The Existence of the Fiqh Madhhab of Thought in Islamic Boarding Schools; A Case Study at Darussalam Islamic Boarding School Gontor 11 Poso, Central Sulawesi

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Abstract
The Fiqh School of Thought is one alternative to exercising the Shari'a in Pondok Modern Gontor, and students are not required to adhere to a particular ideology. It was asserted that an Islamic boarding school could not be gray but should be oriented to one school of thought. Therefore, this study aimed to determine the roles and existence of a school of thought in addressing diversity with a sociological approach in Modern Islamic Boarding School Gontor 11 Poso Central Sulawesi. Based on the results, no particular school of thought became a reference and allowed student adherence to one of the qualified schools, according to *Ahlu Sunnah*. In the transformation of the role, the scholars (ulama) were used as the leading figure with an adopted school of thought. However, they did not force the will on their students to follow the adopted school of thought. *Kyai* (Islamic instructor) is also necessary to explain that most al-Shafi'i names are found in Indonesia, which urges students to study and appreciate the Al-Sya'ir school of thought. Therefore, it may be warmly appreciated and not conflict with the community.
Keywords:
Islamic Boarding School; Existence; *Fiqh*; School; Modern Islamic Boarding School Gontor 11.

Abstrak
Mazhab fikih menjadi salah satu alternatif dalam mengeksiskan syariat di Pondok Modern Gontor. Pesantren tersebut tidak memberatkan santrinya untuk mengikuti satu aliran yang ditentukan sementara dikatakan bahwa sebuah pesantren tidak boleh bersifat abu-abu dan harus berkiblat pada satu mazhab. Artikel ini bertujuan untuk menemukan peran dan eksistensi mazhab yang ada di Pondok Modern Gontor 11 Poso Sulawesi Tengah dalam menyikapi keberagaman madhhab Penelitian ini dilakukan di Pondok Modern Gontor 11 Poso Sulawesi Tengah dengan pendekatan sosiologi. Dari hasil penelitian ini disimpulkan bahwa tidak ada mazhab tertentu yang menjadi acuan Pondok Modern Gontor 11 dan memberikan keleluasaan kepada santrinya untuk menganut salah satu mazhab yang terkualifikasi menurut Ahlu Sunnah. Dalam transformasi peran, ulama yang dijadikan sebagai figur utama sebenarnya mempunyai mazhab yang dianut, tetapi tidak memaksakan kehendak kepada santri-santrinya untuk mengikuti aliran mazhab yang dianutnya. kiyai juga diharuskan memberikan wawasan bahwa di Indonesia mayoritas bermazhab Al-Syafi'i, ditekankan terhadap santri-santrinya agar paham dan mengerti betul terhadap Mazhab al-Syafi'i sehingga nantinya dapat diterima dengan baik dan tidak berbenturan oleh masyarakat.

1. Introduction

In *fiqh* literature, madhhab is divided into two kinds, namely, *madhhab* in *aqidah* and madhhab in *fiqh*.[1] Madhhab in *aqidah* the *Ahlu Sunnah wal Jamaah madhhab* that focus on Muslims, in which they must follow the *Ahlu Sunnah wal Jamaah* madhhab.[2] Thus, people who disagree with this *madhhab* can be said to be misguided or heretical. Madhhab in *fiqh* is different from the *madhhab* in *aqidah* and is often referred to as differences in branch issues (*furu'*), so the madhhab in *fiqh* is much easier and the differences more tolerable.[3] Therefore, an in-depth study of this matter is needed so that Muslims are not divided just because of the *furu'iyah* problem and the Muslims can place it wisely and proportionally.[4] *Fiqh* madhhab is the main idea or basis used by *mujtahid* imams in solving problems or establishing Islamic law.

Fiqh madhhab is the main idea or basis used by *mujtahid* imams in solving problems or establishing Islamic law.[5] The emergence of *madhhab,* as part of the historical process of establishing Islamic law, is neatly arranged from the generation of companions, *tabi'in,* to the time of the Abbasid caliph.[6] Furthermore, the Imam *madhhab* and the *madhhab* itself developed their understanding into groups of Muslims who follow certain Imam Mujtahid's *istinbath* ways or follow the opinion of Imam Mujtahids on issues of Islamic law.[7]

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[1] Izzy Al Kautsar and Ahdiana Yuni Lestari, "Renewal of Islamic Family Law: Relevance to the Nusyuz Settlement Process," *Mizan: Journal of Islamic Law* 5, no. 3 (2021): 373–82, https://doi.org/10.32507/mizan.v5i3.1080.

[2] Imam Kanafi et al., "The Contribution of Ahlussunnah Waljamaah's Theology in Establishing Moderate Islam in Indonesia," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021): 1–10, https://doi.org/10.4102/hts.v77i4.6437.

