

Solving Fiqh Problems for Contemporary Society Through the Result of Bahtsul Masa'il at Khozinatul Ulum Blora

Naila Intania¹, Mohammad Zaelani Musonif², M. Aulia Rizal F³

¹Universitas Wahid Hasim; Indonesia

²Universitas Negeri Malang; Indonesia

³UIN Walisongo Semarang; Indonesia

Email; nailaintania@student.unwahas.ac.id¹,

Email; mohammad.zaelani.2202318@students.um.ac.id²,

Email; auliarizal1999@gmail.com³

Abstract (English)

Many issues have transformed or evolved along with the times. Bahtsul Masa'il forum is a solution to solve the law in the perspective of Fiqh law which decisions are agreed upon by the clerics with the specifications of experts in Fiqh, Usul Fiqh, and of course the law is sourced from Al-Qur'an, Hadith, Ijma', and Qiyas. This has been applied by Khozinatul Ulum Islamic Boarding School that is the largest Islamic boarding school in Blora, Central Java. This research used field research with a qualitative approach that is often referred to as naturalistic research. The results of the study showed that: 1. The Bahtsul Masa'il method can help solve problems by using kitab kuning Mu'tabar; 2. Achievement of the latest Fiqh legal agreement without eliminating the original law to resolve contemporary problems in society; 3. Strengthening friendship and relation between among Islamic boarding schools; 4. Santri can learn about consolidation and regeneration to get to know one Kiai and another and be accountable both in this world and in the hereafter. This is in accordance with the function of Bahtsul Masa'il conveyed by Kiai Ishomuddin Rais Syuriah PBNU.

Keywords; Bahtsul Masa'il, Contemporary Society, Fiqh Law, Islamic Boarding School



© 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

PENDAHULUAN

Fiqh is an important and inseparable part of Islam¹ because the study of fiqh discusses Islamic laws that regulate various life problems in detail and detail.² The term fiqh is equated with the term Islamic law which means the way of human life. This is based on sharia which in a technical sense is called fiqh, discussing aspects of worship and mu'amalah.³ This important position of jurisprudence binds an individual so that for that individual to be said to be a true Muslim, that person must be able to prove his Islam by following a predetermined path or shari'a. To be able to follow the right path, of course, tools are needed in the form of knowledge, one of which must be obtained from the science of fiqh.⁴ Thus, it becomes a necessity for a Muslim to study and deepen the knowledge of fiqh, to realize the faith and Islam that he believes in.

Seeing the urgency of the science of jurisprudence and its very high position, Islamic boarding schools as educational institutions that focus on teaching in the field of Islam have high attention to the teaching of Fiqh. This can be seen by the fact that fiqh books are a compulsory subject for students. These subjects must be studied by all levels of students at Islamic boarding schools starting from the book Safinatun Najah, Fathul Qorib, Fathul Muin, and Fathul Wahab.⁵ In addition, evidence that pesantren have more attention to fiqh is that there are various methods of teaching fiqh in Islamic boarding schools such as bandongan, syawiror discussion, and Bahtsul Masail. Bandongan is a method of teaching fiqh in a one-way monologue.⁶ Syawiris a fiqh teaching method a way of presenting study material through negotiations to achieve learning objectives.⁷ Adapun Bahtsul Masa'il is a development of the syawir method, namely a scientific forum used to discuss a topic and seek law for a problem or phenomenon that occurs in society.⁸ Of the three methods, Bahtsul Masa'il occupies a different position, because the results of his study can be used as a guide in determining fiqh laws.

Bahtsul Masa'il is not only a medium for studying Fiqh science, but can also contribute to developing fiqh law related to the latest problems in people's lives. Abdlah et. Al said that Islamic law underwent changes and developments caused by several influencing factors such as changing times or times, differences in places, changes in social conditions as well as scientific and technological discoveries.⁹ Bahtsul Masa'il seems to have a thirst for solutions to these problems if implemented properly. In fact, in this regard, the NU organization tried to pay more attention by making Bahtsul Masa'il into a separate institution since 19890, which at that time was named Lajnah Bahstul Masail Diniyah.¹⁰ This institution is now called the Bahtsul Masa'il Institute (LBM) which has the task of collecting, discussing, and solving thematic and actual problems (waqi'iyah) which must immediately obtain legal certainty.¹¹

Based on the description above, it is important to reflect again on the values contained in Bahtsul Masa'il which are not only a pesantren tradition but can also be used as a legal solution to the problems of modern society. Therefore, this paper will try to explore the values of Bahtsul Masa'il as a transformation of teaching and exploration of fiqh law for problems that occur in society. In this case, the research uses the results of the Bahtsul Masa'il Islamic Boarding School which will be held at the Khozinatul Ulum Blora Islamic Boarding School in 2022 as the research focus and primary data source.

