

## Fiqh Education at Mahad Aly Zawiyah Jakarta: A Solution for the Urban Dakwah Needs of Today

Badrah Uyuni<sup>1</sup>

Mohammad Adnan<sup>2</sup>

Rabiah Al Adawiyah<sup>3</sup>

Fahmi Islam Jiwanto<sup>4</sup>

Sirojuddin<sup>5</sup>

badrahuyuni.fai@uia.ac.id

moh.adnan@uinjkt.ac.id

qonitafadllurrohman@gmail.com

fahmiislam.fai@uia.ac.id

sirojuddin.fai@uia.ac.id

**Abstract:** *This study investigates the role of Mahad Aly Zawiyah Jakarta in providing a specialized Fiqh education that addresses the unique demands of urban dakwah. With urbanization increasingly shaping the lives of Muslims in city environments, traditional approaches to religious learning often struggle to meet the practical and ethical challenges faced by urban communities. As a result, many urban Muslims may develop a limited or superficial understanding of Islamic principles. Employing a qualitative case study approach, this research gathers data through interviews with educators and students, observations of classroom practices, and analysis of institutional documents to examine the curriculum, teaching methods, and impact of Zawiyah Jakarta's Fiqh education program. Findings reveal that Zawiyah Jakarta effectively combines traditional Fiqh education with an awareness of modern urban issues, enriching urban dakwah efforts by addressing contemporary challenges. Notable features of Mahad Aly Zawiyah's curriculum include contextualizing Fiqh teachings specific to urban settings, including ethical decision-making frameworks, and integrating contemporary societal issues, making the program highly relevant for urban Muslims. This study contributes valuable insights into Islamic education by presenting Zawiyah Jakarta's program as a replicable model that other Islamic educational institutions can adapt. It offers a comprehensive framework for Fiqh education in urban contexts.*

**Keywords:** *Fiqh Education, Mahad Aly Zawiyah Jakarta, Urban Dakwah, Islamic Education, Majelis Taklim*

**Abstrak:** *Penelitian ini menyelidiki peran Mahad Aly Zawiyah Jakarta dalam menyediakan pendidikan Fiqih khusus yang memenuhi tuntutan unik dakwah perkotaan. Dengan urbanisasi yang semakin membentuk kehidupan umat Islam di lingkungan perkotaan, pendekatan tradisional terhadap pembelajaran agama*

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<sup>1</sup> Universitas Islam As-Syafiiyah, Jakarta

<sup>2</sup> UIN Syarif Hidayatullah, Jakarta

<sup>3</sup> Sekolah Tinggi Agama Islam At-Taqwa, Bekasi

<sup>4</sup> Universitas Islam As-Syafiiyah, Jakarta

<sup>5</sup> Universitas Islam As-Syafiiyah, Jakarta

*sering kali kesulitan untuk memenuhi tantangan praktis dan etika yang dihadapi oleh masyarakat perkotaan. Akibatnya, banyak Muslim perkotaan mungkin mengembangkan pemahaman yang terbatas atau dangkal tentang prinsip-prinsip Islam. Dengan menggunakan pendekatan studi kasus kualitatif, penelitian ini mengumpulkan data melalui wawancara dengan para pendidik dan siswa, pengamatan praktik di kelas, dan analisis dokumen kelembagaan untuk mengkaji kurikulum, metode pengajaran, dan dampak program pendidikan Fiqih Zawiyah Jakarta. Temuan menunjukkan bahwa Zawiyah Jakarta secara efektif menggabungkan pendidikan Fiqih tradisional dengan kesadaran akan isu-isu perkotaan modern, sehingga memperkaya upaya dakwah perkotaan dengan menjawab tantangan kontemporer. Fitur-fitur penting dari kurikulum Mahad Aly Zawiyah termasuk mengkontekstualisasikan ajaran Fiqih yang spesifik untuk lingkungan perkotaan, termasuk kerangka kerja pengambilan keputusan yang etis, dan mengintegrasikan isu-isu sosial kontemporer, membuat program ini sangat relevan bagi umat Islam di perkotaan. Penelitian ini memberikan kontribusi wawasan yang berharga dalam pendidikan Islam dengan menyajikan program Zawiyah Jakarta sebagai model yang dapat ditiru oleh lembaga pendidikan Islam lainnya. Studi ini menawarkan kerangka kerja yang komprehensif untuk pendidikan Fiqih dalam konteks perkotaan*

**Kata Kunci:** *Pendidikan Fiqh, Mahad Aly Zawiyah Jakarta, Dakwah Perkotaan, Pendidikan Islam, Majelis Taklim*

## **Introduction**

Fiqh education plays an essential role in Islamic teaching by providing a comprehensive system of jurisprudence that guides Muslims in daily life, religious practices, and ethical decision-making. Covering diverse topics such as rituals, morality, social justice, and legal matters, Fiqh ensures that individuals uphold Islamic principles in all areas of life. This foundation is vital in nurturing Muslims who can positively contribute to their communities. However, contemporary urban settings pose unique challenges to this process. Rapid urbanization, diverse populations, and the influence of various ideologies can often dilute traditional values and religious knowledge, leading many urban Muslims toward a superficial understanding of Islamic principles. These realities underline the need for effective educational institutions that deliver relevant religious education tailored for urban contexts. (Adnan & Uyuni, 2021, Abdullah dkk., 2023).

