



Study of the *Taqrirat al-Sadidah* Book to Strengthen the *Fiqh* Muamalah Literacy of Students at the Attahdzib Islamic Boarding School

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Abstract

This community service activity aims to strengthen the literacy of fiqh muamalah of students at Attahdzib Islamic Boarding School, Jombang, through the study of the book Taqrirat al-Sadidah Volume 2. The background of this activity is the limited understanding of students regarding the basic principles of economic transactions in accordance with sharia, even though the Islamic boarding school has a book study forum that can be optimally utilized to strengthen this literacy. The mentoring method is implemented through a regular study forum by combining the bandongan method and contextual muamalah discussions, including the preparation stage, implementation of the study, strengthening contextual understanding, reflection-evaluation, and documentation of activities. The results of the mentoring show an increase in students' understanding of the basic concepts of fiqh muamalah such as contracts and transaction justice, an increase in the ability to relate fiqh to the realities of life, active participation in discussions, and a growing awareness of carrying out muamalah in accordance with sharia. This activity also strengthens the function of book study as a medium for Islamic legal literacy in Islamic boarding schools. In conclusion, the combination of the bandongan method with contextual discussions is effective in increasing the fiqh muamalah literacy of students and can be developed as a sustainable mentoring model.

Keywords: Bandongan; Book; Literacy; Muamalah; Students

INTRODUCTION

The development of Muslim society today demonstrates the growing need for a comprehensive understanding of Islamic teachings, not only in the aspects of worship but also in the aspects of *muamalah* (social and economic transactions) related to social and economic activities. *Fiqh muamalah* is an important branch of Islamic law that regulates various forms of social interaction, including economic transactions, contracts, and cooperation in everyday life. In the context of increasingly complex modern society, literacy in *fiqh muamalah* is crucial for Muslims to be able to conduct economic activities in accordance with sharia principles.¹

The reality on the ground shows that public understanding of Islamic jurisprudence (*fiqh*) in transactions remains relatively limited. Many economic practices are conducted without adequate understanding of clear contracts, fair



transactions, and the avoidance of *riba* (usury), *gharar* (uncertainty), and *maisir* (gambling). This situation is also found among younger Muslims, including students in Islamic boarding schools (*pesantren*), despite the strategic role that Islamic boarding schools play in transmitting Islamic jurisprudence as a foundation for understanding Islamic law.²

Islamic boarding schools are known as centers of traditional Islamic education that emphasize the study of classical texts (*turats*) through the *bandongan*, *sorogan*, and *halaqah* methods, as a distinctive feature of transmitting knowledge and as a medium for developing the religious character of students.³ One of the books widely used in *fiqh* learning is *Taqrirat al-Sadidah* Volume 2, which is systematically compiled and contains the fundamentals of *fiqh* relevant to everyday life, including transactions.

In practice, Islamic boarding school (*pesantren*) study often focuses on textual understanding without contextualizing it to the students' social realities. Consequently, the understanding of *fiqh* acquired is theoretical and not fully applied to everyday transactions. Yet, the primary goal of *fiqh* learning is to enable Muslims to understand and apply Islamic law correctly and responsibly.⁴

It is in this context that community service activities through the study of the *Taqrirat al-Sadidah* Volume 2 become relevant. This is to strengthen students' understanding of Islamic jurisprudence (*fiqh*) and connect it to the realities of social and economic life. This ensures that students not only understand the text theoretically but also apply the values of Islamic jurisprudence (*fiqh muamalah*) in their daily lives.

The primary focus of this activity is the limited literacy of Islamic *fiqh muamalah* among students, particularly in understanding the basic principles of Sharia-compliant economic transactions. *Fiqh muamalah* literacy encompasses not only knowledge of Islamic transaction law but also the ability to understand the principles of justice, transparency, and responsibility in economic activities. Strengthening this literacy is a crucial step in developing a generation of Muslims with Sharia-compliant economic practices.

