

THE URGENCY AND REVITALIZATION OF THE DEVELOPMENT OF THE ECONOMIC SYSTEM IN INDONESIA THROUGH THE MANAGEMENT OF THE SCIENTIFIC APPROACH OF FIQH PESANTREN

Moch. Rusli^{1*}, *Ikhda Khullatil Mardiyah*²

¹Universitas Islam Negeri Raden Mas Said, Surakarta, Indonesia

²Universitas Islam Negeri Raden Mas Said, Surakarta, Indonesia

^{1*}mochrusli@staff.uinsaid.ac.id, ²ikhda.farmasi@gmail.com

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Abstract: *Economics has become an essential science for the resilience of a country and has become an endless discussion. The Prophet exemplified economic activity before the prophetic era, and economic studies emerged in fiqh learning which was divided into muamalah fiqh. Muamalah fiqh studies can be found in Islamic boarding schools, but the snag is part of the final chapter in one book study, so the depth of the material still needs to be improved. The main objective of this research is to explain the urgency and revitalization of Islamic boarding school fiqh as the basis for economic activity in Indonesia so that the Indonesian economy can survive and be sustainable. This research is qualitative descriptive research with a data source in the form of a document review. Data analysis techniques use Creswell's theory: of organizing, transcribing, and analyzing data. The results show that pesantren, with all the potential they have, can revitalize Islamic boarding schools with economics using the scientific approach to jurisprudence that has been studied. This revitalization is essential to be carried out comprehensively following current economic developments while still using the sources of the Qur'an and Hadith.*

Keywords: *revitalization, fiqh muamalah, Islamic boarding school, contemporary economics and finance, sustainable economy.*

INTRODUCTION

A country is interested in studying its economic field, including the ups and downs of the economy, which shows one of the points of economic growth. A good country is a country that has good economic growth every year. The economy plays an essential role in a country and impacts other public sectors, including the social sector of society later. Because economic growth affects people's welfare, realizes justice, and reduces inequality between groups [1].

Economic growth in 2010-2019 showed unsatisfactory results and decreased due to unresolved inequality and poverty. Economic growth is a long-term problem and an essential point for the government to analyze what policies will be carried out to reduce this and carry out equitable development [2].

Current economic developments also focus on the digital economy, which is proliferating, especially with the COVID-19 pandemic at the beginning of 2019. Data shows that 204.7 million internet users were recorded in 2021, an increase compared to 2020. The COVID-19 pandemic has also changed all lives, including the economic sector, where economic growth is forced to enter the digital realm with the latest innovations through e-commerce. Users of financial services, especially the MSME sector, until March 2021 showed an increase of up to 5.8 million. However, the emergence of digitalization also needs a deeper study of its positive and negative impacts because it causes gaps for those who need help to adapt to digital technology in the economic field [3].

The economic development strategy in Indonesia can be viewed from various sides, one of which is entrepreneurship, which can provide good potential value for the Indonesian economy in the future. The total population of Indonesia currently reaches 271,349,889 people, and only about 3% have become entrepreneurs, so MSIH has a shortage of around 11% or 26 million people. It is a common target to achieve economic progress later [4].

Indonesia's economy has good potential value, such as in the financial sector, tourism, creative industries, and agriculture, with the primary use of the digital economy. The digitalization of the economy makes the expansion of market share, ease in every transaction, increase in the amount of production, easy payments, and the emergence of many creative promotional ideas [5].

In its development, using the digital economy will also change several legal views on economic activities. It needs deepening related to Islamic economic Law that can be obtained more deeply in the study of jurisprudence and jurisprudence. The disciplines of economics and muamalah jurisprudence have differences due to a combination of different origins; thought in economics comes from human opinion, and belief in muamalah jurisprudence is sacral and associated with sharia values [6].

Islamic economics is a scientific development of fiqh muamalah which must be understood comprehensively and included in financial transactions (Mu'awadah Aaliyah). Sharia economics is the scientific development of muamalah jurisprudence. Malaysia currently occupies a position above Indonesia in terms of Islamic economics science in addition to countries in the Middle East. The largest Muslim population is in Indonesia, and the use of Sharia economics is still not carried out optimally in the economic sector because the knowledge and learning from Sharia economics is held not by people who are experts in the field of muamalah fiqh. Often the label of Islamic economics is just a label, and the content is still the same as the conventional (non-sharia) [7]–[9].