[3] Zakiul Fuady Muhammad Daud, "Fiqh Across Madhhabs : An Alternative to Pesantren Students ' School of Thought Exclusivism in the Post- Truth Era The Schools of Thought (Madhhabs) within Fiqh (Islamic Jurisprudence) Are One of the Ijtihad Products Explored by Qualified Muslim Juris," *Mazahib: Jurnal Pemikiran Hukum Islam* 20, no. 1 (2021): 143–68, https://doi.org/10.21093/mj.v20i1.3081.

[4] Shabika Azzaria Putri, Labitha Cetizta Irwanti, and Ari Rahmat Elsad, "Legal Discovery in Islamic Perspective," *Unifikasi: Jurnal Ilmu Hukum* 08 (2021): 43–52.

[5] Rasyid Al-Hafizh, . Fachrul Rozy, and Zaim Rais, "Usul Al-Fiqh: Its Epistemology, Purpose, and Use," *DIKTUM: Jurnal Syariah Dan Hukum* 19, no. 1 (2021): 1–15, https://doi.org/10.35905/diktum.v19i1.1529.

[6] Agus Moh Najib, "REESTABLISHING INDONESIAN MADHHAB 'Urf and the Contribution of Intellectualism," *Al-Jāmi'ah: Journal of Islamic Studies* 58, no. 1 (2020): 171–208, https://doi.org/10.14421/ajis.2020.581.171-208.

[7] Amir Shaharuddin, "A Western Perspective on the Formation," *Jurnal Syariah* 18, no. 2 (2010): 299–310.

Thus, even though the manifestation of the *madhhab* in the form of sharia laws (*fiqh*), which the mujtahids take to explore Islamic laws from their detailed arguments must be understood that the *madhhab* actually also includes *ushul fiqh* functioning as a method of excavation (*tarīqah al-istinbāṭ*) to create to these laws.[8]

Madhhab represents the experimentation and work of the Ulama for years or even centuries.[9] Therefore, in a *madhhab*, there is a special system of thinking to the Mujtahidun which can be used to develop basic principles to answer questions of Islamic law in terms of worship and muamalah.[10]

Muslims are required to implement the teachings they bring related to social interaction in the legal dimension.[11] Therefore, the existence of Islamic law is to regulate human interaction in social life. *Madhhab* is very important for a Muslim so that the understanding and practice of his religion are correct.[12] This is because *madhhab* is a method to find out the law of an event faced by referring it to the *fiqh* of a particular *madhhab* adhered to or an attempt to conclude it based on the *ushul al-madhhab* that it believes in.

In Indonesia, there are various kinds of *madhhab* related to *fiqh* issues.[13] Although the majority of Muslims in Indonesia claim to be *al-Shafi'i madhhab*, other *madhhabs* have more or less influence on the development of Muslims in Indonesia.[14] This opinion is based on the facts that occur in everyday society that there are only differences of opinion regarding the issue of *furu'* (branches), both regarding worship and *muamalah*. The differences of opinion in Islamic law (*Ikhtilafu al-*

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[8] Munawir Sajali, "The Use of Lafaz Amar on Ijtihad Madhhab towards the Effect of the Salat Law (Study of Ushul Fiqh)," *Britain International of Humanities and Social Sciences (BIoHS) Journal* 3, no. 1 (2020): 203–16, https://doi.org/10.33258/biohs.v3i1.393.

[9] Choiriyah Choiriyah, Saprida Saprida, and Emilia Sari, "Development of Sharia Banking System In Indonesia," *Mizan: Journal of Islamic Law* 5, no. 1 (2021): 17, https://doi.org/10.32507/mizan.v5i1.923.

[10] Karmawan, "Response of Islamic Law in Addressing Change Law in Contemporary Society," *International Journal of Multicultural and Multireligious Understanding* 8, no. 6 (2021): 445–54, https://doi.org/10.18415/ijmmu.v8i6.2780.

[11] Karmuji Abu Safar, Teti Hadiati, and Athoillah Islamy, "The Construction of Epistemology of Fatwa on Social Interaction Through Social Media in Indonesia," *Islam Transformatif : Journal of Islamic Studies* 5, no. 2 (2021), https://doi.org/10.30983/it.v5i2.5004.

[12] Dede Husni Mubarok, "Human Rights Concept in Islamic Legal Thought," *Istinbath* 15, no. 2 (2020): 167–90.

[13] Najib, "REESTABLISHING INDONESIAN MADHHAB 'Urf and the Contribution of Intellectualism."