Much research on bahtsul masail has been carried out, including research by Alizza et al, on the use of bahtsul masail fihiyyah in the learning process at the Darul Mukhlisin Islamic boarding school, Magelang.¹² Nafiah & Munawir research regarding the Implementation of the Bahtsul Masa'il Method on Islamic Religious Education Learning Motivation.¹³ Research Arifin, et al. About building

students' critical power through the Bahtsul Masail method at PPTQ Al-Asy'ariyyah III Kalibeber Wonosobo.¹⁴ These three studies focus on research problems on the implementation of the Bahtsul Masa'il method, in contrast to this study which focuses on research problems on the values contained in Bahtsul Masa'il. Thus, this research is different from previous research and has a novel value so it is feasible to do.

Research Methods This research uses qualitative methods with a phenomenological study approach, namely an effort to find the reality that appears from events that occurred around the research subject which were then analyzed in depth.¹⁵ Data were obtained by interview, documentation study, and literature study. Interviews were conducted with Bahtsul Masa'il participants at the Khozinatul Ulum Blora Islamic Boarding School regarding the implementation of activities, benefits, and obstacles. The documentation study was carried out by reading the results of Bahtsul Masa'il which was carried out at the Khozinatul Ulum Blora Islamic Boarding School. Literature study is carried out by reading news, books, and research results that have been published in journals, magazines, or newspapers regarding the topics studied in this research, namely Bahtsul Masa'il as a means of developing contemporary fiqh law and caring for pesantren traditions. The data analysis in this study was carried out concerning the qualitative data analysis model of Miles and Huberman (1992) which consisted of data collection, data reduction, data presentation, and conclusion.¹⁶

The data analysis in this study was carried out by referring to the qualitative data analysis model of Miles and Huberman (1992). Referring to the data analysis model, the data is analyzed with activity steps that take place interactively in the form of data collection, data presentation, data reduction, drawing conclusions, and the last step is data verification.¹⁷ The stages of data analysis in practice in research are not carried out sequentially but are connected interactively. Thus, it is possible that after the data verification activities, the research process will return to the previous stage, namely data collection, if indeed the required data is still lacking in research.

HASIL DAN PEMBAHASAN

Research results found by the researchers, namely the results of discussions from Bahtsul Masa'il activities Al Diniyyah Al Waq'iyah Putri at the Khozinatul Ulum Blora Islamic Boarding School Khozinatul Ulum Blora Islamic Boarding School in 2022/1444h. Bahtsul Masail, which is identical among female students, is a sentence composed of Arabic which means "to discuss several issues", especially on the issue of ushul fiqh by way of deliberation or in-depth discussion.¹⁸

There are 2 people in Bahtsul masa'il activities Rois Al Jalsah¹⁹ as captain during deliberations or discussions take place. 3 people Muharir²⁰ serves as a reader of the book of

fiqh (Fath Al-Qorib etc.) or familiarly known as the kitab kuning²¹, as a reference for issues that will later be discussed and then solved. 1 note taker, as recorder of results or conclusions during the deliberation. And 3 ustadz as Mushahih.²²

Below are examples of problems that exist in contemporary society and the discussion in Bahtsul Masa'il and the results of fiqh answers that have been agreed upon:

1. The first topic of discussion is regarding: Cancel Hajj from Bandungsari Al-Ma'ruf Islamic Boarding School, with a description of the problem: Call it Mr. Harun, In 2020 Mr. Harun sells his land intending to make the pilgrimage. As a result, in 2020 Mr. Harun and his wife can register for Hajj with the Regular Route. with an estimated departure in 2036, which is certain that payment will be paid when leaving. Unexpectedly in 2021, Mr. Harun experienced economic problems in his family which resulted in Mr. Harun owing his brother 25 million. According to regulations in Indonesia, a person who is 65 years old is no longer allowed to go on a pilgrimage due to his physical condition. Due to the Covid-19 virus, the departure for the Hajj was postponed for several years, Mr. Harun, who originally departed in 2036, will depart in 2045. Based on this notification, Mr. He feels he has not istitho'ah fil mall (because he still has debt).