Learning economics and muamalah jurisprudence can be obtained from any source, one of which is in Pesantren as a knowledge repository. Pesantren is one of the choices at the centre of the development of religious science, especially jurisprudence or muamalah, because pesantren have a role in the cadre of scholars the community needs. In addition, pesantren can answer the reality of the Islamic economy that is currently echoed [10].

Pesantren was once known as a traditional place of education because Walisongo brought it, and it still stands strong now. The journey of these pesantren passed through conventional times, and now pesantren transform and show greatness through acceleration in various systems. Changes such as advances in the curriculum, methods, and management are carried out with complete care and care [11].

Pesantren constantly actively interacts with the development of knowledge that has no limits. So pesantren have an open nature with contemporary realities, including the development of general sciences, including Islamic economics. Pesantren has excellent potential to produce new knowledge treasures and can be one of the sources in the study of contemporary problems in the community, such as zakat and taxes, banks, rent and

fees, cooperatives, insurance, intermediaries in Muamalah (samsara), joint ventures and mudharabah to other renewable economic issues [12]–[14].

In its development, the study of Islamic economics in Indonesia does not touch the world of pesantren, which has comprehensive science and only touches the world of universities. The symbiosis carried out by the two sciences here will produce good knowledge where pesantren have a role in maintaining Sharia economics for the benefit of Muslims. The characteristic of pesantren is the ability of students to understand kitab kuning (truth), which must also be juxtaposed with the power of understanding reality (waqif) and is up to date [15].

The main element in pesantren is a particular teaching system with the study of the yellow book as the main characteristic. The teaching covers the field of religious sciences such as tauhid, akidah, akhlak, nahwu, sharf, fiqh, etc. Learning in one science also has a level from the lowest containing scientific basics and the highest level that discusses further than science [16].

The revitalization of pesantren and economic science needs to be immediately followed up with the study of jurisprudence and jurisprudence in pesantren. It can be useful for the community to answer questions related to modern economics, Islamic economics, and Muamalah, with an approach to fiqh and useful contemporary fiqh. Pesantren with discussion practices, often called bahtsul masail Become one way to answer community problems. Of course, scientific studies in pesantren currently focus on worship problems and are less penetrated in the muamalah section and research with traditional approaches and not much with contemporary techniques. So science in pesantren needs to be revived at least to answer the challenges of a sustainable economy in Indonesia [17].

Economic activities built with Sharia principles have existed since the era of the Prophet, such as lending money and sending money which has become the same as financial activities such as receiving savings and channeling funds to transfers. Another economic activity exemplified by the Prophet was when he and his companions migrated from Makkah to Medina, where the practice of storing treasures was carried out. The Prophet asked Sayyidina Ali to return the deposit before the hijra activity. Another example is when Zubair bin Awwam's companions practised lending and borrowing because he did not like accepting deposits. Another friend was Abdullah bin Zubair who sent money to his sister Misab bin Zubair who was in Iraq [18].

This science is developing today and has many attachments to worship and muamalah. Science in Islam is not limited to the problem of prayer, which is vertical and directly related to God, but also associated with horizontal relations with fellow creatures, which is called muamalah activity. It happens because the chapter of Islamic Sharia has a breadth of knowledge, including legal rules that govern humans. Regulations related to humans have limits, and there need to be signposts so that jurisprudence is required. It is discussed by jurists who produce ijihad related to daily human behaviour, including economic matters [7], [19], [20].

The perception of Islam is a religion with many rules and is full of rituals, so this economic development and development makes the learning of jurisprudence mullah. Wrong perceptions regarding economics in religious teachings make Muslims close their eyes and not care about the economic activities carried out, whether by Sharia principles or not. In pesantren that must keep up with the times and developments, pesantren still have a primary duty to maintain the morals of the community so that moral decantation does not occur and guard modern science to remain in the corridors of Islam [21].

The revitalization that must be carried out by pesantren is also with the development of the economic world and the provision of information related to the Islamic economy, at least in pesantren. It enables students, as well as the community, to practice and know about Sharia economics independently, while this can also be used to maintain the

existence of science in pesantren, especially jurisprudence, with the method of learning the truth. Collaboration also needs to be carried out by pesantren in modernizing life in the economic field [22].

METHODOLOGY.