[14] R. Michael Keener, "Indonesian Movements for the Creation of a 'National Madhhab,'" *Islamic Law and Society* 9, no. 1 (2002): 83–115, https://www.jstor.org/stable/3399202.

fiqhiyyah) are like many fruits that come from one tree, namely the Al-Qur'an and Sunnah trees, the roots and trunk of the tree are the Al-Qur'an and Sunnah, the branches are evidence *'aqli* and *naqli*, while the fruit is Islamic law (*fiqh*) although they differ and vary in number.[15]

The existence of a *madhhab* in a building school is not explicitly stated. However, the existence of a *madhhab* can be seen in several activities and lessons taught.[16] The study of a particular book is sufficient to identify a *madhhab* in an educational institution at the Islamic boarding school. Although there are several books on other schools studied, however, it is different from Darussalam Gontor Modern Islamic Boarding School, Ponorogo. In this case, this is is one of the Islamic boarding schools located in Ponorogo Regency, East Java. This Islamic boarding school is famous for its application of discipline, mastery of foreign languages (Arabic and English), regeneration, and a very strong alumni network since its establishment in 1926.

As the oldest educational institution in Indonesia, Islamic boarding school brings its own color to the realm of education.[17] The term Islamic boarding school itself before 1900 AD was not well known. Only on the Java island is the term Islamic boarding school known, while in Sumatra is known as recitation in *Surau* and *Langgar*.[18] The existence of a *madhhab* in a Islamic boarding school is not explicitly stated. However, the existence of a *madhhab* can be seen in several activities and lessons taught. The study of a particular book is sufficient to identify a *madhhab* in an educational institution in an Islamic boarding school, although there may be several books of other schools that are studied. Sometimes, in an Islamic boarding school, they study several books as comparison material and a source of

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[15] Irena Dwi Fetraningtyas and Yunanto Yunanto, "Application of The Properties of Naqli And Aqli in Positive Law with Respect to Islamic Contract Law," *Syariah: Jurnal Hukum Dan Pemikiran* 21, no. 1 (2021): 59, https://doi.org/10.18592/sjhp.v21i1.4140.

[16] Ahmad Maulidizen and Ashilah Raihanah, "The Technique of Determining Ijtihad and Its Application In Life: Analysis Of Istihsan, Maslahah Mursalah, 'Urf, and Syar'u Man Qablana," *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 4, no. 1 (2019), https://doi.org/10.22515/al-ahkam.v4i1.1600.

[17] Abdul Rahman, Megawati, and Najamuddin, "The Role of the Nuhiyah Islamic Boarding School in Empowering Islamic Communities," in *Advances in Social Science, Education and Humanities Research*, vol. 383, 2019, 982–86, https://doi.org/10.2991/icss-19.2019.220.

[18] Desi Puspitasari, Bustanul Yuliani, and Moh. Huda, "The Transformation of Islamic Education in a Disruptive Era: Is It A Necessity?," 2021, https://doi.org/10.4108/eai.27-10-2020.2304162.

knowledge. However, the tendency of implementation applied in everyday life related to the teachings of a particular book seems to be able to represent a conclusion for a particular *madhhab*.

The *madhhab* sect of Gontor Modern Islamic Boarding School is always a question. This is usually stated that an Islamic boarding school cannot be gray or not oriented to one particular school, while the Gontor Modern Islamic Boarding School does not burden its students to follow one particular *madhhab*. Therefore, it is necessary for the researcher to analyze the systematics of Modern Islamic boarding schools in facilitating the various *madhhabs* in their daily life as an Islamic Educational Institution. By looking at this case, the researcher conducted a study related to the two problem formulations, namely "what is the role of Gontor Modern Boarding School 11 Poso, Central Sulawesi, in responding to the diversity of *madhhab*?, and what is the position of the *madhhab* in the sustainability of Gontor Modern Boarding School 11 Poso, Central Sulawesi?.

2. Literature Review

Imam Yahya, in his book entitled "*Dinamika ijtihad NU 2009*", mentioned two views in seeing the social reality of the emergence of *madhhab* in Islam, namely from a political and theological perspective.[19] Abdul Aziz et all, in his book entitled "*Praksiss Pembelajaran Pesantren 2007*", explained that Islamic boarding school is a scientific institution that plays a very important role in connecting the existence of religious scholarship.[20] In the Justitia Journal, Azzumardi Azra explained that in a *madhhab*, Islamic boarding school does not simultaneously use all *madhhabs*, but tends to choose one of them.[21] However, there is also no coercion or prohibition in the use of a particular *madhhab* so all parties must respect each other because the fanaticism of the *madhhab* clearly hinders breakthroughs in Islamic law.

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[19] Muhammad Ulil Abshor, "Dinamika Ijtihad Nahdlatul Ulama (Analisis Pergeseran Paradigma Dalam Lembaga Bahtsul Masail," *Millatī, Journal of Islamic Studies and Humanities* 1, no. 2 (2016): 227–42, https://doi.org/10.18326/millati.v1i1.227-242.

