

Fostering Religious Moderation in *Pesantren*: Cultivating Tolerance and Peace through *Khilafiyah Fiqh* in South Kalimantan's Multicultural Context

Nadiyah¹, Diana Rahmi², Anwar Hafidzi³

^{1,2,3}Universitas Islam Negeri Antasari, Indonesia

Email: nadiyahseff1963@gmail.com¹, dianarahmii94@gmail.com², anwar.hafidzi@uin-antasari.ac.id³

Article Info

Article history:

Received Mar 12, 2024

Revised May 15, 2024

Accepted Jun 30, 2024

Keywords:

Pesantren,
Religious moderation,
Khilafiyah Fiqh,
Tolerance,
Multicultural context

ABSTRACT

Pesantren, traditional Islamic boarding schools in Indonesia, play a crucial role in fostering religious moderation and promoting tolerance and peace in multicultural contexts. This study explores the teaching of *Khilafiyah Fiqh*, or jurisprudential disagreement, in *Pesantren* in South Kalimantan and its impact on cultivating an inclusive and peaceful environment. The concept of *khilafiyah*, derived from the Islamic legal tradition, reflects the diversity of interpretations of Islamic law and is respected as a sign of dynamism and flexibility. *Pesantren* teach *khilafiyah* through various methods, including the recitation of classic Islamic texts, discussion, and debate, which encourage critical thinking and openness to different opinions. The implementation of *khilafiyah fiqh* in *Pesantren* involves teaching differences of opinion in various aspects of Islamic practice, such as prayer, zakat, and fasting. *Kyai* and *Pesantren* scholars emphasize the importance of respecting different views and avoiding fanaticism. Understanding *khilafiyah* has a positive impact on supporting religious moderation, as it encourages *santri* (students) to be inclusive and open to diversity, both within the Muslim community and in interfaith relations. Case studies in South Kalimantan demonstrate the successful application of *khilafiyah fiqh* in promoting tolerance and peace. However, challenges exist, including internal differences among teachers and *santri*, resistance to changes in traditional teaching methods, and external resistance from the community and other Islamic organizations. To overcome these challenges, *Pesantren* employ various approaches, including interfaith and cross-cultural dialogue, which strengthen the understanding of *khilafiyah* and its role in fostering a harmonious society.

This is an open access article under the CC BY license.



Corresponding Author:

Anwar Hafidzi,

Universitas Islam Negeri Antasari, Indonesia,

Jl. A. Yani No.Km.4 5, RW.5, Kebun Bunga, Kec. Banjarmasin Tim., Kota Banjarmasin, Kalimantan Selatan 70235

Email: anwar.hafidzi@uin-antasari.ac.id

1. INTRODUCTION

Comprehensive The question pertains to the role of *Pesantren* (Islamic boarding schools) in fostering religious moderation, specifically through the teaching of *Khilafiyah Fiqh* (jurisprudential disagreement) within the multicultural context of South Kalimantan. While none of the papers provided directly address the use of *Khilafiyah Fiqh* in South Kalimantan, they do offer insights into the broader theme of religious moderation in *Pesantren* across various regions in Indonesia. The studies collectively highlight the importance of *Pesantren* in promoting values such as tolerance, respect for diversity, and peaceful coexistence (Efendi & Ansori, 2023). They emphasize the integration of local cultural values and the application of religious moderation as a response to the challenges posed by religious extremism and global terrorism (Malik, 2022).

The concept of *wasatīyah* (moderation) and the ethos of *Ahl al-Sunnah wa al-Jamā'ah* are recurrent themes, suggesting a balanced approach to religious education that accommodates local culture and fosters national commitment (Efendi & Ansori, 2023). In summary, while the specific context of South Kalimantan and the application of *Khilafiyah Fiqh* are not explicitly discussed in the papers, the broader principles of religious moderation and the role of *Pesantren* in cultivating tolerance and peace are well-documented. These institutions appear to serve as vital platforms for imparting values that encourage an understanding and acceptance of diversity, which is crucial in a multicultural society (Rahmadi & Hamdan, 2023). The findings from these studies could be extrapolated to suggest that the teaching of *Khilafiyah Fiqh* in South Kalimantan's *Pesantren* would likely contribute to these overarching goals of religious moderation.