This type of research uses a qualitative descriptive method using case studies as a research strategy. According to Afifuddin and Benny what is explored in case studies is a single entity or case phenomenon from a certain period and activity, which can be programs, events, processes, institutions, or social groups. This research seeks to see the urgency of fiqh muamalah for economic development and the participation of Islamic boarding schools in revitalization efforts [23].

The data sources used are places or events, informants, and documents. Data collection techniques include documentation studies. The documentation method is to find data regarding variables through notes, transcripts, books, agendas, meetings, etc. If there is an error, the data source is still the same, and what is being observed is an inanimate object. The documents analyzed are fiqh books with economic or muamalah fiqh materials such as taqueria books, Safina an-Gajah, fath al-main, fath al qarib, and slam taufik [6], [24], [25].

Data collection is done with secondary data. Secondary data is data obtained by researchers from existing sources. Its characteristics are through literature review studies by carrying out searches and searches in the form of national and international scientific papers or related books [26].

Then, the data validity technique uses source triangulation. The researcher used the data analysis technique modelled by Creswell, which included organizing, transcribing, and analyzing data. Data analysis was carried out descriptively to explain the study and connect it to the literature used [27]–[30].

RESULTS AND DISCUSSION

Study of Fiqh in Pesantren

The study of fiqh books in pesantren is found in various pesantren in Indonesia with different models; the famous fiqh book study is the study of fiqh books with the yellow book method or the truth book. The study of jurisprudence has many learning models ranging from the band organ system and organ to the bahtsul mail system. Jurisprudence is essential to study because it contains sharia law that is vertical in nature and Law for horizontal social activities [31].

Islamic boarding schools are synonymous with the yellow book as a source of learning and are usually called pure salaf or traditional Islamic boarding schools. This Islamic boarding school maintains the yellow book as the primary literature in its curriculum learning. Learning the yellow book in Islamic boarding schools does not only discuss old issues but new issues discussed with the new ijthad model [32], [33].

Pesantren is a typical educational institution with studies that have existed since the Hindu-Buddhist era with its activities. The survey of fiqh books in pesantren uses the research and sources of turost books; this is because scientific references in pesantren are sourced in Arabic and with the knowledge that can study in pesantren, including the study of classical texts by ancient jurists. However, fiqh results from ijthad conducted by experts show that fiqh is dynamic when associated with social-related muamalah studies.

The study of pesantren jurisprudence includes the study of worship and the study of Muamalah, which is at the end. The number of muamalah studies is the same as the study of religious jurisprudence. Still, unfortunately, the survey of muamalah jurisprudence is rarely explicitly studied, even though this is important with current technological

developments. Several types of books used in learning the book of jurisprudence are also tiered from the easiest to the most difficult [34].

Fiqh Learning in Pesantren

Pesantren is a place rich in scientific treasures, and this has happened for a long time since the spread of Islam in the archipelago through Walisongo, with the presence of pesantren in several Sunan-Sunan villages that spread Islam. Then pesantren became an essential point in the development of education in Indonesia and produced influential figures in Indonesia, such as example, pesantren in Tebuireng Jombang, pesantren in Tremas Pacitan, Pesantren in Pandeglang Banten and so on [11].

Pesantren have a theocentric nature, which is something definite and owned by Salafi pesantren. Even though each pesantren is different, but still has the same goals. The purpose of learning in pesantren universally is to share knowledge with students, added with other plans; each pesantren is unique [35].

Pesantren has a distinctive educational place that examines all matters of worship and muamalah with the source of the truth book (kitab kuning) with qualified teachers/ kiai /ustad in their fields. The use of the yellow book is one of the characteristics of pesantren with distinctive teaching techniques as well, namely following classical models such as band organ techniques or slogan techniques with the delivery of a word-for-word reading system in their respective place languages [33], [36].

The band organ system is a book-reading system where the kiai reads and interprets the book. The students recorded what the kiai said again by not interacting because, after that, the kiai continued the explanation without any discussion. The slogan system is a system where students read books and their meanings that will be listened to by Kiai, this system makes interaction, and students can easily find out the content of what content are studying.

The scope of the learning system varies in pesantren. Some say the most effective learning method is reciting the truth book. The competence of Pesantren graduates is to make alums able to read truth books with a tremendous Islamic scientific heritage because they are in Arabic and have difficulty understanding them; this difficulty will be easily understood if they are in Pesantren. This learning system needs to be maintained and explore other learning models so that the main heritage of pesantren, namely the Book of Turath, is not extinct [37].