[20] Abd A'la et al., *Praksis Pembelajaran Pesantren* (Yogyakarta: Instite for training and development, 2007), https://inlislite.uin-suska.ac.id/opac/detail-opac?id=6175.

[21] Meriatul Kibtiyah, "Pemikiran Azyumardi Azra Tentang Modernisasi Pendidikan Pesantren," *Contemplate: Jurnal Studi-Studi Keislaman* 3, no. 1 (2022): 43–67, https://ejournal.iaiqi.ac.id/index.php/contemplate/article/view/112.

Ramadhan al-Buthi in his book which is translated into Indonesian "*Bahaya Bebas Madhhab Dalam Keagungan Syariat Islam*" generally denied a handful of people who argued that everyone should return to the Al-Qur'an and Sunnah and called for the prohibition of following *madhhab*. In particular, he also denied the treatise of Syaikh Muhammad Sulthan al-Ma'shumu al-Khadanji which called on Muslims not to be *madhhab* (anti-*madhhab*), and denied his supporters such as Syaikh Muhammad Nashiruddin Albani and others. He explained that the *fiqh madhhab* is a necessity, and had a chain and lineage connected to the Prophet Companions which at the end referred to the Prophet Muhammad. Therefore, it is reasonable that many Muslims follow the *madhhab*, even though it is obligatory for ordinary people to *taqlid* to the *madhhab*, because they can't understand various religious issues by referring directly to the Al-Qur'an and Sunnah.

If traced back, *fiqh madhhab* has existed since Prophet Muhammad SAW era. *Madhhab* in the Messenger of Allah era was limited to the *ijtihad* (opinion) of the Companions in understanding religion. At that time, the source of Islamic law was only the Al-Qur'an and Hadith, so when the Companions had a dispute and made their own *ijtihad*, they immediately reported the problem to the Prophet Muhammad. In this period, the *madhhab* was just an opinion or *ijtihad* of the Companions in understanding a case, then the Companions reported to the Messenger of Allah, and then the Messenger of Allah immediately decided on the case whether one was correct, or both were correct. *Madhhab* has not been systematically formed, only in the form of the opinions of the Companions and their *ijtihads* which were then conveyed to the Prophet Muhammad.

Fiqh madhhab since the Companions era began to grow with the death of the Prophet Muhammad.[22] When the Companions found a problem, they immediately reported it to the Prophet Muhammad. However, after the death of the Prophet Muhammad, each Companion had their opinion, for example, the opinion of Aisyah, Ibn Mas'ud, and Ibn Umar. Everyone had their own rules in understanding the texts of the Al-Qur'an and Sunnah so sometimes the opinion of Ibn Umar was not always in

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[22] Nur Hidayat and Wahyu Abdul Jafar, "Ijtihad From Friends Of The Prophet Muhammad In Making Justice Law," *International Journal of Educational Research and Social Sciences*, n.d., 111–17.

line with the opinion of Ibn Mas'ud or Ibn Abbas. However, all of that still cannot be blamed because each of them has done *Ijtihad*.

The Companions saw the Prophet Muhammad doing an action, some of the Companions interpreted it as an act of *qurbah* (worship), while others concluded it as a *mubah* (normal) act. For example, the Companions saw the Prophet Muhammad doing a small jog during *tawaf*. Therefore, the majority of them believed that it is a Sunnah in *tawaf*. Meanwhile, Ibn Abbas interpreted his actions as a coincidence because there were motivations that arose. The Messenger of Allah performed the Hajj and the people witnessed it. Some of the Companions thought that he was doing the *hajj in tamattu'*, while other Companions thought he was doing the *hajj in qiran*. Moreover, some other friends thought he did the *ifrad* pilgrimage.

During the *tabiin* period, we are also familiar with the term *Fuqaha Al-Madinah*, which consists of seven people, namely Said Ibn Musayyib, Urwah Ibn Zubair, Al-Qasim Ibn Muhammad, Kharijah Ibn Zaid, Ibn Hisyam, Sulaiman Ibn Yasan, and Ubaidillah. It also includes Nafi' Maula Abdullah Ibn Umar. In Kufa City, we know Al-Qamah Ibn Mas'ud, Ibrahim AnNakha'i is Al-Imam Abu Hanifah's teacher. While in Basra City, there are Al-Hasan Al-Basri, and Imam Sufyan As-Sauri. Among the tabi'in, there are also well-known *fiqh* experts, namely Ikrimah Maulana Ibn Abbas and Atha'Ibn Abu Rabbah, Thauf Ibn Kissan, Muhammad Ibn Sirrin, Al-Aswad Ibn Yazid, Masruq Ibn Al-A'raj, Alqamah An-Nakha'I, Sya'by, Syuraih, Said Ibn Jubair, Makhul Ad-Damasyiki, and Abu Idris Al-Khaulani.

