



Integration of Religious Moderation Values in Fiqh Learning

Fahmul Hikam Al Ghifari¹, Muhamad Firdaus Bin Alias², Sobri³,
M. Imamuddin⁴, Ikhwan Rahman⁵

¹STAI Al Akbar Surabaya, Indonesia

²Universiti Sains Islam, Malaysia

³STAI Yayasan Tarbiyah Islamiyah (YASTIS) Lubuk Bagalung Padang, Indonesia

⁴Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

⁵Universitas Islam Negeri Imam Bonjol Padang, Indonesia

 Fahmul.hikam@gmail.com *

Abstract

The background of this study is rooted in the need to present Fiqh learning that is not only oriented toward normative legal aspects but also instills values of balance, justice, and tolerance in line with the vision of religious moderation promoted by the Ministry of Religious Affairs of the Republic of Indonesia. This study aims to analyze the integration of religious moderation values in Fiqh learning at Madrasah Ibtidaiyah (MI) as a strategy to strengthen inclusive and contextual Islamic education. The method employed is library research, analyzing primary sources such as classical Fiqh texts and scholars' works on *wasathiyah*, as well as secondary literature including books, scholarly articles, and government policies related to religious moderation. The findings indicate that the integration of moderation values in Fiqh learning can be implemented through three main channels: curriculum, interactive learning methods, and religious practices in schools. This integration has a positive impact on students' cognitive, affective, and psychomotor domains, shaping Muslim individuals who are both religious and moderate. The implications of this study emphasize the crucial role of teachers as role models of moderate attitudes and the need for strengthening Fiqh curricula based on moderation to prevent the emergence of intolerance at the elementary level. Thus, Fiqh learning in Madrasah Ibtidaiyah holds great potential to serve as a laboratory of religious moderation that is relevant to the needs of a multicultural nation.

Article Information:

Received July 15, 2025

Revised August 22, 2025

Accepted September 30, 2025

Keywords: *Religious moderation, fiqh learning, moderate character*

INTRODUCTION

Islamic education in Indonesia plays a crucial role in shaping a generation of moderate and tolerant Muslims. Madrasah Ibtidaiyah, as an Islamic primary education institution, plays a strategic role in instilling morals and religious values from an early age. One core subject that contributes significantly is fiqh (Islamic jurisprudence), which, in addition to teaching the laws of worship, can also serve as a medium for internalizing social and spiritual values that support religious moderation

How to cite:	Ghifari, F. H. A., Alias, M. F. B., Sobri, S., Imamuddin, M., & Rahman, I. (2025). Integration of Religious Moderation Values in Fiqh Learning. <i>Al-Hashif: Jurnal Pendidikan dan Pendidikan Islam</i> , 3(1), 49-62.
E-ISSN:	2988-5671
Published by:	STAI Yayasan Tarbiyah Islamiyah (YASTIS) Lubuk Bagalung Padang, Indonesia

(Afandi, 2022; Chusniyatin & Novitasari, 2024; Hang, 2025).

Fiqh learning in Madrasah Ibtidaiyah has often been perceived merely as the teaching of normative laws such as *ṭahārah*, prayer, *ṣakāt*, fasting. In fact, Fiqh also encompasses broader social dimensions, including justice, tolerance, and solidarity. (Kementerian Agama Republik Indonesia, 2019) emphasizes that religious education, including Fiqh, should be directed toward supporting religious moderation as a national strategy in the field of religious development (Amar & Hidayati, 2025).

Religious moderation, or *wasathiyah* in Islam, is a teaching that emphasizes balance between personal faith and respect for social diversity. This value can be instilled from an early age through learning in madrasahs, particularly in Fiqh. At the elementary school stage (ages 7–12), children are in a phase of moral development that is highly receptive to values of justice, tolerance, and balance (Arikarani et al., 2024; Leniawati & Haq, 2024).

In the global context, the emergence of various forms of religious extremism, both radical and liberal, has become a challenge for Islamic education. Fiqh teachers in Madrasah Ibtidaiyah are required to provide transformative rather than merely normative learning by integrating the values of moderation into both the content and practice of instruction (Prasetiawati, 2017; Saada, 2023; Srinio et al., 2025).

