

## The Role of Bahtsul Masail-Based Learning in Fiqh Lessons at Miftahul Huda 459 Rancabolang Garut Islamic Boarding School

Dalfa Azizah<sup>1\*</sup>, Acep Rahmat<sup>2</sup>, Iman Saifullah<sup>3</sup>

<sup>\*1,2,3</sup> Universitas Garut

<sup>\*1</sup>email: [dalfaazizah58@gmail.com](mailto:dalfaazizah58@gmail.com)

<sup>2</sup>email: [acep.rahmat@uniga.ac.id](mailto:acep.rahmat@uniga.ac.id)

<sup>3</sup>email: [mansaifullah@uniga.ac.id](mailto:mansaifullah@uniga.ac.id)

<b>Abstract</b>	
<p>This study aims to understand the role of Bahtsul Masail-based learning in Fiqh lessons at Miftahul Huda 459 Rancabolang Islamic Boarding School, Garut. Using a qualitative method with a case study design, this study involved students, kiai, and boarding school administrators as research subjects selected by purposive sampling. Data were collected through participatory observation, in-depth interviews, and documentation, then analyzed by data reduction, data presentation, and verification using source triangulation. The results of the study indicate that Bahtsul Masail-based learning plays a role in encouraging students to think critically, analytically, and argumentatively in understanding Islamic law. Discussions based on classical books conducted collectively help students connect fiqh theory with contemporary problems. The application of Bahtsul Masail in this Islamic boarding school uses the qauli, ilhaqi, and manhaji approaches, and involves intensive deliberations that improve students' understanding of fiqh. Learning evaluation is carried out through student involvement in discussions and preparation of materials before the session takes place.</p>	<p><b>Keywords:</b> Fiqh; Bahtsul Masail; Islamic Boarding School.</p>
<b>Abstrak</b>	
<p>Penelitian ini bertujuan untuk memahami peran pembelajaran berbasis Bahtsul Masail dalam pelajaran Fiqih di Pondok Pesantren Miftahul Huda 459 Rancabolang, Garut. Menggunakan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, lalu dianalisis dengan reduksi data, penyajian data, dan verifikasi menggunakan triangulasi sumber. Hasil penelitian menunjukkan bahwa pembelajaran berbasis Bahtsul Masail berperan dalam mendorong santri berpikir kritis, analitis, dan argumentatif dalam memahami hukum Islam. Diskusi berbasis kitab klasik yang dilakukan secara kolektif membantu santri menghubungkan teori fiqih dengan permasalahan kontemporer. Penerapan Bahtsul Masail di pesantren ini menggunakan pendekatan qauli, ilhaqi, dan</p>	<p><b>Kata Kunci:</b> Peran; Bahtsul Masail; fiqih; pondok pesantren.</p>

manhaji, serta melibatkan musyawarah intensif yang meningkatkan pemahaman santri terhadap fiqh. Evaluasi pembelajaran dilakukan melalui keterlibatan santri dalam diskusi dan persiapan materi sebelum sesi berlangsung.

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Universitas Muhammadiyah Sumatera Utara



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## 1. Introduction

Islamic education is a systematic process that aims to form a pious, knowledgeable, and noble individual through internalizing the values of the Qur'an and As-Sunnah in life (Nurlaila, 2018). This education does not only focus on cognitive aspects, but also spiritual and moral, so as to produce insan kamil, namely perfect humans in all dimensions of their lives (Lubis & Asry, 2020). In Al-Attas' perspective, Islamic education is truly the instillation of deep manners and the liberation of humans from ignorance of the essence of themselves and God (Basith, 2024). Therefore, Islamic education is not merely academic, but also transformative in forming awareness as servants of Allah and caliphs on earth (Zebua et al., 2024).