Imam Abu Hanifah *madhhab*, known as Imam Hanafi, was given the name Abu Hanifah, which means holy and straight, because from a young age he was known for his sincerity in worship, had a noble character, and stayed away from sinful and vile acts from a young age.[23] He had met several teachers, such as Hammad Bin Abu Sulaiman, Atha' Bin Abi Rabbah, the *faqih* of Mecca City, *Ikrimah Maulana*, and the heir of knowledge Abdullah Bin Abbas. He had studied with scholars "*Ahlul Bait*" Ja'far Bin Muhammad Al-Sadiq, Abdullah Bin Al-Hassan, and Zaid Bin Ali Zainal Abidin. He also met several Companions such as Anas Bin Malik, and Abdullah Bin Aufa', one of

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[23] Nurhadi, "Mahar Services (Dowry Non Material) According To Mazhab Imam Hanafi And Mazhab Imam Syafi'i," *Indonesian Journal of Islamic Law* 1, no. 1 (2018): 82–101.

his famous students was *Muhammad Bin Al-Hassan Al-Shaibani*, the teacher of *Imam Al-Shafi'i*. Through the scratches on the hands of his students, Imam Hanafi's views spread widely in Islamic countries, even becoming one of the *madhhab* recognized by the majority of Muslims.

Imam Malik's *madhhab* was attributed to Imam Malik bin Anas. He wrote the book *Al-Muwatha'* and in its preparation, he spent 40 years. During this time, he showed his book to 70 Madinah *fiqh* experts.[24] Imam Malik received hadith from 900 people (teachers), 300 from the *tabi'in* group, and 600 from the *tabi'in tabi'in* group. He narrated sources from Nu'man Al-Mujmir, Zaib Bin Aslam, Nafi', Syarik Bin Abdullah, Az-Zuhry, Abi Az-Ziyad, Said Al-Maqburi, and Humaid AI-Thawil. Among his teachers were Nafi' Bin Abi Nuaim, Nafi' Al-Muqbiri, Na'imul Majmar, Az-Zuhri, Amir Bin Abdullah Az-Zubair, Ibnu Al-Munkadir, Abdullah Bin Dinar, and others.

Al-Shafi'i *madhhab* was founded by Abu Abdullah Bin Muhammad Bin Idris Al-Syafi'i.[25] His style of thought was a convergence or meeting between rationalists and traditionalists. Imam Al-Shafi'i had 2 different bases for the *Al-Shafi'i madhhab*, namely *qaulul qadim* and *qaulul Jadid*. In Mecca, he studied with *muftihs* such as Muslim Bin Khalid Az-Zanji. His other teachers were Abdul Rahman Bin Abi Bakar Al-Mulaiki, Said Bin Salim, Fudhail Bin Al-Ayyad, and others. He was also increasingly prominent in the field of *fiqh* in just a few years he sat in various *halaqah* knowledge of the scholars of *fiqh*. The most famous of his students, among others, is Imam Ahmad Bin Hanbal.

The Hanbali *madhhab* was attributed to Abu Abdullah Bin Ahmad Bin Muhammad Bin Hanbal.[26] He was born in Baghdad, the capital of the *Abbasyiyah* Caliphate where Baghdad became the center of civilization and world scholarship.[27] Experts in various scientific fields gathered to learn or teach science by

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[24] Danu Aris Setiyanto, "Pemikiran Fiqh Imam Malik Bin Anas (Pendekatan Sejarah Sosial," *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 6 (2022): 1–10.

[25] Anny Nailatur Rohmah and Ashif Az Zafi, "Jejak Eksistensi Mazhab Syafi`i Di Indonesia," *Jurnal Tamaddun : Jurnal Sejarah Dan Kebudayaan Islam* 8, no. 1 (2020), https://doi.org/10.24235/tamaddun.v8i1.6325.

[26] Ahwan Fanani, "The Hanbalite Theology: A Critical Study of The Hanbalite Theological Creeds and Polemical Adversaries," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 17, no. 1 (2021): 1–27, https://doi.org/10.18196/afkaruna.v17i1.11353.