Several studies show that religious instruction that lacks contextualization tends to foster exclusive attitudes. Conversely, religious education that is connected to social realities can give rise to a generation that is both religious and inclusive. Zuhairi (2021), emphasizes that fiqh needs to be understood socio-culturally so that it aligns with the principle of Islam as a mercy to all creation (*rahmatan lil ‘alamin*).

Moderation-based fiqh learning does not diminish the substance of Islamic teachings but rather emphasizes their applicative aspects. For instance, congregational prayer can be linked to the values of togetherness and leadership, while lessons on *muamalah* may be associated with the values of justice, honesty, and respect for the rights of others (Latifah & Nurhikmah, 2024).

Kementerian Agama Republik Indonesia (2020), through the *Religious Moderation Roadmap 2020–2024*, emphasizes that madrasahs serve as the front line in instilling the values of religious moderation. Accordingly, fiqh learning in Madrasah Ibtidaiyah has great potential to be an effective means of shaping a balanced and tolerant generation. The principles of religious moderation that can be integrated into fiqh learning include the middle path (*tawassuth*), tolerance (*tasamuh*), justice (*al-‘adl*), and deliberation (*musyawarah*). These principles align with the goals of national education, which aim to form individuals who are faithful, knowledgeable, and of noble character (Hayati et al., 2025; Kodijah et al., 2025).

The challenge for fiqh teachers in Madrasah Ibtidaiyah is to design learning that not only focuses on the cognitive aspect but also develops affective and psychomotor dimensions. Active strategies such as problem-based learning or project-based learning can help students connect fiqh concepts with daily life. For example, the practice of *wudhu* can be linked to the values of cleanliness and environmental care (Farhan et al., 2024; Hadi & Raharjo, 2024).

Qualitative research in Islamic education has shown that integrating religious moderation into learning fosters students who are both religious and socially aware. This is consistent with the findings of Lukman Hakim (2020), who emphasized that the internalization of religious moderation in primary education is effective in building social harmony from an early age.

Historically, the values of moderation have been embedded in classical fiqh teachings. The *Fath al-Qarib* and *Safinatun Najah* emphasize the importance of balance

in both worship and social transactions (*muamalah*). However, in the modern context, these teachings need to be reinterpreted to align with the realities of learning in Madrasah Ibtidaiyah. This literature review is important to examine the concept of religious moderation in the teaching of fiqh at Madrasah Ibtidaiyah. Such an approach provides a theoretical foundation for teachers in designing learning that not only develops students' cognitive aspects but also instills contextual social and spiritual values (Asad et al., 2022; Kasim et al., 2021).

Theoretically, this study strengthens the discourse of Islamic education that positions learning as both a process of transmitting knowledge and transforming values. Practically, this article provides recommendations for fiqh teachers at Madrasah Ibtidaiyah to be more creative in designing moderation-based learning strategies. The scope of the study covers four aspects: (1) the concept of religious moderation in Islamic education, (2) the role of fiqh as a core subject in Madrasah Ibtidaiyah, (3) strategies for integrating the values of religious moderation into fiqh learning, and (4) the educational implications for shaping moderate character (Anam et al., 2023; Shah & Alam, 2024).

Thus, the urgency of this study lies in the effort to strengthen the theoretical foundation of integrating moderation values into fiqh learning at Madrasah Ibtidaiyah. It is expected that this study can provide both conceptual and practical contributions for teachers, academics, and Islamic education practitioners in presenting fiqh learning that is inclusive, balanced, and relevant to contemporary needs.

METHOD

The research method employed in this study is library research. This method was chosen because the primary objective of the study is to explore, examine, and analyze the concepts of religious moderation and how these values can be integrated into fiqh learning at Madrasah Ibtidaiyah. According to Zed (2014), library research is a series of activities involving the collection of library data, reading, note-taking, and processing research materials from various literary sources. This approach is considered relevant as it allows for conceptual and theoretical analysis regarding the relationship between fiqh as a core subject in Madrasah Ibtidaiyah and the mission of religious moderation education promoted by the government (Sugiyono, 2019).

