The NGT Methodological Approach in Designing the 21st Century Manhaj for the Study of Turāth Fiqh Shafi'i Texts: An Effort to Produce Mutafaqqih Individuals

Muhammad Hafis Mohd Hussain[1], Norhapizah Mohd Burhan[2], Asjad Mohamed[3], Ramlan Mustapha[4], Mohammad Nasrul Hakim Roslan[5], Mohd Nasir Ayub[6], Mohd Shahid Azim Mohd Saufi[7], Arwansyah Kirin[8]

[1,2,3,4,5,6]Academy of Contemporary Islamic Studies, UiTM Pahang Branch, Malaysia

[7]Academy of Contemporary Islamic Studies, UiTM Kedah Branch, Malaysia

[8]School of General and Co-Curricular Studies, University Tun Hussein Onn Malaysia, Johor, Malaysia

ABSTRACT

The study methodology (manhaj) of the classical Shāfiʿī fiqh texts developed by earlier scholars has proven effective in producing prominent Islamic scholars, such as muftis and qāḍīs, who have served as primary references in contemporary legal matters. However, the manhaj approach is formed based on the needs and context of the society of their time, which is different from the challenges of the 21st century today. This study aims to develop and renew the manhaj of the study of the book of turath fiqh shafi'i to be more relevant to the current generation by considering the level of students' intellectual ability and memory as well as current technological developments. This paper applies the Nominal Group Technique (NGT) technique including five fiqh and usual fiqh specialists. The findings of the research point out four key components in the development of the 21st Century Turāth Fiqh Shafi'i Book research Manhaj: al-Marḥalah al-Tamhīdiyyah, al-Marḥalah al-Ibtidā'iyyah, al-Marḥalah al-Mutawassiṭah, and al-Marḥalah al-Nihā'iyyah. Each component contains 14, 14, 17 and 16 elements, respectively. The entire proposed components and elements have achieved a high level of usability, with an average expert rating of over 70%. This study contributes significantly to Islamic education reform efforts that are more systematic and in line with the learning needs of the 21st century, with the main goal of producing at least individuals who are mutafaqqih in the fiqh of the Shafi'i madhhab.

Keywords: Nominal Group Technique (NGT), Manhaj, Turāth Fiqh Shafi'i, Mutafaqqih

INTRODUCTION

The word manhaj comes from Arabic, which means a path, guideline, or methodology that is structured to achieve a goal. In the context of Islamic education and scholarship, manhaj refers to a systematic and structured approach that is used in the teaching and learning process, especially in an effort to produce individuals who truly master a discipline (Al-Attas, 2016). A clear manhaj is very important to determine the direction and priorities and obtain the most appropriate method to ensure that the goals of education are achieved effectively and comprehensively, as stated by al-Imam al-Ghazali in his book Ihya' Ulum al-Din: the correct manhaj will lead to a perfect understanding of knowledge (Al-Ghazali, 2004). Previous scholars have placed great emphasis on the formation of manhaj in their study system to produce scholars in various fields, especially in the field of religion, such as manhaj to produce hadīth scholars, tafsīr, linguists, fiqh and others (Ibn Khaldun, 2015).

The manhaj draughted by the previous scholars was very meticulous and in accordance with the social and intellectual background of their time by considering the level of memorisation, discipline and seriousness of the students of knowledge at that time. Talaqqī learning is carried out through a phased study system starting from the level of mubtadi', mutawassiṭ to muntahī. Each level needs to be mastered before moving to the next

level (Hamzah et al., 2019). However, the system of studying turāth fiqh requires transformation in order to remain relevant in the 21st century. The current reality shows that the cognitive skill levels, memorisation skills and learning methods of today's students are no longer in line with the traditional approach entirely. Therefore, the need for systematic improvement of manhaj is urgently needed. Abu Zahrah (2014) explains that contemporary students need a more interactive and collaborative approach in their learning process. A study conducted by al-Qaradawi (2016) shows that the understanding and mastery of fiqh among students of higher education institutions is declining due to the incompatibility of the manhaj of study used.

In this regard, the researchers see the Nominal Group Technique (NGT) approach as a methodology that has great potential in formulating a new manhaj for the system of studying the turāth fiqh book of Shafi'i. NGT is a structured method of obtaining consensus from a group of experts through a systematic and structured process of discussion and listing of ideas. It is also often used in the fields of education, management, and health as a tool to identify priorities, solve problems, and build new, more effective policies (Dobbie et al., 2004).