[27] Prodi Hukum et al., "Pemikiran Fiqh Imam Malik Bin Anas," *Hakam: Jurnal Kajian Hukum Islam* 6, no. 1 (2022): 1–10.

living in the center of world civilization, which of course made his environment very conducive to studying. Some of his famous teachers included Ismail Bin Ja'far, Abbas Bin Abbad Attaky, Umary Bin Abdillah Bin Khalid, Husyaim Bin Basyir Bin Qasim Bin Dinar As-Sulaimi, Imam Al-Syafi'I, and Waqi' Bin Jarrah. His students included Shalih Bin Imam Ahmad Bin Hanbal, Abdullah Bin Imam Ahnad Bin Hanbal, and his nephew Hambal Bin Ishaq.

3. Research Methods

In this study, the scope only focused on a clearer understanding of the research discussion, namely how the existence of *madhhab* in Islamic Education Institutions (Darussalam Gontor Modern Islamic Boarding School 11 Poso, Central Sulawesi) with field research using a normative-empirical and juridical approach empirical. This study was conducted at the Darussalam Gontor Modern Islamic Boarding School 11 Poso, Central Sulawesi. The data source used was primary data obtained from interviews with secondary data sources, namely data obtained from notes during lectures, books, magazines, articles, and journals.

4. Results and Discussion

4.1. The Position of Madhhab at the Darussalam Gontor Modern Islamic Boarding School 11 Poso, Central Sulawesi

In responding to the differences at the Darussalam Gontor Modern Islamic Boarding School 11 Poso, Central Sulawesi, basically the vision and mission of this school are to unite the *ummah* so that things where *Khilafiyyah* and *Furu'iyah* will not become a big thing. In Gontor's point of view, *madhhab* is an option so the learning methodology of Darussalam Gontor Islamic Boarding School teaches its students in the First Year, and the Second Year is taught only one *madhhab*, namely the *Al-Syafi'i madhhab*. The Third and Fourth Years taught *Fiqhu sunnah* about the arguments of *fiqh*. Fifth and Sixth Years are taught about *Fiqhu Al-Mazahib* in the book *Bidayatul Mujtahid* by *Ibn Rushdi*, which teaches not only the *Al-Shafi'i madhhab* but other *madhhabs* so that students in the future are not fanatical to

the *madhhab,* but they are also welcome to choose a *mu'tabar madhhab* according to the *Ahlu Sunnah Wal Jamaah*.

Darussalam Gontor Islamic Boarding School facilitates the diversity of *madhhab* in the sense that it is permissible to practice the correct *madhhab*, for example in the practice of *subuh* praying at dawn for students who serve as priests. They are given the freedom to use *qunut* according to the Al-Shafi'i *madhhab* or not to use it. Thus, Darussalam Gontor Islamic Boarding School has a philosophy that is then used as an inspiration for its students, namely Gontor stands above and for all groups. This is implemented in the teaching system and daily life of students that do not distinguish between certain *madhhab*, groups, or mass organizations. Thus, when they return to society, students are welcome, and even encouraged to raise their respective mass organizations because Gontor is not affiliated with any particular mass organization or group.

For Gontor, *madhhab* is an Islamic intellectual tradition. It means that the *madhhab* is something embraced by the scholars and Gontor provides the breadth for its students to adhere to one of the *Mu'tabar madhhab* according to *Ahlu Sunnah* as the motto of Darussalam Gontor Islamic Boarding School which is virtuous, physically fit, knowledgeable, and free-thinking. Thus, the students are not only given one *madhhab*, but also given an understanding of other *madhhabs* so that Gontor students will not be *Ta'assub* even blaming other *madhhab*.

However, it is different from Ponorogo Gontor Modern Islamic Boarding School or known as Gontor Modern Islamic Boarding School. This is one of the Islamic boarding schools located in Ponorogo Regency, East Java. This Islamic boarding school is famous for its application of discipline, mastery of foreign languages (Arabic and English), regeneration, and a very strong alumni network. Since it was founded in 1926, the modern name for Darussalam Gontor Modern Islamic Boarding School was originally only Darussalam Islamic Boarding School. According to Prof. Dr. Amal Fathullah Zarkasyi opinion, the name 'modern' is a gift from outsiders because of the different teaching systems. It was outsiders who gave the modern name because we

first used a teaching system that combined the pattern of the Salaf Islamic boarding school and public schools. The real name is Darussalam.[28]

All of the founders (Trimurti) are alumni of salaf Islamic boarding school (traditional). One of them is K.H. Ahmad Sahal. In addition to having studied at the *Vervolk* School or *Ongko Loro* School, K.H. Ahmad Sahal also stayed at various salaf Islamic boarding schools, including the Kauman Islamic Boarding School in Ponorogo, Joresan Islamic Boarding School in Ponorogo, Siwalan Panji Islamic Boarding School in Sidoarjo; Islamic Boarding School Termas Pacitan. After exploring various books in various *salaf* Islamic boarding schools, he entered the Dutch school, Algemeene Nederlandsch Verbon (School for employees in the Dutch colonial era), in 1919-1921.