First question: Can Hajj be canceled (registration) for the above reasons? Answer: No canceling Hajj registration because they still have funds/other assets to support their daily needs and those of their families. With Notes: If the cancellation of the Hajj list aims to register for Umrah, then it is permissible. Because there is an ibarot that allows. Ibaroh²³: Majmu' Syarh al Muhadzab hal 170 juz 7, Ghoyah al Wushulp. 30, Bughyatul Mustarsyidin page 231, I'anah ath Thalibin hal 318 juz 2, Al Hawi al Kabirhal 10 juz 4, Nihayah az Zain hal 36:

المجموع شرح المذهب (ج 7 / ص 170)

أجمع العلماء على جواز العمرة قبل الحج سواء حج في سنته أم ال وكذا الحج قبل العمرة واحتجوا له بحديث ابن عمر (أن النبي صلى لا عليه وسلم اعتمر قبل أن يحج) رواه البخاري وبالحديث الصحيحة المشهورة أن رسول لا صلى لا عليه وسلم اعتمر ثلاث عمر قبل حجته وكان أصحابه في حجة الوداع أقساما منهم من اعتمر قبل الحج ومنهم من حج قبل العمرة كما سبق

غاية الوصول في شرح لب الأصول (ج 1 / ص 30)

(مسألة) الفعل (المقدور) للمكلف (الذي ال يتم) أي يوجد عنده (الواجب المطلق) إل به واجب (بوجود الواجب) في الصبح (سببا كان أو شرطا إذ لو لم يجب لجاز ترك الواجب المتوقف عليه، وقيل ال يجب بوجوبه أن ال ال على الواجب ساكت عنه، وقيل يجب إن كان سببا كالنار لإلحراق بخالف الشرط كالوضوء للصلاة ألن السبب أشد ارتباطا بالمسبب من الشرط بالمشروط، وقيل يجب إن كان شرطا شرعا كالوضوء للصلاة ال

مباحة على التأبيد بثمن مالي. فخرج بمعاوضة القر ضوابط شرعية الربا. ودخل في
 منفعة تلمي لصق العزاء، وخرج بلحم وزال جرة في الإجارة؛ فإنها ال تسمى ثمنًا. (البيع
 ثلاثة أشياء: أحدها بيع عين مشاهدة) فجائز إذا وجدت الشروط من كون المبيع طاهرًا منتفعًا به، مقدورًا على
 تسليمه، للعقد عليه والية. وال بد في البيع من إيجاب وقبول؛ فالقول كقول البائع أو القائم مقامه: «بعتك وملكتك بكذا» والثاني كقول
 المشتري أو القائم مقامه: «اشتريت وتملك» يتوحداهما

كفاية الخيار (ج 1 ص 269)

بَابُ الْوُجُودِ وَالْفَتْوَى وَالشَّرْكَاءُ خَمْسٌ فَتَوَرَّطُ أَنْ تُكُونَ عَلَى نَاضٍ مِنَ الدُّرَى لَمْ يَوَالِدْ لِي
 وَأَنْ يُكْفَى فِي الْبَيْعِ شَوْحٌ تَقْبَلُ بِطَرَفِ الْوَسْمَلِ وَأَنْ يَكُونَ كَلٌّ وَوَالِدٌ مِنْ مَالٍ وَصَلْبُهُ فِي
 النَّسَبِ وَأَنْ يَكُونَ الْوَجْهُ وَالْخَسْرَانِ عَلَى قَدْرِ الْوَسْمَلِ نِي
 ف

الفقه على المذاهب الأربعة ص 70 ج 3 المكتبة الشاملة

فأما شركة العنان فهي أن يشترك اثنان فأكثر بمالين على أن يعمل معاً في تديتها والربح بينهما على ما شرطوا أو يشترك اثنان فأكثر
 بماليهما على أن يعمل أحدهما فقط بشرط أن يكون للعامل جزء من الربح أكثر من ربح ماله ليكون ماله الجزء نظير عمله فإن
 شرط له ربحاً قدر ماله فقط إيضاح ال يصح أنه عمل في مال الغير بدون أجر