The sources of data in this study consist of primary and secondary literature. The primary literature includes classical fiqh texts such as *Fath al-Qarib* by Al-Ghuzzi (1994) and *Safinatun Najah*, which are widely used as references in elementary-level madrasahs. In addition, the Qur'an, Hadith, and scholarly works discussing the principles of religious moderation, such as those by Yusuf Al-Qaradawi (2010), are also categorized as primary sources. The secondary literature comprises books, scientific journals, conference proceedings, and official documents related to religious moderation, including the *Religious Moderation Roadmap 2020–2024* published by the Kementerian Agama Republik Indonesia (2020).

The data collection technique was carried out through literature documentation, by compiling relevant references from books, national and international journal articles, dissertations, theses, and research reports. The selection of literature was conducted purposively based on three main criteria: relevance, recency, and authority. Relevance refers to the connection of the literature with the topic of fiqh learning and religious moderation. Recency emphasizes the use of the latest publications, particularly articles published within the period of 2017–2023 in accordance with scientific publication standards. Authority concerns the quality of

the sources, both in terms of the author's expertise and the reputation of the publisher or journal (Chu, 2015; Engkizar, Jaafar, Hamzah, et al., 2025).

Data analysis was conducted through content analysis. According to Krippendorff (2018), content analysis is a research technique used to draw replicable and valid conclusions from text. The analysis process is carried out in several stages: (1) data reduction, namely selecting relevant literature and grouping it according to the research focus; (2) theme categorization, namely classifying data into themes such as the concept of religious moderation, Madrasah Ibtidaiyah fiqh learning, integration strategies, and educational implications; (3) interpretation, namely providing critical meaning to the selected literature; and (4) synthesis, namely compiling the integration of concepts from various sources into a complete theoretical framework.

Furthermore, to maintain data validity, triangulation techniques were used. Triangulation was conducted by comparing analysis results from classical and contemporary literature, as well as government policy documents. For example, the concept of the middle path (*tawassuth*) in Islamic jurisprudence books was compared with the concept of religious moderation in the Ministry of Religious Affairs policy, and reinforced by the latest research findings on Islamic education. In this way, the analysis results are expected to have strong conceptual validity and align with developments in Islamic education science (Creswell, 2016; Snyder, 2019).

Based on this methodological design, the present library research is not merely descriptive, but also analytical and critical. The analysis was carried out by examining and comparing various primary and secondary sources in order to identify the conceptual framework of integrating religious moderation values into fiqh learning at Islamic elementary schools (Madrasah Ibtidaiyah). This analytical approach allows the researcher to highlight the relevance, consistency, and practical implications of moderation discourse found in the reviewed literature. Consequently, the study aims to construct a conceptual framework that not only strengthens the theoretical discourse but also serves as a foundation for future field research and practical implementation in madrasah settings.

RESULT AND DISCUSSION

The Concept of Religious Moderation in Islamic Education

Religious moderation in Islam is a principle derived from the teachings of the Qur'an and Hadith. The Qur'an emphasizes that Muslims are *ummatahan wasathan* (a middle nation), as stated in Surah Al-Baqarah verse 143, which means a community that is just, balanced, and positioned in the middle (Yahya et al., 2022). This concept illustrates that Islam rejects two opposing attitudes: *ghulum* (excessiveness in religion) and *ifrath* (neglecting religious teachings). Azyumardi zra (2000), asserts that religious moderation is one of the distinctive characteristics of Indonesian Islam that must continually be preserved through education so that the younger generation does not fall into extremist attitudes.

In the tradition of Islamic education, religious moderation is also referred to as *wasathiyah*. Yusuf Al-Qaradawi (2010), explains that *wasathiyah* is the principle of balance in religion, which emphasizes justice, humanity, and harmony between worldly and spiritual life. Islamic education that internalizes this principle aims to cultivate a generation of Muslims who are not only devout in their faith but also able to coexist peacefully with adherents of other religions. Thus, religious moderation is not merely an attitude but also an integral educational paradigm (Arif, 2025; Rasito & Mahendra, 2022).

Religious moderation has four main pillars, namely the middle path (*tawassuth*),

tolerance (*tasamub*), justice (*al-'adl*), and deliberation (*syura*). These pillars are in line with the vision of national education in shaping Indonesian citizens who are faithful, pious, and at the same time democratic (Khasanah et al., 2023; Rifai, 2024). Hakim (2020) emphasizes that religious moderation in the context of basic education is a strategic effort to internalize the values of democracy and pluralism through Islamic teachings that are simple and contextual.