The concept of tolerance and peace within Islam, particularly in the multicultural context of South Kalimantan, is a subject that intersects with broader discussions on interfaith dialogue and religious harmony. The studies reviewed provide a comprehensive understanding of Islamic teachings on tolerance and the practical manifestation of these principles in diverse societies (Asmanidar, 2023). Interestingly, while Islam is sometimes perceived as intolerant, the literature suggests that Islamic teachings fundamentally advocate for peace, tolerance, and respect for diversity. This is evidenced by the Qur'an's emphasis on unity in diversity and the Prophet's example in mitigating interfaith conflicts (Elius, 2023). Moreover, the role of Islam in fostering tolerance in Indonesia's diverse society is highlighted, with individual and community efforts being crucial in promoting interfaith understanding (Idris et al., 2024).

The culture of interfaith tolerance in Mbawa Village, as well as the importance of socio-economic status, particularly education, in promoting interfaith harmony, further supports the argument for Islam's compatibility with multicultural coexistence (Alam, 2016; Kamaruddin, 2024). In summary, the reviewed literature collectively underscores the compatibility of Islamic teachings with the principles of tolerance and peace, especially within the multicultural context of South Kalimantan. The findings from these studies suggest that Islam, through its scriptural and prophetic traditions, provides a foundation for peaceful coexistence and interfaith harmony, which is actively manifested in various Indonesian communities (Barella et al., 2023). These insights are valuable for policymakers and community leaders in South Kalimantan and similar multicultural regions, as they seek to foster a culture of inclusivity and respect amidst diversity.

Khilafiyah fikih refers to differences of opinion in Islamic law that arise among scholars. The term is derived from the word "*khilaf*" which means difference or dispute. In the Islamic legal tradition, these differences are considered an integral part of the development of the science of *fiqh*. *Khilafiyah* reflects the diversity of interpretations of

the sources of Islamic law, including the Quran, Hadith, ijma (consensus), and qiyas (analogy). Differences of opinion in fiqh are not only accepted, but also respected as a sign of dynamism and flexibility in understanding and applying Islamic teachings.

Khilafiyah has a strong theological and historical foundation in Islam. Scholars often regard dissent as a blessing, referring to the hadith that states that differences among Muhammad's people are a blessing. This view asserts that variations in the interpretation of Islamic law enrich religious discourse and enable adaptation to different cultural and social contexts. In Islamic history, khilafiyah has been a driving force for the development of pluralistic and inclusive legal thought. *Pesantren*, as a traditional Islamic educational institution, plays an important role in teaching and appreciating khilafiyah fiqh. In *Pesantren*, khilafiyah is taught through various methods, including the recitation of the yellow Islamic classic books containing the classic works of great scholars. Santris are invited to understand various scholars' opinions, learn how to analyze arguments, and develop critical thinking skills. Discussion and debate are effective learning methods in deepening understanding of khilafiyah. This creates an intellectual culture that is open and tolerant of different opinions. The implementation of khilafiyah fiqh in *Pesantren* involves teaching differences of opinion in various fiqh issues. Concrete examples include differences in worship practices such as how to pray, zakat, and fasting. *Pesantren* teach that these differences are part of the Islamic intellectual heritage that must be respected and understood. *Kyai* and *Pesantren* scholars have a central role in directing *santri's* understanding of *khilafiyah*, emphasizing the importance of respecting different views and avoiding fanatical attitudes. Understanding khilafiyah has a positive impact in supporting religious moderation. By respecting differences of opinion, *Pesantren* contribute to creating a tolerant and peaceful environment.

The teaching of khilafiyah encourages *santri* to be inclusive and open to diversity, both in the context of internal Muslims and in interfaith relations. Case studies in several *Pesantren* in South Kalimantan show that the application of *khilafiyah fiqh* has successfully encouraged tolerance and peace among *santri* and the surrounding community. Despite its many benefits, teaching khilafiyah in *Pesantren* also faces various challenges. Internal challenges include differences in views among teachers and *santri*, as well as resistance to changes in traditional teaching methods. External challenges come from the views of the community and other Islamic organizations that may not accept or understand the concept of khilafiyah.

