



**MANAGING BAHTSUL MASA'IL ACTIVITIES TO DEVELOP SANTRI'S CRITICAL THINKING AND
FIQH ARGUMENTATION AT AINUL YAQIN CAMPUS PESANTREN, UNISMA**

Kukuh Santoso

Universitas Islam Malang

email: kukuh.santoso@unisma.ac.id

Article Information

Submitted: April 20, 2026

Accepted: June 10, 2026

Published: July 7, 2026

Kata kunci: Manajemen
Kegiatan; Bahtsul Masa'il;
Berpikir Kritis;
Argumentasi Fiqih; Santri

Abstrak

Penelitian ini menganalisis bagaimana manajemen kegiatan bahtsul masa'il membentuk kondisi belajar yang mendukung berpikir kritis, penalaran fikih, pemecahan masalah, dan argumentasi santri di Pondok Pesantren Kampus Ainul Yaqin Universitas Islam Malang. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui observasi partisipatif, wawancara mendalam dengan pembimbing, pengurus, dan santri aktif, serta analisis dokumen kegiatan. Analisis dilakukan melalui kondensasi data, pengodean, penyajian matriks, dan penarikan tema, sedangkan kredibilitas dijaga melalui triangulasi sumber dan teknik, pemeriksaan konsistensi temuan, dan reflektivitas peneliti. Hasil menunjukkan bahwa pengelolaan kegiatan berlangsung melalui empat fungsi yang saling berkaitan: perencanaan tema dan sumber, pengorganisasian peran, pelaksanaan diskusi argumentatif, serta evaluasi dan tindak lanjut. Rangkaian tersebut menyediakan ruang bagi santri untuk merumuskan masalah, menelusuri kitab rujukan, membandingkan pendapat, menguji alasan, dan menyampaikan kesimpulan secara terbuka. Perubahan yang ditemukan bersifat persepsional dan kontekstual, terutama berupa meningkatnya kebiasaan bertanya, ketelitian menggunakan dalil, keberanian berargumentasi, dan kemampuan merespons pandangan berbeda. Temuan tidak diposisikan sebagai bukti kausal atau peningkatan statistik. Studi ini menawarkan kerangka mekanisme yang menghubungkan kualitas manajemen kegiatan dengan kesempatan belajar intelektual dalam tradisi pesantren kampus.

Abstract

Keywords: activity management; bahtsul masa'il; critical thinking; fiqh argumentation; santri

This study examines how the management of bahtsul masa'il activities creates learning conditions that foster santri's critical thinking, fiqh reasoning, problem-solving, and argumentation at Ainul Yaqin Campus Pesantren, Universitas Islam Malang. A qualitative single-case study design was employed. Data were generated through participant observation, in-depth interviews with supervisors, administrators, and active santri, and documentary analysis of activity records. Data were analysed through condensation, coding, matrix displays, and thematic interpretation; trustworthiness was strengthened through source and method triangulation, consistency checks, and researcher reflexivity. The findings show that the activity was managed through four interconnected functions: planning themes and references, organising roles, facilitating argumentative discussion, and conducting evaluation and follow-up. Together, these functions enabled santri to frame problems, consult authoritative texts, compare scholarly opinions, evaluate reasons, and articulate conclusions in an open forum. The reported changes were perceptual and context-bound, particularly a stronger disposition to ask questions, greater care in using textual evidence, increased confidence in argumentation, and an improved capacity to respond to divergent views. The findings are not presented as causal or statistically significant effects. The study proposes a mechanism-based framework linking the quality of activity management to intellectual learning opportunities within a campus-pesantren tradition.



is licensed under a

Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

Pesantren are educational environments that integrate mastery of religious knowledge, the cultivation of adab, communal experience, and practices of social responsibility. The continuity of this tradition is sustained by kiai-santri relationships, the study of classical texts, religious routines, and scholarly forums through which knowledge is both transmitted and tested (Dhofier, 2011; van Bruinessen, 2012). Comparative scholarship similarly understands pesantren as institutions that continually negotiate modernity without necessarily relinquishing their traditional identity (Lukens-Bull, 2001; Pohl, 2006). In practice, education takes place not only through the formal curriculum but also through a culture of discussion, role modelling, discipline, and participation in learning communities (Nilan, 2009; Mujahid, 2021). Multicultural education within pesantren can also strengthen acceptance of difference and counter radical tendencies when values are embedded in institutional culture (Marzuki et al., 2020).

