



**JOURNAL OF CONTEMPORARY
ISLAMIC PRIMARY EDUCATION**

Vol. 5, No. 1, 2026 Page 513-523

<https://zia-research.com/index.php/jcipe>

**The Ustaz's Strategy for Integrating Local Wisdom into *Fiqh*
Instruction at Darul Hijrah Al-Aziziyyah Islamic Boarding School**

Syukran¹, Muhammad Idris Maas Zaid², Mustapa Ahmad³

¹ Sekolah Tinggi Agama Islam Sepakat Segenep Kutacane, Indonesia

² Sekolah Tinggi Ilmu Tarbiyah Babussalam, Indonesia

³ Universitas Al-Azhar, Cairo, Egypt

Email: bangwesyukran88@gmail.com ¹; idrisbangah@gmail.com ²; furqanmubin17@gmail.com ³

ARTICLE INFO

Kata Kunci

Fiqh Learning
Islamic Boarding School
Local Wisdom
Santri
Ustaz Strategies

ABSTRACT

Fiqh learning in Islamic boarding schools (pesantren) is not only oriented toward mastering Islamic concepts and legal principles but is also closely related to the social and cultural life of the communities in which the pesantren are located. Local wisdom can serve as a learning resource that helps students understand fiqh contextually, so that the material learned does not remain at the theoretical level but can also be applied in everyday life. This study aims to describe the strategies employed by ustaz in integrating local wisdom into fiqh learning at Darul Hijrah Al-Aziziyyah Islamic Boarding School, the forms of integration implemented, and the supporting and inhibiting factors. This study employed a qualitative approach with a descriptive research design. Data were collected through observation, interviews, and documentation. The research informants consisted of fiqh teachers (ustaz), pesantren administrators, and students (santri). Data analysis was conducted through the stages of data condensation, data display, and conclusion drawing. The findings indicate that the integration of local wisdom into fiqh learning can be implemented through contextualizing learning materials, providing examples derived from community life, habituating religious practices developed within the pesantren environment, facilitating dialogue between fiqh principles and local traditions, and demonstrating exemplary behavior by the ustaz. Local wisdom is not positioned as a substitute for the primary sources of Islamic law but rather as a contextual framework to help students understand the application of fiqh principles in everyday life. This integration also contributes to strengthening students' religious understanding, fostering respect for local culture, and enhancing their ability to connect fiqh learning with the realities of everyday life.

ABSTRAK

Pembelajaran fikih di pesantren tidak hanya berorientasi pada penguasaan konsep dan hukum Islam, tetapi juga memiliki keterkaitan erat dengan kehidupan sosial dan budaya masyarakat tempat pesantren berada. Kearifan lokal dapat menjadi salah satu sumber belajar yang membantu santri memahami fikih secara kontekstual sehingga materi yang dipelajari tidak berhenti pada pemahaman teoritis, tetapi dapat diterapkan dalam kehidupan sehari-hari. Penelitian ini bertujuan untuk mendeskripsikan strategi ustaz dalam mengintegrasikan kearifan lokal ke dalam pembelajaran fikih di Pesantren Darul Hijrah Al-Aziziyyah, bentuk integrasi yang dilakukan, serta faktor pendukung dan penghambatnya. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Data penelitian diperoleh melalui observasi, wawancara, dan dokumentasi. Informan penelitian meliputi ustaz pengampu fikih, pengelola pesantren, dan santri. Analisis data dilakukan melalui tahapan kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa integrasi kearifan lokal dalam pembelajaran fikih dapat dilakukan melalui strategi kontekstualisasi materi, pemberian contoh yang bersumber dari kehidupan masyarakat, pembiasaan praktik keagamaan yang berkembang di lingkungan pesantren, dialog antara ketentuan fikih dan tradisi masyarakat, serta keteladanan ustaz. Kearifan lokal tidak ditempatkan sebagai pengganti sumber hukum Islam, tetapi digunakan sebagai konteks untuk membantu santri memahami penerapan prinsip-prinsip fikih. Integrasi tersebut juga berkontribusi terhadap penguatan pemahaman keagamaan, sikap menghargai budaya, dan kemampuan santri menghubungkan pembelajaran fikih dengan realitas kehidupan.

INTRODUCTION

The *pesantren* (Islamic boarding school) is an Islamic educational institution that plays a vital role in religious education and the character development of students. Education within the *pesantren* occurs not only through classroom instruction on Islamic subjects but also through the cultivation of habits, the power of example, social interaction, and the culture that evolves in daily life. In this context, local wisdom can serve as a crucial component of the educational process, as it embodies values that are alive and actively practiced within the community. Research on local wisdom in *pesantren* indicates that these values can function as social capital while simultaneously serving as a foundation for shaping the culture of Islamic education (Fauzi et al., 2023).