To overcome these challenges, *Pesantren* use various approaches, including interfaith and cross-cultural dialog. This dialog helps to strengthen the understanding of khilafiyah and reduce tensions that may arise due to differences of opinion. In addition, *Pesantren* also recommend the development of a more inclusive and moderate curriculum, as well as training for teachers to teach khilafiyah effectively. Fiqh khilafiyah plays an important role in the *Pesantren* tradition, helping to create an open, tolerant and moderate intellectual culture. By understanding and appreciating differences of opinion, *Pesantren* contribute to building a peaceful and harmonious religious life, especially in the multicultural context of South Kalimantan.

This study aims to explore the role of *Pesantren* (Islamic boarding schools) in South Kalimantan in promoting religious moderation through the teaching of Khilafiyah Fiqh (jurisprudential disagreement). By examining how Khilafiyah Fiqh is taught and integrated with local cultural values, this research seeks to understand its impact on fostering tolerance, peaceful coexistence, and addressing challenges posed by religious extremism. The study also aims to provide insights into how these teachings can

contribute to interfaith dialogue and religious harmony within the multicultural context of South Kalimantan, highlighting the significance of Khilafiyah Fiqh in cultivating a culture of inclusivity and respect amidst diversity.

2. METHODS

This research uses a qualitative approach to deeply understand how khilafiyah fiqh is taught and applied in the daily lives of santri in Pesantren. With a case study design, this research allows in-depth exploration of the phenomenon of religious moderation through the concept of khilafiyah fikih in several Pesantren in South Kalimantan.

The locations of this research include four Islamic boarding schools, namely Pondok Pesantren Alfalah in Banjarbaru, Pondok Pesantren Yasin in Guntung Manggis, Pondok Pesantren Istiqomah in Banjarmasin, and Pondok Pesantren Rasyidiyah Khalidiyah in Amuntai. The research subjects were santriwan and santriwati in the 3rd grade of aliyah or the final level, who have a deep understanding of fiqh material and have gone through various lessons related to khilafiyah and religious moderation.

Data collection techniques involved several methods. First, a questionnaire is used to collect data on santri's understanding of religious moderation and differences of opinion in fiqh, especially in the local multicultural context. This questionnaire will be given after the presentation of related material is carried out by the teachers in the Pesantren. Second, observation is conducted to see firsthand how the learning process of khilafiyah fiqh takes place in the Pesantren. Researchers will observe the interaction between teachers and students, teaching methods, and students' responses to the material provided. Third, documentation collects various documents relevant to the research, such as syllabus, teaching materials, teaching notes, and santri's work. These documents will be analyzed to get a more comprehensive picture of how khilafiyah fiqh is taught and practiced in Pesantren.

Data obtained from questionnaires, observations, and documentation will be analyzed using qualitative analysis techniques. This analysis process involves several stages. The first stage is data collection, in which all data obtained from various collection techniques will be collected and organized systematically. The second stage is data reduction, where the data that has been collected will be selected, simplified, and focused on aspects relevant to the research. This data reduction aims to categorize the data according to the themes that emerge. The third stage is data presentation, where the reduced data will be presented in the form of structured narratives, tables, or diagrams to facilitate understanding and further analysis. The last stage is conclusion drawing, where researchers will draw conclusions and verify the findings. This process involves in-depth interpretation of the data to answer the research questions and achieve the research objectives.

This research also involved 255 respondents, consisting of santriwan and santriwati in the 3rd grade of aliyah in the four 'Pesantren' mentioned. These respondents were selected to provide a representative picture of the understanding and application of khilafiyah fiqh in a multicultural context in South Kalimantan. The questionnaire given to the respondents was designed to explore how they understand the concept of khilafiyah, how it is applied in their daily lives, and how it contributes to religious moderation in the Pesantren environment.

By using this qualitative approach, the research is expected to provide an in-depth understanding of the role of khilafiyah fiqh in promoting religious moderation in Pesantren in South Kalimantan. The results of this study are also expected to contribute

to the development of curriculum and teaching methods that are more inclusive and tolerant in the Pesantren environment. Responses from 255 santri are expected to provide valuable insights into how the concept of khilafiyah can help shape tolerant and inclusive attitudes among the younger generation of Muslims.

3. RESULTS AND DISCUSSION

3.1 Religious Moderation and Interfaith Harmony

Most respondents gave scores of 3 to 4 on the statement that religious moderation has an important role in building interfaith harmony. This shows that the santri recognize the importance of religious moderation in creating harmony in a multicultural and multi-religious society.