The challenges of globalization have brought forth various extreme religious ideologies, both in the form of radicalism and liberalism. Both poles are equally dangerous as they may cause social disharmony (Huda, 2022; Khoiriyah et al., 2023). Therefore, Islamic education at the elementary level, such as in Madrasah Ibtidaiyah, needs to instill moderation from an early age. According to Zuhairi (2021), children at the elementary school stage are still in the process of moral and cognitive development, making the internalization of moderation values at this age highly effective in shaping an inclusive religious personality.

In the context of Islamic education in Indonesia, the Kementerian Agama Republik Indonesia (2019) has made religious moderation one of its strategic agendas. The *Religious Moderation Roadmap 2020–2024* positions schools and madrasahs at the forefront of instilling the values of moderation. The implementation of this roadmap mandates that religious education, including *fiqh*, should not only teach the laws of worship but also cultivate social attitudes of tolerance, justice, and peace. This indicates that religious moderation has become an urgent necessity within the national Islamic education curriculum (Haslinda, 2022; Susanti et al., 2023).

From the perspective of educational psychology, religious moderation is also in line with the theory of children's moral development. Piaget (2013) explains that children aged 7–12 enter the stage of *moral realism*, a phase in which they begin to understand rules, norms, and the social consequences of their actions. This implies that *fiqh* learning accompanied by the internalization of moderation values will be easily accepted by children because it corresponds to their developmental stage. In this way, Islamic education can function as a safeguard against the growth of intolerant attitudes from an early age (Hakim, 2020; Santrock, 2021).

Empirical studies demonstrate that education emphasizing religious moderation can effectively prevent the emergence of intolerant behavior in schools. Engkizar et al., (2025) found that innovations in religious education, particularly those based on social values, can enhance students' critical thinking skills while fostering openness to differences. Thus, religious moderation in Islamic education is not merely a normative concept but has been proven to be practically relevant (Huda, 2022; Suprpto, 2020).

The concept of religious moderation in Islamic education also has strong historical roots. In classical literature, *fuqaha* emphasized the importance of maintaining balance between ritual worship and social relations. Classical *fiqh* texts such as *Fath al-Qarib* by Al-Ghuzzi (1994), stress that acts of worship must be performed correctly while simultaneously fostering social awareness. These classical teachings align with the mission of moderation that continues to be developed in contemporary Islamic education.

Based on the above discussion, it can be asserted that religious moderation is an integral concept in Islamic education that is highly relevant to be internalized in *fiqh* learning at Madrasah Ibtidaiyah. This concept is not merely a discourse but an urgent necessity to preserve social harmony, strengthen children's character, and position *fiqh* as a medium for shaping Muslim personalities that are religious, just, and

tolerant. With this foundation, *fiqh* learning in Madrasah Ibtidaiyah will have a dual orientation: the transmission of religious knowledge and the transformation of social values.

Fiqh Learning in Madrasah Ibtidaiyah

Fiqh learning in Madrasah Ibtidaiyah occupies a very strategic position in shaping students' foundational understanding of religion. At the MI age level (7–12 years), students are in the stage of concrete operational cognitive development according to (Piaget, 2013). At this stage, they find it easier to understand *fiqh* rulings when presented through real-life examples and direct practice. Thus, *fiqh* in MI should not be limited to texts or memorization but must be linked to everyday life experiences.

The main objective of *fiqh* learning in MI is to equip students with knowledge, understanding, and skills in practicing Islamic teachings, particularly in the areas of worship (*ibadah*) and simple social transactions (*muamalah*). The Kementerian Agama Republik Indonesia (2013), in the 2013 Curriculum, explains that *fiqh* lessons in MI serve to cultivate religious obedience, foster habits of worship, and instill good social morals. In other words, *fiqh* in MI not only teaches the laws of *sharia* but also shapes children's religious behavior (Qibtia et al., 2025; Susanti et al., 2024).