One of the intellectual forums distinctive to pesantren is bahtsul masa'il, a collective deliberation on religious questions drawing on authoritative texts and methods of fiqh reasoning. Historically, the forum developed as a space for collective istinbat and the transmission of the kitab kuning tradition, while also providing responses to contemporary social problems (Anam, 2018; Zahro, 2004). The process requires participants to define the problem, locate sources, compare qaul, explain the relevance of the evidence, raise objections, and accept tashih. Bahtsul masa'il is therefore not merely a forum for presenting answers, but an arena of argumentative reasoning governed by particular epistemic and social rules (Kurniawan & Maheswari, 2021; Moqsith, 2017).

The literature indicates that bahtsul masa'il can support contextual learning, problem-solving, the ability to read classical texts, and critical thinking. Hidayatulloh (2018) shows that contextual learning emerges when fiqh questions are connected to santri's social experiences. Arifin and Muttaqin (2020) and Al Hasyimi (2023) position the forum close to problem-based learning because participants

must formulate problems and justify their proposed solutions. Other studies report processes of problem identification, textual analysis, argument construction, and solution formulation in bahtsul masa'il activities (Putri & Rofi'ah, 2023), while Hudri et al. (2023) identify an association with improved ability to read and understand classical texts. Insiyyah et al. (2020) even adapted bahtsul masa'il principles to physics instruction to develop analytical skills.

Nevertheless, most previous studies have treated bahtsul masa'il primarily as a teaching method or a tradition of legal reasoning. The managerial dimension that creates the conditions for critical reasoning has rarely been explained as an integrated mechanism. Ya'cub et al. (2020) discuss bahtsul masa'il-based learning management, but the detailed relationship between planning, role allocation, discussion governance, evaluation, and the development of santri's argumentation still requires closer examination. This gap is especially relevant in a campus pesantren, where santri are also university students, come from diverse disciplinary backgrounds, manage demanding academic schedules, and must connect classical literature with contemporary issues.

Conceptually, activity management extends beyond the technical administration of an event. It encompasses planning, organising, directing or implementing, and controlling processes that align objectives, resources, roles, and feedback (Robbins & Coulter, 2021). In event studies, the quality of participants' experiences is shaped from the formulation of objectives and programme design through the allocation of responsibilities, management of interaction, and post-event evaluation (Getz & Page, 2016). The management of bahtsul masa'il may therefore be analysed as a learning architecture: managerial decisions determine who speaks, which sources are used, how objections are handled, and how conclusions are revised.

This study does not use 'intellectual intelligence' as a broad construct because the available data support more specific categories. Critical thinking is understood as the capacity to interpret problems, analyse relationships, evaluate reasons, draw inferences, explain decisions, and self-correct one's reasoning (Facione, 1990; Fisher, 2011). Argumentation refers to the capacity to formulate claims, reasons, evidence, warrants linking evidence to claims, and responses to counter-arguments (Kuhn, 1991; Toulmin, 2003). The integrated framework proposed by Dwyer et al. (2014) further emphasises that comprehension, analysis, evaluation, and inference should be treated as interrelated processes rather than isolated skills.

Against this background, the study addresses three questions: (1) how is bahtsul masa'il at Ainul Yaqin Campus Pesantren managed from planning to evaluation; (2) what intellectual learning opportunities emerge from each management function; and (3) which factors support or constrain the development of santri's critical thinking and fiqh argumentation? The study's novelty lies in mapping the mechanisms linking managerial decisions to santri's epistemic practices, while clearly distinguishing between changes perceived within a case study and causal claims that would require a different research design.