The NGT research approach can be used as an appropriate platform to combine the views of scholars and experts in reframing the study manhaj that is more collaborative, contextual and responsive to current challenges. This approach is not only able to maintain the spirit of turāth and the originality of the legacy of previous scholars, but it also provides space for Islamic educational innovations that are in line with the development of the times and the needs of today's students.
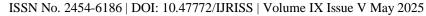
Definition of Mutafaqqih

Mutafaqqih refers to a person who attains a certain position in the hierarchy of *fiqh* scholarship as outlined by the *fuqaha'*. According to the order explained by Ibn Aḥmad al-Saqqāf (2018), *mutafaqqih* is ranked fourth out of six levels of expertise in *fiqh*. The arrangement is as follows (al-Saqqāf, 2018):

1. Al-Mujtahid al-Muṭlaq

2. Al-Mujtahid al-Muqayyad bi al-Madhhab

3. Al-Faqih fi al-Madhhab

4. Al-Mutafaqqih

5. Al-ᶜĀmmī al-Multazim bi al-Madhhab

6. Al-ᶜĀmmī al-Ghair Multazim bil-Madhhab

In terms of terms, *mutafaqqih* is an individual who earnestly utilises time and energy in deepening the knowledge of *fiqh* in stages, starting from the basics to the advanced level. They follow the manhaj of learning *fiqh* as compiled by previous scholars, which usually involves *talaqqī* with teachers, reading the book of *turāth*, and mastery of various related disciplines such as *usul fiqh* and *qawa'id fiqhiyyah* (Al-Zarkashī, 1994).

At this stage, a *mutafaqqih* has the ability to understand, interpret and apply the laws of *fiqh* in his personal life. This indicates that the knowledge possessed is not only theoretical but also has practical effects in daily life as a Muslim who adheres to a certain sect (Al-Saqqāf, 2009). However, this stage does not allow a *mutafaqqih* to issue a fatwa independently. This is because the issuance of fatwas requires a higher level of knowledge, namely those who are at the level of *faqih fi al-madhhab* or *mujtahid* who have a thorough mastery of the postulates of *shariᶜah* and the method of *ijtihad* (Al-Saqqāf, 2009).

Even so, a *mutafaqqih* can still provide guidance, advice and answers to religious questions based on the knowledge he has learnt as long as it does not exceed the limits of his knowledge (al-Saqqāf, 2018).This includes imparting *fiqh* knowledge and compiling study modules, as well as being a reference in practical issues that have already been discussed in *mu'tabar fiqh* books.

Forms of Writing in the Study of *Turāth Fiqh* of the *Shāfiʿī Madhhab*

al-Taʿlīqāt

One of the significant forms of writing in the development of *fiqh* knowledge of madhhab *Shāfiʿī* is known as al-Taʿlīqāt (التعليقات). This term refers to notes or works in the form of comments and explanations compiled by scholars based on the teachings, debates and fatwas they produced. *Taʿlīqāt* is considered to be intellectual documentation born from scholarly lectures and *mudhakarah* that take place in the *fiqh* study circles (Maghribiyyah, 2011).

Taʿlīqāt in the *Shāfiʿī fiqh* tradition plays a role as a work of *ʿamaliyyah* (practical application) among *ḥadīth* scholars and *naḥw* scholars. It is a primary source for students and seekers of knowledge who wish to understand the arguments and methods of *istinbāṭ* (derivation of rulings) employed by the *imāms* of this *madhhab*. *Taʿlīqāt* is not only academic in nature but also practical, as it is frequently used in the process of *fatwā* issuance and official teaching.

Among the most famous examples of *taʿlīqāt* is *Taʿlīqāt al-Imām Abū Ḥāmid al-Isfarāʾīnī*, a prominent figure of *fiqh* among the Iraqi scholars. This work became the main reference among Iraqi *fuqahāʾ* and was also accepted by most of the scholars of *Khurāsān*. According to some narrations, his work comprises a total of fifty volumes, reflecting the breadth and depth of *fiqh* knowledge gathered through his teaching sessions (Al-Isfarāʾīnī, 2023).

In addition, among other important *taʿlīqāt* are the works of *al-Imām Abū al-Ṭayyib al-Ṭabarī* and *al-Imām al-Qāḍī Ḥusayn*. These two figures produced *fiqh* writings in the form of in-depth commentaries and explanations, which were then summarised by their disciples (Al-Ṭabarī, 2021). Among them are:

1. *Kitāb al-Tahdhīb*, a summary by *al-Imām al-Baghawī*, who was a disciple of *al-Imām al-Qāḍī Ḥusayn* (al-Baghawī, 1997).

2. *Kitāb al-Muhaḏḏab*, by *Abū Isḥāq al-Shīrāzī*, who was a disciple of *al-Imām Abū al-Ṭayyib al-Ṭabarī* (Shiraziyy, 1992).

