to modern discourse.

D. Students' Campaign Against Radicalism Through Social Media

Media, defined as channels for transmitting messages from one source to another, target listeners, viewers, and readers through digital technology.[48] A prevalent form of digital technology among the millennial generation is the mobile phone. Mobile phones provide users with access to the latest knowledge, ensuring they remain current. The plethora of information shared by various users on

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[46] Minhaji, Moh Nawafil, and Abd Muqit, "Implementation of the Islamic Religious Education Learning Methods Innovation in the New Normal Era," *Al-Ishlah: Jurnal Pendidikan* 14, no. 2 (2022): 2107–18, https://doi.org/https://doi.org/10.35445/alishlah.v14i2.1900.

[47] Rosniati Hakim, Mahyudin Ritonga, and Wetti Susanti, "Implementation of Contextual Teaching and Learning in Islamic Education at Madrasah Diniyah," *Jour of Adv Research in Dynamical & Conrol Systems* 12, no. 02 (2020): 3326–32, https://doi.org/10.5373/JARDCS/V12I2/S20201455.

[48] Nunuk Suryani, Achmad Setiawan, and Aditin Putria, *Media Pembelajaran Inovatif dan Pengembangannya*, (Bandung: Remaja Rosdakarya, 2018), 83.

social media results in a constantly evolving knowledge landscape. However, mobile phones can have both positive and negative impacts on personal lives. A significant positive aspect is their potential use as tools for Islamic learning and as a means of Islamic da'wah.[49]

At the Salafiyah Syafi'iyah Islamic Boarding School, particularly within the Mahad Aly institution, students leverage social media to promote anti-violence Islam and disseminate accurate Islamic knowledge. Students utilize platforms like Instagram, Facebook, and TikTok to introduce and spread Islamic teachings. Khairuddin highlighted that while the institution imposes strict regulations on social media use, students are permitted to use all social media platforms within the boarding school area as long as their purpose is to preach Islam. He expressed strong confidence in the relevance of social media as a contemporary learning tool. Satrianawati further explained that mobile phones serve as audio-visual learning tools, enabling users-especially students to access educational content through voice notes, images, and videos tailored to contemporary conditions. This approach aligns with the evolving nature of media and its potential to enhance learning experiences in a digital age.[50]

The Instagram account managed by students and teachers at Mahad Aly Situbondo, @maalysitubondo, exhibits significant activity and influence. With around 1,153 posts and approximately 14,300 followers, this account regularly shares religious messages almost every week. Each post attracts between 300 to 2,000 likes, highlighting the account's reach and engagement. Similarly, the institution's Facebook account, @Ma'had Aly Situbondo, is also highly active. It has amassed 32,000 followers and published 4,481 posts, making it one of the more active media accounts. Each Facebook post averages between 1,000 to 18,000 likes, demonstrating substantial engagement from the community. The institution's TikTok account, with 2,377 followers and more than 18,400 likes across 50 videos, shows impressive viewership numbers, ranging from 1,000 to 47,200 views. The growing number of followers across these platforms can be attributed to the consistent and engaging content shared by the students and teachers.[51] The performance and strategic use of social media by Mahad Aly Situbondo have significantly contributed to the institution's large and active following.

The dissemination of Islamic teachings by the students of Mahad Aly Situbondo is not confined to a single social media platform but spans across various channels, including Instagram, Facebook, and TikTok. This multi-platform da'wah activity was initiated by the students themselves. Farhan, one of the students, explained that this initiative stemmed from the belief that people use different applications to seek information. Tsaniyah supported this approach, emphasizing that students recognized the need

[49] Ardiansyah, "Pengembangan Tutorial Merancang Multimedia Pembelajaran Interaktif Untuk Guru PAI," *Edudeena Journal of Islamic Religious* Education 4, no. 1 (2020): 1–11, https://doi.org/https://doi.org/10.30762/ed.v4i1.1950.
[50] Satrianawati, *Media dan* Sumber *Belajar* (Yogyakarta: Deepublish, 2018), 29.
[51] Shupei Yuan and Chen Lou, "How Social Media Influencers Foster Relationships with Followers: The Roles of Source Credibility and Fairness in Parasocial Relationship and Product Interest," *Journal of Interactive Advertising* 20, no. 2 (2020): 133–147, https://doi.org/10.1080/15252019.2020.1769514.

for diverse applications to meet the informational and communicative needs of today's generation.[52] Siwi elaborated that for modern users, social media applications such as WhatsApp, Line, Instagram, YouTube, and TikTok are essential. These platforms enable users to access and disseminate knowledge and information that might not be available in real life.[53] Initially, social media served primarily as a communication tool, but over time, with various innovations, it has evolved into an engaging medium and a valuable learning resource. This transformation underscores the potential of social networks to become enjoyable and effective educational platforms.