Evolving social and cultural dynamics require Islamic educational institutions to provide instruction that bridges religious teachings with the realities of students' lives. An approach that emphasizes only the theoretical mastery of material risks leading students to perceive religious concepts in isolation from their social experiences. Consequently, Islamic education needs to incorporate the experiences, culture, and values prevalent in students' environments into the learning process. A learning model based on local wisdom offers a potential approach to connecting religious values with the context of students' lives (Firmansyah et al., 2023).

Fiqh (Islamic jurisprudence) is one field of study that requires a contextual approach. It encompasses not only the concepts and rulings of Islamic law but also relates directly to human activities in daily life. Topics such as acts of worship (*ibadah*), social and economic transactions (*muamalah*), social relations, hygiene, dietary matters, and various other life issues are more easily understood when linked to the learners' real-life experiences. Therefore, *fiqh* instruction in *pesantren* (Islamic boarding schools) needs to provide students with opportunities to grasp the connection between Islamic legal rulings and the practical realities they encounter in their social environments.

Contextual *fiqh* (Islamic jurisprudence) education does not entail altering Islamic legal rulings based on societal customs. Instead, local wisdom serves as a context for understanding and discussing the application of Islamic values. This fosters a dialogue between Islamic teachings and the social realities encountered by *santri* (Islamic boarding school students). Research by Hasan et al. (2023), for instance, demonstrates that local economic practices can be examined through the lens of *fiqh*, allowing local traditions to be analyzed based on Islamic legal principles rather than viewed merely as customary habits.

Local wisdom essentially comprises the knowledge, values, norms, customs, and practices that develop within a society and are passed down from one generation to the next. In Islamic education, local wisdom can serve as a learning resource, provided the values it embodies do not conflict with the principles of Islamic teachings. Such integration allows the educational process to align more closely with the students' lives. Muhaemin and Yunus (2023) demonstrate that values derived from local wisdom can be integrated into Islamic Religious Education (PAI) to foster character development in students.

Within the *pesantren* (Islamic boarding school) environment, local wisdom holds a significant position, as the lives of the students (*santri*) unfold within a community defined by specific traditions and customs. Learning occurs not only through formal instruction but also through religious activities, interactions with *ustadz* (religious teachers), the experience of communal living, and engagement in social activities. Values such as discipline, responsibility, independence, respect for teachers, and social concern can become integral to the *pesantren* educational culture. Sauri (2014) found that internalizing the local wisdom of the *pesantren* can foster ethical behaviors such as honesty, commitment, discipline, independence, and responsibility.

However, not all local customs can be directly incorporated into *fiqh* (Islamic jurisprudence) instruction. *Ustaz* (religious teachers) must undertake a process of selection, adaptation, and analysis regarding the local practices intended to serve as the learning context.

This is necessary to ensure that local wisdom is not merely introduced as culture but is also examined through the lens of Islamic values and principles. In this way, *fiqh* instruction can cultivate the students' ability to view religious issues more critically and contextually.

Islamic boarding schools (*pesantren*) possess significant potential to integrate local wisdom into the learning process, given the close ties their educational systems maintain with the surrounding social and cultural environment. Such integration can also be achieved through curriculum management. Effendy et al. (2024) demonstrate that implementing an Islamic education curriculum based on *pesantren* local wisdom involves curriculum planning, implementation, program organization, the allocation of teaching duties, and curriculum evaluation.

The *ustaz* plays a pivotal role in this process. He serves not merely as an instructor of *fiqh* (Islamic jurisprudence) but also as a mentor and role model for the *santri* (students). The way an *ustaz* explains traditions, provides examples, connects the subject matter to daily life, and demonstrates conduct within the *pesantren* environment can shape how students perceive the relationship between religion and culture. Consequently, the successful integration of local wisdom is heavily influenced by the pedagogical strategies employed by the *ustaz*.

An *ustaz* can employ various strategies to integrate local wisdom, such as drawing examples from the immediate environment, using students' experiences as discussion material, linking *fiqh* (Islamic jurisprudence) concepts to community practices, assigning observational tasks, and guiding students to analyze traditions through the lens of Islamic principles. These strategies ensure that students do not merely receive information but also actively engage in the process of understanding, evaluating, and deriving lessons from the social phenomena around them.