METHODS

Research design and context

This study employed a qualitative approach with a single-case study design. A case study was selected to investigate activity-management processes and learning experiences within a specific institutional context, rather than to estimate effects that could be statistically generalised (Yin, 2018). The research site was Ainul Yaqin Campus Pesantren, Universitas Islam Malang, a campus-based pesantren that combines pesantren life with formal higher education. Bahtsul masa'il is held regularly for santri, particularly participants in the ulama cadre programme who study classical Islamic texts.

Data sources and data generation

Data sources comprised three categories of informants that could be verified from the manuscript archive: ustadz who supervised bahtsul masa'il, pesantren administrators involved in organising the activity, and active santri who participated in the forum. Participants were selected purposively on the basis of their direct involvement in planning, implementation, or participation. Data were generated through: (1) participant observation of preparation, role allocation, discussion processes, and evaluation; (2) in-depth interviews concerning objectives, experiences, perceived changes, enabling factors, and constraints; and (3) documentary analysis of available schedules, discussion materials or as'ilah, role allocations, records of decisions, and evaluation reports. The use of multiple sources enabled the phenomenon to be examined from the perspectives of organisers, facilitators, participants, and administrative evidence (Creswell & Poth, 2018).

Reporting-integrity note: the archive available for revision did not preserve the precise dates of fieldwork, the final number of informants in each category, interview durations, or complete transcripts. These details were not reconstructed speculatively. The manuscript reports the source categories, procedures, and evidence traceable from the available research materials; the author should verify the missing quantitative details against the original fieldwork records before final journal submission.

Data analysis and trustworthiness

Analysis followed the processes of data condensation, data display, and conclusion drawing and verification (Miles et al., 2020). First, the data were organised according to management functions, discussion practices, perceived changes, and constraints. Second, descriptive codes were applied, including 'problem selection', 'role allocation', 'reference tracing', 'objection', 'tashih', 'confidence in speaking', and 'time constraints'. Third, the codes were grouped into themes: activity-management architecture, epistemic practices, development of argumentation, and enabling and inhibiting conditions. The principles of thematic analysis were used to maintain a clear connection between data units, codes, themes, and interpretation (Braun & Clarke, 2006).

Credibility was strengthened through source and method triangulation, comparison of participants' accounts with observations and documents, and examination of cases that did not fully support the initial interpretation. Analytical decision notes were retained as an audit trail, and claims were limited to the strength of the available evidence. The quality of the qualitative study was assessed through reflexive sincerity, thick description, coherence, and transparency regarding the boundaries of the findings (Tracy, 2010). Participants' identities were anonymised; the single available quotation was coded S-01 in the report. Participation was treated as voluntary, and no personally identifying information was disclosed.

RESULTS AND DISCUSSION

1. Activity context and characteristics of the campus pesantren

Ainul Yaqin Campus Pesantren is located within Universitas Islam Malang and accommodates santri who are simultaneously enrolled in higher education. Their dual status as santri and university students generates both resources and pressures. Participants have access to diverse academic disciplines and contemporary issues, but they also face university timetables, organisational commitments, and differing levels of proficiency in reading classical texts. The monthly bahtsul masa'il for the ulama cadre programme provides a space in which the kitab kuning tradition is connected with modern academic experience. This finding accords with scholarship portraying pesantren as adaptive institutions: tradition is sustained through community structures, while methods and issues are continually negotiated in response to social change (Lukens-Bull, 2001; Pohl, 2006).

2. Activity management as a learning architecture

The data indicate four interdependent management functions. During planning, organisers solicited problem proposals from santri, selected themes according to relevance, scheduled the forum, prepared references, and coordinated supervisors. Selecting contemporary problems is important because it turns discussion from an exercise in reproducing answers into an inquiry into questions that are not immediately understood. This mechanism reinforces the contextual learning identified by Hidayatulloh (2018) and brings bahtsul masa'il closer to problem-based learning (Arifin & Muttaqin, 2020; Al Hasyimi, 2023).