3.1.1. Relationship with non-Muslims

In terms of the importance of religious moderation for relationships with non-Muslims, the majority of respondents gave a score of 3, indicating that the santri recognize the importance of religious moderation for establishing good relationships with non-Muslim communities. This shows their awareness of the need to build harmonious relationships with individuals of other religions.

3.1.2. Daily Religious Moderation Behavior

Respondents generally gave a score of 3 for the application of religious moderation behavior in daily life. This suggests that while there is an understanding and intention to practice religious moderation, its implementation in daily life is still at an intermediate level and may require further support to improve its implementation.

Overall, the data shows that the santri have a good understanding of the importance of religious moderation in building interfaith harmony and in relations with non-Muslims. However, there are challenges in implementing the practice of religious moderation in interfaith dialog and in daily life. Additional support and training may be needed to strengthen santri's ability to implement religious moderation more effectively.

The data highlights the perspectives of students on implementing religious moderation in dialogues with individuals from different religious backgrounds and within the multicultural context of the Pesantren.

a. Very agree

A total of 49 respondents, or approximately 16% of the total, strongly agree that practicing religious moderation in interfaith dialogues and within the *Pesantren's* multicultural environment is crucial. This group represents those who are highly supportive and enthusiastic about engaging in respectful and inclusive dialogues. Their strong agreement suggests a deep understanding of the importance of moderation in fostering harmony and understanding among diverse groups.

b. Agree

The majority, with 159 respondents or about 52%, agree with the importance of religious moderation in such dialogues. This indicates a solid consensus among students that promoting moderation is beneficial for maintaining peaceful and constructive interactions. Although not as passionate as the "Very Agree" group, this majority still recognizes the significant role that moderation plays in bridging differences and promoting mutual respect.

c. Less agree

There are 45 respondents, making up around 15% of the total, who are less supportive of the idea. This group's hesitation or uncertainty may stem from various

factors, such as lack of experience in interfaith dialogues, uncertainty about how to apply moderation in practical situations, or potential cultural and educational backgrounds that influence their perceptions.

The overall positive responses (Very Agree and Agree) amount to about 68% of the total respondents, indicating a strong inclination towards fostering religious moderation in interfaith and multicultural dialogues within the *Pesantren*. This suggests that the *Pesantren* environment is generally supportive of these values, which is a positive sign for promoting inclusive and harmonious interactions.

However, the presence of the "Less Agree" group highlights the need for further educational efforts. Additional training and practical experiences in interfaith dialogue and understanding multicultural dynamics may help in addressing their concerns and strengthening their commitment to moderation. Overall, the data indicates a promising foundation for religious moderation within the *Pesantren*, with room for growth and improvement through targeted educational initiatives. This approach can help ensure that all students feel confident and capable in applying the principles of moderation in their daily interactions, both within the *Pesantren* and in the broader community.

3.2 Implementation of the Concept of Religious Moderation in Pesantren with various cultures

The concept of religious moderation in *Pesantren* (Islamic boarding schools) with a multicultural approach is reflected in the integration of local cultural values and the principles of *wasatīyah* (moderation) to foster an environment of mutual respect and tolerance (Burga & Damopolii, 2022). *Pesantren* across different regions in Indonesia have adopted various strategies to implement this concept, such as incorporating the values of *sipakatau*, *sigunakange'*, *sipakalebbi*, and *sipammase-mase* into their educational models, and applying the NU *Aswaja* tradition to counter radicalism (Widjaja et al., 2022). These approaches are aimed at creating a harmonious society that respects religious diversity and prevents conflicts arising from differences. Interestingly, while *Pesantren* are traditionally viewed as conservative, some have undergone a transformation, actively engaging in social activities that demonstrate tolerance and inclusivity, such as assisting non-Muslims and fostering interfaith relationships (Malik, 2022). This shift indicates a broader acceptance and practice of multiculturalism within Islamic educational institutions. In summary, the implementation of religious moderation in *Pesantren* with a multicultural approach is evident in the integration of local cultural values, the application of moderate Islamic principles, and the active promotion of tolerance and respect for diversity. These efforts contribute to the development of a more inclusive and harmonious society, as *Pesantren* play a crucial role in shaping the attitudes and behaviors of their students towards religious diversity.