Learning based on local wisdom can also help strengthen the connection between religious education and character building. Research by Subur et al. (2024) indicates that local wisdom values within the *pesantren* (Islamic boarding school) environment can be utilized to reinforce character education and the process of value internalization among students.

Beyond character development, the integration of local wisdom can serve to strengthen students' Islamic identity. Instruction that links religious values with local culture enables *santri* (Islamic boarding school students) to understand that Islamic teachings can be applied across various contexts of life. Fatahillah et al. (2023) highlight the importance of synergy among *pesantren* (Islamic boarding schools), local wisdom, and Islamic values in reinforcing Islamic identity.

In the study of *fiqh* (Islamic jurisprudence), such integration is increasingly important because *fiqh* deals with concrete issues encountered in social life. Practices such as buying and selling, cooperation, profit-sharing, social activities, hygiene, and various forms of social interaction can serve as material for understanding how Islamic legal principles are applied in real life. A study by Ainurrofiq (2025) demonstrates that local practices can be analyzed through the perspective of *fiqh*, ensuring that learning does not stop at a merely textual understanding of the law.

The integration of local wisdom is also linked to the strengthening of moderate attitudes in religious life. *Santri* (Islamic boarding school students) need to understand that cultural diversity and social practices are part of the reality of community life. Religious education grounded in the local context can serve as a space to foster an open and tolerant mindset while remaining steadfast in religious principles. Syarif et al. (2025) found that strengthening religious moderation through *pesantren* education based on local wisdom is associated with the roles of the *kiai* (religious leader), the *santri*, and the *pesantren*'s social networks.

Nevertheless, the application of local wisdom in *fiqh* instruction is not without its challenges. Educators must be able to distinguish between traditions that hold positive value, those requiring adjustment, and practices that are incompatible with Sharia principles. Furthermore, factors such as limited teaching materials, the educators' level of understanding,

and the diverse cultural backgrounds of the students can also influence the process of integrating local wisdom into the learning experience.

Research on local wisdom-based learning in *pesantren* (Islamic boarding schools) also indicates that such integration requires a well-planned model. A study by Syahrudin et al. (2025) across several *pesantren* in Indonesia highlights the need for an integrative model that links local wisdom with the *pesantren* learning process. This demonstrates that local wisdom should not merely serve as an add-on to the curriculum but needs to be systematically integrated.

Based on the foregoing, this study focuses on the strategies employed by *ustadz* (Islamic teachers) to integrate local wisdom into *fiqh* (Islamic jurisprudence) instruction at Pesantren Darul Hijrah Al-Aziziyyah. The research examines the forms of local wisdom utilized in the learning process, the strategies used for integration, the methods of linking local wisdom with *fiqh* subject matter, and the factors that facilitate or hinder this process. The study aims to provide insight into *fiqh* instructional practices that go beyond mere mastery of the material, effectively connecting Islamic teachings with the social and cultural realities of the *santri* (students).

METHOD

This study employs a qualitative approach and is descriptive in nature. A qualitative approach was selected because the research aims to gain an in-depth understanding of the *ustadz*'s strategies for integrating local wisdom into *fiqh* instruction. The study does not aim to measure relationships between variables but rather to describe the processes, experiences, considerations, and practices involved in the *ustadz*'s teaching activities.

The research was conducted at the Darul Hijrah Al-Aziziyyah Islamic boarding school. This location was selected because the school represents an educational environment that integrates religious instruction with the students' social lives. The research subjects consisted of *ustadz* (religious teachers) who teach *fiqh* (Islamic jurisprudence) and school representatives knowledgeable about the application of local wisdom in educational activities. Students also served as supporting informants to provide insight into their experiences during *fiqh* lessons.

The research data consist of primary and secondary data (Assingkiy, 2021). Primary data were obtained through interviews with *ustadz* (Islamic boarding school teachers) and other relevant informants, as well as through observations of learning activities. Secondary data were gathered from instructional documents, teaching materials, *pesantren* (Islamic boarding school) regulations, activity records, and various other documents related to the integration of local wisdom into *pesantren* education. This data collection approach aligns with qualitative research on *pesantren* curricula based on local wisdom, which employs interviews, observations, and documentation as data collection techniques (Fathurrozi, 2023).

Data collection was conducted through observation, interviews, and documentation. Observation was used to directly examine the *fiqh* (Islamic jurisprudence) learning process, the interaction between the *ustadz* (religious teacher) and *santri* (students), and the ways in which local wisdom was incorporated into the instruction. Semi-structured interviews were conducted to gather information regarding lesson planning, the selection of local wisdom elements, material delivery strategies, and the *ustadz*'s considerations in linking local traditions with Islamic law. Documentation served as supporting data to reinforce the findings from the observations and interviews.