During organising, the roles of coordinator, moderator, formulator, minute-taker, mushahhih, technical team, and participant were clearly differentiated. Rotating roles enabled santri to encounter different cognitive demands: the moderator had to maintain focus on the problem, participants developed answers, the formulator mapped the range of opinions, the minute-taker safeguarded the accuracy of the formulation, and the mushahhih assessed the acceptability of the conclusion. This finding extends Ya'cub et al. (2020): the division of labour is not merely an efficiency device but a distribution of epistemic responsibility.

Implementation followed a sequence of reading the as'ilah, presenting answers, supplying textual evidence, offering i'tirad or objections, receiving guidance from the formulator, and undertaking tashih. This structure encouraged participants to distinguish claims from evidence, assess the adequacy of references, and respond to alternative positions. The process is consistent with an argumentation model emphasising the relationship among claims, data, warrants, and rebuttals (Toulmin, 2003), as well as Kuhn's (1991) view that argumentation develops through the capacity to consider counter-positions. Putri and Rofi'ah (2023) similarly show that bahtsul masa'il combines problem identification, textual

analysis, argument construction, and solution formulation.

Evaluation took place through feedback during the activity, appraisal of the final formulation, and discussion of improvements for subsequent sessions. Although the archive does not contain a standardised evaluation instrument, repeated evaluation created opportunities for metacognition: santri and organisers considered the quality of sources, procedural accuracy, equitable participation, and use of time. From a management perspective, feedback links control to the planning of the next cycle (Robbins & Coulter, 2021).

Table 1. Relationships among management functions, activity practices, and intellectual learning opportunities

Function	Identified practice	Intellectual process	Evidential limitation
Planning	Selection of contemporary problems, preparation of references, scheduling, and coordination	Problem formulation, definition of focus, and identification of source requirements	Based on organisers' descriptions and activity documents
Organising	Allocation of roles to moderator, formulator, minute-taker, mushahhah, participants, and technical team	Epistemic responsibility, procedural accuracy, and participation	Data on the frequency of role rotation for each participant were unavailable
Implementation	Reading of as'ilah, answers, textual evidence, objections, formulation, and tashih	Analysis, evaluation of evidence, argumentation, and response to divergent views	Findings are observational and perceptual
Evaluation	Feedback on process and outcomes, and improvement of subsequent activities	Reflection, error correction, and self-regulation	No standardised evaluation instrument was preserved in the archive

3. Perceived changes in critical thinking and argumentation

The first theme was a shift from passive acceptance towards a disposition to question and examine reasons. One santri stated: 'Before taking part in bahtsul masa'il, I sometimes simply accepted what I was taught. Now I am accustomed to asking questions, searching for evidence, constructing arguments, and comparing them with other opinions' (S-01). The quotation indicates a perceived change in disposition: curiosity, willingness to examine sources, and openness to alternatives. These dispositions correspond to the components of interpretation, analysis, evaluation, inference, explanation, and self-regulation in critical-thinking frameworks (Facione, 1990; Fisher, 2011).

The second theme was greater rigour in fiqh argumentation. In the forum, an opinion could not be presented merely as a personal preference; participants were expected to identify references and explain their relevance to the as'ilah. Searching classical texts, comparing qaul, and receiving corrections from the formulator and mushahhah cultivated the habit of distinguishing the strength of evidence, contextual relevance, and degrees of certainty. This procedure is consistent with the methodology of legal determination in bahtsul masa'il, in which references and method provide the basis for the legitimacy of conclusions (Kurniawan & Maheswari, 2021; Moqsith, 2017). Hudri et al.'s (2023) findings on strengthened comprehension of classical texts further support the importance of textual competence for the quality of argumentation.