Mahad Aly Zawiyah Jakarta stands out as a beacon of innovation in this regard, offering specialized Fiqh education to address the specific demands of urban dakwah.

As urban lifestyles often leave little time for in-depth religious study, traditional Fiqh education models can struggle to meet the needs of Muslims in these fast-paced environments. Additionally, digital connectivity and globalization expose urban Muslims to constant information and ideologies, which can lead to confusion about Islamic teachings (Ismail & Uyuni, t.t.; Abdallah et al., 2023). These challenges make adapting Fiqh education to urban settings crucial, equipping Muslims to navigate modern social issues without compromising their faith.

The influx of various ideologies and lifestyles in urban areas often creates confusion and weakens believers' religious resolve, underscoring the urgent need for institutions that provide robust, relevant Islamic education. Mahad Aly Zawiyah Jakarta emerges as a significant model in this regard, offering specialized Fiqh education tailored to the unique needs of urban Muslims. Islamic education faces rapid transformation in today's globalized and technologically advanced world. With widespread access to the Internet and digital media, barriers to information and cultural exchange are eliminated, reshaping how individuals perceive and engage with religious learning. Islamic education now reflects a complex interplay of internal factors like character and heritage and external influences such as family, educational institutions, and, increasingly, digital environments (Abdallah et al., 2023; Abdullah, 2017).

The rise of social media and the need for digital literacy is particularly critical in this context, as they equip Muslims with skills to navigate and analyze information in a connected world (Uyuni & Adnan, 2020). Mahad Aly Zawiyah Jakarta incorporates digital literacy within its Fiqh curriculum to bridge the gap between traditional Islamic teachings and contemporary urban realities. By doing so, it upholds the essence of Islamic education while enhancing its relevance in today's society, providing a sustainable model for modern dakwah. (Ambari, 2023).

Despite the significance of Fiqh education and the clear need for urban-focused religious programs, more research is still needed on how institutions like Mahad Aly Zawiyah Jakarta address these challenges. This study seeks to bridge that gap by investigating how Mahad Aly Zawiyah Jakarta delivers Fiqh education relevant to urban Muslims, integrating traditional teachings with the realities of city life and contemporary issues. Using a qualitative case study approach, this research examines the curriculum, teaching methods, and overall impact of Zawiyah Jakarta's Fiqh

education program. Specifically, it aims to answer the following questions: How effective is the Fiqh education program at Mahad Aly Zawiyah Jakarta in addressing urban dakwah needs? What unique features of Mahad Aly Zawiyah's curriculum and teaching methods contribute to its effectiveness? How can the model of Fiqh education at Mahad Aly Zawiyah be adapted for other urban Islamic educational institutions?

By addressing these questions, this study aims to provide insights into how Fiqh education can be adapted to support the growth of knowledgeable, devout urban Muslims who can effectively engage in dakwah within city environments. The findings will offer practical recommendations for Islamic educational institutions seeking to enhance the relevance and impact of their Fiqh programs in urban contexts, ultimately contributing to the body of knowledge on contemporary Islamic education and urban dakwah strategies.

### **Literature Review**

The significance of Fiqh education in the Islamic tradition is well-documented, as it serves as the jurisprudential framework guiding Muslims in their daily lives, religious practices, and ethical decision-making. (Dinham & Shaw, 2017; Pradana dkk., 2023) Traditional Fiqh education has been integral to Islamic pedagogy for centuries, focusing on imparting comprehensive knowledge of Islamic law and its application. However, the rapid urbanization of Muslim-majority societies presents unique challenges to traditional religious learning, necessitating a reevaluation of educational approaches to better meet contemporary needs.

### **Fiqh Education**

Fiqh education, rooted in Islamic jurisprudence, is a cornerstone in the Islamic legal tradition, guiding Muslims in matters of religious observance, personal conduct, and societal interactions. This review explores the foundational aspects, methodologies, and contemporary relevance of Fiqh education, emphasizing its role in shaping Muslim identity and practice. (Adnan & Uyuni, 2021)

Fiqh, derived from the Arabic word meaning "understanding" or "comprehension," involves the systematic study of Islamic law (Sharia). At its core, Fiqh seeks to interpret and apply divine guidance from the Quran and the Hadith to various aspects of life, providing ethical and legal norms for Muslims. The principles of Fiqh encompass ritualistic practices and civil, criminal, economic, and social laws,

offering a comprehensive framework for Islamic governance and personal ethics. (Al-Qardhawi, 1994; Laila & Abdullah, 2022)