At Mahad Aly Situbondo, managing social media as a learning resource is a top priority. The primary goal of operating their Instagram account is to serve as a consistent medium for disseminating Islamic material to the community. This platform fosters dialogical interactions, collaboration, and social relationships in a virtual environment. Communication between users is facilitated through live streaming features, Q&A highlights, and mass discussions via Zoom, with meetings often arranged through Instagram. The Islamic content shared on Instagram typically includes posters and short videos, which are designed to be more appealing to the millennial generation, known for its preference for creativity and practicality.[54] Popular topics among millennial followers include marriage and life motivation, generating active engagement in the comments section. Millennials often access religious studies on social media to fulfill their spiritual needs, focusing on areas such as morals, marriage, practices aligned with the Qur'an and Sunnah, mu'amalah contracts, faith, and life motivation.[55]

In contrast, the institution's Facebook account emphasizes live streaming over static posts. The content, often delivered by KH. Afifuddin Muhajir, includes daily live sessions focusing on Islamic studies, such as the teachings from the book Kifayah al-Athqiya' by Sayyid Bakrul Makky bin Sayyid Muhammad Satho Addimyati. This book outlines the concept of becoming good Muslims in the eyes of God and humanity, taught through the principles of morality and Sufism. KH. Afifuddin's sessions frequently address promoting peace in a pluralistic society. Djalal noted that these live streaming sessions are beneficial not only for students who wish to revisit religious teachings after returning from the boarding school but also for the broader community. This approach offers an alternative learning method for those who cannot attend the boarding school due to their busy schedules. Aisa added that social media

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[52] S Yani and M Siwi, "Analisis Penggunaan Media Sosial dan Sumber Belajar Digital Dalam Pembelajaran Bagi Siswa Digital Native di SMAN 2 Painan," *Jurnal Pendidikan Ekonomi* 13, no. 1 (2020): 1–7, https://doi.org/10.17977/um014v13i12020p001.

[53] Guntur Cahyono and Nibros Hassani, "Youtube The Art of Da'wah Communication and Learning Media," *Al-Hikmah: Jurnal Dakwah* 13, no. 1 (2019): 23, https://doi.org/10.24260/al-hikmah.v13i1.1316.

[54] Zadrian Ardi and Shania Andrisa Putri, "The Analysis of the Social Media Impact on the Millennial Generation Behavior and Social Interactions," *Southeast Asian Journal of Technology and Science* 1, no. 2 (2020): 70–77, https://doi.org/10.29210/81065100.

[55] Suci Ramadhanti Febriani and Apri Wardana Ritonga, "The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era," *Millah: Journal of Religious Studies* 21, no. 2 (2022): 313–34, https://doi.org/10.20885/millah.vol21.iss2.art1.

provides a flexible option for individuals seeking to study religious sources without the constraints of time and space, making Islamic education more accessible.[56]

Mahad Aly Situbondo's TikTok account frequently uploads podcast excerpts, discussions, and motivational content. Observations indicate that the Islamic teachings shared on TikTok predominantly focus on moral studies. This emphasis on morality is evident through numerous videos discussing the ethical conduct of Muslims by various sources. Moral education is crucial, particularly in the modern era where individuals are prone to losing emotional control due to poor social welfare and challenging economic conditions.[57] Society, therefore, requires guidance in emotional regulation and moral development, which can be effectively delivered through social media. Morals have always been a fundamental pillar of societal life. Thus, in addition to teaching emotional and behavioral control through the study of morals, it is essential to caution against exposure to harmful social media influences. By promoting moral education on TikTok, Mahad Aly Situbondo provides a valuable antidote to the emotional challenges faced by modern society. This approach helps individuals cultivate better attitudes and behaviors, ensuring a balanced and ethical engagement with social media.

E. Conclusion

This study demonstrates that integrating local cultural values and employing diverse learning methods significantly enhances the resilience of Salaf pesantren against radical influences. Particularly effective are the multi-madhab approach and the use of social media as tools for da'wah. The Islamic boarding school has embedded the rich local wisdom of Madurese culture, including practices such as ter-ater, tanian-lanjheng, and parlo. These cultural values are internalized in a way that aligns with the learning process, thereby moderating students' understanding of fiqh. This approach helps students navigate and harmonize Arab and Indonesian cultures wisely. To combat radicalism and extremism, the institution has designed a curriculum based on multi-madhab fiqh learning and scientific interconnection. This comprehensive strategy ensures that students can apply their understanding of Islamic law competently and harmoniously, promoting resilience and adaptability in the face of radical influences.

Despite being one of the oldest Islamic educational institutions and maintaining Salafist traditions, the fiqh learning methods at this pesantren have evolved to adapt to contemporary developments. The methods employed include expository teaching, group discussions, and bahtsul masail (jurisprudential debates). The focus on peace-oriented fiqh learning has proven successful, as evidenced by students' campaigns promoting polite Islamic teachings and addressing issues from

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[56] Aufia Aisa and Endrik Ratnawati, "Analysis of UNWAHA Jombang Student's Perspectives in Learning Religion Through Social Media," *SCHOOLAR: Social and Literature Study in Education* 2, no. 1 (2022), https://doi.org/10.32764/schoolar.v2i1.1527.

[57] Clement A. Tisdell, "Economic, Social and Political Issues Raised by the COVID-19 Pandemic," *Economic Analysis and Policy* 68, no. 1 (2020): 17–28, https://doi.org/10.1016/j.eap.2020.08.002.

multiple perspectives through social media platforms such as Instagram, Facebook, and TikTok. These social media accounts have been effective in promoting moderate fiqh, owing to their substantial followings and active engagement. This research primarily explores how Salaf pesantren withstand attacks from radicalism. Future studies should investigate the long-term impacts of these strategies and assess their applicability to other educational contexts.

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