This mentoring is provided through regular religious study groups that emphasize not only the reading and explanation of the text but also interactive discussions on *muamalah* issues relevant to the students' lives, allowing for a more contextual understanding of the *fiqh* material. This activity also aims to strengthen the role of Islamic boarding schools (*pesantren*) as centers for developing Islamic legal literacy within the community, given their close ties to local communities and the scholarly authority of their religious leaders (*kyai*) and teachers. By strengthening the study of Islamic *fiqh muamalah* in Islamic boarding schools, students are expected to become agents of change, promoting economic practices in accordance with Sharia principles within the community.

Specifically, this mentoring activity aims to improve students' *fiqh muamalah* literacy through a systematic study of the *Taqrirat al-Sadidah* Volume 2, strengthen students' understanding of the basic concepts of Islamic *muamalah*, particularly

regarding economic transactions and interactions, and foster students' ability to connect *fiqh muamalah* concepts to everyday life practices so that Sharia values can be applied in the community's socio-economic activities. The selection of students from the Attahdzib Islamic Boarding School as mentors was based on the strong tradition of Islamic law study at the school and their significant potential as agents of dissemination of Islamic legal values within the community. Therefore, strengthening students' understanding of *fiqh muamalah* from an early age is expected to have a positive impact on the community's social and economic practices.

METHOD

The mentoring activity was carried out in the *Taqrirat al-Sadidah* Volume 2 book study forum which has been running regularly at the Attahdzib Islamic Boarding School, Rejoagung Village, Ngoro District, Jombang Regency, East Java, with a duration of one month. The subjects of the mentoring were students who attended the regular study of the book, who were selected because they were actively involved in the Islamic learning process based on the study of classical books (turats), thus having a scientific foundation that can be further developed in *fiqh muamalah* literacy.⁵

The mentoring strategy integrates educational, participatory, and contextual approaches. The educational approach emphasizes the systematic delivery of *fiqh* material through reading and explanation of religious texts. The participatory approach provides space for students to actively participate through discussion, questions and answers, and reflection, which is believed to increase engagement and strengthen student understanding⁶ and build critical awareness of the social realities faced.⁷ The contextual approach links the concept of *fiqh* in the book with real *muamalah* practices such as buying and selling, debts and business cooperation, so that learning becomes more meaningful and easier to understand.⁸

The main method used is *bandongan*, namely the teacher reads the text of the book slowly accompanied by an explanation of the meaning of the words and the legal content, while the students listen and make notes on the text of the book being studied.⁹ After the *bandongan* session, a discussion on *muamalah* was held which gave the students the opportunity to ask questions and relate the concept of *fiqh* to the economic transaction problems they encounter in their daily lives.

The mentoring program is implemented through five stages. First, the preparation stage, which involves identifying the students' learning needs, determining study materials, developing an activity plan, developing a schedule, and adapting the method to the characteristics of Islamic boarding school education. Second, the implementation stage involves studying the book through reading the *Taqrirat al-Sadidah* Volume 2 text using the *bandongan* method, accompanied by discussion and question-and-answer sessions. Third, the contextual understanding strengthening stage involves linking the *fiqh muamalah* material to the students' daily lives. Fourth, the reflection and evaluation stage involves open discussions to measure

the students' level of understanding and their ability to re-explain the *fiqh* concepts they have learned. Fifth, the activity documentation stage, which involves recording the implementation time, number of participants, and collecting evidence in the form of photos and study notes as the basis for preparing a community service report.

RESULTS

The Islamic jurisprudence literacy mentoring program, conducted through the study of *Taqrirat al-Sadidah* Volume 2 at the Attahdzib Islamic Boarding School, demonstrated several observable developments throughout the implementation process. Regular religious study forums, combined with the *bandongan* method and discussions on *muamalah*, provided a learning environment that enabled students to deepen their understanding of the concepts of Islamic jurisprudence, both in terms of mastery of the material and its relevance to everyday life.

Throughout the study, students demonstrated high enthusiasm, especially when the material discussed *muamalah* issues frequently encountered in everyday life. The text was read slowly and sequentially according to the discussion structure, followed by explanations of the meaning of the words and their legal content, including terms such as contracts, valid transaction requirements, and other basic principles of *muamalah*.