These two summaries became important texts in the *fiqh* curriculum of *Shāfiʿī*, and *al-Muhaḏḏab* was later narrated in detail by *Imām al-Nawawī* in his great work, *al-Majmūʿ Sharḥ al-Muhaḏḏab*, which is still the main reference to this day (Al-Nawawiyy, 1925).

al-Mutūn

Al-Mutūn (المتون) is the plural form of the word *al-matn* (المتن), which refers to the basic or core text of the content of a knowledge. In the Islamic scholarly tradition, especially in the field of *fiqh*, *al-matn* refers to writings that are concise, precise, and loaded with meaning, without lengthy descriptions. The main purpose of *mutūn* writing is to make it easier for students to understand and memorize the content of the law in a structured and systematic manner, especially at the initial study stage. In some circumstances, *mutūn* is written in the form of verses or *nazams* to facilitate memorization. This form of *nazam* makes memorization easier to retain and recite, especially in the traditional learning system based on memorization and *talaqqī* (Daniel & Makdisi, 1984).

Among the important *matn* in the *Shāfiʿī madhhab* is the *Matn Ghāyat al-Ikhtiṣār* written by *al-Qāḍī Abū Syujāʿ al-Aṣfahānī* (Al-Iṣfahānī, 2006). This work is the foundational text of *Shāfiʿī fiqh*, which is very famous and widely used in traditional *madrasah* to this day. The peculiarity of this *matn* lies in its simple arrangement, but it covers almost the entire main chapters of *fiqh*.

In addition, there is also a *mutūn* known as *matn madhhab* or the main text in a *madhhab*, which is the work of *al-Muḥarrar*, authored by *al-Imām Abū al-Qāsim al-Rāfiʿī*, a great figure in the *Shāfiʿī madhhab* and *muḥaqqiq* (examiner) of the *madhhab*. This work is considered one of the main references in the *fiqh* of *Shāfiʿī* (Maghribiyyah, 2011).

However, due to the breadth and depth of *al-Muḥarrar*'s contents, many students find it difficult to memorise. Hence, *Imām al-Nawawī* took the initiative to summarise the work and produce a *matn* called *Minhāj al-Ṭālibīn wa ʿUmdah al-Muftīn*. This work not only facilitates memorisation but also became an important reference in advanced *fiqh* studies (Al-Nawawi, 2010). *Al-Minhāj* was later narrated by many scholars, including *Imām al-Ramlī* and *Imām Ibn Ḥajar*.

Al-Syarḥ

Al-Syarḥ (الشرح) refers to a work of explanation or description of a simple writing, such as *al-matn* (basic text). The main purpose of *syarḥ* writing is to clarify terms that are difficult to understand, to elaborate on the meaning in detail, and to explain the meaning of the original content of *matn*, which is often compact and concise (Daniel & Makdisi, 1984).

Syārḥ works are usually not too simplistic nor overly elaborate, but still more detailed than *matn*. This writing is an important bridge for students of knowledge to understand the basic text in depth and to relate it to the postulates of *sharḥ* and scholarly debates. In the *Shāfiʿī* school, there are many *sharʿī* works written to describe important *mutūn* in *fiqh*. Among them are:

1. *Fatḥ al-Qarīb al-Mujīb*: A work by *Ibn Qāsim al-Ghazzi*, which serves as a commentary on *Matn Ghāyat al-Ikhtiṣār* by *al-Qāḍī Abū Shujāʿ*. This book is highly renowned among beginner students of *fiqh* and has been used as a primary reference text in traditional *pondok* and *madrasah* education for the study of *Shāfiʿī* jurisprudence (Al-Ghazzī, 2019).

2. *Al-Ikhbār fī Ḥall Alfāẓ Ghāyat al-Ikhtiṣār*: Written by *al-Imām Abū al-ʿAbbās Aḥmad al-Ḥusainī*, who also provides a description of the terms and phrases found in the writing of *Matn Ghāyat al-Ikhtiṣār* with an analytical approach and fluent language (Al-Bājūrī, 2018).

3. *Kifāyah al-Akhyār fī Ḥall Ghāyat al-Ikhtiṣār*: Another important work in *sharḥ* writing, which describes *matn* in detail from the point of view of *fiqh* and its postulates. It is often used by students at the intermediate to advanced level (al-Ḥasanī, 2008).
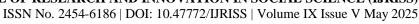
The writing of *syarḥ* not only provides a clear understanding to students but also opens up space for the proliferation of knowledge and views from various scholars of *fuqahāʾ*.

Al-Ḥāsyiah

Al-Ḥāshiyah (الحاشية) refers to a form of writing in the form of additional notes or explanations written on the work of *syarḥ* (description) of a *matn* (short text). The writing of *ḥāshiyah* is usually done by later generations of scholars to support, comment, complement, or explain certain meanings in the original lecture text. It is usually written in the margin or at the bottom of the page of a manuscript or print and is not as long as *syarḥ*. Among the main purposes of *al-ḥāshiyah* are to:

1. Correct errors in *naḥw* or terms in the original text, if any.

2. Explain phrases or terms that are difficult for students or readers to understand.

3. Provide cross-references to the views of other scholars or relevant reference texts.

4. Add understanding or contextual information, especially when there is a difference of opinion between sects or an expansion of the description of the law.