The yellow book or kitab Turath is a reference for many religious scholars because of the differentiation or diversification of development. So that makes Adaya innovative in his learning. So that the book of, Turath written in ancient times, was also finally updated with ijtihad seeing the current condition of society, and that also happened in the teaching of the book of Fiqh. The level of teaching the book of fiqh also varies from the use of the book of the taqueria, Safina an-najah, fath al-mui'n, fath al qarib, and sullam Taufik. Now there are also several studies of contemporary fiqh books written by scholars in the 1900s, such as the book of Al Hujjah Al Qath'iyah which is included as a recent book of fiqh.

In the learning system, pesantren also follow digital transformation by utilizing technology as a basis for scientific dissemination because it can be profitable but also seen as detrimental, so there is still a need for breaks from pesantren in the moral part.

As the basis of jurisprudence, Pesantren teaches different combinations, and there are often even pesantren with unique nicknames because of the proficiency in learning unique fiqh books obtained from the expertise of the kiai who teach them. It happens because there is no uniformity of curriculum, and many use different curricula, so often today, there is a competition related to reading the famous book of jurisprudence, which will then homogenize the learning system. The classic learning activity carried out is the band

organ or organ system. Still, there have also emerged types of activities such as shawir and bahtsul masail which are initiated in the internal pesantren or in the form of conferences that found various pesantren [38].

The number of Islamic boarding schools today has also begun to grow and spread in remote areas due to many Islamic boarding school alumni returning to the region and practising their knowledge. However, the excellent growth of pesantren also needs to be balanced with the quality of graduates and teaching in pesantren.

The Urgency of Fiqh Studies

Learning fiqh studies is essential, especially regarding religious provisions in sorting out haq and bathil, halal and haram, and related dos and ca n'ts. The study of jurisprudence is crucial because it focuses on the rules of sharia, mainly in Muamalah or economic activity.

Jurisprudence studies on economics need in-depth research to avoid forbidden matters. It can happen because of the novelty in existing economics so that economic products and services also appear in new forms whose laws are not necessarily specific, so strengthening jurisprudence studies needs to be done. Financial products in the practice of buying and selling, for example, appear with the terms reseller, pre-order, cash on delivery, and so on, which has no law and discussion according to the study of the book of jurisprudence so problems like this must be studied and approached fiqh so that transactions and new economic models have clear laws [39].

The term muamalah itself has a broad scope relating to human relations with other human beings, which examines the rules of Sharia norms about concrete behaviour in humans. This product comes from the Al Qur'an Hadith and the results of the ijtiħad of jurists. But today, the term muamalah is related to the economic part. If it is seen that the Law of origin is not only on economic matters (*iqtihsadiyyah*). As a result, new scientific terms such as problems in marriage are called fiqh Munakahat; the situation in the state legal system is called fiqh siyasah, and the term jinayah fiqh as Criminal Law [40].

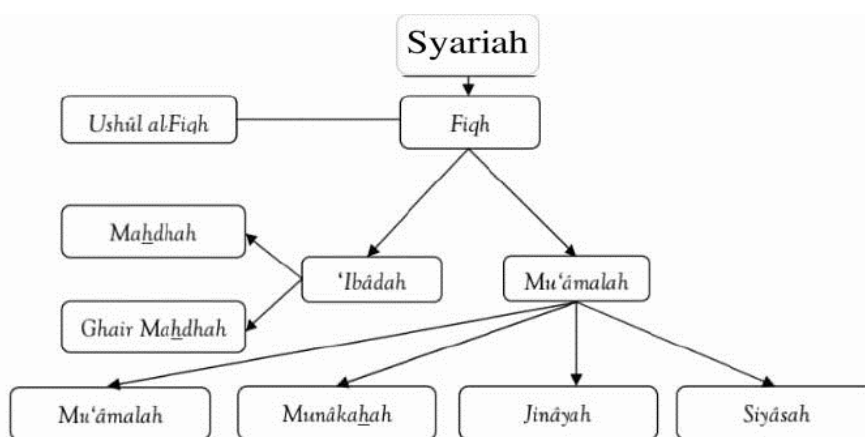


Figure 1. Scientific Chart in Fiqh

Based on figure 1 above, it can be understood that the scientific chart in the fiqh paradigm includes what is also part of the ushul fiqh is worship and muamalah. Some worship is mahdhah and some is ghairu mahdhah. While muamalah can be in the form of muamalah, munakahat, jinayat, and siyasah.