The study of Fiqh involves rigorous methodologies aimed at deriving legal rulings from primary and secondary sources of Islamic law. Primary sources include Quranic verses and authenticated sayings and actions of Prophet Muhammad (Hadith), from which legal principles and injunctions are extracted for contemporary relevance. Secondary sources encompass consensus (Ijma) and analogical reasoning (Qiyas), enabling Fiqh scholars to address new issues not explicitly covered by primary texts, thus adapting Islamic jurisprudence to evolving societal needs. Additionally, different schools of Islamic jurisprudence (Madhabs) like Hanafi, Maliki, Shafi'i, and Hanbali offer diverse interpretations and applications of Fiqh principles shaped by regional, cultural, and historical contexts. (Adnan & Uyuni, 2021; Dwiyantri, 2021)

In the contemporary world, Fiqh education encounters challenges amid globalization, technological advancements, and socio-political changes. Scholars emphasize the necessity of maintaining the integrity of traditional Fiqh principles while contextualizing them to address modern issues such as bioethics, finance, human rights, and environmental sustainability. Modern educational techniques such as interactive learning, digital resources, and comparative studies are increasingly integrated into Fiqh education to foster deeper understanding and engagement among students. Moreover, Fiqh scholars and educators confront ethical dilemmas arising from technological progress, global conflicts, and multicultural societies, necessitating nuanced interpretations and applications of Islamic principles to navigate contemporary moral challenges. (Hamidah, 2022; Said dkk., 2018; Yasin, 2019) These adaptations underscore the dynamic nature of Fiqh education in responding to complex societal dynamics while upholding the foundational principles of Islamic jurisprudence.

Looking ahead, the future of Fiqh education lies in fostering interdisciplinary approaches, promoting scholarly dialogue, and harnessing digital platforms to disseminate knowledge globally. Initiatives such as online courses, international collaborations among Fiqh scholars, and research centres focusing on contemporary Islamic jurisprudence are pivotal in addressing current challenges and expanding the relevance of Fiqh education in diverse Muslim communities. Fiqh education remains pivotal in preserving Islamic legal traditions while adapting to contemporary

challenges and contexts. By embracing rigorous methodologies, fostering critical thinking, and addressing emerging ethical dilemmas, Fiqh education plays a vital role in shaping Muslim identity and fostering ethical conduct in a rapidly changing world. (Laila & Abdullah, 2022; McGarrigle, 2015)

### **Fiqh Education and Urbanization**

Urbanization refers to population concentration in urban areas, accompanied by social, economic, and cultural transformations. Urbanization has significantly altered the social and cultural landscapes of many Muslim-majority countries. According to Glaeser and Steinberg (2017), urbanization brings about increased diversity, exposure to different lifestyles, and a fast-paced environment, all of which can dilute traditional values and religious practices. In this context, traditional Fiqh education methods often need help to remain relevant and effective. Urban Muslims may find it challenging to balance religious obligations with the demands of modern urban life, leading to a superficial understanding of Islamic principles. (Bagi, 2019; Czerka & Pauli, 2009).

Fiqh education traditionally takes place in settings like madrasas, mosques, and Islamic centres, where students study Islamic law, ethics, and principles under the guidance of qualified scholars. The curriculum typically includes studying Quranic interpretations, Hadith literature, and jurisprudential reasoning methods such as Ijma (consensus) and Qiyas (analogical reasoning).

Urbanization challenges traditional Fiqh education, particularly as Muslim populations increasingly concentrate in urban centres worldwide. One of the primary challenges is the diverse and pluralistic nature of urban areas, where residents come from varied cultural, linguistic, and religious backgrounds. This diversity necessitates that Fiqh's teachings be adapted to resonate with a broader audience while preserving the doctrinal integrity of Islamic jurisprudence. The socio-economic shifts accompanying urbanization significantly impact the lifestyles and practices of urban Muslims. Issues such as ethical considerations in employment, financial transactions, and urban planning emerge as critical areas requiring Fiqh scholars to provide relevant guidance tailored to these new contexts. (Glaeser & Steinberg, t.t.; Laila & Abdullah, 2022)

Moreover, urban environments serve as centres of technological innovation, influencing how individuals access and interpret religious teachings. Integrating



digital platforms and online discourse into daily life necessitates that Fiqh education adapts to these technological advancements to maintain accessibility and authority. Thus, addressing these challenges requires a dynamic approach that balances tradition with adaptation, ensuring that Fiqh remains relevant and impactful in guiding ethical conduct and spiritual life amidst urbanization. (Hamid & Uyuni, 2023; Jati, 2015)