Observations indicated that some students were already familiar with some basic concepts of Islamic jurisprudence, but this understanding was still general and not yet systematic. After participating in the study, the students demonstrated improved ability to re-explain the concept of contracts and the basic principles of transactions in Islam, indicating an increased understanding of the basic concepts of Islamic *fiqh muamalah* in a more structured manner.

During the discussion sessions, the students raised various questions related to everyday transaction practices, such as buying and selling, debts, and other forms of economic cooperation. This demonstrated the students' increased ability to relate the concepts of Islamic *fiqh muamalah* to the realities of life, so that *fiqh* was no longer understood merely as a theoretical study in a text, but rather as a guideline governing socio-economic interactions in real life.

In terms of participation, the students not only played the role of listeners during the *bandongan* sessions but also actively provided notes on the text and participated in discussions after the presentation. This interaction between the instructor and students created a more dynamic learning environment and helped deepen their understanding of the material.

The mentoring activities also raised students' awareness of the importance of conducting *muamalah* activities in accordance with sharia principles, such as honesty in transactions, fairness in economic relationships, and clarity of contracts. Students begin to realize that daily *muamalah* practices are not only related to aspects of

economic profit, but also related to moral and ethical responsibilities in carrying out economic activities.

The author includes activity documentation as evidence of the implementation of mentoring, as seen in Figures 1 and 2 below.



Figure 1. Book study activities using the bandongan method; Source: Author's documentation (2025)



Figure 2. Explanation and discussion session of muamalah in the religious study forum; Source: Author's documentation

Overall, the study of the book *Taqrirat al-Sadidah* Volume 2 combined with contextual discussions strengthens the function of recitation of the book as a means of Islamic legal literacy in the Islamic boarding school environment. Recitation of the book not only functions as a routine learning activity, but also becomes a space for scientific dialogue that allows students to understand *muamalah fiqh* issues in a more in-depth and contextual manner.

DISCUSSION

The results of the Islamic jurisprudence literacy mentoring program through the study of the *Taqrirat al-Sadidah* Volume 2 at the Attahdzib Rejoagung Islamic Boarding School in Ngoro, Jombang, can be understood through several theoretical perspectives relevant to field findings. These include the role of the tradition of Islamic book study in Islamic boarding school education, the effectiveness of the *bandongan* method combined with contextual discussions, and its contribution to strengthening Islamic legal literacy and fostering students' awareness of Islamic law.

First, the findings regarding students' increased understanding of the basic concepts of Islamic *fiqh muamalah* reinforce the view that the tradition of studying classical books (*turats*) remains strongly relevant in Islamic boarding school education. The Islamic boarding school education system, based on the yellow books, enables students to gain a deep understanding of various Islamic disciplines, including Islamic law (*fiqh*), which serves as an important foundation for shaping their perspectives on the religious and social issues they face.¹⁰ The Attahdzib Rejoagung Islamic Boarding School in Ngoro, Jombang, with its vision of developing intellectual cadres who are simultaneously guardians, places the study of Islamic texts as the primary foundation

of diniyah education, running alongside formal education. The regular *Taqrirat al-Sadidah* Volume 2 book study forum provides social and institutional capital that enables mentoring activities to proceed without the need for a new learning structure, allowing students to participate without significant adaptation barriers.

Second, the effectiveness of the *bandongan* method combined with discussions on *muamalah* (social interactions) in enhancing students' understanding aligns with the characteristics of typical Islamic boarding school learning methods. The *bandongan* method allows for the direct transmission of knowledge between teacher and students, where the teacher reads the text while explaining the meaning of the words and legal content, while the students listen and take notes on the text being studied.¹¹ This approach has been proven to help students understand *fiqh* terms that are difficult to grasp if read alone, especially since classical *fiqh* books are generally written in Arabic, requiring careful interpretation of each word.