The *fiqh* curriculum in Madrasah Ibtidaiyah generally covers acts of worship (*ibadah*) {such as purification (*thabarab*), prayer (*shalat*), fasting (*sawm*), and almsgiving (*zakat*)} as well as simple social transactions (*muamalah*) like buying and selling or borrowing and lending, and social relations. When taught through a contextual approach, this material can serve as a means of internalizing the values of religious moderation. For example, *zakat* can be linked to the value of social justice, while congregational prayer can be connected to the importance of togetherness and discipline (Ainiyah et al., 2025; Lisnawati, 2024; Rahawarin et al., 2020).

However, in practice, *fiqh* learning in Madrasah Ibtidaiyah often remains oriented toward rote memorization of texts or one-way lectures. This results in students knowing only the legal rulings without understanding the social and spiritual meanings behind them. Engkizar et al., (2025) point out that such an approach is less effective in instilling critical and moderate attitudes in students. In fact, *fiqh* can serve as an important medium to train children's critical thinking skills and moral reasoning.

Fiqh teachers play a central role in the success of learning. They are not only transmitters of knowledge but also role models and facilitators in instilling religious values. Wahid (2006), emphasizes that religious teachers must be capable of becoming agents of change who promote a compassionate and moderate Islam, rather than an exclusive Islam marked by symbolic violence. Therefore, *fiqh* teachers are required to be creative in applying interactive, contextual, and student-centered learning methods (Hidayah et al., 2024).

Active learning methods such as problem-based learning or project-based learning can be applied in *fiqh* classes (Ramadhani et al., 2019). For instance, students can be engaged in an environmental cleanliness project as an implementation of the value of *thabarab*, or in a classroom simulation of deliberation (*musyawarah*) to practice democratic attitudes in decision-making. Sugiyono (2017) explains that project-based learning models help students connect theory with practice, making learning more meaningful and contextual.

The curriculum also plays an important role in supporting the integration of social values into *fiqh* learning. The 2013 Islamic Religious Education Curriculum already includes core and basic competencies that emphasize a balance among

cognitive, affective, and psychomotor aspects (Kementerian Agama Republik Indonesia, 2013). However, its implementation in practice still requires innovation from teachers. Therefore, *fiqh* in MI should be positioned not merely as a normative subject, but also as an instrument of character education that instills moderation (Furqon & Hanif, 2022; Zuhairi, 2021).

From a psychological perspective, *fiqh* learning that is connected to real-life contexts will be more easily understood by Madrasah Ibtidaiyah students. According to constructivist learning theory, students build their own knowledge through experiences and interactions with their environment (Vygotsky, 1978). Thus, *fiqh* teachers should provide concrete learning experiences, such as direct practice of worship and social simulations, so that *fiqh* values are not only understood but also internalized.

Based on the above explanation, it can be affirmed that *fiqh* learning in MI plays a fundamental role in shaping children's religious character. However, to achieve this goal, teachers need to apply interactive, contextual, and creative approaches. *Fiqh* should not stop at the transfer of knowledge but must become a process of internalizing values relevant to children's lives in the modern era, including the values of religious moderation.

Integration of Moderation in *Fiqh* Learning at Madrasah Ibtidaiyah

The integration of religious moderation values into *fiqh* learning at Madrasah Ibtidaiyah is a strategic step to make *fiqh* more relevant to children's lives. Normative *fiqh* teaching is indeed important, but without the inculcation of moderation values, it risks being understood rigidly. Al-Qaradawi (2010), emphasizes that moderation is the essence of Islam; therefore, *fiqh* as Islamic jurisprudence must serve as an educational instrument that instills balance, justice, and tolerance.

The strategy for integrating moderation values can be carried out through the curriculum. The *fiqh* materials taught in Madrasah Ibtidaiyah already provide room for this. For example, the subject of zakat can be integrated with the value of social care, while congregational prayer be linked to the values of togetherness and leadership. With a contextual curriculum, *fiqh* is not only understood as a religious obligation but also as a guide for community life (Miswar, 2024; Novianto, 2021).

In addition to the curriculum, teaching methods also play an important role in the integration of moderation. *Fiqh* teachers can use methods such as discussion, role play, or simulation that emphasize togetherness and respect for differing opinions. Research by Sandra et al., (2024) demonstrates that interactive methods are able to shape both critical and tolerant attitudes in students. Thus, the methods chosen by teachers directly contribute to the internalization of moderation values.