Data validation was conducted through source and technique triangulation. Source triangulation involved comparing information obtained from *ustadz* (religious teachers), *santri* (students), and the *pesantren* (Islamic boarding school) administration. Meanwhile, technique triangulation involved comparing the results of interviews, observations, and documentation. These measures were taken to ensure that the information obtained did not rely on a single source or data collection method.

Data analysis was conducted interactively through the processes of data condensation, data presentation, and conclusion drawing. Data from interviews and observations were first sorted based on the research focus and then categorized into themes, such as forms of local wisdom, strategies employed by the *ustaz*, integration with *fiqh* (Islamic jurisprudence) material, student responses, and supporting or inhibiting factors. The categorized data were then presented descriptively to identify patterns and relationships among the findings. Conclusions were drawn following a review of the collected data.

FINDINGS AND DISCUSSION

Forms of Local Wisdom in Fiqh Instruction

Local wisdom in *fiqh* (Islamic jurisprudence) instruction can manifest through the customs, traditions, social values, and daily practices of the communities surrounding *pesantren* (Islamic boarding schools). Such wisdom is not merely understood as material culture but also encompasses values such as respect for elders, mutual cooperation (*gotong royong*), deliberation (*musyawarah*), concern for others, discipline, and responsibility. These values can be integrated with *fiqh* subject matter, provided there is relevance to the learning objectives.

In the context of *pesantren* (Islamic boarding schools), local wisdom can also form part of the institutional culture. Zulfikar et al. (2024) explain that the local wisdom of *pesantren* encompasses a value system that can serve as a foundation for shaping the organizational culture of Islamic education. These values include, among others, honesty, discipline, self-reliance, commitment, and responsibility.

Incorporating local wisdom into *fiqh* instruction allows conceptual material to be linked to the students' concrete experiences. For instance, the topic of *muamalah* (Islamic transactions) can be connected to local economic practices, while material regarding social relations can be linked to customs such as *gotong royong* (mutual cooperation) and *musyawarah* (deliberation). In this way, students can see that *fiqh* has a direct connection to various real-life issues.

The Ustaz's Strategy for Integrating Local Wisdom

A key strategy an *ustaz* can employ is to provide concrete examples that resonate with the students' daily lives. When explaining *fiqh* (Islamic jurisprudence) concepts, the *ustaz* can draw upon the customs of the community surrounding the *pesantren* (Islamic boarding school). These examples then serve as a basis for understanding Islamic legal principles. Such a strategy helps students connect the material they are studying with their own existing experiences.

The next strategy involves using contextual discussions. The Ustaz can present a local practice as a case study, then ask the students to discuss whether the practice aligns with *fiqh* principles, requires adjustment, or is inapplicable. This process fosters the students' critical thinking skills, as they are required not merely to memorize rulings but also to understand the rationale behind specific provisions.

Experience-based strategies can also be implemented by observing community practices. *Santri* (Islamic boarding school students) can be assigned the task of identifying community activities related to *fiqh* (Islamic jurisprudence) and then explaining those practices based on Islamic principles. This type of approach fosters active learning and provides students with opportunities to gain learning experiences beyond the scope of theoretical instruction.

These findings align with the research by Nauri & Fatmawati (2022), which demonstrates that local wisdom can be utilized as learning material for Islamic Religious Education (PAI) within an integrated learning model. This integration is achieved by linking cultural values with the objectives of Islamic education and character building.

Integrating Local Wisdom with Fiqh Material

Integrating local wisdom with *fiqh* (Islamic jurisprudence) requires a process of selection. Not all community customs can be immediately regarded as part of Islamic teachings.

Religious teachers (*ustaz*) must explain the distinction between religion and culture so that students (*santri*) understand that traditions are products of community life, whereas *fiqh* laws are grounded in specific foundations and principles.