It is argued for the integration of Fiqh education within urban settings to address contemporary challenges effectively. This integration involves contextualizing Islamic teachings to urban life, ensuring relevance without compromising authenticity. Ramadan emphasizes the role of Islamic educational institutions in urban areas as centres for critical thinking and community engagement. The adaptation of Fiqh to address modern issues such as environmental ethics and human rights within urban contexts. He advocates for a dynamic approach where traditional teachings are applied to contemporary challenges, fostering ethical awareness and community resilience. Modern educational methodologies, including interactive learning and digital resources, are increasingly employed in Fiqh education to engage urban learners effectively. These methods enhance accessibility and promote a deeper understanding of Islamic principles among urban populations. The role of Fiqh education in navigating ethical dilemmas posed by urbanization, such as ethical business practices and social justice issues. They argue that Fiqh scholars play a crucial role in providing moral guidance that addresses the complexities of urban life. (Lubis, 2009; Saefudin & Fitriyah, 2020)

### **Role of Mahad Aly Zawiyah Jakarta**

Mahad Aly Zawiyah Jakarta is an institution that has sought to bridge the gap between traditional Fiqh education and the needs of urban dakwah. Recent studies highlight the institution's innovative approach to integrating traditional Islamic knowledge with contemporary urban issues. For instance, a Munawwar Ambari (2022) study found that Mahad Aly Zawiyah's curriculum emphasizes the application of Fiqh in real-world urban contexts, addressing issues such as urban poverty, social justice, and interfaith relations. This approach enhances the relevance of Fiqh education and prepares students to engage in urban dakwah effectively.

## **Educational Models for Urban Islamic Education**

Several educational models have been proposed to address the needs of urban Islamic education. The integration model, which combines traditional Islamic knowledge with contemporary subjects, has been widely discussed in the literature. This model advocates for a holistic approach to education that prepares students to navigate both religious and secular worlds. Mahad Aly Zawiyah, Jakarta's curriculum, reflects this model by incorporating contemporary issues into its Fiqh education program, making it more relevant to urban students.

Educational models for urban Islamic education aim to address urban environments' unique challenges and opportunities while ensuring the preservation and promotion of Islamic teachings. Several educational models have been developed to cater specifically to the needs of Muslims living in urban settings (Adnan & Uyuni, 2021; Glaeser & Steinberg, t.t.; Jati, 2015; Kohari dkk., 2022)

1. **Integrated Curriculum Approach:** This model integrates traditional Islamic studies with modern subjects such as science, mathematics, languages, and social sciences. It aims to provide a comprehensive education that prepares students to excel academically while grounding them in Islamic principles and values.
2. **Community-Centred Education:** This model emphasizes the role of the local community in education, with mosques, Islamic centres, and community organizations serving as hubs for learning. It fosters collaboration between educators, parents, and community leaders to provide holistic educational experiences.
3. **Digital and Blended Learning:** With the rise of digital technology, this model incorporates online platforms, multimedia resources, and blended learning approaches to make Islamic education more accessible and engaging. It enables students to learn independently and from diverse locations while maintaining a connection to traditional teachings.
4. **Islamic Schools and Academies:** Dedicated Islamic schools or academies in urban areas provide formal education integrated with Islamic studies. These institutions often follow national educational standards while incorporating Islamic ethics, teachings, and practices into their curriculum.



5. Youth and Adult Education Programs: Urban Islamic education models include specialized programs for youth and adults, focusing on topics relevant to their stage of life. These programs may cover leadership skills, social justice, Islamic ethics, and contemporary issues, tailored to effectively engage urban audiences.
6. Professional Development for Educators: This model recognizes the importance of qualified educators and emphasizes continuous professional development for teachers and administrators in urban Islamic schools and educational institutions. It ensures that educators are equipped to deliver high-quality Islamic education that meets the needs of urban learners.
7. Interfaith and Outreach Programs: In diverse urban environments, interfaith dialogue and outreach programs promote understanding and cooperation among religious communities. These programs educate Muslims and non-Muslims about Islam, fostering mutual respect and social harmony.

These educational models aim to transmit knowledge of Islamic teachings and equip individuals with skills, values, and ethical principles that enable them to contribute positively to urban society. By adapting to urban dynamics and utilizing modern educational approaches, these models strive to meet the diverse needs of Muslims living in urban contexts while upholding the integrity of Islamic education.

### **Empirical Research on Fiqh Education**

Empirical research on the effectiveness of Fiqh education programs in urban contexts is still emerging. Indonesia emphasizes the need for educational institutions to adapt their curricula to reflect the realities of urban life. These studies underscore the necessity of innovative educational models that can effectively bridge the gap between traditional Fiqh education and the demands of urban dakwah. The literature suggests that traditional Fiqh education methods must be improved to address the unique challenges of urban dakwah. Institutions like Mahad Aly Zawiyah Jakarta, which integrate traditional Islamic knowledge with contemporary issues, provide a promising model for urban Islamic education. By contextualizing Fiqh teachings and incorporating modern challenges into the curriculum, these institutions can enhance the effectiveness of urban dakwah. Further empirical research is needed to explore

such educational models' impact and develop best practices for Fiqh education in urban contexts. (Ambari, 2023; Dwiyantri, 2021; Hamidah, 2022, 2023)

### **Research Method**

This qualitative case study investigates the Fiqh education program at Ma'had Aly Zawiyah Jakarta, focusing on curriculum, pedagogy, and its role in urban dakwah. Data collection involves semi-structured interviews with educators, administrators, and students, classroom observations, and document analysis. Interviews will explore curriculum relevance, teaching methods, and participant experiences, while observations provide direct insight into instructional dynamics, capturing how contemporary urban issues are integrated. Document analysis of curriculum guides, lesson plans, and assessment tools will further reveal the program's theoretical foundation and alignment with dakwah goals.