The writing of *ḥāshiyah* is part of the classical Islamic scholarly culture, which emphasises the continuity of knowledge dynamically and in stages. It reflects the open and dialogical nature of the world of *fiqh*, where scholars complement each other. In the *fiqh* tradition of the *Shāfiʿī madhhab*, some of the most famous *ḥāshiyah* works are:

1. *Ḥāshiyah al-Bājūrī*: Written by *Imām Ibrāhīm al-Bājūrī*, this is a commentary on *Fatḥ al-Qarīb al-Mujīb*, which is a commentary on *Matn Ghāyat al-Ikhtiṣār*. This work is very famous and is made a mandatory text in the middle level of *Shāfiʿī fiqh* recitation (Al-Bājūrī, 2018).

2. *Ḥāshiyah al-Qalyūbī*: The work of *al-Imām Aḥmad ibn Salāmah al-Qalyūbī* is also a commentary on *Fatḥ al-Qarīb*. He emphasises the aspects of language and law more carefully (al-Qalyūbī, 2022).

3. by *al-Imām Nūr al-Dīn Abū Ḍiyāʾ ʿAlī al-Syabrāmallisī*, who also commented on the same text. His descriptions are analytical and profound, and he refers extensively to the views of the great scholars of the *Shāfiʿī* sect (al-Syabrāmallisī, 2024).

These three *ḥāshiyah* works are a form of scholarly interaction with the book *Fatḥ al-Qarīb*, which was originally a commentary on *Matn Ghāyat al-Ikhtiṣār*. This shows the continuity of thorough knowledge in the *Shāfiʿī madhhab*, where each level of writing (*matn → syarḥ → ḥāshiyah*) serves to strengthen the understanding of the laws of *fiqh* gradually and deeply.

Research Objectives

1. To identify the current needs in formulating the *manhaj* of the study of the *turāth fiqh* book of *Shafi'i* by developing components and elements that are relevant to the educational needs of the 21st century.

2. Evaluate the level of suitability of components and elements in the *manhaj* of the study of *the turath fiqh* book of *Shafi'i* based on the views of experts.
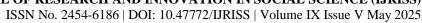
METHODOLOGY

This study was conducted online by involving five (5) experts in the field of *fiqh* and *usul fiqh*. The selection of study participants is based on expertise, in-depth knowledge and high understanding in the context of fiqh studies, as suggested by Dalkey and Helmer (1963), who insist that the selection of participants in a consensus study must consist of individuals who are truly knowledgeable in the field studied. This view is also supported by Swanson (2022), who states that an expert refers to an individual who possesses knowledge, skills, and in-depth experience in a particular area of expertise.

This study uses the *Nominal Group Technique* (NGT) approach, and its implementation follows the steps suggested by Rafikul Islam (2013), namely:

1. Initial description of the study to participants.

2. The process of individual idea sparks by participants.

3. Sharing and presentation of ideas by all participants.

4. A joint discussion of the items, components and elements under review.

5. Voting on the items and elements discussed.

The discussion process is carried out with the guidance of a moderator who acts as a neutral facilitator. The moderator does not interfere or interpret any ideas put forward by the participants to ensure the authenticity of each view and avoid bias, in line with the basic principles of the NGT method which prioritizes openness and transparency in data collection (de Ven & Delbecq, 1971).

The selection of five experts as participants in this study is reasonable and coincides with the guidelines put forward by Van de Ven and Delbecq (1971), which suggested that the number of participants between five and nine people is sufficient to reach a strong and productive consensus in a group discussion. However, there were

variations in the number of specialists used in previous studies using the *Nominal Group Technique* (NGT) approach. The size of this sample often depends on the purpose and scope of the study, as well as the logistical limitations and ability to conduct discussions effectively. In many instances, no absolute number is set; instead, adjustments are made according to the suitability of the study context. The following table lists the number of specialists used in some of the past studies:

Table 1 Number of Experts (Sample)

Researchers	Number of Specialists (Samples)
Van de Ven & Delbecq (1971)	5 – 9 experts
Dang (2015)	6 experts
Harvey & Holmes (2012)	6 – 12 experts
Horton (1980)	7 – 10 experts
Steward (2001)	7 – 10 experts

Source: (A. H. de Ven & Delbecq, 1972; Harvey & Holmes, 2012; Horton, 1980)

Based on the table above, it is clear that the sample size in the NGT study is flexible and is not subject to a specific number. Therefore, the researchers' decision to select five experts in this study was reasonable, in line with the recommendations of Van de Ven and Delbecq, and supported by current research practice. Furthermore, the selection of five experts also considered current constraints, including time limits, physical meeting constraints, and the need to ensure that the NGT discussion sessions could be conducted in a focused and effective manner. In NGT studies, smaller numbers of participants often facilitate the management of ideas, reduce the dominance of views, and ensure that each member can contribute in a balanced manner. (Dobbie et al., 2004).

After the briefing session was conducted by the researchers, each expert was asked to submit their views, which were then recorded using the **NGT-Plus application**. The data obtained was analysed based on lottery scores using the Likert scale. This score is then converted into a percentage form. According to Deslandes et al. (2010) and Dobbie et al. (2004) elements or issues that reach a percentage of at least 70% are categorized as acceptable and show a high level of usability. On the other hand, elements that obtain less than 70% are considered unacceptable to the expert group and therefore are not included in the final recommendations of the *manhaj*.

RESULTS

The formation of the *manhaj* of the study of the book of *turāth fiqh Shāfiʿī* through the Nominal Group Technique (NGT) method is a significant approach in reframing the framework of *fiqh* learning to be more relevant and contextual to the educational needs of the 21st century. This approach allows for the systematic collection of views from authoritative experts in the field of *sharʿ*, specialising in *fiqh* and *uṣūl al-fiqh*. This indirectly ensures that the *manhaj* formed is not only based on the scientific heritage of the past but also aligns with the current developments and capabilities of today's students. The findings of the study include the suitability of the components and elements in the *manhaj* component of the study of the 21st-century *turāth fiqh* book.

Suitability of the *Manhaj* Component of the Study of the 21st Century *Turāth Fiqh* Book of *Shāfiʿī*

The suitability of the main components of the *manhaj* is judged based on the percentage of scores given by experts, with the acceptance of suitability set at a score above 70%. The findings of the suitability assessment for the main components of the *manhaj* of the study of the 21st-century *turāth fiqh* book of *Shāfiʿī* are shown

in Table 2 below:

Table 2: Findings of the Assessment of the Suitability of the Main Components of *Manhaj* in the Study of the *Book of Turāth Fiqh* of *Shāfiʿī* in the 21st Century

No	Component	Voter 1	Voter 2	Voter 3	Voter 4	Voter 5	Total Item Score	Percentage	Rank Priority	Voter Consensus
1	Through studies at the Preparatory Level (al-Marḥalah al-Tamhīdiyyah)	4	5	3	4	5	21	84%	2	Suitable
2	Through studies at the Elementary Level (al-Marḥalah al-Ibtidāʾiyyah)	5	5	5	5	5	25	100%	1	Suitable
3	Through studies at the Intermediate Level (al-Marḥalah al-Mutawassiṭah)	5	5	5	5	5	25	100%	1	Suitable
4	Through studies at the Advanced/Final Level (al-Marḥalah al-Nihāʾiyyah)	5	5	5	5	5	25	100%	1	Suitable

Based on the table above, the findings of the study clearly show that all four components are in a *suitable* status, as each dimension or component has a usability percentage value exceeding 70%. Therefore, these components are considered appropriate as the main elements of the *manhaj* for the study of the 21st-century *Shāfiʿī turāth fiqh* book, based on the expert opinions of the implementing scholars.

1) Suitability of Elements within the Main Components of the *Manhaj* in the Study of the 21st-Century *Shāfiʿī* Book of *Turāth Fiqh*

The suitability of the elements within the *manhaj* component of the study of the 21st-century *turāth fiqh* book of *Shāfiʿī* is evaluated based on the percentage scores given by experts, with a threshold of acceptance set at a score above 70%. The results of the assessment regarding the suitability of these elements are presented in the table below.

Table 3: Findings of the Assessment of the Suitability of Elements within the Main Components of the *Manhaj* for the Study of the *Turāth Fiqh* Book of *Shāfiʿī* in the 21st Century

No	Element	Voter 1	Voter2	Voter3	Voter4	Voter5	Total item score	Percentage	Rank Priority	Voter Consensus
Through studies at the Preparatory Level (al-Marḥalah al-Tamhīdiyyah)										
1	Studying and thoroughly understanding from the chapter of worship (*ʿibādah*) to the chapter of criminal law (*jināyāt*) in the book *al-Fiqh al-Manhajī ʿalá Madhhab al-Imām al-Shāfiʿī* by Muṣṭafá Saʿīd al-Khinn, Muṣṭafá al-Bughā, and ʿAlī al-Sharbijī.	4	5	4	4	5	22	88.00	3	Suitable
2	Studying and thoroughly understanding from the chapter of worship (*ʿibādah*) to the chapter of criminal law (*jināyāt*) in the book *al-Taqrīrāt al-Sadīdah fī al-Masāʾil al-Mufīdah* by Ḥasan ibn Aḥmad ibn Muḥammad al-Kāf.	5	5	5	5	5	25	100.00	1	Suitable
3	Choosing a teacher who is knowledgeable and proficient in Shafiʿi *fiqh*.	5	5	5	5	5	25	100.00	1	Suitable
4	Studying *fiqh* texts through in-person learning and with a teacher (*talaqqi*).	5	5	5	5	5	25	100.00	1	Suitable
5	Studying *fiqh* texts through online *talaqqi* sessions if in-person attendance is not possible.	4	5	4	5	5	23	92.00	2	Suitable
6	Studying *fiqh* texts through teacher-led recordings, such as on YouTube, Telegram, and others, if direct learning is not feasible.	3	4	3	4	5	19	76.00	4	Suitable
7	Preparing by reading independently before attending the study sessions.	5	5	5	5	5	25	100.00	1	Suitable
8	Paying full attention throughout the study session.	5	5	5	5	5	25	100.00	1	Suitable
9	Asking the teacher if any *fiqh* issue remains unclear even after the teacher has explained it.	5	5	5	5	5	25	100.00	1	Suitable
10	Asking the teacher if there are questions related to the text of the book.	5	5	5	5	5	25	100.00	1	Suitable
11	Reviewing and revising the	5	5	5	5	5	25	100.00	1	Suitable