The third theme was increased confidence in speaking and responding to disagreement. The structured environment established role boundaries and a speaking sequence, enabling participants who had initially been hesitant to express their views. Such confidence should not be equated with vocal dominance. The quality of argumentation was instead evident when santri listened, reformulated another position accurately, and revised their own views after receiving objections. Dwyer et al.'s (2014) framework helps explain that critical thinking does not end with identifying weaknesses; it also involves integrating information and making accountable decisions.

These findings are consistent with studies linking bahtsul masa'il to critical thinking and

analytical ability (Insiyyah et al., 2020), contextual learning (Hidayatulloh, 2018), and fiqh problem-solving (Arifin & Muttaqin, 2020). However, the study does not claim a statistically 'significant' improvement. No pre- and post-measures, comparison group, or scored argumentation rubric were available. The defensible conclusion is that participants and organisers perceived change, while observations of the process revealed learning opportunities that are theoretically relevant to critical thinking.

4. Mechanisms linking management and intellectual development

The analysis produced a four-stage mechanism. First, the relevance of the problem generated a need to know; without authentic as'ilah, santri tended merely to reproduce information. Second, role allocation created accountability because each position carried responsibility for the quality of the process. Third, discussion rules transformed disagreement into a learning resource: objections had to address reasons and references rather than individuals. Fourth, tashih and evaluation provided authoritative correction as well as space for reflection. This mechanism explains why the same bahtsul masa'il format may produce different learning experiences when its management is inconsistent.

The findings also indicate that tradition and innovation need not be treated as opposites. Bahtsul masa'il retains the authority of classical texts and the discipline of the madhhab tradition, while requiring participants to connect the literature with new problems. Anam (2018) positions the forum as an intellectual space within pesantren beyond routine instruction, while van Bruinessen (2012) shows that the kitab kuning tradition has always involved interpretative practice. When management remains open to contemporary problems, tradition can function as a resource for reasoning rather than merely an object of memorisation.

5. Enabling factors, constraints, and alternative explanations

Key enabling factors included the administrators' commitment, the involvement of ustadz proficient in classical texts and methodology, the availability of references, the regularity of the activity, and opportunities for santri to propose problems. These supports accord with Putri and Rofi'ah's (2023) findings concerning the importance of facilities, motivation, regular deliberation, and managerial coordination. Constraints included limited time owing to university timetables, differences in Arabic-language and classical-text reading proficiency, unequal participation, and the risk that themes might lose relevance. These findings indicate the need for differentiated support, including pre-forum mentoring, tiered reading lists, group allocation, and role rotation.

Alternative explanations must also be considered. Perceived changes may not have resulted solely from bahtsul masa'il, but also from university study, student-organisation experience, maturation, or other forms of classical-text learning. Moreover, santri who actively participated in the forum may already have been more motivated and confident. Because the case-study design could not isolate these influences, the relationship between activity management and intellectual development is understood as a plausible mechanism supported by contextual data rather than as a single causal relationship.

The transferability of the findings is limited to campus pesantren with similar characteristics. Salaf pesantren, ma'had aly, madrasah diniyah, or regional bahtsul masa'il organisations may differ in authority structures, participant capabilities, and objectives. International scholarship on pesantren education likewise highlights substantial institutional variation (Nilan, 2009; Pohl, 2006). Future research could develop an argumentation rubric, undertake longitudinal observation, compare several pesantren, and combine qualitative evidence with pre- and post-measures.

CONCLUSION

The management of bahtsul masa'il at Ainul Yaqin Campus Pesantren creates a learning architecture through four interrelated functions: planning problems and sources, organising roles, conducting argumentative discussion, and evaluating and following up the activity. The educational value of the forum lies not only in the fiqh content discussed, but also in the opportunities it provides for santri to formulate problems, trace references, compare opinions, advance claims, respond to objections, and revise conclusions.