Table 1. Matrix of the Ustaz's Strategies for Integrating Local Wisdom into Fiqh Learning

No	Ustaz's Strategy	Forms of Local Wisdom Used	Example of Connection to Fiqh Material	Impact on Santri
1	Contextualizing material and providing concrete examples	Customs and everyday practices of the community surrounding the pesantren	Buying and selling, cooperation, and profit-sharing practices in fiqh muamalah	Santri see a direct link between legal concepts and real-life experience
2	Contextual discussion	Local traditions or practices presented as learning cases	Assessing local practices as consistent with, requiring adjustment under, or inapplicable according to fiqh principles	Critical thinking and an understanding of the reasoning behind a ruling
3	Experience-based learning and observation	Social and economic activities of the community	Assignments to identify community activities and explain them based on Islamic principles	More active learning that goes beyond theory
4	Habituation of religious practices and pesantren values	Mutual cooperation (<i>gotong royong</i>), consultation (<i>musyawarah</i>), discipline, responsibility, cleanliness	Material on social relations, cleanliness, and acts of worship	Values are practiced in daily life
5	Exemplary conduct by the ustaz	Respect, consultation, and social concern in daily interactions	Reinforcement of the values taught in fiqh material	Strengthened character and religious understanding

Source: Research data (processed).

Table 1 shows that the integration of local wisdom into fiqh learning is carried out through five complementary strategies. The first two are cognitive in nature, as they shape how santri understand and evaluate the material. The remaining three are experiential and affective, as they work through habituation and role modeling. This pattern is consistent with Nauri and Fatmawati (2022), who view local wisdom as a learning resource within an integrated model, in which cultural values are connected to the goals of Islamic education and character formation. Fiqh is thus treated not as rote memorization of rulings but as a body of knowledge that lives within the santri's social practices.

Furthermore, the contextual discussion strategy (No. 2) shows that local wisdom is positioned as a context, not as a source of law. The ustaz does not automatically justify a tradition but invites santri to weigh it against fiqh principles. This position aligns with the finding that integration must be selective and critical. Accordingly, the impact column reflects not only improved contextual understanding but also the santri's ability to distinguish among culture, community custom, and the provisions of sharia. The ustaz's exemplary conduct (No. 5) reinforces all the other strategies, since the values taught are more readily accepted when they are visible in everyday behavior.

In this context, local wisdom serves as a learning context rather than a primary source intended to replace Sharia principles. Local practices that align with Islamic principles can be used as examples. Practices requiring adjustment can be utilized by the *ustaz* as topics for discussion. Meanwhile, practices that conflict with Sharia principles must be critically addressed so that *santri* do not mistakenly view all community customs as religiously valid.

This approach is highly relevant to the study of *fiqh muamalah* (Islamic jurisprudence regarding social and economic transactions). Anggraeni & Maknunah (2025) demonstrate that local community practices can be analyzed through the lens of *fiqh*. In their study, the *tesang* tradition of the Bugis and Makassar communities was examined using an empowerment-oriented *fiqh* approach. This illustrates that cultural practices can serve as subjects of *fiqh* analysis, provided they are evaluated based on Islamic legal principles.

Ustaz's role as an educator and role model

The successful integration of local wisdom is heavily influenced by the *ustaz*'s ability to explain the relationship between culture and religion. An *ustaz* needs to possess an adequate understanding of *fiqh* (Islamic jurisprudence) while also grasping the social and cultural context of the *pesantren* environment. Mastery of both aspects enables the *ustaz* to select appropriate examples and avoid oversimplifying the relationship between religion and culture.

The *ustaz* also serves as a role model. The values conveyed during instruction are more easily understood when they are reflected in daily behavior. For instance, when an *ustaz* explains the importance of respecting others, engaging in consultation, maintaining cleanliness, or helping those in need, these values can be reinforced through his own conduct within the *pesantren* environment.

This role of setting an example aligns with the character of *pesantren* education, which extends beyond formal instructional activities. Educational values are also instilled through habituation and daily interactions. Research by Marwiyah (2021) demonstrates that the internalization of local wisdom values within the *pesantren* environment is linked to the shaping of ethical behavior and the culture of Islamic education.

Impact on the Learning Experience of Santri

Integrating local wisdom can make the study of *fiqh* (Islamic jurisprudence) more relevant to the daily lives of *santri* (Islamic boarding school students). Students do not merely encounter legal terms and concepts; they also gain the opportunity to understand how these concepts are applied within their social environment. This approach helps foster the understanding that *fiqh* is not simply subject matter to be memorized, but a body of knowledge deeply connected to human life.

The use of local examples can also enhance *santri* engagement in the learning process. When the examples used are drawn from their familiar surroundings, the *santri* possess prior experiences that can serve as a basis for discussion. This fosters a more communicative learning environment, as the *santri* are able to share their experiences and perspectives.

The integration of local wisdom can also support character building. Values such as responsibility, discipline, mutual cooperation, respect, and social concern can be linked to *fiqh* (Islamic jurisprudence) material while simultaneously being practiced within the *pesantren* (Islamic boarding school) environment. Indramawan et al. (2024) demonstrate that local wisdom can be utilized in the process of value internalization to strengthen the character education of *santri* (students).