Moderation can also be integrated through religious practices at school. For example, performing the *dhuba* prayer in congregation teaches togetherness, collective *infaq* programs instill social care, and commemorating Islamic holidays fosters the value of diversity. According to Hakim (2020), habituation through religious activities in elementary schools is highly effective in shaping moderate attitudes, since children learn through role models and direct experience.

The role of *fiqh* teachers in the integration of moderation is crucial. Teachers are not only transmitters of knowledge but also role models for students. Wahid (2006), emphasizes that religious teachers must function as agents of social change, teaching Islam that is friendly, not hostile. If *fiqh* teachers demonstrate open-mindedness, fairness, and tolerance, students will emulate these attitudes. This aligns with the concept of the hidden curriculum in education, which highlights that many

values are absorbed by students through teachers' attitudes and behaviors (Afdhal et al., 2024).

From a pedagogical perspective, the integration of moderation in *fiqh* can be carried out through a student-centered learning approach. For instance, when teaching simple trade transactions, students can engage in role-play simulations of buying and selling in class to instill values of honesty and justice. (Sugiyono, 2017) explains that learning approaches that actively involve students are more effective in instilling values compared to traditional lecture methods.

The integration of moderation values in *fiqh* can also strengthen students' socio-religious competence. *Fiqh* taught with moderation values will train children to perform religious practices correctly while also fostering empathy, tolerance, and social concern. Miles et al., (2019) state that value-based education has a long-term impact on character formation because it simultaneously engages the cognitive, affective, and psychomotor domains.

The implementation of this integration certainly faces challenges, such as limited teacher resources and the lack of moderation-based teaching materials. However, these challenges can be addressed through teacher training and the development of *fiqh* modules that emphasize aspects of moderation. Zuhairi (2021), adds that innovation in religious education must continue to be pursued so that Islamic education remains relevant to the socio-cultural context of society.

Based on the above explanation, it can be concluded that the integration of moderation in *fiqh* learning at Madrasah Ibtidaiyah can be realized through three main pathways: curriculum, teaching methods, and religious practices. These three pathways complement one another in shaping children's character to be both religious and moderate. Thus, *fiqh* learning in MI not only teaches Islamic law but also serves as a strategic instrument in building a national character that is peaceful, just, and tolerant.

Educational Implications

The integration of religious moderation values in *fiqh* learning at Madrasah Ibtidaiyah has significant implications for the development of Islamic education at the elementary level. These implications affect not only the cognitive domain but also the affective and psychomotor domains of students. According to Miles et al., (2019) education that integrates life values has long-term transformative power because it touches all dimensions of student development. This means that moderation-based *fiqh* not only shapes students to be intellectually intelligent but also socially wise (Ichsan et al., 2024; Rusydiyah et al., 2023; Zakariyah et al., 2022).

From the cognitive perspective, *fiqh* learning integrated with religious moderation will deepen students' understanding. They do not only know the normative rules of worship, but also comprehend the social values behind them. For instance, zakat is understood not only as a religious obligation but also as a mechanism of social justice (Darmi et al., 2024; Hidayatulloh et al., 2024). This is in line with Zuhairi (2021), view that value-based *fiqh* helps students understand the relationship between religious texts and social contexts.

From the affective perspective, the integration of moderation can foster tolerance, justice, and empathy in students. Islamic education that emphasizes the aspect of moderation is able to shape learners with noble character, respect for diversity, and readiness to live side by side in a multicultural society (Arikarani et al., 2024; Hidayat & Yuliyanti, 2022; Rahmadi & Hamdan, 2023). Azra (1999), emphasizes that Islamic education grounded in moderation is essential for maintaining social harmony amid Indonesia's diversity.

From the psychomotor perspective, students will become accustomed to practicing religious values in real life. For example, congregational prayer practices train togetherness, collective *infaq* programs foster social care, and class deliberations cultivate democratic skills. Hakim (2020), states that habituation of moderation practices in elementary schools is effective in shaping students' inclusive and cooperative habitus from an early age.