	material after the session ends.								
12	Taking notes based on the knowledge that has been learned.	5	5	5	5	5	25	100.00	1	Suitable
13	Understanding and memorizing new terms acquired from the study.	5	5	5	5	5	25	100.00	1	Suitable
14	Praying for understanding and knowledge in learning.	5	5	5	5	5	25	100.00	1	Suitable
Through studies at the Elementary Level (al-Marḥalah al-Ibtidā'iyyah)									
1	Studying and understanding the *Matn al-Ghāyah wa al-Taqrīb* by Aḥmad ibn al-Ḥusayn ibn Abū Shujāʿ al-Iṣfahānī comprehensively, from the chapter of worship (*ʿibādah*) to the chapter of criminal law (*jināyāt*).	5	5	5	5	5	25	100.00	1	Suitable
2	Studying and understanding the *Matn al-Yāqūt al-Nafīs* by al-Ḥabīb Aḥmad ibn ʿUmar al-Shaṭirī comprehensively, from the chapter of worship (*ʿibādah*) to the chapter of criminal law (*jināyāt*).	5	5	5	5	5	25	100.00	1	Suitable
3	Choosing a teacher who is knowledgeable and proficient in Shāfiʿī *fiqh*.	5	5	5	5	5	25	100.00	1	Suitable
4	Studying *fiqh* texts through face-to-face learning and traditional transmission (*talaqqī*).	5	5	5	5	5	25	100.00	1	Suitable
5	Studying *fiqh* texts through *talaqqī* in an online setting if face-to-face learning is not possible.	4	4	4	5	5	22	88.00	2	Suitable
6	Studying *fiqh* texts through *talaqqī* using recorded materials such as YouTube, Telegram, and others if live learning is not feasible.	4	3	3	4	4	18	72.00	3	Suitable
7	Preparing beforehand by reading independently prior to attending study sessions.	5	5	5	5	5	25	100.00	1	Suitable
8	Paying full attention throughout the learning session	5	5	5	5	5	25	100.00	1	Suitable
9	Asking the teacher questions if any *fiqh* issue is not yet understood, even after the teacher's explanation.	5	5	5	5	5	25	100.00	1	Suitable

10	Asking the teacher questions when there are uncertainties related to the text of the book.	5	5	5	5	5	25	100.00	1	Suitable
11	Reviewing the lessons after the session ends.	5	5	5	5	5	25	100.00	1	Suitable
12	Taking notes from the knowledge learned.	5	5	5	5	5	25	100.00	1	Suitable
13	Understanding and memorising new terms acquired from the lessons.	5	5	5	5	5	25	100.00	1	Suitable
14	Praying to be granted understanding in learning.	5	5	5	5	5	25	100.00	1	Suitable
Through studies at the Intermediate Level (al-Marḥalah al-Mutawassiṭah)										
1	Studying and understanding the *Matn ʿUmdat al-Sālik wa-ʿUddat al-Nāsik* by Aḥmad ibn Luʾluʾ Ibn al-Naqīb al-Shāfiʿī comprehensively, from the chapter of worship (*ʿibādah*) to the chapter of criminal law (*jināyāt*).	5	5	5	5	5	25	100.00	1	Suitable
2	Studying and understanding the *Matn al-Jawāhir al-Naqiyyah fī Fiqh al-Sādah al-Shāfiʿiyyah* by Aḥmad Ibrāhīm al-Banhāwī comprehensively, from the chapter of worship (*ʿibādah*) to the chapter of criminal law (*jināyāt*).	5	4	5	4	5	23	92.00	2	Suitable
3	Expanding knowledge by referring to the book *Ḥāshiyat al-Bājūrī ʿalā Sharḥ Ibn Qāsim al-Ghazzī ʿalā Matn Abī Shujāʿ* by Ibrāhīm ibn Aḥmad al-Bājūrī al-Shāfiʿī.	4	5	3	5	5	22	88.00	3	Suitable
4	Obtaining permission from the teacher to proceed to the intermediate (*mutawassiṭ*) level of study.	5	5	5	5	5	25	100.00	1	Suitable
5	Teaching beginner-level (*mubtadiʾ*) texts as a method of revision, with the teacher's permission.	4	4	4	4	4	20	80.00	4	Suitable
6	Choosing a teacher who is knowledgeable and proficient in Shafiʿi *fiqh*.	5	5	5	5	5	25	100.00	1	Suitable
7	Studying *fiqh* texts through in-person learning and with a teacher	5	5	5	5	5	25	100.00	1	Suitable