Likewise K.H. Zaenuddin Fanani, apart from Ongko Loro Elementary School in Jetis Ponorogo, he was also a student at the Salaf Josari Islamic Boarding School in Ponorogo, then to Termas Pacitan, then to Siwalan Panji Sidoarjo. From Ongko Loro school, he moved to the elementary school of Hollandshe Inlander School (HIS), then continued to *kweekschool* (teacher school) in Padang. After graduating from teacher school, he entered the Leider School (leadership school) in Palembang. In addition, he studied at the Journalism Education and Tabligh School (Madrasah Muballighin III) in Yogyakarta, and finished in 1930.

K.H. Imam Zarkasyi had studied at the Ongko Loro Elementary School in Jetis Ponorogo and became a student at a Salaf Islamic boarding school, including at the Islamic boarding school in Josari Ponorogo, had also studied at the Joresan Ponorogo boarding school, Jamsaren Islamic Boarding School in Solo, Mamba'ul 'Ulum School, and Solo. Still in the same city, he also continued to the Arabiyah Adabiyah school led by Ustadz M.O. Al-Hasyimy until 1930. During studying at these schools (especially the Arabiyah Adabiyah School), K.H. Imam Zarkasyi studied Arabic. Among his teachers who taught, guided, and encouraged him during his study in Solo was Ustadz Hasyimy, a former Tunisian fighter. Shortly, after completing his education in Solo, he continued to *Kweekschool* in Padang Panjang until 1935[29].

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[28]Abdullah Syukri Zarkasyi, *Gontor dan Pembaharuan Pendidikan Pesantren* (Jakarta: Raja Grafindo Persada, 1997), 103.
[29]Abdullah Syukri Zarkasyi, *Gontor dan Pembaharuan Pendidikan Pesantren* (Jakarta: Raja Grafindo Persada, 1997), 103.

After completing his education at the Padang Panjang Islamic kweekschool in 1936, K.H. Imam Zarkasyi was trusted to be a teacher and director at the college. A year later he returned to Gontor and together with his brother founded KMI at the Darussalam Gontor Modern Islamic Boarding School and he became the director. "Because the education obtained by the founders was in addition to salaf Islamic boarding school and public schools. Then, the concept in Gontor was then combined, namely the school system with the cottage system. That's why people call it a modern Islamic boarding school.

Initially, Gontor Islamic Boarding School only had *Tarbiyatul Atfhfal* (kindergarten level), then increased with the establishment of *Kulliyatul Mu'alimin Al-Islamiah* (KMI), which was equivalent to high school graduates. In 1963, Gontor Islamic Boarding School founded the Darussalam Institute of Islamic Studies, which is now Darussalam University. Gontor Islamic Boarding School maintains some of the traditions of the salaf Islamic Boarding School and changes the teaching method of the Islamic Boarding School which uses the *watonan/blandongan* system (mass) and individual is replaced with a classical system such as public schools.

Gontor Islamic Boarding School is not affiliated with parties, religious organizations, or certain groups so that it can become the glue of the people, free from tug-of-war interests, and persevere in educational activities. Of course, the group in question is a group of Muslims who are *mu'tabar*, who differ from one another only in the strategy of struggle and *ijtihadiyahfuru'iyah*, not groups that deviate in principle and creed. Pulling Gontor towards certain groups is a betrayal according to Gontor. Personally, teachers and students are not prohibited from being sympathizers of existing Islamic mass organizations, but institutionally it is forbidden for Gontor to be brought into certain Mass Organizations or Political Organizations.

4.2. The Role of *Madhhab* in the Sustainability of Darussalam Gontor Islamic Boarding School 11 Poso, Central Sulawesi

Seeing the early history of the founding of Gontor Islamic Boarding School and the early days of independence where there were very sharp differences between one group and another, the founders of Gontor took the initiative to establish an Islamic

educational institution that was able to embrace these groups so that things were considered normal. In a sense, *Khilafiah* and *Furuiyah* are not fundamental for sharpening so that Muslims can think about more progressive things. *Madhhab* as a wealth of Islamic intellectual tradition certainly plays an important role in the sustainability of Darussalam Gontor Modern Islamic Boarding School. However, a role transformation is needed, the *kyai* who is the main figure in Darussalam Gontor Modern Islamic Boarding School is required to be *Tasamuh* (tolerant) towards the existing *madhhab*. Even though the *kyai* actually has a *madhhab* that he adheres to, he does not force his will on his students to follow the *madhhab* he adheres to. Of course, *kyai* is also required to provide insight that in Indonesia the majority are *Al-Shafi'i madhhab*, so it is emphasized that their students understand and fully understand the Al-Shafi'i *madhhab* and they can be well received and not clash with the community.