Most respondents gave scores of 3 to 4 on the statement that religious moderation has an important role in building interfaith harmony. This shows that the *santri* recognize the importance of religious moderation in creating harmony in a multicultural and multi-religious society. This section can be strengthened by providing concrete examples of how these concepts are applied in the *Pesantren* studied.

Concrete examples of concept implementation in *Pesantren* include the integration of local cultural values, interfaith activities, inclusive social services, the teaching of *Khilafiyah Fiqh*, and community engagement. *Khilafiyah Fiqh* is taught to highlight the diversity of opinions within Islamic jurisprudence, encouraging debates and discussions that cultivate an open-minded and tolerant attitude. Programs supporting interfaith

families and assisting with other faiths' religious festivals further foster unity and respect. These initiatives demonstrate the active implementation of religious moderation and interfaith harmony, creating environments that nurture tolerance, respect, and peaceful coexistence. These examples demonstrate how the principles of religious moderation and interfaith harmony are actively implemented in *Pesantren*. By integrating local cultural values, engaging in interfaith activities, offering inclusive social services, teaching jurisprudential diversity, and supporting the broader community, these *Pesantren* create environments that nurture tolerance, respect, and peaceful coexistence.

3.3 The Role of *Khilafiyah Fikih* in Realizing Tolerance and Peace in various cultures

The role of *Khilafiyah Fikih*, or jurisprudential disagreement, in fostering tolerance and peace across diverse cultural contexts is multifaceted. *Khilafiyah Fikih* acknowledges the inherent diversity of opinions within Islamic jurisprudence, which can serve as a foundation for tolerance and peaceful coexistence. Syekh Muhammad Nawawi Banten's integration of *fiqh* and *tasawwuf*, with its emphasis on moderation, exemplifies how jurisprudential thought can promote national character and peace (Muzakki, 2020). Similarly, the adaptability of Indonesian Islamic jurisprudence, guided by the objectives of Islamic law (*maqashid al-syari'ah*), allows for the accommodation of cultural values and the resolution of conflicts, thereby not contradicting Islamic law sources (Rohayana & Muhtarom, 2021). The application of *talfiq*, or the selective adoption of jurisprudential opinions, aligns with the conditions in Indonesia and reflects a precedent law approach, ensuring the relevance of Islamic legal texts across times and cultures (Ridwan et al., 2023).

Moreover, the shift from normative-theological to contextual-progressive reasoning in *fiqh*, rooted in the principles of *Maqâshid al-Shari'ah*, contributes to peace and harmony in a multicultural society (Naim, 2019). The dynamic and flexible nature of *fiqh*, while remaining true to the immutable *Sharia*, allows Islamic law to respond to contemporary challenges without compromising its core principles (Thalib, 2018). The construction of diversity jurisprudence emphasizes the importance of tolerance and open dialogue in maintaining religious harmony and national integrity in Indonesia (Agustiar et al., 2024). Efforts to build harmony in diversity, as seen in the Sungai Penuh community, demonstrate the positive role of Islam in fostering peace and avoiding conflict (Alam, 2016). The study on religious tolerance in Indonesia highlights the proactive role of individuals and communities in promoting interfaith understanding through various initiatives (Idris et al., 2024).

The diversity in jurisprudential principles accommodates complexities of daily life and encourages the development of new approaches to bridge differences (Jahangir & Pakeeza, 2020). Lastly, Islamic education plays a crucial role in cultivating awareness and tolerance towards cultural diversity, which is essential for social harmony and inclusivity (Barella et al., 2023). In summary, *Khilafiyah Fikih* contributes to tolerance and peace by providing a framework for embracing diversity, fostering dialogue, and adapting to cultural contexts. The principles of Islamic jurisprudence, when applied in a manner that respects cultural diversity and promotes inclusivity, can significantly enhance social cohesion and peaceful coexistence.