Thematic analysis will identify core themes and coding data to highlight distinctive features that address urban dakwah needs. Triangulation across interviews, observations, and documents strengthens validity, ensuring accurate and well-rounded findings. Ethical standards include securing review board approval, informed consent, and participant confidentiality.

Although limited to one institution, this study offers valuable insights into Ma'had Aly Zawiyah Jakarta's approach, suggesting a potential model for Fiqh education in urban Islamic settings. Future research may expand to other institutions to enhance generalizability and applicability.

### **Findings**

Ma'had Aly Zawiyah Jakarta was established in 2010 under the Shibghatullah Foundation by the late Abuya KH. Saifuddin Amsir is a beacon of comprehensive Islamic education in Jakarta's Makasar district. Initially focused on advanced studies in Fiqh and Hadith Tafsir, the institution later broadened its curriculum to include Usul Fiqh, utilizing classical texts (*kitab kuning*) such as turats. This evolution was driven by a commitment to imparting a deep understanding of Qur'anic and Hadith sciences, supported by a blend of traditional and contemporary teaching methodologies.

Ma'had Aly Zawiyah Jakarta was established by Abuya KH. Saifuddin Amsir at the end of 2010, initially with 40 master's level students studying Tafsir Hadith, specializing in I'jaz wa Khawwash Al-Qur'an and Al-Hadith for two years on weekends. Graduation requirements included memorizing selected juz of the Qur'an,

Hadith Arbain Annawawi and its sanad, and a final project assigned by Abuya Saifuddin Amsir. Initially, Ma'had Aly Zawiyah offered only master's level courses, as the students were mostly asatidz and dakwah practitioners in Jakarta, focusing on advanced rather than basic material. Due to the challenging content, the institution faced fluctuations in enrollment since it was suitable only for advanced students, not beginners.

In 2015, Buya Saepudin Amsir introduced a lighter undergraduate-level (S1) program, both in material and teaching methods, making it more accessible to a broader audience. This change renewed public interest in Ma'had Aly Zawiyah Jakarta. The vision of Ma'had Aly Zawiyah Jakarta is to establish a centre for strengthening faith, Islamic knowledge and traditions, righteous deeds, and noble character and to develop intelligent, dynamic, and creative students in support of the mission of Yayasan Terpadu Shibghatullah. The mission includes building and guiding the community with comprehensive Islamic studies that counteract ideologies weakening the faith of Muslims, producing students proficient in reading and interpreting the Qur'an correctly and effectively, developing students with strong faith, deep spirituality, noble character, and broad religious knowledge, and providing Arabic and English language skills to students.

The institution's curriculum, developed independently with government authorization, spans various subjects, including Quranic studies, Hadith sciences, Arabic grammar, English language, logic, Sufism, and specialized topics like politics and anti-corruption. This comprehensive approach ensures students receive a well-rounded education in Islamic jurisprudence, preparing them to navigate both classical teachings and contemporary challenges.

Ma'had Aly Zawiyah Jakarta has developed a unique curriculum tailored and designed internally by the institution itself. This autonomy is granted by the Indonesian government, allowing Ma'had to independently create, design, and determine its curriculum without adhering to any specific national guidelines. The curriculum at Ma'had Aly Zawiyah Jakarta is primarily based on classical Islamic texts (*kitab kuning*), with a focus on specialized areas such as I'jaz al-Qur'an and al-Hadith and Khawash al-Qur'an and al-Hadith. The curriculum encompasses a wide range of subjects, including Quranic studies, Hadith studies, Arabic grammar, English language, logic, Sufism, Fiqh (Islamic jurisprudence), Usul al-Fiqh (principles of

Islamic jurisprudence), the development of Islamic thought, Tafsir Ayat Ahkam (interpretation of legal verses), Hadith science, research methodology, political Fiqh, and anti-corruption Fiqh. This comprehensive and diverse curriculum aims to equip students with deep and broad knowledge of Islamic sciences, addressing both classical and contemporary issues.

Ma'had Aly Zawiyah Jakarta employs various evaluation methods to assess its students. Individual instructors tailor these methods, including written tests such as essays or articles, oral exams such as reading and explaining classical texts, and active class participation in activities like text commentary, annotation, and discussions. Additionally, students must complete a final project. Evaluation is based on classroom and extracurricular participation, ensuring a comprehensive assessment of each student's knowledge and engagement.