Madhhab is very important for a Muslim so that the understanding and practice of his religion are correct. This is because the *madhhab* is a method for finding out the law of an event faced by referring it to the *fiqh* of a particular *madhhab* adhered to or an attempt to conclude it based on the *ushul al-school* that he believes in.

Madhhab represents the experimentation and work of *mujtahidun* scholars so that there is a unique thinking system that can be used to develop basic principles to answer Islamic law issues in terms of worship and *muamalah*.[30] Muslims are required to implement the teachings they bring related to social interaction in the legal dimension. Therefore, the existence of Islamic law is to regulate human interaction in social life.

The existence of a *madhhab* in Islamic boarding school is not clearly shown, but it can be seen from some of the activities and lessons taught.[31] The study of a particular book is sufficient to identify a *madhhab* in educational institutions in the Islamic boarding school, although there may be several books from other schools

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[30] Lina Kushidayati, "The Development of Islamic Law in Indonesia," *Qudus International Journal of Islamic Studies* 1, no. 2 (2014): 163–80, https://doi.org/10.21043/QIJIS.V1I2.185.

[31] Juwaini Juwaini, Taslim HM. Yasin, and M. Anzaikhan, "The Role of Islamic Universities in the Harmony of the Madhhab (Resolution of the Aswaja and Wahabism Conflicts in Aceh)," *Millati: Journal of Islamic Studies and Humanities* 6, no. 2 (2021): 149–70, https://doi.org/10.18326/mlt.v6i2.6148.

studied, sometimes in Islamic boarding school studying several books for consideration and comparison and a source of knowledge. However, the tendency of implementation applied in everyday life related to the teachings of a particular *madhhab* can represent the conclusion of the *madhhab* adopted.

Seeing the early history of the founding of Gontor Modern Islamic boarding school and the early days of independence, the difference between one group and another was very sharp, so the founders of Gontor took the initiative to establish an Islamic educational institution that was able to embrace these groups so that these things were considered normal. It means that *Khilafiah* and *Furuiyah* are not fundamental for sharpening so that Muslims can think about more progressive things. Gontor Modern Boarding School sect is always a question because it is usually stated that an Islamic Boarding School cannot be gray or not oriented to one particular school. Meanwhile, Gontor Modern Boarding School does not burden its students to only follow one particular *madhhab*. *Madhhab*, as a wealth of Islamic intellectual tradition, certainly plays an important role in the sustainability of Darussalam Gontor Modern Boarding School. However, of course, a transformation of the role of the *kiyai* who is the main figure in Darussalam Gontor Modern Boarding School is required to be tolerant of the existing *madhhabs*. Even though the *kyai* actually has a *madhhab* that he adheres to, he does not force his will on his students to follow the *madhhab* he adheres to. Of course, *kyai* are also required to provide insight that in Indonesia the majority are *Al-Shafi'i madhhab*, it is emphasized on their students to understand and fully know the Al-*Shafi'i madhhab* so that they can be well received and not clash with the community.

5. Conclusion

At the Gontor Islamic Boarding School, *madhhab* is an Islamic intellectual tradition. This means that *madhhab* is something embraced by the scholars and Gontor provides breadth for its students to adhere to one of the *Mu'tabar madhhab* according to *Ahlu Sunnah* as the motto of Darussalam Gontor Modern Boarding School, which is virtuous, able-bodied, knowledgeable and free-thinking. This means that the students are not only given an understanding of

one *madhhab*, but are also given an understanding of other *madhhab* so that later students will not be *Ta'assub*, even blaming other *madhhabs*. The *kyai* who is the main figure in Darussalam Gontor Modern Boarding School is required to be tolerant of the existing *madhhab*. Even though the *kyai* actually has a *madhhab* that he adheres to, he does not force his will on his students to follow the *madhhab* he adheres to. This is in accordance with the purpose of the establishment of Darussalam Gontor Modern Boarding School as an Islamic educational institution that produces cadres of community leaders and becomes a place of worship for *talab al-ilmi* and becomes a source of knowledge of Islam, the language of the Qur'an, and general science, while still maintaining the spirit of Islamic boardings school. Darussalam Gontor Modern Boarding School is expected to become an institution that accommodates various schools of jurisprudence to be able to produce alumni who are not fanatical about one particular *madhhab*. In responding to the differences in the Darussalam Gontor Modern Islamic Boarding School 11 Poso, basically, it is to glue the Ummah so that things that are *Khilafah* and *Furu'iyah* in nature will not become a big thing because in Gontor's point of view, *madhhab* is an option, and all *madhhab*s are facilitated as long as they do not deviate from the teachings of the *Ahlu Sunnah wal Jama'ah*.

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