	(*talaqqi*).									
8	Studying *fiqh* texts through online *talaqqi* sessions if in-person attendance is not possible.	4	4	4	5	5	22	88.00	3	Suitable
9	Studying *fiqh* texts through teacher-led recordings, such as on YouTube, Telegram, and others, if direct learning is not feasible.	3	4	3	4	4	18	72.00	5	Suitable
10	Preparing by reading independently before attending the study sessions.	5	5	5	5	5	25	100.00	1	Suitable
11	Paying full attention throughout the study session.	5	5	5	5	5	25	100.00	1	Suitable
12	Asking the teacher if any *fiqh* issue remains unclear even after the teacher has explained it.	5	5	5	5	5	25	100.00	1	Suitable
13	Asking the teacher if there are questions related to the text of the book.	5	5	5	5	5	25	100.00	1	Suitable
14	Reviewing and revising the material after the session ends.	5	5	5	5	5	25	100.00	1	Suitable
15	Taking notes based on the knowledge that has been learned.	5	5	5	5	5	25	100.00	1	Suitable
16	Understanding and memorizing new terms acquired from the study.	5	5	5	5	5	25	100.00	1	Suitable
17	Praying for understanding and knowledge in learning.	5	5	5	5	5	25	100.00	1	Suitable
Through studies at the Advanced/Final Level (al-Marḥalah al-Nihā'iyyah)										
1	Studying and understanding the *Matn Minhāj al-Ṭālibīn wa-ʿUmdat al-Muftīn fī al-Fiqh* by Abū Zakariyyā Muḥyī al-Dīn Yaḥyá ibn Sharaf al-Nawawī comprehensively, from the chapter of worship (*ʿibādah*) to the chapter of criminal law (*jināyāt*).	5	5	5	5	5	25	100.00	1	Suitable
2	Reviewing the study of *Minhāj* using commentaries on *Minhāj al-Ṭālibīn*, such as *Mughnī al-Muḥtāj ilá Maʿrifat Maʿānī Alfāẓ al-Minhāj* by Imām Muḥammad ibn Muḥammad al-Khaṭīb al-Sharbinī.	4	5	5	5	5	24	96.00	2	Suitable
3	Obtaining permission from the teacher to proceed to the	5	5	5	5	5	25	100.00	1	Suitable

	advanced (*muntahī*) level of study.									
4	Teaching the intermediate (*mutawassiṭ*) level texts as a method of revision, with the teacher's permission.	4	5	4	5	4	22	88.00	3	Suitable
5	Choosing a teacher who is knowledgeable and proficient in Shafiʿi *fiqh*.	5	5	5	5	5	25	100.00	1	Suitable
6	Studying *fiqh* texts through in-person learning and with a teacher (*talaqqi*).	5	5	5	5	5	25	100.00	1	Suitable
7	Studying *fiqh* texts through online *talaqqi* sessions if in-person attendance is not possible.	4	4	4	4	5	21	84.00	4	Suitable
8	Studying *fiqh* texts through teacher-led recordings, such as on YouTube, Telegram, and others, if direct learning is not feasible.	3	4	3	4	4	18	72.00	5	Suitable
9	Preparing by reading independently before attending the study sessions.	5	5	5	5	5	25	100.00	1	Suitable
10	Paying full attention throughout the study session.	5	5	5	5	5	25	100.00	1	Suitable
11	Asking the teacher if any *fiqh* issue remains unclear even after the teacher has explained it.	5	5	5	5	5	25	100.00	1	Suitable
12	Asking the teacher if there are questions related to the text of the book.	5	5	5	5	5	25	100.00	1	Suitable
13	Reviewing and revising the material after the session ends.	5	5	5	5	5	25	100.00	1	Suitable
14	Taking notes based on the knowledge that has been learned.	5	5	5	5	5	25	100.00	1	Suitable
15	Understanding and memorizing new terms acquired from the study.	5	5	5	5	5	25	100.00	1	Suitable
16	Praying for understanding and knowledge in learning.	5	5	5	5	5	25	100.00	1	Suitable

Based on the table above, the findings of the study clearly show that all the elements within the component are in a *suitable* status, as each element has a usability percentage value exceeding 70%. Therefore, these elements are deemed appropriate to be included in the main components of the *manhaj* for the study of the 21st-century *turāth fiqh* book of *Shāfiʿī*, based on the views of the executing experts.

CONCLUSION AND DISCUSSION

This study has evaluated the applicability of the *manhaj* for the 21st-century *Shāfiʿī turāth fiqh* book, with the

main objective being to produce individuals who are *mutafaqqih* in the *madhhab Shāfiʿī*. Emphasis is placed on the structure of the phased study and the learning elements, which are formulated systematically and aligned with the needs of contemporary education.

The results of the study show that all elements within the main components of the *manhaj* have achieved a high level of usability based on expert assessment using the Nominal Group Technique (NGT) method. All assessed elements obtained a score exceeding 70%, which is the minimum usability threshold commonly applied in NGT studies, as stated by Dobbie et al (2004) and Deslandes et al.(2010).

The researchers concluded that all the implementing experts who participated in the study unanimously agreed that every key component and element in this *manhaj* achieved a "usable" status. This approval was consistently granted for all elements through the NGT approach, which emphasises open discussion and consensus-based decision-making.

These findings clearly indicate that the *manhaj* of this study has been validated as suitable for application in the context of *fiqh* studies within the *madhhab Shāfiʿī* today. Each element contained within the four main components of the *manhaj* was clearly understood by the participants and was agreed to be both relevant and practical to implement.

Based on the results of the study, it can be concluded that the four components of the *manhaj* — *Tamhīdī*, *Ibtidāʾī*, *Mutawassiṭ*, and *Muntahī* — together with their respective elements, possess a high level of usability and align with the objectives of education and study within the *fiqh* of the *madhhab Shāfiʿī*. Expert views indicate that students who aspire to reach the level of *mutafaqqih* in *Shāfiʿī fiqh* must progress through all four stages gradually before attaining the level of expertise referred to as *faqīh fī al-madhhab*.

The study participants also emphasised that each element within these *manhaj* components should be given serious attention, as they play a crucial role in developing students who truly understand the *fiqh* of *Shāfiʿī* before reaching the level of *faqīh fī al-madhhab*.
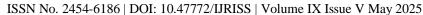
This *manhaj* is concluded to be suitable for use by students of knowledge in the field of *Sharīʿah*, whether at the formal level of study such as universities or through *madāris* and traditional educational institutions. It is also relevant for individuals who are interested in deepening their understanding of *Shāfiʿī fiqh* in a systematic manner.

However, it should be emphasized that all the main reference books proposed within the elements of this *manhaj* are written in Arabic. Therefore, those who wish to follow this *manhaj* must have proficiency in Arabic—at least to the extent of being able to read and understand classical Arabic texts (*al-turāth al-ʿArabī*). Without adequate mastery of Arabic, the process of understanding the content of *fiqh* will be limited and ineffective.

Guideline for Future Research

This study has focused on the needs of students in the process of studying the book of *turāth fiqh Shāfiʿī* so that they can reach the level of *mutafaqqih*, which is a person who deepens the knowledge of *fiqh* in depth and is able to provide benefits to the Muslim community. However, to ensure that this learning process is truly effective and comprehensive, attention must also be paid to the teaching aspect conducted by the teacher or *murshid*.

In this regard, future studies are recommended to devise a *manhaj* or new teaching model specifically for teachers, which is appropriate to the educational needs of the 21st century. The study can focus on the pedagogical aspects of teaching the *turāth* book, the use of technology in the delivery of knowledge, approaches to strengthen students' comprehension, as well as the integration of *tarbiyah* values that shape the morals of students as students of *fiqh*. This approach will complement the efforts to reform *turāth* education by ensuring that not only students are prepared, but also teachers are equipped with relevant strategies and skills to guide the new generation towards *fiqh* knowledge that is balanced between tradition and current reality.

Furthermore, several suggestions were put forward by the reviewer of this article to further strengthen the direction of future research:

1. Future studies are encouraged to expand the panel of experts by involving educators from various regions or schools of thought (*madhāhib*) in order to obtain a more comprehensive perspective. In addition, a pilot implementation of the proposed *manhaj* should be carried out to gather practical feedback directly from real-world application in the field.

2. A comparison between the proposed *manhaj* and existing curriculum reforms, whether within the context of Islamic or secular education, should be conducted to identify the strengths, weaknesses, and potential areas for improvement in the model.

3. The study should also critically discuss various potential obstacles in implementing this new *manhaj*, such as teacher readiness, student acceptance, or institutional resistance. Strategic steps to overcome these challenges should also be highlighted as part of the proposed improvements.

4. Moreover, the potential integration of modern technologies—such as online learning, interactive software, and artificial intelligence (AI)—in the study of *turāth* should be explored in greater depth. This aims to make the educational programs more engaging, relevant, and scalable for today's generation of learners.

5. Lastly, since this paper has emphasized the crucial role of teachers in *turāth* education, it would be appropriate for future research to propose a comprehensive teacher training *manhaj* aligned with student curriculum reform. This training should focus on pedagogical development, technological proficiency, as well as the cultivation of character and values as a *fiqh* educator.

All these recommendations will help to further strengthen the structure of the proposed *manhaj* and ensure its implementation is more systematic, inclusive, and resilient within the context of contemporary *fiqh* education.

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