To enhance the enthusiasm and comfort of students at Ma'had Aly Zawiyah Jakarta, the institution offers a range of extracurricular activities in addition to its regular curriculum. These activities cater to various interests and include Quranic recitation (*tahsin*, *tartil*, and *tahfiz*), Arabic conversation, spiritual practices (*istighatsah*, *rathib*, and *dhikr*), pilgrimages (*ziarah*), practical astronomy (*rukyat al-hilal*), funeral rites, rhetoric in dakwah, mujawwad recitation, calligraphy, hadrah, Sufi studies, contemporary dakwah media, inheritance distribution, and Sharia family management. These programs provide a holistic learning environment supporting academic and personal growth. The educators at Ma'had Aly Zawiyah Jakarta are specialists in Arabic language and Islamic studies, selected based on specific criteria. These include graduates from universities in the Middle East and South Asia, alumni of Ma'had Aly Zawiyah Jakarta, and proficiency in spoken and written Arabic. The educators at Ma'had Aly Zawiyah Jakarta are specialists in Arabic and Islamic studies, selected based on specific criteria such as being graduates from universities in the Middle East and South Asia, graduates of Ma'had Aly Zawiyah Jakarta, and proficiency in both spoken and written Arabic.

This ensures a high standard of teaching that aligns with the institution's academic and spiritual objectives. The dakwah activities at Ma'had Aly Zawiyah Jakarta align with its vision and mission to build and nurture the ummah through comprehensive Islamic studies that can counteract ideological challenges and strengthen the faith of the Muslim community. The institution aims to produce

students who can accurately read and interpret the Qur'an, possess strong faith, deep spirituality, noble character, and extensive religious knowledge, and be proficient in Arabic and English.

Ma'had Aly Zawiyah Jakarta's outreach emphasizes that their teaching goes beyond general Islamic education. They ensure students develop strong faith, deep spirituality, noble character, and broad religious knowledge. The core of their teaching is based on the classical Islamic texts (*kitab kuning*), considered valuable heritage by scholars. Regarding the policy on dakwah material planning, Ma'had Aly Zawiyah Jakarta primarily uses a curriculum based on classical Islamic texts. However, the teaching staff can supplement with additional references that align with the established curriculum. For example, KH. Muhammad Adnan, when teaching "*Al-Furuq Al-Fiqhiyyah*" using his book on the subject, also incorporates references like "*Al-Mughni*" by Ibn Qudamah to enhance understanding of "*Al-Furuq Al-Fiqhiyyah*" in various contexts. This approach ensures comprehensive coverage and deeper insights into the topics being taught.

Their dakwah messages to the public are delivered through various methods, including religious lectures, educational programs, social-religious activities, seminars, and the use of social media platforms like Facebook and YouTube. For students, intensive study sessions on classical texts are held twice a week on Saturdays and Sundays from 8:00 AM to 3:00 PM. These structured sessions occur at specific times.

The curriculum planning for dakwah at Ma'had Aly Zawiyah Jakarta is based on classical texts (*kitab kuning*) specializing in Qur'anic and Hadith interpretation. Other subjects in the curriculum include understanding the Qur'an, Hadith, Arabic and English grammar, logic, Tasawwuf, Fiqh and Usul Fiqh, the development of religious thought, interpretation of legal verses, Hadith studies, research methodology, political Fiqh, anti-corruption Fiqh, and specific studies on Qur'anic and Hadith miracles. The comprehensive curriculum ensures a well-rounded education in Islamic jurisprudence for the students. The curriculum at Ma'had Aly Zawiyah Jakarta is designed and developed independently by the institution, as the government grants full authority to Ma'had to create its curriculum. The curriculum is based on classical Islamic texts. It includes specializations such as Qur'anic and Hadith interpretation, Arabic and English grammar, logic, Tasawwuf, Fiqh and Usul Fiqh, the development of religious thought, interpretation of legal verses, Hadith studies, research methodology, political

Fiqh, and anti-corruption Fiqh. These subjects are studied intensively twice a week on Saturdays and Sundays, with each subject having a specific duration of either 3 months (12 sessions) or 6 months (24 sessions). The undergraduate program (S1) lasts 4 years, and the graduate program (S2) lasts 2 years.

Evaluation of student progress includes rigorous assessments across written exams, oral presentations, and active class participation, culminating in comprehensive final projects. This multifaceted approach ensures thorough understanding and engagement among students despite challenges posed by the heterogeneous nature of their backgrounds. Ma'had Aly Zawiyah Jakarta's mission extends beyond educational excellence to encompass community empowerment and spiritual enrichment. The institution aims to fortify the Muslim faith and counteract ideological threats through strategic dakwah initiatives, including lectures, seminars, and digital media platforms. While challenges persist, such as fluctuating enrollment and varied audience responses, Ma'had Aly Zawiyah Jakarta remains steadfast in its commitment to nurturing a new generation of Islamic scholars and leaders equipped to uphold and propagate religious values in contemporary society.