Another implication is the creation of an inclusive madrasah environment. A madrasah that integrates moderation into *fiqh* learning will become a social space that fosters a culture of peace, tolerance, and justice. The Ministry of Kementarian Agama Republik Indonesia (2019), stresses that schools and madrasahs must serve as model laboratories of religious moderation, where students learn through example and daily interactions.

This integration also impacts the role of teachers. *Fiqh* teachers are not only transmitters of religious law but also role models of moderate attitudes. Wahid (2006), asserts that religious teachers must act as agents of social change who promote a compassionate Islam. Thus, the educational implications of moderation-based *fiqh* also demand the enhancement of teachers' capacities so that they can serve as facilitators of humanistic and contextual learning (Musthofa, 2025).

From a policy perspective, the implications of this study support government programs aimed at strengthening religious moderation through education. The Roadmap for Religious Moderation 2020–2024 by the Ministry of Kementarian Agama Republik Indonesia (2020), emphasizes that education is a strategic sector in preventing radicalism and intolerance. By incorporating moderation values into *fiqh* learning in madrasah ibtidaiyah, this policy can be implemented concretely at the elementary school level.

The long-term implication is the formation of a generation of moderate Muslims who are not only strong in worship but also capable of maintaining social harmony (Ixfina, 2024). This generation will become an important asset in nation-building, as they can contribute to preserving unity, preventing religion-based conflicts, and strengthening national character. This aligns with the vision of national education, which aims to cultivate Indonesians who are faithful, pious, intelligent, and democratic.

Thus, the integration of religious moderation values into *fiqh* learning in madrasah ibtidaiyah not only enhances the quality of religious education but also contributes to the development of an Indonesian society that is peaceful, just, and tolerant. Basic Islamic education must continue to be developed in a more inclusive direction so that it can address contemporary challenges while preserving a moderate Islamic identity.

CONSLUSSION

The integration of religious moderation values into *fiqh* learning at Madrasah Ibtidaiyah is a crucial strategy in addressing the challenges of contemporary Islamic education. As a universal Islamic principle, religious moderation provides a balanced framework for students to understand religious teachings contextually, steering them away from extremism and intolerance. *Fiqh* learning based on moderation not only emphasizes normative and legal aspects but also develops the social, ethical, and spiritual dimensions of religious life. Through this approach, students gain a rational and relevant understanding of Islamic law while growing into tolerant, just, and compassionate individuals. Thus, moderation-based *fiqh* serves as an effective means of shaping moderate Muslim character from an early age.