The data indicate perceived changes in questioning habits, care in the use of textual evidence, confidence in expressing opinions, and the ability to respond to disagreement. These findings cannot be described as statistically significant improvements or causal effects because the study did not employ statistical measurement or a comparative design. Its principal contribution is an explanation of the mechanism connecting managerial decisions with santri's epistemic practices.

In practical terms, organisers should strengthen the selection of contemporary problems, the preparation of sources before the forum, role rotation, mentoring for santri with differing levels of classical-text proficiency, argumentation-quality rubrics, and documented evaluation. Further research should verify the details of participants and fieldwork timing, use longitudinal data, and test the framework across different pesantren contexts.

ETHICAL STATEMENT

The study involved interaction with participants in an educational setting. Participants' identities were anonymised, quotations were reported without identifying information, and participation was treated as voluntary. The revision archive did not include a formal ethics-approval number; the author should therefore ensure that this statement accords with the institution's procedures and the actual consent documentation before publication.

CONFLICT OF INTEREST

The author declares no financial, professional, or personal conflicts of interest that could have influenced the conduct, analysis, or reporting of this study.

ACKNOWLEDGEMENTS

The author gratefully acknowledges the kiai, ustadz, administrators, and santri of Ainul Yaqin Campus Pesantren for supporting the research process, and the anonymous reviewer for comments that strengthened construct precision, methodological transparency, the restraint of claims, and the quality of the references.

REFERENCES

- Al Hasyimi, M. L. (2023). Problem based learning (PBL) bahtsul masa'il as a contextual fiqh learning method. *Jurnal Paradigma*, 15(1), 1–11. <https://doi.org/10.53961/paradigma.v15i01.1>
- Anam, A. K. (2018). Bahtsul masail dan kitab kuning di pesantren. *The International Journal of Pegon: Islam Nusantara Civilization*, 1(1), 103–138. <https://doi.org/10.51925/inc.v1i01.8>
- Arifin, Z., & Muttaqin, C. (2020). Bahtsul masa'il sebagai problem solving methods dalam pembelajaran fikih kontekstual. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 16(1), 15–31. <https://doi.org/10.54069/attaqwa.v16i1.16>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE. <https://collegepublishing.sagepub.com/products/qualitative-inquiry-and-research-design-4-246896>
- Dhofier, Z. (2011). *Tradisi pesantren: Studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. LP3ES. <https://books.google.com/books?id=gTpPAQAAMAAJ>
- Dwyer, C. P., Hogan, M. J., & Stewart, I. (2014). An integrated critical thinking framework for the 21st century. *Thinking Skills and Creativity*, 12, 43–52. <https://doi.org/10.1016/j.tsc.2013.12.004>
- Facione, P. A. (1990). *Critical thinking: A statement of expert consensus for purposes of educational assessment and instruction (The Delphi Report)*. California Academic Press. <https://eric.ed.gov/?id=ED315423>
- Fisher, A. (2011). *Critical thinking: An introduction* (2nd ed.). Cambridge University Press. <https://books.google.com/books?id=wMhBQ0WdjF4C>
- Getz, D., & Page, S. J. (2016). Progress and prospects for event tourism research. *Tourism Management*, 52, 593–631. <https://doi.org/10.1016/j.tourman.2015.03.007>
- Hidayatulloh, M. S. (2018). Pembelajaran kontekstual dalam kegiatan bahtsul masail santri di Pondok Pesantren Al-Muhibbin Bahrul Ulum Tambakberas Jombang. *Nazhruna: Jurnal Pendidikan Islam*, 1(2), 177–200. <https://doi.org/10.31538/nzh.v1i2.50>
- Hudri, S., Al Haj Zaini, Z., & Mukaffan. (2023). Implementation of the bahtsul masa'il method in improving ability to read the book of Fathul Qorib. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(4), 1008–1018. <https://doi.org/10.31538/munaddhomah.v4i4.729>
- Insiyyah, J., Jumini, S., & Khoiri, A. (2020). Implementasi metode bahtsul masail berbasis pendidikan pesantren untuk meningkatkan kemampuan berpikir kritis dan kemampuan menganalisis peserta didik pada pembelajaran fisika di SMA. *Radiasi: Jurnal Berkala Pendidikan Fisika*, 13(2),