3. The third topic of discussion is: It turns out that Kita Se – Asi from Khozinatul Ulum 3 Al-Mubarak Islamic Boarding School with a description of the problem: In a village, there is a mother who has a child named Dina. When she was still a baby, Dina was entrusted to her neighbors who had a son named Toni. When Dina was crying, Toni's mother gave her breast milk to Dina. When they were older they loved each other and there was a marriage. After two months of marriage, Toni's mother remembered when she breastfed Dina.

First question: Is the marriage valid between them? Answer: 'Tafsil Invalid, when the conditions have been met" rodho'ah with a note that there are 2 witnesses who have met the conditions. Valid, if the conditions of rodho'ah have not been met:

فتح القريب ص 51

{فصل} في أحكام الرضاع. بفتح الراء وكسرها، وهو لغة اسم لم صليدي وشرب لبنه. وشربه وصول لبن آدمية مخصوصة لجوف آدمي مخصوص على وجه مخصوص. وإنما يثبت الرضاع بلبن امرأة حية بلغت تسع سنين قمرية بكرا كانت أو ثيبا، خليفة كانت أو مزوجة. وإذا أرضعت المرأة بلبنها ولدا) سواء شرب منها اللبن في حياتها أو بعد موتها، وكان محلوبا في حياتها صار الرضيع ولدها بشرطين: أحدهما

أن يكون له (أي الرضيع) دون الحولين (بالهبة). وابتدأهما من تمام انفصال الرضيع.

ومن بلغ سنين ال يؤثر أرضاعه تحريما، (الشرط الثاني) أن ترضعه (أي المرضعة) خمس رضعات متفرقات (واصلة جو) في الرضيع. وضبطهن بالعرف؛ فما قضي يكونه رضعة أو رضعات اعتبر، وإل فال. فلو قطع الرضيع الرضاع بين كل من الخمس إعراضا عن الثدي تعدد الرضاع. (ويصير زوجها) أي المرضعة (أبا له) أي الرضيع. (ويحرم على ال مر) فتح الضاد (التزويج إليها) أي المرضعة (وإلى كل من ناسبها) أي انتسب إليها بنسب أو رضاع، (ويحرم عليها) أي المرضعة (التزويج إلى ال مر) فتح ولده (وإن سفل، ومن انتسب إليه وإن عال، (دون من كان في درجته) أي الرضيع كإخوته الذين لم يرضعوا معه) أو أعلى (أي دون من كان أعلى) طبقة منه (أي الرضيع كأعمامه. وتقدم في فصل محرمات النكاح ما يحرم بالنسب والرضاع مفصلا؛ فارجع إليه.

بغية المسترشدين ص 419

● مسئلة (زنى بينت زوجته وجب عليه الحد والينفسخ نكاح ألم بخالف الملوطنها بشبهة كأن ظنها حليلته، فينفسخ النكاح وتحرمان عليه مؤبدا إن وطئ ألم، وإل حرمت ألم مؤبدا ال البنت فله نكاحها، ويلزمه المهر بوطئ الزنا والشبهة مالم تطاوعه على الزنا، إذ ال مهر لبخي، ولو نكح امرأة فيانت محرمة برضاع بيئنة أو إقرار فرق بينهما فإن حملت منه كان الولد نسبيا الحقا بالواطئ ال يجوز نفيه، وعليها عدة الشبهة ولها مهر المثل ال المسمى، وللوطئ المذكور حكم النكاح في الصهر والنسب ال في حل النظر والخلوة وال في النقص، فيحرم على الواطئ النكاح أصولها وفروعها وتحرم هي على أصوله وفروعها، ويجوز النظر إلى المحرم المذكورة بال شهوة

Second question: If legal, can the marriage continue? And if it's not legal, what's the solution?

Answer: divorce solution, If you have had a husband and wife relationship, then the husband gives the mitsil dowry (flowering fee) to the wife and the wife returns the dowry. If she is pregnant, her child's lineage will follow the father, because the marriage is considered a syubhat marriage. Ibaroh: the answers and arguments are the same as in point A.