One of the Islamic educational institutions that consistently carries out this mission is the Islamic boarding school. Islamic boarding schools as traditional institutions have contributed greatly to forming cadres of ulama, da'i, and Muslim scholars in Indonesia. Islamic boarding schools are not only places to study religion, but also become spaces for socializing values, forming character, and strengthening morality (Ijudin, 2021). With a dormitory system and intensive interaction between kiai and santri, Islamic boarding schools create a unique and sustainable educational atmosphere. The typology of Islamic boarding schools has also developed, from salafiyah which focuses on yellow books, to khalafiyah and modern Islamic boarding schools that combine religious and general knowledge (Amiruddin et al., 2024).

One of the uniqueness of Islamic boarding schools lies in their ability to maintain the legacy of classical Islamic scientific traditions while still responding to developments in the times. The principle of al-muhafazah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah is a guide for Islamic boarding schools in maintaining good traditions while adopting relevant innovations. One form of actualization of this principle is the Bahtsul Masail method, a scientific forum in Islamic boarding schools that discusses contemporary religious issues based on a classical fiqh approach. Bahtsul Masail is not only a forum for discussion, but also a learning strategy that fosters reasoning, argumentation, and the ability to istinbath Islamic law (Alizza et al., 2021).

In Fiqh Learning, the Bahtsul Masail Forum is a means for students to analyze real problems, convey arguments, and find solutions based on the references studied. Fiqh, as one of the main components in Islamic education, functions as a practical guideline for Muslims in living their lives according to sharia. In Islamic boarding schools, fiqh learning aims to build students' understanding, character, and skills so that they are able to apply Islamic teachings in a way that is relevant to the challenges of the times.

However, in various Islamic boarding schools, including the Miftahul Huda 459 Rancabolang Islamic Boarding School, the dominant fiqh learning method is one-way and focuses on memorization often does not provide space for students to think critically and understand the context of Islamic law as a whole (Betha,

2023). Based on the results of initial observations that have been carried out at the Miftahul Huda 459 Rancabolang Islamic boarding school, fiqh learning still faces a number of obstacles, such as the lack of in-depth understanding of fiqh among students, the ineffectiveness of traditional learning methods that focus on one-way lectures, and the low level of active involvement of students in learning. This often makes students only memorize without understanding the context of Islamic law in an applicable manner.

In addition, there is a need for a learning approach that can connect fiqh with contemporary problems, so that students are able to answer the challenges of the times with a sharia perspective. These obstacles indicate the need for more interactive and contextual learning methods so that students are able to develop analytical skills and understand fiqh more deeply. In this context, bahtsul masail becomes a strategic learning method. This method allows students to discuss fiqh issues critically and analytically. Not only that, bahtsul masail also helps students deepen their theoretical understanding while encouraging them to apply knowledge in everyday life. Thus, fiqh learning becomes more applicable, contextual, and relevant.

However, although this method is considered capable of improving students' understanding, research into its effectiveness in certain contexts is still limited. For example, there are still few studies that specifically analyze how Bahtsul Masail is applied in fiqh learning in various Islamic boarding schools, and to what extent this method is successful in improving students' understanding in dealing with modern religious issues (Betha, 2023). In addition, there are not many studies that discuss the supporting and inhibiting factors in the implementation of Bahtsul Masail empirically (Khodir, 2021). Therefore, this study aims to fill this gap by analyzing more deeply the role of Bahtsul Masail in fiqh learning at the Miftahul Huda 459 Rancabolang Islamic Boarding School.

Based on the background and formulation of the problem that has been put forward, this study aims to examine the application of bahtsul masail-based learning in fiqh lessons at the Miftahul Huda 459 Rancabolang Islamic Boarding School. In addition, this study also aims to understand in depth how fiqh lessons are taught at the Islamic boarding school. Furthermore, this study will analyze the role of bahtsul masail-based learning in improving students' understanding of fiqh. Not only that, this study also attempts to identify various factors that contribute to supporting or inhibiting Bahtsul Masail-based learning, so that it can provide input for the development of Bahtsul Masail-based learning in Islamic boarding schools.