The discussion of muamalah jurisprudence includes muamalah adabiyah and muamalah madiyah. Muamalah madiyah is a scope related to behaviour, attitudes, and actions that occur between humans, and the relationship with muamalah jurisprudence is

related to the existence of *ijab qabul*, *Akad*, *Ridha*, *Adil* to elements of *gharar*, and so on. *Muamalah madiyah* is a scope of material that becomes the rotation and exchange of property that has the principle of usefulness. This includes activities of *bay'* (Selling), *ijarah* (wages), *wadi'ah* (saving), *ariyah* (borrowing), etc. Suppose it is associated with contemporary *muamalah fiqh*, such as the importance of e-commerce studies, e-money, e-wallet, etc. So this use and research is important.

If practised, this type of *muamalah* cannot be separated because this second type is related. *Muamalah* jurisprudence in this contemporary era is important to pay attention to the kind of contract. *Akad* occurs when there is a word between two parties, and the compatibility between the two parties, and the contract is marked by *ijab* (giving) and *qabul* (acceptance) and becomes a sign of agreement and pleasure.

The existence of contracts in economic activity has many kinds, which will later become contemporary jurisprudence problems because they follow the current social trends of society. Therefore, *ijtihad* and thoughts related to jurisprudence on recent economic studies need to be carried out to make jurisprudence answers according to the rules. So this *Sharia* can answer and regulate all business and economic affairs in all time and space [41].

The Law in this *muamalah* opens up opportunities because the original Law in *muamalah* follows the development of the existing times but still follows the rules in using it, so identification in this economic activity needs to be considered, including biased things.

The urgency of *muamalah* jurisprudence is also important when there are financial institutions such as banks, cooperatives, insurance, mutual fund companies, and so on, which in the past only existed *Baitul maal*, so with the development of the times also developed modern economics. Because Islam has a comprehensive study, it is also necessary to establish contemporary jurisprudence like this. It is intended for the benefit of the community because people are currently ensured to be customers and users of the following types of economic services.

Indonesia's Current Economic Policy

The economy in Indonesia is currently one of the exciting parts to be studied. Indonesia's economy remained fine when there was a disruption in the pandemic era some time ago, but Indonesia could survive well and get through the crisis period. The pandemic has put the Indonesian economy in a new era with digital utilization that continues to increase from time to time. Indonesia must also think about strengthening strategies later.

The economy is also closely related to society, and the current economic trend is the trend of the Islamic economy. However, people still doubt the term "*sharia*" in the economic supplement because they fear that it is only alkalization but not tangible in practice. So policies related to *sharia* also need to be a concern for Indonesia's economic development in the future [42].

Indonesia's Economic Development

The economy in Indonesia is getting better day by day because it is influenced by several things in a practice called macroeconomics originating from outside and within the country, including foreign investment and the rupiah exchange rate against the dollar and interest rates. Economic growth is characterized by an increase in national income with a process of increasing per capita output over a long period and is also marked by the success of development. Economic growth is also related to improving the production of goods and services in society's economy.

Economic growth affects the progress and achievement of a country in a particular period when a country wants better economic results sustainably in a special period and has three aspects, namely the process, per capita output, and long term.

Foreign Direct Investment is a direct investment by the funder in the activities carried out in the form of initial capital, activity processes, and forms of supervision. Foreign parties carry out this activity, which usually takes the condition of establishing companies, procuring production facilities, purchasing equipment, and so on. Meanwhile, foreign investment from the private sector can also be made with portfolio investment that is not in physical form but rather in deposits, bonds, and stocks.

The exchange rate is the unit price of a currency in units of another currency. The exchange rate is the most important in the open economy and other macroeconomic variables. The demand and supply of money determine interest rates; high and low interest rates influence the low level of investment. In measuring economic growth, several tools are used: the Gross Domestic Product (GDP), GDP per Capita, and Income per hour of work. It needs to see economic growth in Indonesia.

The economic health of Indonesia and even the world was also affected by the COVID-19 pandemic, this emerged and put pressure on economic health. Restrictions on community activities also limit economic space, causing economic paralysis. Indonesia's economic growth when physical distancing was passed caused a damaging recession, but Indonesia passed well.

The economy in Indonesia is currently also influenced by legal politics as the basis for the state's implementation plan, namely the Omnibus Law, which functions to increase investment in Indonesia. This issue has become hot because of many pros and cons and problems related to the citizen's economy, so the implementation of this Law must be balanced and pay attention to juridical, political, sociological, and economic aspects.

Indonesia's Economic Potential in the Global

Indonesia has enormous potential in the primary economic sector when it can get through the COVID-19 pandemic crisis for almost three years. The arrival of digital technology marks Indonesia's economic development as a sign of revolution 3.0 that changes communication and collaboration in society. Furthermore, entering the industrial era 4.0 is also marked by the movement of technological speed to change all economic activities that are not only held by large companies but also MSMEs that are willing to quickly move and change so as not to be left behind by the times [\[43\]](#).

The development of Indonesia's digital economy has recently increased, and several potential sectors have made the economy in Indonesia rise. The first sector is the financial sector which has a good level of resilience to technological and information advances. The financial sector is developing short message banking, mobile banking, and online banking, and this form of banking has become one of the most popular banking services in recent years.

The second economic sector is the tourism, culture, and creative economy sectors. The collaboration of these three components is influential as a potential sector of the Indonesian economy, seeing the very rich potential of Indonesian culture coupled with extensive and diverse tourism originating from Indonesian nature, associated with local MSMEs who also help in this collaboration sector so that the creativity of MSMEs can be marketed in tourism as well as showing culture. Tourism is a real sector that will become an economic value for Indonesia in the future. As in the creative industry, weaving can attract local and international tourists and boost the Indonesian economy. Economic activities in this sector can also increase with good digital utilization in terms of promoting sales that break boundaries.

Furthermore, in the agricultural sector, Indonesia is known as a rice granary with many existing agrarian sectors, which makes Indonesia also targeted by European countries because of the large amount of Indonesia's natural wealth. Technological developments have also penetrated this sector because of the necessity of the Indonesian state to maintain natural wealth, so agribusiness and agroeco-technology emerged where farmers, as the main target, were invited to participate in doing traditional work towards technology. Digital activities are carried out by farmers, such as in the production process, for accessible communication with traders and suppliers.

These three sectors have the potential to improve the Indonesian economy and have a good influence in the future. The potential for economic development in Indonesia will be unfavourable also when viewed from the negative side, where it is feared that cyber-based fraud will arise as well as plagiarism of people's work. In addition, Indonesia has the most significant number of Muslims subject to national and religious laws, so economic activities are also vulnerable to the use of laws. Discussions related to regulations in today's modern economy also need to be explored and use jurisprudence and jurisprudence to answer these doubts [\[44\]](#).

Revitalization of Pesantren Fiqh and Economy

Pesantren is one of the leading centres of scientific studies in religion. One part of the field of faith is the science and study of classical and contemporary jurisprudence. Pesantren has a moral responsibility to the survival of the community's social life to answer questions about the laws that occur with a fiqh approach.

If it is associated with classical jurisprudence, current economic practice is no longer relevant, so contemporary jurisprudence analysis is needed while still having to present the science of the Qur'an and Hadith as a basis. Jurisprudence is a product of the *ijtihad* of scholars and is not rigid when related to social society, including the warmest is the study of economics. The economic aspects that become the scope of discussion of *Masa'il al Fiqhiyah* are usury, modern zakat management, bank interest systems, taxation, credit, social gathering, company zakat, insurance, and so on.

Islamic boarding schools with all Sharia economic knowledge through muamalah science need to revitalize fiqh so that it can be used as a foundation for economics, pesantren are also obliged to practice at least applying muamalah jurisprudence learning even in the smallest scope, and several pesantren has done this with the empowerment of the sharia economy. Active involvement of management, students, and the community needs to be done in addition to revitalizing jurisprudence science with current contemporary economic problems with several things that need careful attention [\[45\]](#).

Restoration of Muamalah Fiqh

Pesantren must revive fiqh learning related to economics, namely muamalah education. The revitalization of religious knowledge is an obligation because change is *sunnatullah*, and we must follow it thoroughly to contribute to science's endless development. Like other sciences, jurisprudence is dynamic and open to renewal because jurisprudence arises from *ijtihad* carried out by knowledgeable people. Renewal in science only sometimes validates the old science on which science is based. Fiqh is a product of the science of reason that adapts to reality and has a clear religious basis, namely the Qur'an and the Sunnah.

Al- The Qur'an is the centre of all scientific centres with a family or general nature, so the text in the Qur'an needs to be strengthened with sunnah and other sciences to create the perfection of understanding for living beings. The science that develops today is an interaction of two primary human sources. So restoration needs to be done for the development of science.

The renewal of science is not only scientific with the development of the Qur'an and hadith. Learning in this pesantren results from a creative cultural struggle between the tradition of study, the model of interaction in jurisprudence learning, and the citizens formed by kai and senator. So culture in pesantren has these three forms.

The legacy of classical science is the result of the *ijtihad* of scholars in their time, so the heritage of knowledge still needs to be reassessed with a renewable approach (*tajwid*). A contemporary practice with a fair nature needs to be done so that jurisprudence is in line with the development of the times. Renewal or revitalization is carried out in each region following the development and condition of the community there. This update aims to strengthen the position of jurisprudence in society and display the existence of Sharia science.

Fiqh restoration needs to be done and becomes one of the things that is commonly done by paying attention to several things such as human instincts, cultural development, new findings, and renewal of terms. Science in pesantren needs to be done by the times and information technology. Pesantren must be able to carry out metamorphosis according to developments in modernization so that Bosa becomes the centre of education and community empowerment.

For example, some Islamic boarding schools that have carried out revitalization in the field of Sharia economics as a form of practice of learning *muamalah* jurisprudence are Nurul Jadid Probolinggo and Zainul HASAN Genggong Pesantren by developing Islamic boarding school business units. The use of this economic activity is also used as a form of friendship to the community with the economic activities of the *ummah* and the study of *muamalah* jurisprudence, entrepreneurship training, coaching, and also teaching by the teachings of sharia economics in *fiqh muamalah*.

In addition, the trend of pesantren practising *fiqh muamalah* is improving human resources by actively involving students and the surrounding community with entrepreneurial, leadership, and religious methods. The role of Islamic economics in revitalizing entrepreneurship is very influential so that entrepreneurs can compete and become the answer to world economic problems. Religious tribes that have solid spiritual understanding and practices, such as Mandailing, Banjar, Minangkabau, and Bugis.

In addition to being the full responsibility of pesantren, other educational institutions can contribute to one of the universities with contemporary economic empowerment. Sharia economic empowerment in Islamic boarding schools can also make facilities assets for managing the Islamic boarding school economy and Sharia management, and this makes Sharia economic practices at least in the nearest environment. In addition, development in the area around Pesnatren with suitable economic methods includes strengthening the structural order, economic equality, and education on the values of independence based on the Islamic economy [46].

Limitations also need to be made for scientific revitalization where what can be done restoration is the realm of *ijtihad* (*pekan*), not on the fundamental part of the Law that has a clear passage. Wahbah al Zuhaili, one of the figures of jurisprudence, said that restoration only focuses on the *mutaghoyyirat* part, namely on texts that can be changed because the text is *dzan* or approximate. While the clear amount remains unchangeable. Furthermore, the things used as updates are related to the reality of people's lives and the current condition of Muslims. In addition, the changed system is a form of application, and revitalization strengthens faith instead of making disobedience in the heart.

Revitalization in jurisprudence, according to Sheikh Jamal 'Atiyah, there are 12 points, namely:

1. Addition of content in *fiqh*
2. Expand referral sources

3. Facilitate scientific understanding and reference
4. Bringing spirit to writing
5. Strengthening the study of existing madzhab
6. Must be on positive Law
7. Focusing on the global problems of Islam
8. Stylistic updates in writing
9. Straightening methodology
10. Language simplification to be easy to understand
11. Linking with modern/contemporary fiqh
12. The needs of each level of readers

Integration of Islamic Pesantren Fiqh and Economy

Islam has been present since the 15th century and is present to guide humans on earth and centres of knowledge, including in economic transactions. The economy became an important center of life and experienced such development, including the ability of Islam also develop in such a way according to conditions.

Scientific direction distinguishes between principal principles and regulated laws. This fundamental principle includes the Qur'an and Hadith as the main corridor, and all science, including economics, must be on track. In economics, for example, the main principle is that there should be no *riba* or gambling, and detailed laws give freedom to the *mujtahid* regarding the means or tools used. The scholars perform *ijtihad* according to the conditions and benefits of the community.

In the early days of Islam, the economic life of Muslims was elementary. The economic system of the era of the Prophet was based on the principles of the Qur'an, which became the main source of Islamic teachings and a guide for humanity. The period of the Prophet began to lay the financial foundation with the implementation of *muamalah* activities. This economic activity includes the revenue and expenditure side, such as managing financial and tax institutions to expand mosques, rehabilitating pilgrims, and establishing the country's constitution [19].

Financial institutions are part of the *muamalah* and have been exemplified by the Prophet, although they are not explained in detail regarding this rule. The Prophet once stated in his daily life "You know better the affairs of your world." The meaning of the words of the Prophet is related to the basic principles of world affairs in the Qur'an and Sunnah by affirming the rules and prohibitions in them.

In the rules of the origin of *fiqh*, there is a rule with the meaning of something obligatory, which is not perfect except with this means, then this means will become mandatory. If it is related to today's economic activities do not become perfect if there is no science related to their time. Scientific elasticity in cases like this must exist so that people's economic activities can take place properly [47].

Furthermore, in its development, the economy began to transform widely and have science that follows the story of the times and human civilization. Economics is known as contemporary economics by broadening the study of *muamalah* jurisprudence.

The record of Islam as a comprehensive religion that regulates all human activities from matters of worship, creed, morals, or *muamalah*. *Muamalah* must be learned to make human life rules in the social aspect to maintain good relations with others or *hablumminannas*. This *muamalah* principle becomes something important so that *Sharia* will be used as a legal guide in human activities later.

Islamic economics in the field of muamalah jurisprudence has been discussed by many scholars in traditional classical books in pesantren; it's just that the depth of learning muamalah jurisprudence still tends to be lower than the fiqh part of worship. In one book of jurisprudence, there are several chapters, and the first chapter, must begin with the worship section and continue with the muamalah chapter. An example of the book of fiqh that is widely studied in pesantren is the book of fathul qarib, the standard book for students who study the jurisprudence of madzab syafii. The values in this book have significant implications for the formation of the character of human resources so that they will contribute to the development of knowledge and attitudes.

Book of Fathul Qarib is book of jurisprudence became a continuation of basic jurisprudence such as *safinatunnajah*, *sulamuttaufik*, and *ghoyah wattaqrib*. Fathul Qarib's book has 160 pages containing 18 chapters, namely the chapter on muqoddimah, the chapter on purification, prayer, zakat, fasting, Hajj and Umrah, the Law of buying and selling, inheritance and wills, marriage and related, jinayat, hudud, jihad, hunting slaughter and food, competition and archery, oath, and Nazar, trial and testimony, and freeing enslaved people.

The above reality makes the study of muamalah jurisprudence need to be carried out with three main aspects, namely reviving the muamalah jurisprudence survey, which has been less deeply exploring, leaving discussions that are no longer relevant and aware of contemporary jurisprudence and adding learning with new knowledge that does not yet exist in classical fiqh.

In addition to the points above, the following are also need, namely:

1. Adding jurisprudence learning to fiqh books
2. Strengthening the study of jurisprudence to take a basis in deciding the Law
3. Penetrating the muamalah jurisprudence survey with a cross-madzhab theory approach
4. Comparing muamalah jurisprudence with positive Law
5. Following contemporary learning methods

CONCLUSION

The urgency and revitalization of jurisprudence need to be done by looking at the development of the current contemporary economic system. Pesantren has great potential to take care of the Indonesian economy sustainably with an approach through jurisprudence which is mastered by many pesantren. A comprehensive study of fiqh in pesantren from basic to proficient jurisprudence is given, which contains not only the worship section but also the muamalah (sharia economy), and the urgency of this fiqh study needs to be able to distinguish right from wrong in today's modern economic process. In addition, economic policy development in Indonesia today is different from the fiqh texts that exist. Hence, it needs a comprehensive study related to contemporary economic problems with the revitalization of Islamic boarding school jurisprudence to integrate with the economy with the primary record still sourced from the Qur'an and Hadith. Still, it needs more ijtihad for other parts related to social. It happens because economics and Islam are closely related, and Rasulullah also gave an example that he carried out the concept of economics since ancient times.

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Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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