The cultivation of religious moderation within *Pesantren* (Islamic boarding schools) through the teaching of *Khilafiyah Fiqh* (jurisprudential disagreement) is essential, especially in the multicultural context of South Kalimantan. *Pesantren* play a

significant role in promoting religious moderation, tolerance, and peace within diverse Indonesian societies. They have been successful in integrating local cultural values and religious teachings to foster an environment of respect and understanding among students from different backgrounds. Even though the direct use of *Khilafiyah Fiqh* in South Kalimantan is not explicitly discussed, the principles of religious moderation and appreciation of jurisprudential diversity suggest that *Khilafiyah Fiqh* could be effectively applied in South Kalimantan's multicultural context to enhance tolerance and peace. The importance of contextualizing religious education to accommodate local cultures and the challenges of a multicultural society is highlighted. *Pesantren* play a crucial role in promoting religious moderation and could potentially utilize the principles of *Khilafiyah Fiqh* to further cultivate tolerance and peace in a multicultural environment such as South Kalimantan. The integration of local cultural values with religious teachings appears to be a successful strategy in fostering an inclusive and harmonious community within Islamic educational institutions.

The scholarly discourse on the challenges and strategies in addressing differences of opinion in Islamic jurisprudence (*fiqh*) within a multicultural context is multifaceted. The *Jami al-Tirmidhi* highlights the historical debate over *fiqh* issues and the methods employed by Imam al-Tirmidhi to address conflicting opinions (*khilaf*) through the technique of interpreting *tarjamah mursalah* (Alias, 2014). Meanwhile, the concept of Scholar-*fiqh* is introduced as a bridge between thematic *fiqh* studies and the perceived stagnancy of Islamic legal theory (*Ushū al-fiqh*), suggesting a need for a framework that accommodates modern challenges while remaining theoretically sound (Siregar, 2018).

Additionally, the multicultural paradigm of *usul fiqh* is emphasized as essential for fostering a tolerant and accommodating approach to the diversity of socio-cultural, political, and religious life, particularly in nations like Indonesia (Dahlan, 2012). Contradictions arise when considering the dynamic nature of *fiqh*, which is designed to address the "unlimited problems of mankind" and adapt to new challenges, as stated in Fayyaz & Al-Azhari (2021). This dynamism is juxtaposed with the view of *Ushū al-fiqh* as stagnant, which *para-fiqh* seeks to reconcile (Siregar, 2018). The application of Islamic ethics based on the higher objectives of *Shari'ah* (*maqasid al-Shari'ah*) is proposed as a new approach to anchor *fiqh* in its ethical dimension (Abdullah, 2014). The challenges of multicultural education, particularly in the context of *fiqh siyasah* (Islamic politics), also reflect the tension between traditional interpretations and the demands of a multicultural society (Shulha, 2021). In summary, the strategies to address *fiqh* differences in a multicultural context involve embracing a dynamic interpretation of *fiqh* principles, employing bridging concepts like *para-fiqh*, and adopting a multicultural paradigm of *usul fiqh*. These approaches aim to ensure that *fiqh* remains responsive to contemporary societal needs while respecting the diversity inherent in multicultural nations. The reconciliation of traditional Islamic jurisprudence with the ethical and social dimensions of modern life is crucial for the development of a tolerant and inclusive Islamic legal framework.

4. CONCLUSION

Pesantren, traditional Islamic boarding schools in Indonesia, play a crucial role in fostering religious moderation and promoting tolerance and peace in multicultural contexts through the teaching of *Khilafiyah Fiqh*, or jurisprudential disagreement. *Khilafiyah* reflects the diversity of interpretations of Islamic law and is respected as a sign of dynamism and flexibility. *Pesantren* in South Kalimantan teach *khilafiyah* through

various methods, encouraging critical thinking and openness to different opinions. Understanding khilafiyah has a positive impact on supporting religious moderation, as it encourages students to be inclusive and open to diversity. Case studies demonstrate the successful application of khilafiyah fiqh in promoting tolerance and peace, despite challenges such as internal differences and external resistance. Pesantren employ various approaches, including interfaith and cross-cultural dialogue, to strengthen the understanding of khilafiyah and its role in fostering a harmonious society.

The case study shows that the application of Khilafiyah Fiqh successfully promotes tolerance and peace among santri and the surrounding community, despite facing challenges such as internal differences and external resistance. To overcome these challenges, Pesantren use an interfaith and cross-cultural dialogue approach that strengthens the understanding of khilafiyah and its role in building a harmonious society.