## **2. Methods**

This study uses a qualitative method with a case study design to understand the role of Bahtsul Masail-based learning in Fiqh lessons at the Miftahul Huda 459 Rancabolang Islamic Boarding School. Case studies were chosen because they allow for in-depth exploration of phenomena in real contexts. The research subjects consisted of students, kiai, and Islamic boarding school administrators who played a role in the implementation of Bahtsul Masail learning. The selection of subjects was carried out by purposive sampling, namely selecting informants who had experience and in-depth understanding of Bahtsul Masail (Sugiyono, 2022).

Data were collected through participant observation, in-depth interviews, and documentation. Observations were carried out with the direct involvement of researchers in the learning process to understand the interactions between

students and teachers and the dynamics of discussions. Interviews were conducted with kiai and students to gain perspectives on the effectiveness of the Bahtsul Masail method. Documentation was used to strengthen the findings through learning notes, student discussion results, the pondok curriculum, and photos and videos of activities (Jahja., 2023).

Data were analyzed through reduction, presentation, and verification. Source triangulation was carried out by comparing the results of observations, interviews, and documentation to increase the validity of the findings (Sugiyono, 2022). Through this approach, this study is expected to provide an in-depth picture of the implementation of Bahtsul Masail in fiqh learning and the factors that influence it.

### 3. Results and Discussion

#### 3.1. Bahtsul Masail-Based Learning

In terms of language, "bahtsul masail" comes from the Arabic word "bahts" which means discussion, and "masā'il" which means problems. Bahtsul masail refers to a discussion forum that aims to find solutions to religious problems based on the Qur'an, Hadith, ijma', and qiyas through deliberation. This forum is commonly held in Islamic boarding schools to explore issues that require interpretation of Islamic law (fiqh). As the Word of Allah in QS. Asy-Syura: 38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

*“And those who respond to their Lord and establish prayer, and their affairs are decided by consultation among themselves, and they spend out of what We have provided for them.”*

*The verse explains that consultation is an important method in decision-making that involves many parties to reach a common solution.*

Bahtsul masail combines intellectual and spiritual values, encouraging students to relate Islamic law to modern issues such as sharia economics, technology, and the environment. This is in accordance with the message of the hadith which emphasizes the importance of deliberating with knowledgeable people. This method trains students to think critically, work together, and respect different views, thus forming an inclusive and competent character. The tradition of bahtsul masail in Islamic boarding schools prioritizes in-depth analysis of classical books while connecting them to contemporary issues. Students not only learn to understand Islamic law theoretically but also practically, making the learning process a form of worship that strengthens faith and knowledge (Nafiah & Munawir, 2022).

In its implementation, bahtsul masail applies the qauli, ilhaqi, and manhaji approaches. The qauli approach is based on the opinions of previous scholars, ilhaqi uses analogies, and manhaji analyzes cases dynamically according to the principles of fiqh. Intensive discussions help students develop their ability to think logically, criticize, and speak in a structured manner (Anshor, 2017). According to Ibn Khaldun and Zarnuji, active discussions are more effective than passive memorization in understanding knowledge. This method increases students' self-

confidence and encourages freedom of thought, making learning more meaningful. Students are trained to analyze issues such as digital transactions, health, or the environment with the guidance of kiai, resulting in decisions based on strong arguments.

Bahtsul Masail also introduced three discussion models, namely the pesantren model which focuses on argumentative debates based on classical books, the Nahdlatul Ulama model which prioritizes collecting aspirations, and the contemporary model based on papers (Khoiruman Azam, 2018). The pesantren model is considered the most effective because it involves in-depth debates and argument corrections, so that it can improve students' understanding of fiqh more comprehensively. This method, as applied at the Fathul Ulum Jombang Islamic Boarding School, not only prepares students to face current issues but also maintains the principles of Islamic law. By training students to think critically and solve religious problems collectively, Bahtsul Masail becomes a relevant educational tool in responding to the challenges of the times (Ya'cub et al., 2020).

In addition, Bahtsul Masail in Islamic boarding schools also serves as a scientific learning activity that can hone students' critical, analytical, and argumentative thinking skills. Through this forum, students are trained not only to understand Islamic law from classical books, but also to be able to relate it to a broader social context. Thus, students are not only able to discuss, but can also formulate appropriate legal solutions that are beneficial to the community (Ulum, 2021).