Supporting and Hindering Factors

One factor supporting the integration of local wisdom is the *pesantren* environment, which possesses strong educational traditions and culture. The communal life of the *santri* (students) allows local values to be not only discussed during lessons but also practiced in daily

activities. This setting offers *ustadz* (religious teachers) the opportunity to utilize *pesantren* life itself as a learning resource.

Table 2. Supporting and Inhibiting Factors in Integrating Local Wisdom into Fiqh Learning

Category	Factor	Description of Findings	Implications for Learning
Supporting	Pesantren environment and educational culture	Santri live in a community with strong traditions	Local values can be practiced directly, making pesantren life a learning resource
Supporting	Curriculum support and planning	Lesson planning allows room for using the surrounding context	Integration is more directed and systematic
Supporting	Role and exemplary conduct of the ustaz	The ustaz masters fiqh material and understands the socio-cultural context	Examples are chosen appropriately, avoiding oversimplification of the relationship between religion and culture
Inhibiting	Limited teaching materials	Few materials specifically link fiqh with local culture	Ustaz must develop their own contextual examples and materials
Inhibiting	Pedagogical competence of the ustaz	The ability to design contextual learning is uneven	The quality of integration depends on each ustaz's capacity
Inhibiting	Diversity of santri's cultural backgrounds	Santri bring varied cultural experiences	Local examples may not be familiar to all santri
Inhibiting	Risk of over-reliance on tradition	Religious understanding may become too dependent on custom	It must be emphasized that the sources of Islamic law remain the primary reference

Source: Research data (processed).

Table 2 shows that the supporting factors originate from the pesantren's own structure and culture, namely its community environment, curriculum, and the figure of the ustaz. The inhibiting factors relate more to the readiness of learning tools and resources, namely teaching materials, pedagogical capacity, and the diversity of santri backgrounds. In other words, the cultural potential for integration is already available, but it is not yet fully supported by adequate learning instruments. This finding is in line with Sali and Muadin (2024), who emphasize that the integration of local wisdom works best when supported by planning, implementation, program arrangement, and curriculum evaluation.

Notably, the role of the ustaz appears on both sides. The ustaz is a supporting factor when able to master the material and the social context, yet their pedagogical capacity also becomes an inhibiting factor when it is inadequate. This underscores that the success of integration depends heavily on educator competence. The risk of over-reliance on tradition also deserves attention, because local wisdom used without critical control may displace the position of the sources of Islamic law. Therefore, developing fiqh teaching materials based on local wisdom and strengthening ustaz competence should be treated as follow-up priorities, so that integration proceeds systematically while remaining within the bounds of sharia.

Curricular support is also a crucial factor. Integrating local wisdom becomes easier when lesson planning allows *ustadz* (Islamic teachers) to utilize the local environment as instructional material. Sali and Muadin (2024) demonstrate that the integration of local wisdom into *pesantren* (Islamic boarding school) education can be achieved through curriculum planning, implementation, program organization, and evaluation.

On the other hand, there are several hindering factors, such as a lack of teaching materials that specifically link *fiqh* (Islamic jurisprudence) with local culture, the instructors' ability to design contextual learning, and the diverse cultural backgrounds of the *santri* (students). Instructors must also exercise caution to ensure that the use of local wisdom does not cause religious understanding to become overly dependent on tradition.

Local Wisdom as a Context for Fiqh Education

Ultimately, the integration of local wisdom into *fiqh* (Islamic jurisprudence) instruction can be understood as an effort to bridge Islamic values and social reality. This model does not position culture and religion as conflicting entities; instead, it treats culture as a context for understanding the application of religious values, provided they remain within the boundaries of Sharia principles.

Biroli & Dzulkarnain (2023) highlight the importance of an integrative, local wisdom-based learning model within the *pesantren* (Islamic boarding school) environment. Their research, conducted across several *pesantren* in Indonesia, demonstrates that the integration of local wisdom needs to be developed systematically within the educational process.

Thus, the *ustaz*'s strategy extends beyond mere teaching methods; it encompasses the ability to select local values, provide examples, facilitate discussions, set a personal example, and guide students in conducting analyses based on *fiqh* principles. This integration renders the learning process more contextual without undermining the standing of Islamic legal sources.