## Discussions

### Curriculum Structure and Holistic Learning Environment

Ma'had Aly Zawiyah Jakarta's curriculum integrates classical Islamic texts with modern pedagogy, creating a holistic environment that nurtures academic and personal growth. Students deepen their Islamic knowledge, faith, and character through weekend sessions and extracurricular activities while building Arabic and English skills. Comprehensive assessments, including exams, presentations, and projects, prepare students for urban dakwah challenges. This approach reflects a commitment to producing well-rounded scholars who thoughtfully meet contemporary societal needs.

### 2. Collaborative Curriculum Design and Moral Development

Ma'had Aly Zawiyah Jakarta's curriculum uniquely integrates moral development across academic subjects, emphasizing Islamic ethics, character education, and social responsibility. Viewing education as dawah, the institution fosters students' spiritual and moral growth while supporting educators through collaborative curriculum design, training, and development. This approach reinforces a



solid ethical foundation in teaching, aligning with Islamic educational philosophy, which sees educators as key in shaping students' values.

### **3. Navigating Globalization and the Role of Islamic Education**

Ma'had Aly Zawiyah Jakarta equips students with leadership in a globalized world by fostering ethical conduct, social responsibility, and cultural appreciation. This approach merges traditional Islamic values with openness to diverse perspectives, aligning with Islamic social justice and inclusivity goals. Educators play a crucial role in shaping students' abilities to engage thoughtfully in a pluralistic society, balancing tradition with global awareness.

### **4. Inclusivity and Future-Ready Educators in Contemporary Learning Environments**

Ma'had Aly Zawiyah Jakarta fosters inclusivity by integrating diverse perspectives, with teachers encouraging respect for varied viewpoints and adapting to technological advancements. This commitment to professional growth aligns with Islamic educational scholarship, emphasizing the need for ethical, knowledgeable educators who navigate the digital landscape with integrity. Future collaborations between Islamic scholars and technologists are vital to embedding core values within digital literacy, preparing students to lead with empathy, cultural awareness, and ethical responsibility in an interconnected world.

By organizing findings around these key themes, this study illustrates how Ma'had Aly Zawiyah Jakarta's curriculum adapts to urban dakwah needs, ensuring that Islamic education remains relevant and impactful in a complex, globalized society.

Based on the comprehensive approach and challenges faced by Ma'had Aly Zawiyah Jakarta in fostering fiqh understanding among its mahasantri, there are several key points to discuss and analyze:

- a. **Structured Approach and Educator Preparedness:** Ma'had Aly Zawiyah Jakarta emphasizes the rigorous preparation of its da'is, or communicators, who serve as educators specializing in Arabic language and Islamic studies. They are carefully selected based on specific criteria, including educational backgrounds from prestigious universities in the Middle East and South Asia and proficiency in Arabic. This preparation ensures their credibility and effectiveness in delivering dakwah messages and guidance. Incorporating Anwar Arifin and

Hafid Cangara's communication concepts further enhances their pedagogical approach, ensuring clarity and impact in their teachings.

- b. Target Audience and Assessment of Recipients (Mad'u): The institution targets advanced-level santri who typically have prior Islamic education from pesantren and local da'wah practitioners around Jabodetabek. This selective approach categorizes mad'u into segments (S1 and S2), allowing for tailored educational strategies. However, challenges arise from the heterogeneous capabilities of the mad'u, requiring adaptive teaching methods to cater effectively to diverse educational backgrounds and levels of understanding.
- c. Curriculum and Teaching Methods: The curriculum at Ma'had Aly Zawiyah Jakarta focuses intensively on classical Islamic texts (kitab kuning), with structured sessions conducted over weekends. This approach ensures depth in fiqh knowledge and integrates supplementary references deemed appropriate by educators, such as KH. Muhammad Adnan's use of "Al-Mughni" by Ibn Qudamah alongside his work on "Al-Furuq Al-Fiqhiyyah." Traditional Indonesian pesantren methods like ngaji bandungan maintain cultural continuity and effective knowledge transmission.
- d. Duration, Intensity, and Evaluation: The duration and intensity of dakwah activities vary, with topics taught over three to six-month segments, intensively twice a week. The structured timeline for bachelor (four years) and postgraduate (two years) programs ensures comprehensive coverage and evaluation of student progress. Evaluation mechanisms include pre-, during-, and post-assessments of mad'u responses, aiming to gauge the effectiveness of teachings and identify areas for improvement.
- e. Challenges and Future Directions: Ma'had Aly Zawiyah Jakarta faces challenges such as limited community awareness beyond its role as a majlis taklim institution and the heterogeneous capabilities of its student body. These challenges necessitate ongoing adaptation in teaching methodologies and outreach strategies to enhance community engagement and optimize learning outcomes.