Miftahul Huda 459 Rancabolang Islamic Boarding School is one of the Islamic boarding schools that implements Bahtsul Masail-based learning in the pesantren model. This learning planning involves several important steps, such as determining the moderator and mushohih, and selecting the material to be discussed. Initially, the material raised came from waqi'iyah problems, but currently uses the book of Safinatun Najah's syarah. In addition, the implementation of Bahtsul Masail is scheduled once every two weeks, with participants consisting of students in class one Tsanawi and above who are divided into five groups.

In the implementation stage, the activity begins with the moderator who opens the learning session and prepares the group of speakers to read the specified text, including the lughot reading and its meaning. After that, the speaker explains the contents of the material that has been read, followed by a question and answer session which is divided into two categories, namely questions related to mu'rob and questions related to murod.

In this session, other groups are allowed to ask questions to the speaker, which are then answered by them. If the answers given are considered unsatisfactory, participants from other groups have the opportunity to refute or express their opinions. After the question and answer session ends, the mushohih plays a role in carrying out validation, namely correcting errors and providing additional explanations if there are things that are still lacking in the discussion. Thus, the mushohih becomes the party that ensures the clarity and accuracy of understanding of the material that has been discussed.

Evaluation of Bahtsul Masail learning at Miftahul Huda 459 Rancabolang Islamic Boarding School was carried out by assessing the level of activeness of students in asking and answering questions during the discussion. In addition, the evaluation also considered the extent to which students prepared before the discussion session, such as studying the material to be discussed. This shows that the success of learning is not only measured by the results of the discussion itself, but also from the involvement and readiness of students in following the Bahtsul Masail-based learning process.

### 3.2. Fiqh Lessons

Etymologically, the word fiqh comes from the Arabic *فِقْهٌ* (fiqh), which means "understanding" or "deep knowledge." In the context of Islam, fiqh refers to a deep understanding of Islamic laws relating to practical aspects of a Muslim's life. Terminologically, fiqh is the science that studies sharia laws relating to human actions, which are obtained from detailed evidence. Fiqh is sourced from the Qur'an, Sunnah, Ijma', and Qiyas, aiming to regulate the life of a Muslim in terms of worship and muamalah (Harisudin, 2023).

Fiqh in general discusses two main aspects: first, special worship or mahdah, which is a servant's obligation to Allah, including prayer, fasting, zakat, and hajj, with a focus on the procedures for implementation based on sharia evidence; second, social worship or Ghair Mahdah, which includes human interaction with the environment and fellow human beings, such as buying and selling, contracts, usury, mudharabah, and wealth management. Fiqh Muamalah is a guide to ensure social and economic relations in accordance with the principles of Islamic law. The scope of Fiqh includes guidance on sharia law for mukallaf in aspects of worship, such as thaharah, prayer, zakat, fasting, and hajj, as well as in community life, such as marriage guardians, divorce, criminal law (hudud, qishash, ta'zir), leadership, and community management. This shows the broad scope of Fiqh, covering the realm of worship to social and political governance (Hidayatullah, 2019).

Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, teach fiqh using yellow books as the main source of teaching. Problem-based or deliberation-based learning methods, such as those applied at Al-Anwar Sarang Rembang Islamic Boarding School and Miftahul Huda 459 Rancabolang Islamic Boarding School, hone the students' abilities in discussing and solving fiqh problems collectively. Just like at Al-Anwar Islamic Boarding School, Miftahul Huda 459 Rancabolang Islamic Boarding School also applies Bahtsul Masail-based learning as the main method in understanding fiqh.

Students are invited to study contemporary issues by referring to classical books and discussing them in depth in a discussion forum. Through this approach, students not only understand the theory of fiqh textually, but are also trained to think critically and find solutions to various religious issues that develop in society. Rohman's research (2017) shows that discussion activities are effective in improving students' understanding of fiqh and the values of Islamic boarding school traditions (Rohman, 2017).