Pesantren have successfully integrated local cultural values with religious teachings to create an environment of mutual respect and understanding among santri from different backgrounds. Although the specific use of Khilafiyah Fiqh in South Kalimantan is not discussed in depth, the principles of religious moderation and appreciation of jurisprudential diversity suggest that Khilafiyah Fiqh can be effectively applied to promote tolerance and peace in multicultural contexts. This contextualized approach to religious education is a successful strategy in fostering inclusive and harmonious communities within Islamic educational institutions.

The successful implementation of Khilafiyah Fiqh in Pesantren highlights its significant role in promoting religious moderation, tolerance, and peace in multicultural contexts. This approach encourages critical thinking and openness to diverse opinions, fostering inclusive attitudes among students. Policymakers and educational authorities can adopt similar strategies to enhance interfaith relations and community harmony, emphasizing the integration of local cultural values with religious teachings. Despite challenges, the Pesantren model demonstrates the effectiveness of contextualized religious education in building cohesive and respectful societies, offering valuable insights for broader application in diverse communities.

ACKNOWLEDGEMENTS

We express our deepest gratitude to the pesantren, traditional Islamic boarding schools in Indonesia, for their pivotal role in promoting religious moderation, tolerance, and peace in multicultural contexts through the teaching of Khilafiyah Fiqh. Special thanks go to the pesantren in South Kalimantan for their innovative methods, which encourage critical thinking and openness to different opinions, successfully integrating local cultural values with religious teachings. Their efforts have created an environment of mutual respect and understanding, significantly impacting the santri and surrounding communities. We also acknowledge the case studies that highlight the effectiveness of interfaith and cross-cultural dialogue approaches in fostering a harmonious society.

REFERENCES

- Abdullah, A. B. (2014). An Analysis of Islamic Jurisprudence (Fiqh) as Applied Islamic Ethics. *ICR Journal*, 5(2), 183–203. <https://doi.org/10.52282/icr.v5i2.402>
- Agustiar, Zaid Barzenji, Ali Saif, Bassam Badar Ja'far Al Kutsairi, Umar Ahmad Salem, & Ibrahim bin Salem. (2024). Fiqh of diversity in the frame of tolerance as a pillar of Indonesian integrity. *Amorti: Jurnal Studi Islam Interdisipliner*. <https://doi.org/10.59944/amorti.v3i2.296>