Ma'had Aly Zawiyah Jakarta exemplifies a comprehensive approach to fostering fiqh understanding among its mahasantri, characterized by a commitment to structured pedagogy, cultural preservation, and continuous evaluation. This integrated approach is pivotal in ensuring the institution's sustained impact on Islamic education and dakwah efforts.

### **Structured Pedagogy**

Its structured pedagogical framework is central to Ma'had Aly Zawiyah Jakarta's educational strategy. The institution's curriculum, grounded in classical Islamic texts (*kitab kuning*), is meticulously designed to encompass foundational studies in Quranic interpretation, Hadith sciences, Arabic grammar, and specialized areas like Usul Fiqh and political Fiqh. This structured approach ensures that students receive a comprehensive education that balances theoretical knowledge with practical application, preparing them to become proficient community scholars and leaders.

### **Cultural Preservation**

Beyond academic rigor, Ma'had Aly Zawiyah Jakarta strongly emphasizes cultural preservation. The institution imparts religious teachings by integrating traditional Indonesian pesantren methods such as ngaji Bandung and incorporating local cultural practices into its educational programs. It fosters a deep sense of cultural identity and heritage among its students. This dual focus on religious and cultural education is essential for nurturing a holistic understanding of Islamic principles and values within a contemporary context.

### **Continuous Evaluation and Adaptation**

Ma'had Aly Zawiyah Jakarta is committed to continuous evaluation and adaptation in response to educational challenges and evolving societal needs. The institution employs various assessment methods, including written tests, oral exams, and final projects, to effectively gauge student learning and engagement. This rigorous evaluation ensures that teaching methodologies are responsive to the diverse backgrounds and learning abilities of mahasantri, fostering an inclusive and supportive learning environment.

### **Community Outreach and Impact**

Ma'had Aly Zawiyah Jakarta impacts communities in and around Jakarta through dynamic outreach, offering religious lectures, educational programs, social activities, seminars, and digital dawah. These efforts foster strong community ties,

deepen Islamic understanding, and promote social change rooted in Islamic ethics. Known for blending traditional Islamic scholarship with modern practices, Ma'had Aly Zawiyah excels in preserving Islamic heritage while equipping students for contemporary challenges. Through a rigorous curriculum and skilled educators, it remains a crucial institution in Islamic education, influencing local and global scholarship.

## **Conclusion**

Ma'had Aly Zawiyah Jakarta exemplifies a model institution dedicated to advancing Islamic education and dakwah through a structured, culturally enriched, and adaptive approach. Founded on principles of comprehensive religious scholarship and community engagement, the institution integrates traditional Islamic teachings with modern educational methodologies to equip its mahasantri (students) with the knowledge, spiritual grounding, and social consciousness necessary to lead effectively. Ma'had Aly Zawiyah Jakarta provides students with a profound understanding of Fiqh, Hadith sciences, and other essential Islamic disciplines through its balanced and meticulously designed curriculum rooted in classical Islamic texts. This foundational knowledge is complemented by emphasizing cultural identity and heritage, reinforcing students' roles as custodians of Islamic traditions in an interconnected world.

Moreover, Ma'had Aly Zawiyah Jakarta is committed to maintaining educational relevance through continuous curriculum evaluation and adaptation to meet the diverse needs of its students and address evolving societal challenges. The institution fosters an inclusive and transformative learning environment by employing rigorous assessment methods and community outreach, promoting intellectual and ethical leadership. In doing so, Ma'had Aly Zawiyah Jakarta stands as a beacon of excellence in Islamic education, demonstrating how dedication to knowledge, cultural heritage, and community engagement empowers graduates to uphold and propagate Islamic values in a globalized society.

This study contributes uniquely to the field of Islamic education by examining how Ma'had Aly Zawiyah Jakarta's fiqh education program responds to the specific demands of urban dakwah in an era marked by globalization and digitalization. The findings underscore the institution's role in creating a model for urban Islamic

education that harmonizes classical religious texts with modern educational methodologies, including digital literacy and ethical training. By combining academic rigour with moral and social development, Ma'had Aly Zawiyah Jakarta prepares students not only to master Islamic sciences but also to navigate the ethical and societal challenges posed by today's fast-evolving world.

The curriculum structure at Ma'had Aly Zawiyah Jakarta represents a replicable model for other Islamic institutions seeking to adapt to contemporary educational needs. By integrating traditional Islamic knowledge with skills pertinent to modern urban life, such as digital literacy and inclusive ethics, the institution provides a pathway for similar educational bodies to enhance relevance and effectiveness. This balanced approach has the potential to equip a new generation of Islamic scholars and leaders with the skills to address complex urban issues while maintaining a solid grounding in Islamic values. Through its innovative curriculum, Ma'had Aly Zawiyah Jakarta offers a potential roadmap for other Islamic institutions to bridge the gap between classical education and the evolving needs of urban dakwah.

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