Discussion

1. Bahtsul Masa'il help solve problems by using reliable yellow books

Bahtsul Masa'il santri, in addition to forming the character of the santri and ukhuwah Islamiyah, is also to develop an attitude of tolerance and courage to express opinions and stances of each member of Bahtsul Masa'il.²⁵ Besides that, the purpose of the Bahtsul Masa'il activity is to teach the students to solve socio-religious problems by referring to the opinions of fiqh experts documented in the form of the kitab kuning. At the same time to familiarize them with how to express scientific arguments.²⁶ As stated by Ainur Rohmah that because bahtsu masa'il is waq'iyyah and follows the times, which makes it have moderate answers and solutions, as well as broad and developing discussions without distinguishing or burdening certain parties in dealing with problems based on the Qur'an, a hadith, and the kitab mu'tabar.²⁷

2. Achieving an agreement on the problem without eliminating the original law

The Bahtsul Masa'il model in the pesantren style generally emphasizes the spirit of `itiradl or argumentative debate oriented towards the salaf books or mu'tabarah fiqh books.²⁸ The newest law was created because there was a method in the forum itself, namely by presenting mushohih and Muharrir, who certainly have a complete understanding of the existing problems so that it is easier to decide on a law that is in line with the Madzhab priest as said by Ita Setyawati.²⁹ Then according to Umi Yuliana as the coordinating head of the coordinating recitation of mauludiyah Putri Khozinatul Ulum Blora Islamic Boarding School said also that in Bahtsul Masa'il there was an agreement between the participants and muharir by bringing up a new law and it was inseparable from the original law, it's just that the explanation is allegory in kitab kuning to serve as the legal basis of fiqh.³⁰

3. Strengthening friendship and kinship between Islamic Boarding Schools

According to the Big Indonesian Dictionary, hospitality itself is kinship.³¹ Silaturrahmi comes from the word صلة which means relationship or connection. As for the word الرحيم or الرحم in plural الرحم means womb or female offspring or relative. The origin of the word is ar-Rahman (affection). This word is used to refer to the womb or kinship because, with the womb or kinship relationship, people are affectionate. ³² In addition to meaning affection, the word al-Rahim also has the meaning of a breed (womb) or a kinship that still has blood ties (brotherhood). ³³ The word silaturrahmi can also be interpreted as a relationship or connecting kinship or brotherhood. Thus, it can be stated that silaturrahmi means getting closer to other people after being far away and resuming communication after being cut off with love between them. As said by Prophet Muhammad SAW. That the person who connects is not the person who repays the kindness of the other person but it is the person who when his kinship relationship is broken then he continues it.³⁴ In this case, Ainur Rohmah as the

coordinator of Bahtsul Masa'il Pondok Putri said that "In the implementation of the Bahtsul Masa'il forum, of course, inviting several Islamic boarding schools, starting from the invitation to the request of students to attend during the event, and friendly relations can be established because when in the middle deliberations, of course, there is also an exchange of opinions which makes them know each other and get to know each other."35

4. Santri can learn about consolidation and regeneration to get to know each other Kiai

Actions to strengthen or strengthen relationships, unity is the definition of the Big Indonesian Dictionary. Apart from studying consolidation, students can also learn about regeneration, a small example is that there are representatives of students from Islamic boarding schools who have been invited. As Umi Yuliana as the head coordinator of the maulidiyah recitation said that: apart from being able to learn to answer the problems of the people, Bahtsul Masa'il also has a goal of consolidating both between organizations and between Islamic boarding schools and also directing cadres to understand what Bahtsul Masa' is all about. il, and so that the next generation can revive a qualified scientific repertoire for society.

PENUTUP

The Bahtsul Masa'il activity at the Khozinatul Ulum Blora Islamic Boarding School created a public space to convey aspirations and ideas. The Bahtsul Masa'il activity tries to provide a solution to the problems that are troubling the community inside and outside the Islamic boarding school. By means of in-depth discussions based on fiqh books, the conclusions from the arguments of Bahtsul Masa'il members which will be fatwaed by asatidz as an absolute answer which will later become a joint consensus, so that they can make answers to problems regarding fiqh law.