- Alam, M. (2016). Harmony in Religious and Cultural Diversity: Case Study of Sungai Penuh City Society. *Al-Albab*, 5(2), 265. <https://doi.org/10.24260/alalbab.v5i2.554>
- Alias, A. W. (2014). Explanation of Imam Al-Tirmidhi in Conflicting Islamic Jurisprudence. *Mediterranean Journal of Social Sciences*, 23(5). <https://doi.org/10.5901/mjss.2014.v5n23p310>
- Asmanidar, A. (2023). Diversity and Humanity in Islam: A Perspective of Religious Moderation. *Abrahamic Religions: Jurnal Studi Agama-Agama*, 3(2), 302. <https://doi.org/10.22373/arj.v3i2.20416>
- Barella, Y., Fergina, A., Achruh, A., & Hifza, H. (2023). Multikulturalisme dalam Pendidikan Islam: Membangun Kesadaran dan Toleransi dalam Keanekaragaman Budaya. *Indo-MathEdu Intellectuals Journal*, 4(3), 2028–2039. <https://doi.org/10.54373/imeij.v4i3.476>
- Burga, M. A., & Damopolii, M. (2022). Reinforcing Religious Moderation through Local Culture-Based Pesantren. *Jurnal Pendidikan Islam*, 8(2), 145–162. <https://doi.org/10.15575/jpi.v8i2.19879>
- Dahlan, M. (2012). Paradigma usul fikih multikultural di Indonesia. *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 12(1), 1. <https://doi.org/10.18326/ijtihad.v12i1.1-19>
- Efendi, Z., & Ansori, A. (2023). Tolerance Education for Islamic Boarding School Students on Lombok Island. *Kawanua International Journal of Multicultural Studies*, 4(1), 83–95. <https://doi.org/10.30984/kijms.v4i1.626>
- Elius, M. (2023). Interfaith Dialogue: An Islamic Framework. *Journal of the Asiatic Society of Bangladesh, Humanities*, 68(2), 193–206. <https://doi.org/10.3329/jasbh.v68i2.70363>
- Fayyaz, M., & Al-Azhari, N. A. (2021). اصول، قواعد، فروع اور ضوابط فقہ کے مفاہیم: Interpretations of Principles, Legal Maxims, Differences and Laws of Islamic Jurisprudence. *Al-Wifaq*, 4(2), 151–172.
- Idris, M., Willya, E., & Mokodenseho, S. (2024). Strengthening Religious Tolerance with Islamic Views in the Era of Diversity in Indonesia. *West Science Islamic Studies*, 2(02), 106–113. <https://doi.org/10.58812/wsiss.v2i02.839>
- Jahangir, H., & Pakeeza, S. (2020). Role of Jurisprudential Principles in Religious Diversity. *AL-Qalam*, 25(1), 73–82.
- Kamaruddin, S. (2024). Culture of Interfaith Tolerance in Multicultural Communities In Mbawa Village, Donggo District, Bima Regency. *Tamaddun*, 23(1), 23–31. <https://doi.org/10.33096/tamaddun.v23i1.692>
- Malik, A. (2022). NEW TRANSFORMATION OF ISLAMIC EDUCATION INSTITUTIONS AFTER THE ISSUE OF GLOBAL TERRORISM: TOLERANCE NARRATIVE STUDY OF CONSERVATIVE ISLAMIC BOARDING SCHOOLS IN INDONESIA. *Jurnal PAI Raden Fatah*, 4(3), 296–321. <https://doi.org/10.19109/pairf.v4i3.17232>
- Muzakki, A. (2020). PEMIKIRAN FIQH DAN TASAWWUF SYEKH MUHAMMAD NAWAWI BANTEN DAN PENGARUHNYA TERHADAP MODERASI BERAGAMA DAN PERDAMAIAN. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 14(2), 381–398. <https://doi.org/10.35316/lisanalhal.v14i2.770>
- Naim, N. (2019). Islamic Jurisprudence for Diversity: From Theological-Normative Reason to Progressive Contextual Reasoning. *AL-'ADALAH*, 15(1), 51. <https://doi.org/10.24042/adalah.v15i1.2621>
- Rahmadi, R., & Hamdan, H. (2023). RELIGIOUS MODERATION IN THE CONTEXT OF ISLAMIC EDUCATION: A MULTIDISCIPLINARY PERSPECTIVE AND ITS APPLICATION

- IN ISLAMIC EDUCATIONAL INSTITUTIONS IN INDONESIA. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 21(1), 59–82. <https://doi.org/10.18592/khazanah.v21i1.8487>
- Ridwan, A., Siskha Putri Sayekti, & Eva Siti Faridah. (2023). Sharia Actualization: Realizing the Indonesian Islamic Jurisprudence. *Hikmatuna : Journal for Integrative Islamic Studies*, 9(2), 203–218. <https://doi.org/10.28918/hikmatuna.v9i2.1398>
- Rohayana, A. D., & Muhtarom, A. (2021). Islamic Jurisprudence Implementation in Indonesia: Perspective of the Objectives of Islamic Law. *Global Jurist*, 21(2), 403–415. <https://doi.org/10.1515/gj-2020-0078>
- Shulha, I. F. (2021). Fikih Siyasah dan Tantangan Pendidikan Multikultural. *Tsamratul Fikri | Jurnal Studi Islam*, 14(2), 165. <https://doi.org/10.36667/TF.v14i2.531>
- Siregar, A. S. (2018). Para-fiqh: Bridging Thematic Fiqh to Ushūl and Ushūl's Response to Specialization of Fiqh. *Mazahib*, 89–118. <https://doi.org/10.21093/mj.v17i2.1192>
- Thalib, P. (2018). DISTINCTION OF CHARACTERISTICS SHARIA AND FIQH ON ISLAMIC LAW. *Yuridika*, 33(3), 438. <https://doi.org/10.20473/ydk.v33i3.9459>
- Widjaja, G., Bhattacharya, S., Ma`arif, M. A., & Aslan, A. (2022). Anti-Radicalism Islamic Education Strategy in Islamic Boarding Schools. *Jurnal Pendidikan Islam Indonesia*, 6(2), 74–85. <https://doi.org/10.35316/jpii.v6i2.405>