However, the one-way *bandongan* method has the potential to make students passive recipients if it is not balanced with dialogue. Findings from this mentoring program indicate that adding a discussion session on *muamalah* (transactions) after the material presentation successfully overcomes this limitation. The discussion allows for an exchange of ideas between instructor and students, making the learning process more dynamic, while also helping students develop analytical and critical thinking skills in understanding a problem.¹² Thus, the combination of *bandongan* and discussion not only transfers textual knowledge, but also builds critical awareness of students towards the social realities they face, as emphasized in the participatory and transformative learning approach.¹³

Third, the students' improved ability to relate concepts of Islamic jurisprudence (*fiqh*) to the realities of everyday life demonstrates the success of the contextual learning approach. This approach links learning material to real-life situations, enabling students to understand the relevance of the knowledge they learn to their own life experiences. This has been shown to enhance comprehension by making the material more meaningful.¹⁴ In this activity, the *fiqh* concepts in the *Taqrirat al-Sadidah* book, Volume 2, are linked to concrete *muamalah* practices such as buying and selling, debts, and business partnerships. The finding that students are beginning to ask questions about the transaction practices they encounter daily indicates that the process of internalizing knowledge does not stop at the textual level, but rather moves toward applied understanding relevant to their needs as members of society.

Fourth, Islamic *fiqh muamalah* plays a crucial role in regulating interpersonal relationships within society's economic activities. Principles such as justice, transparency, and accountability are essential foundations for building an economic system that aligns with Sharia values. A sound understanding of Islamic *fiqh muamalah* is expected to help Muslims conduct economic activities more ethically and responsibly.¹⁵ The finding that students are beginning to recognize the moral and ethical dimensions of economic activity, not just the profit dimension, indicates that

this mentoring program has succeeded in developing what is known as economic ethical awareness. This awareness is crucial because it serves as a bridge between normative knowledge of Islamic jurisprudence (*fiqh*) and actual economic behavior in society, aligning with the urgency of Islamic jurisprudence literacy in *muamalah* (Islamic jurisprudence) as stated in the introduction, namely that many economic practices are carried out without an adequate understanding of sharia principles.¹⁶

Fifth, increased student participation in the learning process can be understood as an indicator of the success of the implemented participatory strategy. Active student participation, both in listening to and taking notes on the text and in asking questions during discussions, demonstrates a shift in the student's role from passive listeners to actively involved participants. This shift is relevant to the concept of literacy, which is not only related to the ability to read texts, but also includes the ability to understand, analyze, and apply knowledge in everyday life, so that individuals are able to critically understand information and make appropriate decisions in various social situations.¹⁷

Sixth, institutionally, this mentoring activity strengthens the function of Islamic law study as a means of Islamic legal literacy within Islamic boarding schools. Studying *Taqrirat al-Sadidah* Volume 2 serves not only as a routine learning activity but also as a space for scholarly dialogue, enabling students to understand issues of Islamic jurisprudence (*fiqh*) in *muamalah* (religious affairs) more deeply and contextually. This aligns with the historical role of Islamic boarding schools as Islamic educational institutions that play a crucial role in transmitting Islamic jurisprudence to the younger generation of Muslims.^{18,19} Thus, this mentoring activity not only provides direct benefits in the form of increasing the students' understanding, but also contributes to strengthening the Islamic boarding school's scientific tradition as a basis for Islamic legal literacy in society.

Nevertheless, there are several evaluative notes that warrant discussion. The limited timeframe for the study meant that not all *muamalah* issues could be discussed in depth in one meeting, requiring some discussions to be continued at subsequent meetings. This situation demonstrates that the process of strengthening *muamalah fiqh* literacy is gradual and cumulative, not instantaneous, requiring program continuity for a more significant impact. Furthermore, differences in the educational backgrounds and learning experiences of students mean that their level of understanding of the text varies. Therefore, a more gradual and differentiated learning approach needs to be considered so that all students, both those with a basic understanding of *fiqh* and those still in the early stages, can optimally follow the material.

Another finding worthy of discussion is the students' strong interest in discussing contemporary *muamalah* issues developing in society, which go beyond the classical topics in the texts. This indicates that the students' need for *muamalah fiqh* literacy is not static but continues to evolve in line with changes in economic practices in society, for example in the form of digital technology-based transactions not

explicitly addressed in classical texts. Therefore, the study of Islamic texts as a basis for literacy needs to be continuously enriched with discussions on contemporary *muamalah* issues, without diminishing the role of classical texts as an epistemological foundation.

Overall, the discussion above confirms that the support for Islamic jurisprudence literacy through the study of *Taqrirat al-Sadidah* Volume 2, which combines the *bandongan* method with contextual discussions, has successfully produced changes in three aspects simultaneously: the cognitive aspect, which involves an increased understanding of basic Islamic jurisprudence concepts; the affective aspect, which involves growing ethical awareness in conducting economic activities in accordance with Sharia; and the participatory aspect, which involves the active involvement of students in the learning process. These three aspects reinforce each other and demonstrate that the tradition of Islamic text study in Islamic boarding schools, when combined with a contextual and participatory learning approach, has great potential as a model for strengthening Islamic legal literacy relevant to the needs of contemporary society.

CONCLUSION

Fiqh muamalah literacy mentoring through the study of the *Taqrirat al-Sadidah* Volume 2 at the Attahdzib Rejoagaung Islamic Boarding School in Ngoro, Jombang, demonstrated that the tradition of Islamic boarding school text study, when combined with the *bandongan* method and contextual *muamalah* discussions, can be an effective means of strengthening Islamic legal literacy among students. The regular religious study forums established at the boarding school provided institutional capital that enabled the mentoring activities to proceed naturally without disrupting existing learning traditions.

Substantively, this mentoring successfully improved the students' understanding of basic concepts of *fiqh muamalah*, such as contracts, valid transaction requirements, and the principle of justice in economic activities, which had previously been understood only in general and unsystematic ways. The combined textual study and contextual discussions also enhanced the students' ability to relate *fiqh* concepts to the realities of everyday life, so that *fiqh muamalah* was no longer viewed solely as a textual study but as a practical guideline for social and economic interactions in society. From a learning perspective, this mentoring program successfully encouraged the active participation of students, who previously tended to act as passive listeners in the *bandongan* forum, into engaged participants in discussions and Q&A sessions. This mentoring also fostered students' ethical awareness of the importance of conducting *muamalah* activities in accordance with sharia principles, which include honesty, fairness, and clarity of contracts in every transaction.

Institutionally, this activity strengthened the function of religious study as a means of Islamic legal literacy, making religious study not only a routine learning

activity but also a space for contextual scholarly dialogue. The implication of this finding is that this model of mentoring based on religious study, with a participatory and contextual approach, can be replicated in other Islamic study forums in Islamic boarding schools, both to strengthen literacy in *fiqh muamalah* and other Islamic scholarly fields.

However, this program has several weaknesses that require attention. These include time constraints, which meant that not all *muamalah* issues could be discussed in depth in a single meeting, and differences in students' understanding of the religious material due to their diverse educational backgrounds. This condition shows that strengthening the literacy of *fiqh muamalah* is a gradual and ongoing process that requires the continuation of mentoring programs so that its impact can be felt more significantly and touch all levels of students.

RECOMMENDATION

Based on the findings and weaknesses outlined, several suggestions are provided for developing similar mentoring activities in the future. First, Islamic book study activities focused on Islamic jurisprudence (*fiqh*) of *muamalah* (religious affairs) need to be continuously developed within Islamic boarding schools, with more adequate time allocations to allow for more in-depth discussion of *muamalah* issues in each meeting. Second, learning approaches that link Islamic book material to the realities of community life need to be strengthened and expanded by incorporating contemporary *muamalah* issues, such as digital technology-based transactions, to ensure the study of classical texts remains relevant to current needs.

Third, discussion sessions on *muamalah* should be conducted in a more structured manner, for example by compiling a list of discussion topics based on the students' level of difficulty and needs, so that all students with varying backgrounds can optimally participate in the learning process. Fourth, the development of community service activities based on Islamic book study should serve as a model that can be replicated in other Islamic boarding schools as an effort to strengthen Islamic legal literacy among students and encourage the application of sharia values in broader societal life.

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