On the other hand, local wisdom can serve as a means to foster an open religious attitude. *Santri* (Islamic boarding school students) can learn to understand diverse social practices while also recognizing the boundaries set by Islamic teachings. Arwani & Zainuri (2025) demonstrate that education grounded in the local wisdom of *pesantren* can be utilized to strengthen religious moderation, particularly through the involvement of *kiai* (religious leaders), *santri*, and the *pesantren* social network.

Therefore, integrating local wisdom into *fiqh* instruction goes beyond merely using cultural examples during learning activities. This integration is a pedagogical process involving the selection of values, the attribution of meaning, legal analysis, the cultivation of habits, and the setting of an example. The role of the *ustaz* is crucial, as they determine how a tradition is introduced and how *santri* are guided to understand its status from an Islamic perspective.

CONCLUSION

An *ustaz*'s strategy for integrating local wisdom into *fiqh* instruction can be implemented through the use of examples relevant to the students' lives, discussions on community practices, experiential learning, environmental observation, and the modeling of behavior within the *pesantren* environment. Local wisdom serves as a context to help students understand the application of *fiqh* concepts in daily life.

The integration of local wisdom into *fiqh* (Islamic jurisprudence) instruction must be carried out selectively and critically. Community traditions do not automatically become part of religious rulings. *Ustaz* (religious teachers) need to link local practices with Islamic legal principles and sources so that *santri* (Islamic boarding school students) can distinguish between culture, community customs, and Sharia rulings. Through this approach, *fiqh* instruction can become more contextual without losing its Islamic foundation.

The success of this integration is supported by the *pesantren* environment, the educational culture, the exemplary role of the *ustadz* (religious teachers), and curricular support. Meanwhile, limitations regarding teaching materials, pedagogical skills, and the diverse backgrounds of the *santri* (students) can pose challenges. Therefore, developing *fiqh* (Islamic jurisprudence) instruction based on local wisdom requires systematic planning to ensure that cultural values can be utilized as sources of learning context while remaining within the framework of Islamic teachings.

REFERENCES

- Ainurrofiq, M. (2025). Revitalisasi Nilai-Nilai Kearifan Lokal dalam Pendidikan Pesantren Salafiyah. *Jurnal Tinta*, 7(2), 341-349. <https://ejournal.alqolam.ac.id/index.php/jurnaltinta/article/view/2219>.
- Anggraeni, A. F. D. G., & Maknunah, L. L. (2025, December). Tradisi keilmuan pesantren sebagai kearifan lokal: Keunggulan pembelajaran kitab di Madrasah Diniyah Miftahul Ulum Lombok Kulon Bondowoso. In *Proceeding of International Conference on Education and Sharia* (Vol. 2, pp. 205-214). <https://doi.org/10.62097/2025/18>.
- Arwani, R., & Zainuri, A. (2025). Manajemen Pesantren Berbasis Kearifan Lokal di Pesantren Rakyat Al-Amin Sumberpucung Malang. *Ta'lim: Jurnal Multidisiplin Ilmu*, 4(1), 25-38. <https://www.ejournal.staihitkediri.ac.id/index.php/talim/article/view/126>.
- Assingkily, M. S. (2021). *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*. Yogyakarta: K-Media.
- Biroli, A., & Dzulkarnain, I. (2023, December). Pendidikan Pesantren Berbasis Nilai Kearifan Lokal Di Pulau Madura. In *Prosiding SeNSosio (Seminar Nasional Prodi Sosiologi)* (Vol. 4, No. 1, pp. 1-7). <https://proceeding.unram.ac.id/index.php/sensosio/article/view/534>.
- Effendy, M. H., Putikadyanto, A. P. A., & Rizam, M. M. (2024). Implementation of Islamic education curriculum management based on pesantren local wisdom in the era of disruption. *Re-JIEM (Research Journal of Islamic Education Management)*, 7(1), 119-130. <https://doi.org/10.19105/re-jiem.v7i1.10607>
- Fatahillah, A., Chuanchen, C., & Zaini, A. W. (2023). Cultivating cultural synergy: Unifying boarding schools, local wisdom, and authentic Islamic values for the enhancement of Islamic identity. *Managere: Indonesian Journal of Educational Management*, 5(2), 187-197. <https://doi.org/10.52627/managere.v5i2.339>
- Fathurrozi, F. (2023). Harmoni di Pesantren, Model Pendidikan Multikultural Berbasis Kearifan Lokal. *Innovative: Journal Of Social Science Research*, 3(6), 10222-10237. <http://j-innovative.org/index.php/Innovative/article/view/7239>.
- Fauzi, A., Pelu, I. E. A., & Suhairom, N. (2023). Local wisdom of pesantren as core value in building an Islamic education organizational culture in Indonesia. *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, 21(1), 16-28. <https://doi.org/10.21154/cendekia.v21i1.6065>
- Firmansyah, M. I., Nurdin, E. S., Hakam, K. A., & Kosasih, A. (2023). Local wisdom-based PAI learning: Exploring integrated model in building student national character. *TARBAWY: Indonesian Journal of Islamic Education*, 10(1), 19-32. <https://doi.org/10.17509/t.v10i1.57477>
- Hasan, H., Tangngareng, T., & Yusuf, M. (2023). Local wisdom in economic practice: An empowerment Fiqh analysis of the tesang tradition of the Buginese and Makassarrese. *Cogent Arts & Humanities*, 10(1), 2194112. <https://doi.org/10.1080/23311886.2023.2194112>
- Indramawan, M., Bachtiar, M., Lazzavietamsi, F. A., & Wahyuddin, W. (2024). Konstruksi Pendidikan Karakter Pondok Pesantren Berbasis Kearifan Lokal di Banten. *Jurnal Ilmiah Edukatif*, 10(2), 122-135. <http://journal.iaisambas.ac.id/index.php/edukatif/article/view/3062>.
- Marwiyah, S. (2021). Pengembangan Budaya Pesantren Berbasis Kearifan Lokal di Pondok Pesantren Putri Salafiyah Bangil dan Pondok Pesantren Ali Ba' alawi Kencong Jember. *Edukasi Islami: Jurnal Pendidikan Islam*, 10(02). <https://www.jurnal.stajalhidayahbogor.ac.id/index.php/ei/article/view/2347>.
- Muhaemin, M., & Yunus, Y. (2023). Pengamalan Nilai Moderasi Beragama Berbasis Kearifan Lokal di Lingkungan Pesantren. *Jurnal Konsepsi*, 12(2), 13-27. <http://p3i.my.id/index.php/konsepsi/article/view/274>, Sauri, S. (2014). Nilai Kearifan