- 50–54. <https://doi.org/10.37729/radiasi.v13i2.299>
- Kuhn, D. (1991). *The skills of argument*. Cambridge University Press.
<https://www.cambridge.org/core/books/skills-of-argument/4B3EDCD2D63BE18216177CC9E9D9F7F9>
- Kurniawan, D., & Maheswari, A. A. (2021). Method of determination of law in bahtsul masail. *Jurnal Scientia Indonesia*, 7(1), 61–78. <https://doi.org/10.15294/jsi.v7i1.36146>
- Lukens-Bull, R. A. (2001). Two sides of the same coin: Modernity and tradition in Islamic education in Indonesia. *Anthropology & Education Quarterly*, 32(3), 350–372.
<https://doi.org/10.1525/aeq.2001.32.3.350>
- Marzuki, M., Miftahuddin, M., & Murdiono, M. (2020). Multicultural education in salaf pesantren and prevention of religious radicalism in Indonesia. *Cakrawala Pendidikan*, 39(1), 12–25.
<https://doi.org/10.21831/cp.v39i1.22900>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). SAGE. <https://collegepublishing.sagepub.com/products/qualitative-data-analysis-4-246128>
- Moqsith, A. (2017). Methodology of deciding fatwa in Islam: A case study of legal decision making in NU organization. *Islamic Studies Journal for Social Transformation*, 1(1), 49–64.
<https://doi.org/10.28918/isjoust.v1i1.1140>
- Mujahid, I. (2021). Islamic orthodoxy-based character education: Creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Nilan, P. (2009). The ‘spirit of education’ in Indonesian pesantren. *British Journal of Sociology of Education*, 30(2), 219–232. <https://doi.org/10.1080/01425690802700321>
- Pohl, F. (2006). Islamic education and civil society: Reflections on the pesantren tradition in contemporary Indonesia. *Comparative Education Review*, 50(3), 389–409.
<https://doi.org/10.1086/503882>
- Putri, S. A., & Rofi’ah, S. (2023). The implementation of critical thinking in bahtsul masail activities at Fathul Ulum Islamic Boarding School Jombang. *Journal of Islamic Education and Pesantren*, 3(1), 52–61. <https://doi.org/10.33752/jiep.v3i1.11428>
- Robbins, S. P., & Coulter, M. (2021). *Management* (15th ed., Global ed.). Pearson.
https://www.pearson.com/nl/en_NL/higher-education/subject-catalogue/business-and-management/Management-15e-Robbins-Coulter.html
- Toulmin, S. E. (2003). *The uses of argument* (Updated ed.). Cambridge University Press.
<https://doi.org/10.1017/CBO9780511840005>
- Tracy, S. J. (2010). Qualitative quality: Eight ‘big-tent’ criteria for excellent qualitative research. *Qualitative Inquiry*, 16(10), 837–851. <https://doi.org/10.1177/1077800410383121>
- van Bruinessen, M. (2012). *Kitab kuning, pesantren dan tarekat: Tradisi-tradisi Islam di Indonesia*. Gading Publishing. <https://books.google.com/books?id=KBneoAEACAAJ>
- Ya’cub, M., Lailiyah, N., & Hani’ah, N. (2020). Manajemen pembelajaran berbasis bahtsul masail pada mata pelajaran fiqh ibadah di Pondok Pesantren Fathul Ulum Jombang. *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam*, 4(1), 52–73. <https://doi.org/10.54437/alidaroh.v4i1.145>
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE.
<https://books.google.com/books?id=6DwmDwAAQBAJ>
- Zahro, A. (2004). *Tradisi intelektual NU: Lajnah Bahtsul Masa’il, 1926–1999*. LKiS.
<https://books.google.com/books?id=MRVPAQAAMAAJ>