In the process of achieving the Bahtsul Masa'il Activities, an agreement was made from the communication carried out by the asatidz and Bahtsul Masa'il participants. In addition, Bahtsul Masa'il teaches students to have the mentality to dare to convey aspirations for themselves and for others, because in fact self is part of true freedom that must be fought for and one way is by training it so that it can play a role in the Bahtsul Masa'il forum. In addition, the Bahtsul Masa'il activities that were carried out at the Khozinatul Ulum Blora Islamic Boarding School were also a means of formality to hone students' abilities, especially in matters of communication and their mentality in using systematic language and being able to attract audience interest. As a learning medium for students to explore the religious sciences in the field of Fiqh. Not only classical fiqh, but also contemporary fiqh which is able to provide solutions to the demands of the times, bearing in mind that humans are not just standing still and static. Of course, new problems will always be faced by the students. So bahtsul matsail as a container, forum, and public space that can produce answers or solutions needed by

contemporary society.

REFERENSI

- Abdillah, Kudrat, Maylissabet Maylissabet, and M Taufiq. "Kontribusi Bahtsul Masail Pesantren Di Madura Dalam Menghadapi Perkembangan Hukum Islam Kontemporer." *Perada* 2, no. 1 (2019): 67–80. <https://doi.org/10.35961/perada.v2i1.31>.
- Afia, Azkiyatul. "Tindakan Komunikatif Pada Sistem Bahtsul Matsail Di Pondok Pesantren Al Amin; Musyawarah Kitab Kuning Di Pondok Pesantren Putri Al Amin Ngasinan, Rejomulyo, Kota Kediri." *Jurnal Sosiologi Reflektif* 13, no. 2 (2019): 277–92.
- Alizza, Alfu Naim, Eko Heri Widiastuti, and Nuryanti Nuryanti. "Penggunaan Metode Bahtsul Masail Fiqhiyyah Dalam Proses Pembelajaran Di Pondok Pesantren Darul Mukhlisin Magelang." *Historica* 2, no. 2 (2022): 12–19.
- Ariadi, Lalu Muhammad. "ISLAM SASAK: Sebuah Manifestasi Fikih-Budaya." *Schemata: Jurnal Pasca Sarjana IAIN Mataram* 6, no. 2 (2017): 155–66. <https://doi.org/https://doi.org/10.20414/schemata.v6i2.842>.
- Arifah, Desi Nur, and Badrus Zaman. "Relasi Pendidikan Islam Dan Budaya Lokal: Studi Tradisi Sadranan." *ASNA: Jurnal Kependidikan Islam Dan Keagamaan* 3, no. 1 (2021): 72–82.
- Chairi, Effendi. "Pengembangan Metode Bandongan Dalam Kajian Kitab Kuning Di Pesantren Attarbiyah Guluk-Guluk Dalam Perspektif Muhammad Abid Al-Jabiri." *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2019): 70–89.
- Darmalaksana, Wahyudin. "Filsafat Dan Politik Hukum Islam Perbankan Syariah." Bandung: Sentra Publikasi Indonesia, 2022.
- Darussalam, Andi. "Wawasan Hadis Tentang Silaturahmi." *Tahdis: Jurnal Kajian Ilmu Al- Hadis* 8, no. 2 (2017): 116–32. <https://doi.org/https://doi.org/10.24252/tahdis.v8i2.7222>.
- Habibillah, Muhammad. *Raih Berkah Harta Dengan Sedekah Dan Silaturahmi*. Cet I. Yogyakarta: Sabil, 2013.
- Hamzah, Amir. *Metode Penelitian Fenomenologi Kajian Filsafat & Ilmu Pengetahuan Dilengkapi Contoh Tahapan Proses Dan Hasil Penelitian*. CV Literasi Nusantara Abadi, 2021.
- Hidayatulloh, M Syarif. "Pembelajaran Kontekstual Dalam Kegiatan Bahtsul Masail Santri Di Pondok Pesantren Al-Muhibbin Bahrul Ulum Tambakberas Jombang." *Nazhruna: Jurnal Pendidikan Islam* 1, no. 2 (2018): 177–200. <https://doi.org/https://doi.org/10.31538/nzh.v1i2.50>.
- Hizbullah, Muhammad, and Haidir Haidir. "Din, Syariah, Fikih, Qoul, Fatdin, Syariah, Fikih, Qoul,