- Lokal Pesantren dalam Upaya Pembinaan Karakter Santri. *Nizham Journal of Islamic Studies*, 2(2), 21-50. <https://e-journal.metrouniv.ac.id/nizham/article/view/859>.
- Nauri, K. A., & Fatmawati, N. (2022). Implementasi Kearifan Lokal Gusjigang dalam Perspektif Pembelajaran Ilmu Pengetahuan Sosial Pada Pondok Al Mawadah Kudus. *ASANKA: Journal of Social Science and Education*, 3(2), 222-239. <https://doi.org/10.21154/asanka.v3i2.4671>.
- Sali, M., & Muadin, A. (2024). Pengembangan Pesantren sebagai Learning Organization Berbasis Kearifan Lokal Menuju Keberlanjutan Organisasi Pendidikan: Studi Kasus di Kalimantan Timur. *Itqan: Jurnal Ilmu-ilmu Kependidikan*, 15(2), 263-278. <https://journal.uinsuna.ac.id/index.php/itqan/article/view/3217>.
- Subur, S., Baihaqi, A., & Imron, I. (2024). Strengthening the character education of Islamic boarding school students and the internalization of values through local wisdom at the Islamic boarding school. *Proceedings of the 5th Borobudur International Symposium on Humanities and Social Science 2023*, 953-963. https://doi.org/10.2991/978-2-38476-273-6_98
- Syahrudin, S., Susanto, R., Ummah, W., Musyafa', A. Y., & Isa, K. (2025). An integrative model of local wisdom-based learning at pesantren: A comparative study of Islamic educational institutions in Indonesia. *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, 23(2), 270-286. <https://doi.org/10.21154/cendekia.v23i2.12097>
- Syarif, Z., Thabrani, A. M., & Imamuddin. (2025). Strengthening religious moderation through religious education based on local wisdom of pesantren in Madura and the Tapal Kuda region. *TADRIS: Jurnal Pendidikan Islam*, 19(2), 279-294. <https://doi.org/10.19105/tjpi.v19i2.14965>.
- Zulfikar, Z., Al Husaini, M. D., & Salabi, A. S. (2024). Integrasi Nilai-nilai Kearifan Lokal dalam Manajemen Pendidikan Pesantren: Studi pada Dayah Raudhatul Ma'arif Al-Aziziyah Cot Trueng. *ITQAN: Jurnal Ilmu-Ilmu Kependidikan*, 15(1), 53-64. <https://journal.uinsuna.ac.id/index.php/itqan/article/view/2465>