At the Miftahul Huda 459 Rancabolang Islamic Boarding School, the curriculum used is a classical curriculum with yellow books as the main study. This curriculum is divided into three levels, namely ibtida, tsanawi, and Ma'had 'Aliy. At the ibtida level, students study the books Safinatun Najah and Riyadul Badiyah, while at the tsanawi level they study the books Fathul Qorib and Fathul Mu'in. Meanwhile, at the Ma'had 'Aliy level, further studies are conducted by studying Fathul Wahab and Bidayatul Mujtahid. In learning fiqh, various methods are used, such as ngalughot, sorogan, lectures, mudzakaroh, discussions, and practices according to the material being studied.

Bahtsul Masail in this Islamic boarding school is closely related to the fiqh learning system based on yellow books. Students from the tsanawi and Ma'had 'Aliy levels who already have a basic understanding of fiqh are involved in this forum as part of the material deepening. In Bahtsul Masail, students not only read and understand the text of the book, but also practice analyzing problems in depth and finding solutions based on existing fiqh references. This method strengthens students' critical thinking while also accustoming them to think systematically in solving fiqh problems that develop in society.

The role of teachers in learning fiqh is very important, not only as a provider of material but also as a facilitator who ensures that students understand the lesson well. Teachers prepare the material as much as possible, then deliver it with a method that makes it easier for students to understand, such as reviewing the book and explaining its explanation. In addition, teachers also carry out periodic controls on students' understanding.

With the integration of classical learning based on yellow books and the Bahtsul Masail method, Miftahul Huda 459 Rancabolang Islamic Boarding School not only maintains the tradition of Islamic boarding school knowledge, but also equips students with critical and analytical thinking skills in understanding fiqh. This shows that a discussion and deliberation-based learning model can be an effective method in developing students' thinking power and insight in the study of Islamic law.

### 3.3. The Role of Bahtsul Masail-based Learning in Fiqh Lessons

According to Ustadz Dzikri as a teacher at the Miftahul Huda 459 Rancabolang Islamic Boarding School, Bahtsul Masail-based learning has a significant role in delivering fiqh material at Islamic boarding schools. This interaction creates a participatory learning atmosphere, where students feel more involved and motivated to explore the material being taught. This is in line with findings showing that Bahtsul Masail provides deeper benefits and knowledge, especially in fiqh subjects (Ya'cub et al., 2020).

In addition, Bahtsul Masail-based learning plays a role in developing students' analytical and critical abilities. They are trained to solve various problems in fiqh by identifying and analyzing answers based on their relevance to the problems discussed. This critical thinking ability is important to produce appropriate and relevant solutions to the problems of the people (Hastari et al., 2019).

Research also shows that Bahtsul Masail activities have characteristics similar to problem-based learning, where students provide arguments to each other on the problems given based on data, arguments and books as references.

This activity not only improves problem-solving skills but also hones students' critical thinking skills (Budiyono et al., 2024).

Bahtsul Masail-based learning also plays a role in increasing participation and collaboration among students. This collaborative approach reflects a shift from teacher-centered learning to student-centered learning, where the emphasis is on discussion and active engagement with the material (Mahmudi & Rifa, 2023).

In addition, the Bahtsul Masail method plays a role in instilling a contextual understanding of Islamic law. Through discussions that describe real situations and experiences, students can better understand the application of Islamic law in everyday life. For example, in discussions about menstruation, female students can explore the problem in a more concrete and applicable way. Thus, this learning not only improves theoretical understanding but also equips students with practical insights in dealing with various fiqh issues in society (Ansori, 2023).

In addition to the roles mentioned previously, Bahtsul Masail-based learning also contributes significantly to improving students' communication skills. Through this discussion forum, students are trained to express their opinions clearly and in a structured manner, and learn to respect the views of others. This effective communication ability is very important for students in conveying religious understanding to the wider community in the future.

Research conducted by Alizza (2021) shows that the Bahtsul Masail Fiqhiyyah method at the Darul Mukhlisin Magelang Islamic Boarding School has succeeded in improving students' communication skills through discussions and analysis of current problems (Alizza et al., 2021). This finding is in line with the results of interviews conducted with several students at the Miftahul Huda Islamic Boarding School, which stated that discussions in Bahtsul Masail helped them be more confident in expressing their opinions and understanding various points of view in fiqh studies.

Overall, Bahtsul Masail-based learning not only facilitates an in-depth understanding of fiqh material but also develops various important skills for students, such as critical thinking, effective communication, and high learning motivation. This makes Bahtsul Masail a comprehensive and relevant learning method in the context of contemporary Islamic education. The results of interviews with several students and teachers also support this finding, where they admit that Bahtsul Masail provides a more interactive and applicable learning experience compared to conventional lecture methods.

#### 3.4. Supporting and Inhibiting Factors in Bahtsul Masail-Based Learning

Bahtsul Masail-based learning at Miftahul Huda 459 Rancabolang Islamic Boarding School is supported by several main factors, including the readiness of students and teachers, teacher motivation, and the availability of adequate facilities. The policy that requires every Tsanawi and Ma'had Aliy level student to follow this method also plays a significant role in its implementation. This is in line with the findings stating that the availability of quality ustadz and the spirit of deliberation are supporting factors in Bahtsul Masail activities (Khodir, 2021).

However, there are several inhibiting factors in the implementation of this learning. Teachers often face other activities that cannot be left behind, and the lack of competent teachers to replace the main mushohih causes delays or postponements of activities. In addition, students face obstacles such as limited references, especially in access to the maktabah syamilah, and lack of preparation due to various factors.

The active involvement of students in Bahtsul Masail is supported by the availability of adequate references from the Salaf books, allowing them to deepen their understanding and actively participate in learning. Teachers also provide motivation by quoting statements from scholars that one of the processes of gaining knowledge is through discussion, and provide appreciation to students who actively participate. This is in line with research showing that motivation from ustadz and the availability of major books are supporting factors in increasing students' learning motivation (Khodir, 2021).

The success of Bahtsul Masail learning is influenced by the competence of teachers who master various disciplines, especially fiqh, as well as the ability in learning management. The readiness of students to understand and master the rules of fiqh and ushul fiqh is also a key factor. In addition, facilities such as madrasahs and adequate book references also contribute to the effectiveness of learning. Other studies emphasize the importance of the availability of quality ustadz and the spirit of deliberation in supporting Bahtsul Masail activities.

In addition, research at the Al-Luqmaniyyah Islamic Boarding School in Yogyakarta showed that participation in Bahtsul Masail activities had a positive influence on students' motivation to learn fiqh. Students who actively participate in Bahtsul Masail tend to have higher learning motivation compared to those who do not participate (Wahab, 2018). On the other hand, research at the Riyadlatul Ulum Islamic Boarding School identified that the lack of time discipline and the limited ability of students to read yellow books were inhibiting factors in the implementation of Bahtsul Masail. These limitations can affect the effectiveness of discussions and understanding of the material discussed (Betha, 2023).

#### **4. Conclusion**

This study shows that Bahtsul Masail-based learning at Miftahul Huda 459 Rancabolang Islamic Boarding School plays a significant role in improving students' critical thinking in understanding fiqh. This method not only encourages students to think analytically and argumentatively, but also strengthens their understanding of classical books through deliberation-based discussions. However, this study also found that there are challenges in implementing Bahtsul Masail, such as limited references, students' readiness in discussions, and the need for further training for assistants or mushohih. The main supporting factors in implementing this method include teacher motivation, students' readiness, and the pesantren environment that supports scientific discussion activities.

The results of this study have important implications for the development of Islamic boarding school education, especially in fiqh learning. Bahtsul Masail can be a more interactive learning model, improve critical thinking skills of students, and prepare them to face contemporary religious problems. Therefore, it is necessary to strengthen access to literature, training for teachers, and integration of Bahtsul Masail in the formal curriculum so that this method is more optimal in producing a generation of students who are competent and adaptive to the development of the times.

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