- Fatwa, Qanin/Qonun Dan Qadha Dalam Hukum Islamwa, Qanin/Qonun Dan Qadha Dalam Hukum Islam.” Jurnal Ilmiah METADATA 3, no. 1 SE- (December 3, 2022): 331–43. <https://ejournal.steitholabulilmi.ac.id/index.php/metadata/article/view/61>. “KBBI Daring.” KBBI Daring, 2016. <https://kbbi.kemdikbud.go.id/>.
- “Mengenal 18 Lembaga-Lembaga NU Tugas Dan Fungsinya.” numajalengkaonline, 2021. <https://www.numajalengka.or.id/main/news/view/OTQw/Mengenal-18-Lembaga-lembaga-NU-Tugas-dan-Fungsinya->.
- Muhamad Hamdan Arifin, McHamdan, Ahmad Zuhdi, and Ngarifin Ngarifin Shidiq. “Membangun Daya Kritis Santri Melalui Metode Musyawarah Kubro (Bahtsul Masail) Di PPTQ Al-Asy’ariyyah III Kalibeber Wonosobo.” REPOSITORY FITK, 2022. <http://repo.fitk-unsig.ac.id/id/eprint/837/>.
- Nafiah, Azizaton, and Munawir Munawir. “Implementasi Metode Bahtsul Masail Terhadap Motivasi Belajar PAI.” TA’DIBUNA: Jurnal Pendidikan Agama Islam 5, no. 1 (2022): 44–51.
- Rijali, Ahmad. “Analisis Data Kualitatif.” Alhadharah: Jurnal Ilmu Dakwah 17, no. 33 (2019): 81. <https://doi.org/10.18592/alhadharah.v17i33.2374>.
- Rokib, Abdul. “Penerapan Metode Ibtida’i Dalam Pembelajaran Fiqih Pada Kitab Kuning Di Pondok Pesantren Nurul Ikhlash Langon Tahunan Jepara Tahun 2019/2020.” IAIN KUDUS, 2020.
- Sismarwoto, Edy. “Urgensi Masail Fiqhiyyah Dalam Dunia Modern.” Diponegoro Private Law Review 7, no. 7 (December 10, 2020). <https://ejournal2.undip.ac.id/index.php/dplr/article/view/9727>.
- Sofiana, Neng Eri. “Relasi Ijtihad NU, Muhammadiyah, Dan MUI.” Al-Syakhsiyah: Journal of Law & Family Studies 4, no. 2 (2023): 141–55.
- Udriansyah, Udriansyah, and Zaifatur Ridha. “Implementasi Metode Syawir Dalam Meningkatkan Pemahaman Fiqih Materi Dzikir Dan Do’a Kelas VII Pondok Pesantren Modern Babussalam.” Student Scientific Creativity Journal 1, no. 1 (2023): 123–31.
- Umam, Muhammad Saiful. “Menakar Dalil Pro Kontra Pernikahan Anak Dari Hasil Bahtsul Masail NU.” IJouGS: Indonesian Journal of Gender Studies 1, no. 1 (2020): 17–28.
- Umrati, and Hengki Wijaya. Analisis Data Kualitatif Teori Konsep Dalam Penelitian Pendidikan. Makassar: Sekolah Tinggi Theologia Jaffray, 2020.
- Wawancara Bersama Ainur Rohmah Koordinator Bahtsul Masa’il Putri Pondok Pesantren Khozinatul Ulum Blora, 01 April 2023, 20:00 WIB.
- Wawancara Bersama Ita Setyawati selaku ketua Pondok Pesantren Putri Khozinatul Ulum Blora, 01 April 2023, 20:00 WIB.

Wawancara Bersama Ainur Rohmah Koordinator Bahtsul Masa'il Putri Pondok Pesantren Khozinatul Ulum Blora, 02 April 2023, 20:00 WIB.

Wawancara Bersama Umi Yuliana ketua koordinator pengajian mauludiyah Putri Pondok Pesantren Khozinatul Ulum Blora, 02 April 2023, 20:00 WIB.

Zahro, Ahmad. Tradisi Intelektual NU: Lajnah Bahtsul Masa'il 1926-1999. Edited by Cet I. Yogyakarta: LKIS, 2004.