REFERENCES

- Afandi, M. N. (2022). *Pendidikan Moderasi Islam di Sekolah*. Jember: UIN Kiai Haji Achmad Siddiq Press. <https://doi.org/10.35719/ukp.9>
- Afdhal, A., Manuputty, F., Litaay, S. C. H., & Makaruku, N. D. (2024). Nilai-Nilai Kearifan Lokal Maluku dalam Hidden curriculum: Strategi Membangun Perdamaian dan Toleransi di Sekolah Dasar. *Journal of Education Research*, 5(4), 5071–5083. <https://doi.org/10.37985/jer.v5i4.1707>
- Ainiyah, Q., Mirrota, D. D., & Khasanah, M. (2025). Religious Moderation: A Model for Internalizing Inclusive Islamic Values in Student Education. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(1), 86–101. <https://doi.org/10.54437/urwatulwutsqo.v14i1.2031>
- Al-Ghuzzi, A. (1994). *Fath al-Qarib al-Mujib fi Sharh Alfazh al-Taqrīb*. Kairo: Dar al-Hadith.
- Al-Qaradawi, Y. (2010). *Fiqh al-Wasatiyyah al-Islamiyyah wa al-Tajdid*. Kairo: Maktabah Wahbah.
- Amar, A., & Hidayati, Z. (2025). Integration of Religious Tolerance in Fiqh Learning Outcomes in The Merdeka Curriculum at Madrasah. *Cendekia*, 17(01), 307–320. <https://doi.org/10.37850/cendekia.v17i01.983>
- Anam, S., Zaman, V. S. R., & Iskandar, K. (2023). Teaching Methods and the Integration of Moderation Values in Islamic Religious Education in Schools. *Journal of Education and Religious Studies*, 3(02), 53–58. <https://doi.org/10.57060/jers.v3i02.104>
- Arif, K. M. (2025). The Concept of Wasathiyah in Islamic Shari'ah According to Yusuf Al-Qaradhwawi. *Al-Wasathiyah: Journal of Islamic Studies*, 4(1), 1–20. <https://doi.org/10.56672/q4gpjb68>
- Arikarani, Y., Azman, Z., Aisyah, S., Ansyah, F. P., & Kirti, T. D. Z. (2024). Konsep Pendidikan Islam dalam Penguatan Moderasi Beragama. *Edification Journal: Pendidikan Agama Islam*, 7(1), 71–88. <https://doi.org/10.37092/ej.v7i1.840>
- Asad, A. M., Faisol, A., & Ayun, Q. (2022). Analisis Struktural Materi Fiqih BAB Shalat di Kitab Safinatun Najah. *Vicratina: Jurnal Ilmiah Keagamaan*, 7(7), 280–287.
- Azra, A. (1999). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Logos Wacana Ilmu.
- Azra, A. (2000). *Islam Reformis: Dinamika Intelektual dan Gerakan*. Jakarta: RajaGrafindo Persada.
- Chu, H. (2015). Research Methods In Library and Information Science: A Content Analysis. *Library & Information Science Research*, 37(1), 36–41. <https://doi.org/10.1016/j.lisr.2014.09.003>
- Chusniyatin, V. M., & Novitasari, R. H. (2024). Peran Madrasah Ibtidaiyah dalam Memperkuat Moderasi Beragama di Era Society 5.0. *Al-Man'izhob: Jurnal Pendidikan Agama Islam*, 6(1), 602–611. <https://doi.org/10.31949/am.v6i1.9199>
- Creswell, J. W. (2016). *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*. Pustaka Pelajar.
- Darmi, R., Ramlan, S. R., Abdullah, R. R., & Luthfan, M. A. (2024). Religious Moderation in Primary Education: Experiences of Teachers in Indonesia and Malaysia. *Jurnal Pendidikan Agama Islam*, 21(2), 477–491. <https://doi.org/10.14421/jpai.v21i2.10009>
- Engkizar, E., Jaafar, A., Alias, M. F. B., Guspita, R., & Albizar, A. (2025). Utilisation of Artificial Intelligence in Quranic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 1–17.

- Engkizar, E., Jaafar, A., Hamzah, M. I., Langputeh, S., Rahman, I., & Febriani, A. (2025). Analysis Problems of Quranic Education Teachers in Indonesia: A Systematic Literature Review. *International Journal of Islamic Studies Higher Education*, 4(2), 92–108. <https://doi.org/10.24036/insight.v4i2.232>
- Farhan, A., Ramadhani, R. I., Diana, A. E., & Nasrulloh, A. A. (2024). Project-Based Learning Design to Enhance Students' Creativity in the Fiqh Element at Junior High School. *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*, 13(2), 121–134. <https://doi.org/10.32806/jf.v14i2.568>
- Furqon, A., & Hanif, M. (2022). Strengthening Character Education Through Islamic Religious Education: A Case in Indonesian Context. *Tadibia Islamika*, 2(2), 65–71. <https://doi.org/10.28918/tadibia.v2i2.6261>
- Hadi, S., & Raharjo, R. (2024). Pembelajaran Mata Pelajaran Fiqih di Madrasah Ibtidaiyah Semarang. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora*, 5(01), 90–102. <https://doi.org/10.37680/almikraj.v5i01.5609>
- Hakim, L. (2020). Pendidikan Islam dan Moderasi Beragama di Sekolah Dasar. *Jurnal Pendidikan Islam Indonesia*, 5(1), 45–58. <https://doi.org/10.30631/jpii.v5i1.112>
- Hang, N. T. T. (2025). Character Education Strategies in Shaping Noble Morality of Students in Madrasah Ibtidaiyah. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 7(3), 1159–1177. <https://doi.org/10.47006/ijierm.v7i3.526>
- Haslinda, H. (2022). Moderasi Beragama di Kementerian Agama: Studi Pada Pemahaman Guru Madrasah di Kabupaten Bone. *Adaara: Jurnal Manajemen Pendidikan Islam*, 12(3), 56–64. <https://doi.org/10.30863/ajmpi.v13i2.4506>
- Hayati, