



Reorienting Islamic Jurisprudence Curriculum in Pesantrens for Generation Z: A Systematic Literature Review

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ABSTRACT

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This study aims to analyze the reorientation of the pesantren fiqh curriculum to address contemporary religious issues encountered by Generation Z while maintaining the foundations of classical Islamic jurisprudence. A qualitative approach with a Systematic Literature Review (SLR) design was employed. Relevant literature published primarily from 2019–2026 was identified, examined, compared, and synthesized using thematic analysis through data condensation, data display, and data verification. The findings indicate that the reorientation of fiqh education requires integration of classical fiqh, *usul al-fiqh*, *qawā'id fiqhiyyah*, and *maqāṣid al-sharī'ah* with contemporary religious issues, digital religious literacy, and contextual learning. The study identifies digital transactions, social-media ethics, fragmented religious information, changing religious authority, religious polarization, technological development, and identity formation as important areas for curriculum contextualization. The study proposes a conceptual framework that positions classical fiqh as the foundation, Islamic legal methodology as the analytical framework, Generation Z issues as the contextual basis, and contextual learning as the curricular orientation. This framework can support pesantren in developing fiqh education that is more analytical, relevant, digitally aware, and responsive while preserving its Islamic scholarly tradition.

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INTRODUCTION

Pesantren are central institutions in sustaining Islamic knowledge, character formation, and religious practice in Indonesia. Their significance extends beyond formal education because pesantren shape how young Muslims understand, interpret, and practice Islam within changing social environments. This role becomes increasingly important as religious life is influenced by digital communication, technological development, and rapidly changing social

practices. Recent studies show that pesantren are simultaneously preserving Islamic traditions while integrating technology and responding to contemporary educational demands (Afif et al., 2023; Fuadi et al., 2026; Wrdi et al., 2025). Therefore, maintaining the intellectual continuity of pesantren while ensuring the relevance of Islamic learning is important for society. Fiqh education is particularly strategic because it provides principles for guiding religious behavior and social interaction. Consequently, reorienting pesantren fiqh curriculum is important not only for educational development but also for strengthening the capacity of young Muslims to respond responsibly to contemporary religious challenges.

A major societal problem emerges from the increasing complexity of religious issues encountered by young Muslims. Digital transactions, social-media interactions, online religious information, changing social relationships, emerging technologies, and new forms of religious authority create situations that are not always represented directly in traditional learning materials. At the same time, Generation Z encounters religious information through diverse digital platforms, making access easier but evaluation more difficult. Research on Generation Z religiosity and digital religious culture indicates that young Muslims increasingly negotiate religious understanding within changing social and technological environments (Jamilah et al., 2024; Arli & Isma, 2026; Slamet et al., 2025). This situation can create uncertainty when students encounter conflicting religious opinions or simplified explanations of complex legal issues. Thus, society needs an Islamic educational framework that preserves authoritative religious knowledge while developing the ability to interpret and apply Islamic principles to contemporary circumstances.

This challenge is particularly visible in pesantren, where classical fiqh remains an important component of Islamic learning. *Kitab kuning* and established learning traditions continue to provide the intellectual foundation of pesantren education, including fiqh instruction (Anggraeni & Karnubi, 2023; Muthmainnah et al., 2026). However, contemporary pesantren students increasingly live within digital environments that expose them to information and religious interpretations beyond the pesantren. Digital media have transformed religious practices and created new spaces for religious communication and authority (Rohmawati et al., 2024; Nawaffani et al., 2026). Consequently, students may possess strong knowledge of classical legal texts while simultaneously encountering unfamiliar contemporary problems through digital platforms. This phenomenon creates a practical challenge: fiqh learning must remain rooted in established Islamic scholarship while enabling students to understand, evaluate, and apply legal principles to situations emerging from their everyday digital and social lives.

Previous research has addressed contextual fiqh learning and demonstrated the importance of connecting Islamic legal concepts with students' lived experiences. Studies of contextual fiqh learning in pesantren indicate that connecting lessons with practical situations can strengthen students' understanding and application of fiqh (Efendi et al., 2025; Ilmi & Aini, 2024). Other research has examined transformations in pesantren learning and curriculum, particularly the integration of technology and contemporary educational practices (Junaedi et al., 2025; Rochim et al., 2025). These studies provide important foundations, but they generally examine contextual learning, curriculum transformation, or technological integration as separate concerns. They do not sufficiently explain how these dimensions can be integrated specifically into a reoriented pesantren fiqh curriculum for Generation Z. This limitation leaves an important conceptual gap because contemporary religious problems require both continuity with classical scholarship and contextual responsiveness.

Research on Generation Z has likewise examined religiosity, religious literacy, digital learning, and changing forms of religious engagement. Studies show that Generation Z requires educational approaches adapted to digital environments while maintaining substantive Islamic knowledge (Hanif, 2025; Humaida et al., 2026). Research on religious literacy and digital religious practices further demonstrates the importance of critical engagement with diverse sources of religious information (Arli & Isma, 2026; Rohmawati et al., 2024). However, these studies rarely connect Generation Z's religious challenges directly with the structure and content of pesantren fiqh curricula. Similarly, research on curriculum transformation tends to emphasize institutional adaptation rather than the specific reorientation of fiqh materials. The research gap therefore concerns the absence of an integrated synthesis explaining what contemporary religious issues should become priorities in pesantren fiqh curriculum and how classical fiqh knowledge can be contextualized for Generation Z.

The state of the art of this study lies in proposing an integrated conceptual orientation for pesantren fiqh curriculum that connects classical Islamic jurisprudence with the actual religious problems encountered by Generation Z. Rather than treating curriculum modernization as the replacement of traditional knowledge, this study positions reorientation as a process of strengthening continuity, contextuality, and applicability. The proposed perspective brings together fiqh content, methodological reasoning, digital religious literacy, contemporary cases, and the competencies required to address emerging religious issues. This orientation is important because a curriculum that remains disconnected from students' lived realities may reduce the practical relevance of

fiqh, while a curriculum that responds to contemporary issues without sufficient methodological grounding may weaken its scholarly foundations. Therefore, a balanced reorientation is necessary to ensure that pesantren fiqh remains intellectually authoritative while becoming more responsive to contemporary religious life.

The research problem addressed in this study is how the pesantren fiqh curriculum can be reoriented to respond to the religious issues encountered by Generation Z while maintaining its classical Islamic foundations. This study argues that reorientation should integrate classical fiqh knowledge with methodological reasoning, contemporary religious cases, digital literacy, and contextual application. A systematic synthesis of existing scholarship can identify recurring issues, unresolved gaps, and curriculum needs that individual studies may not reveal independently. The study therefore contributes a conceptual framework for understanding contextual fiqh as an integration of tradition, methodology, contemporary reality, and practical competence. Its expected contribution is to provide a foundation for developing pesantren fiqh curricula that are not merely transmissive, but also analytical, contextual, digitally aware, and applicable. Such a curriculum can strengthen students' ability to respond responsibly to emerging religious challenges without disconnecting them from the intellectual tradition of pesantren.

RESEARCH METHODS

This study employed a qualitative research approach using a Systematic Literature Review (SLR) design to identify, examine, compare, and synthesize previous studies on pesantren fiqh materials, Generation Z religious challenges, and contextual fiqh development. SLR was selected because the study focuses on interpreting concepts, patterns, and research gaps rather than statistically aggregating findings. This approach is relevant to examine the transformation of Islamic education through the integration of traditional knowledge, digital practices, and contemporary learning needs (Afif et al., 2023; Fuadi et al., 2026). The literature review focused primarily on publications from 2019–2026, while classical fiqh, *uṣūl al-fiqh*, *qawā'id fiqhiyyah*, and *maqāṣid al-sharī'ah* were used as conceptual foundations without publication-year restrictions.

As a literature-based study, the research setting was the scholarly literature concerning pesantren education, fiqh learning, and Generation Z in digital contexts. This setting was selected because pesantren remain important institutions for transmitting Islamic knowledge while continuously adapting their curricula to technological and social changes (Junaedi et al., 2025; Rochim et al., 2025). Data were collected through Google Scholar, GARUDA, DOAJ, Dimensions, and Scopus using Indonesian and English keywords related to

pesantren fiqh, contextual fiqh, Muslim Generation Z, Islamic education, and digital religious challenges. Boolean operators AND and OR were used. Articles were included when they addressed fiqh education, pesantren, Islamic education, Generation Z, digital religious issues, or contemporary fiqh. Studies lacking relevance, full text, or academic quality were excluded. Contextual fiqh and changing pesantren learning models were particularly considered (Efendi et al., 2025; Suresman et al., 2025).

The data were analyzed through data condensation, data display, and data verification, followed by thematic synthesis. During data condensation, findings were coded according to themes including traditional fiqh materials, Generation Z religiosity, digital religious knowledge, contemporary religious problems, contextual fiqh, and curriculum reorientation. The condensed findings were displayed through thematic categories and comparative matrices to identify patterns, similarities, differences, and research gaps. Generation Z religiosity and digital religious transformation were examined by comparing relevant studies (Jamilah et al., 2024; Rohmawati et al., 2024). Data verification involved repeatedly comparing interpretations with the original literature and triangulating findings across sources. The synthesis incorporated research on religious moderation and Islamic curriculum development (Ridho et al., 2025; Rahmadani & Raharja, 2025), resulting in a conceptual basis for reorienting pesantren fiqh materials toward more relevant, contextual, responsive, and applicable learning for Generation Z.

RESULTS AND DISCUSSION

Results

Literature Synthesis on Pesantren Fiqh and Generation Z

The systematic literature review identified four interconnected themes: (1) continuity of traditional pesantren fiqh learning, (2) transformation of Islamic education and curriculum, (3) changing religious characteristics and information practices of Generation Z, and (4) the emergence of contemporary religious issues requiring contextual fiqh learning. The literature indicates that pesantren continue to preserve classical Islamic knowledge while simultaneously responding to technological and social transformation. Studies on pesantren curriculum demonstrate efforts to integrate Islamic traditions with technology and contemporary educational practices (Hanif et al., 2024; Rochim et al., 2025). At the same time, studies of Islamic education for Generation Z emphasize methodological adaptation to digital learning environments (Hanif, 2025; Humaida et al., 2026). These findings establish the basis for examining fiqh curriculum reorientation rather than simply replacing classical materials.

Continuity and Transformation of Pesantren Fiqh Learning

The reviewed literature demonstrates that pesantren fiqh education remains closely connected to classical Islamic scholarship and established learning traditions. The *sorogan* method, *kitab kuning*, and direct interaction between teachers and students remain important mechanisms for transmitting Islamic knowledge. Research on *sorogan*-based fiqh learning shows its contribution to religious literacy, while recent studies indicate that pesantren learning models are increasingly interacting with digital learning practices (Anggraeni & Karnubi, 2023; Suresman et al., 2025). Therefore, the literature does not support abandoning traditional fiqh education. Instead, it indicates a need to strengthen its capacity to respond to new contexts. This distinction is important because curriculum reorientation should preserve the epistemological identity of pesantren while expanding the application of fiqh to contemporary religious and social realities.

Curriculum Transformation in Pesantren

The literature further shows that pesantren curricula are experiencing gradual transformation in response to globalization, technological development, and changing learner characteristics. Curriculum transformation does not necessarily eliminate traditional Islamic content; rather, it involves negotiating between established knowledge and emerging educational demands. Studies on curriculum management and innovation emphasize the integration of Islamic values, technology, and contemporary competencies within pesantren education (Junaedi et al., 2025; Mustafidin et al., 2025). Other research highlights the importance of revitalizing curriculum design and management to address social change (Rahmadani & Raharja, 2025; Rochim et al., 2025). These findings suggest that fiqh curriculum reorientation can be positioned within a broader process of pesantren educational transformation, while retaining classical fiqh as an important foundation.

Religious Characteristics of Generation Z

The literature indicates that Generation Z develops religious understanding within an environment characterized by intensive digital connectivity, diverse information sources, and changing patterns of religious engagement. Comparative research on Muslim Generation Z demonstrates that religiosity among young Muslims is shaped by contemporary social and cultural conditions (Jamilah et al., 2024). Recent research also identifies religious literacy and moral internalization as important challenges for Generation Z living within digital culture (Arli & Isma, 2026; Safitri & Rosidi, 2026). These findings indicate that pesantren fiqh education needs to address not only what Generation Z

should know about Islamic law, but also how they acquire, evaluate, interpret, and practice religious knowledge. Consequently, religious literacy should become an integral dimension of contextual fiqh education.

Digital Transformation of Religious Knowledge

The reviewed studies show that digital media have transformed how Indonesian Muslims encounter and practice religion. Social media have become spaces for religious communication, identity formation, and the circulation of Islamic knowledge. Research on the mediatization of Indonesian Muslim practices demonstrates that digital platforms influence contemporary religious practices and interactions (Rohmawati et al., 2024). More recent research identifies the emergence of a *virtual ummah*, in which digital communities contribute to new forms of religious authority among Muslim Generation Z (Nawaffani et al., 2026). These developments create both opportunities and risks for pesantren education. Wider access to religious information can enrich learning, but fragmented and unverified information may also challenge established forms of authority. Therefore, contextual fiqh should incorporate digital religious literacy and source verification.

Emerging Religious Issues among Generation Z

The synthesis indicates that religious issues encountered by Generation Z extend beyond conventional domains of worship. They increasingly involve digital communication, online transactions, social relationships, religious information, identity, technology, and ethical decision-making. Research on Generation Z religious moderation identifies tensions between religious understanding, social diversity, and contemporary forms of religious expression (Widayat et al., 2025). Meanwhile, research on religious moderation and inclusive literacy emphasizes the importance of curriculum responses to social polarization (Ridho et al., 2025). These findings suggest that fiqh curriculum should address religious issues within the actual social environment of learners. The objective is not to secularize fiqh education, but to make Islamic legal knowledge capable of guiding students through contemporary situations using established principles of Islamic jurisprudence.

Thematic Mapping of Religious Issues and Curriculum Needs

The literature was synthesized into thematic categories to identify the relationship between emerging religious issues and the curriculum competencies required for contextual fiqh. The mapping below demonstrates that the main challenge is not the absence of Islamic legal principles, but the need to connect established principles with new forms of social reality.

Literature Theme	Emerging Issue	Curriculum Need	Relevant References
Traditional fiqh learning	Dominance of classical materials	Integration of classical and contextual learning	Anggraeni & Karnubi (2023); Suresman et al. (2025)
Curriculum transformation	Technology and social change	Flexible and responsive curriculum design	Junaedi et al. (2025); Rochim et al. (2025)
Generation Z religiosity	Changing religious literacy	Critical religious literacy	Jamilah et al. (2024); Arli & Isma (2026)
Digital religion	New religious authorities	Digital religious literacy	Rohmawati et al. (2024); Nawaffani et al. (2026)
Religious moderation	Polarization and intolerance	Fiqh social and moderation	Ridho et al. (2025); Widayat et al. (2025)
Contextual learning	Gap between theory and practice	Case-based fiqh learning	Efendi et al. (2025); Ilmi & Aini (2024)
Digital education	New learning environments	Technology-integrated fiqh learning	Afif et al. (2023); Humaida et al. (2026)
Moral challenges	Digital behavior and identity	Fiqh and digital ethics	Safitri & Rosidi (2026); Rohmawati et al. (2024)

The Gap Between Fiqh Knowledge and Contemporary Religious Practice

The synthesis reveals a conceptual gap between the transmission of fiqh knowledge and the increasingly complex contexts in which Generation Z applies religious principles. Existing studies demonstrate substantial attention to traditional learning, curriculum transformation, digital Islamic education, and Generation Z religiosity. However, these themes are often examined separately. Research on contextual fiqh learning focuses primarily on pedagogical implementation, while studies on Generation Z emphasize religiosity and digital behavior (Efendi et al., 2025; Ilmi & Aini, 2024). Similarly, studies of digital Islamic education emphasize methodological transformation rather than specifically restructuring pesantren fiqh curricula (Humaida et al., 2025; Humaida et al., 2026). The gap therefore lies in the limited conceptual integration of pesantren fiqh, Generation Z religious issues, digital transformation, and contextual curriculum development within one framework.

The Need for Contextual Fiqh Curriculum

The literature suggests that contextualization should not be understood as replacing classical fiqh with contemporary values. Instead, it involves connecting classical knowledge with contemporary realities through appropriate methodological instruments. Research on contextual fiqh learning demonstrates the importance of connecting fiqh concepts with students' actual experiences (Efendi et al., 2025; Ilmi & Aini, 2024). Meanwhile, studies of transformative Islamic education emphasize the importance of connecting Islamic learning with

broader social realities (Ju'subaidi et al., 2024; Saputro & Sukiman, 2024). Based on this synthesis, contextual fiqh can be conceptualized as an approach that integrates classical fiqh knowledge, *usul fiqh*, legal principles, *maqāṣid al-sharī'ah*, contemporary cases, and reflective application. This approach preserves continuity while improving the practical relevance of pesantren fiqh education.

Discussion

Reorienting from Fiqh Transmission to Contextual Fiqh Learning

The findings indicate that the central issue is not the relevance of classical fiqh itself, but the way fiqh knowledge is transmitted and contextualized for contemporary learners. Traditional pesantren education provides an important epistemological foundation through *kitab kuning*, teacher-student relationships, and established Islamic scholarship. However, contemporary curriculum research shows that pesantren are increasingly negotiating between tradition and technological transformation (Hanif et al., 2024; Fuadi et al., 2026). Therefore, reorientation should be understood as an extension of pesantren's educational capacity rather than a rejection of its intellectual heritage. The curriculum should maintain classical fiqh as foundational knowledge while providing systematic opportunities for students to examine how Islamic legal principles operate within changing social, economic, technological, and cultural circumstances.

From Fiqh Content to Fiqh Literacy

The findings support a shift from an exclusive emphasis on fiqh content toward broader fiqh literacy. Content-oriented learning emphasizes knowledge of legal rulings, terminology, and classifications. Fiqh literacy requires additional abilities, including identifying sources, understanding legal reasoning, recognizing scholarly disagreement, evaluating religious information, and applying principles to specific situations. This orientation is particularly relevant to Generation Z because religious knowledge is increasingly encountered through digital platforms. Studies of religious literacy and Generation Z demonstrate the importance of developing critical capacities for engaging with contemporary religious information (Arli & Isma, 2026; Widayat et al., 2025). Thus, contextual fiqh should prepare students not merely to answer "what is the ruling?" but also to ask "what is the evidence?", "how was the ruling derived?", "what is the context?", and "how should it be applied?"

Digital Religious Authority and Fiqh Education

The transformation of religious authority represents another important implication for fiqh curriculum development. Traditional pesantren authority is constructed through scholarly transmission, teacher guidance, and established Islamic texts. Digital platforms, however, have created additional channels

through which young Muslims encounter religious interpretations. Research on digital religion demonstrates changes in Indonesian Muslim religious practices, while recent research on the *virtual ummah* highlights new forms of authority among Muslim Generation Z (Rohmawati et al., 2024; Nawaffani et al., 2026). Consequently, contextual fiqh education should include competencies for evaluating digital religious sources. Students need to distinguish scholarly authority from popularity, identify the methodological basis of religious claims, compare differing opinions, and recognize when an issue requires consultation with qualified scholars. Digital literacy should therefore become part of contemporary fiqh literacy.

Fiqh for Contemporary Religious and Social Issues

The results indicate that contextual fiqh should address issues that are meaningful within Generation Z's everyday lives. These include digital transactions, online communication, social-media ethics, religious polarization, digital identity, technological development, and emerging forms of economic interaction. Curriculum transformation research suggests that pesantren increasingly need to integrate traditional Islamic values with contemporary competencies (Mustafidin et al., 2025; Rochim et al., 2025). Accordingly, fiqh materials can be reorganized around both classical themes and contemporary applications. For example, *fiqh muamalah* can be connected with digital transactions, while ethical discussions can address misinformation, privacy, cyberbullying, and responsible digital communication. Such integration allows students to recognize continuity between classical legal principles and new forms of human interaction.

Integrating Usul Fiqh, Qawā'id Fiqhiyyah, and Maqāṣid al-Sharī'ah

Contextualization requires methodological foundations so that contemporary application does not become an unrestricted modification of Islamic law. The reviewed literature on Islamic education transformation supports the need for deeper methodological engagement with Islamic knowledge rather than merely adding modern topics to existing curricula (Ju'subaidi et al., 2024; Anwar et al., 2026). In this framework, *usul fiqh* provides methods for understanding evidence and deriving rulings, *qawā'id fiqhiyyah* provide general legal principles for analyzing cases, and *maqāṣid al-sharī'ah* provide an orientation toward justice and human welfare. Integrating these dimensions enables students to analyze new cases systematically. The result is a model of fiqh education that combines textual fidelity, methodological reasoning, contextual awareness, and responsible application.

Pedagogical Reorientation through Contextual and Case-Based Learning

Curriculum reorientation should also involve pedagogical transformation. Contextual fiqh cannot be achieved simply by adding contemporary topics to conventional lessons. Students need opportunities to investigate cases, compare opinions, identify legal principles, and formulate reasoned conclusions. Research on contextual fiqh learning demonstrates the potential of connecting fiqh instruction with learners' environments (Efendi et al., 2025; Ilmi & Aini, 2024). The *sorogan* tradition can also be maintained while complemented by discussion, case analysis, and digital learning activities. This combination allows pesantren to preserve established modes of knowledge transmission while expanding opportunities for critical engagement. The pedagogical direction can therefore move from memorization → interpretation → analysis → contextual application → reflection.

Religious Moderation and Fiqh Contextualization

Contextual fiqh also has implications for religious moderation. Generation Z encounters diverse religious opinions through digital platforms, which can broaden understanding but may also intensify polarization. Research on religious moderation emphasizes the importance of inclusive religious literacy in responding to social polarization (Ridho et al., 2025). Similarly, studies of Indonesian Muslim Generation Z indicate that contemporary religious understanding is shaped by complex social interactions and changing forms of religious expression (Widayat et al., 2025). Fiqh education can respond by teaching *adab al-ikhtilāf*, recognition of legitimate scholarly disagreement, and responsible religious communication. Contextual fiqh therefore contributes not only to legal competence but also to the development of students who can engage with religious diversity without abandoning their Islamic intellectual foundations.

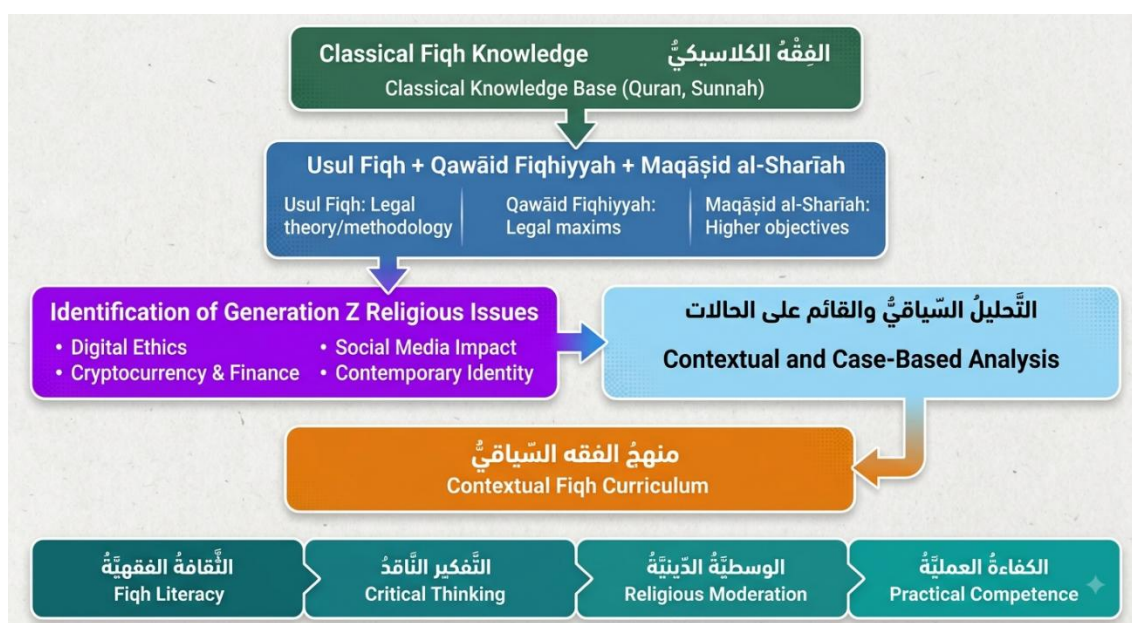
Proposed Framework for Reorienting Pesantren Fiqh Curriculum

Based on the systematic synthesis, this study proposes a conceptual framework consisting of five interconnected components: classical fiqh foundation, methodological strengthening, Generation Z religious issues, contextual learning, and student competencies. The framework positions classical fiqh as the foundation rather than the endpoint of learning. Usul fiqh, *qawā'id fiqhiyyah*, and *maqāṣid al-sharī'ah* function as analytical instruments. Contemporary religious issues provide the context in which these instruments are applied. Contextual pedagogy transforms the analysis into learning experiences, while the final outcome is the development of students capable of interpreting and applying Islamic legal principles responsibly.

Component	Curriculum Orientation	Expected Outcome
Classical fiqh	<i>Kitab kuning</i> and established fiqh scholarship	Strong Islamic knowledge foundation
Methodology	<i>Usul fiqh, qawā'id fiqhiyyah, maqāṣid</i>	Legal reasoning skills
Generation Z issues	Digital religion, transactions, ethics, technology	Contemporary problem awareness
Pedagogy	Case studies, discussion, <i>bahtsul masail</i> , digital learning	Contextual application
Religious literacy	Source verification and comparison of opinions	Critical religious literacy
Moderation	<i>Adab al-ikhtilāf</i> and inclusive understanding	Responsible religious attitudes
Application	Real-life cases and reflective practice	Practical fiqh competence

A Conceptual Model of Contextual Pesantren Fiqh

The synthesis can be represented through the following conceptual sequence:



This model emphasizes that reorientation is a process of integration rather than replacement. The classical pesantren tradition remains the foundation, while methodological tools enable students to interpret emerging problems. Generation Z's religious environment becomes the context for application, and contextual pedagogy provides the mechanism for transforming legal knowledge into practical competence. This framework is consistent with research emphasizing curriculum transformation, digital Islamic education, and the integration of traditional and contemporary practices (Afif et al., 2023; Fuadi et al., 2026).

Theoretical and Educational Contribution

The main conceptual contribution of this review is the integration of three research domains that are commonly examined separately: pesantren fiqh education, Generation Z religious issues, and Islamic curriculum transformation. Existing literature provides important evidence on traditional learning, contextual fiqh, digital Islamic education, Generation Z religiosity, and curriculum innovation (Anggraeni & Karnubi, 2023; Humaida et al., 2025). However, the present synthesis connects these strands into a curriculum-oriented framework for contextual fiqh. The framework proposes that pesantren should not respond to digital transformation by abandoning classical knowledge, but by strengthening the methodological and contextual dimensions of fiqh education. This approach positions pesantren as institutions capable of preserving Islamic scholarly traditions while developing graduates who can interpret contemporary religious problems critically, responsibly, and within the framework of Islamic legal principles.

Overall Synthesis

Overall, the systematic literature review demonstrates that the reorientation of pesantren fiqh curriculum is increasingly necessary because Generation Z encounters religious questions within a rapidly changing digital and social environment. The literature shows simultaneous continuity and transformation: classical fiqh remains central to pesantren identity, while digitalization, curriculum innovation, changing religious authority, and Generation Z characteristics create new educational demands (Suresman et al., 2025; Humaida et al., 2026). Therefore, contextual fiqh should be developed through the integration of classical knowledge, Islamic legal methodology, contemporary cases, digital religious literacy, and pedagogical innovation. The proposed orientation does not seek to replace traditional fiqh but to make its principles more applicable to emerging realities. In this way, pesantren fiqh education can remain faithful to its scholarly heritage while becoming more relevant, analytical, responsive, and meaningful for Generation Z.

CONCLUSION

This systematic literature review demonstrates that the digital transformation of Generation Z's religious life has created emerging issues—including fragmented religious information, shifting religious authority, digital transactions, social-media ethics, religious disagreement, cyberbullying, privacy, artificial intelligence, and identity formation—that require the reorientation of pesantren fiqh curricula toward contextual learning. The key lesson is that contextualization should not replace classical fiqh, but should connect its

intellectual heritage with *usul al-fiqh*, fiqh principles, and *maqāṣid al-sharī'ah* to address contemporary realities. The principal scholarly contribution of this study is the proposed conceptual model positioning classical fiqh as the foundation, Islamic legal methodology as the analytical framework, Generation Z's religious issues as the contextual basis, and contextual fiqh as the curricular outcome, thereby shifting learning from *knowledge transmission* toward *knowledge transformation*. However, the study is limited by its reliance on published literature and conceptual synthesis without empirical validation in pesantren settings. Future research should therefore test and refine the proposed model through field studies, curriculum development, and empirical assessment of its effectiveness in strengthening students' fiqh literacy, critical religious reasoning, and ability to respond to contemporary religious issues.

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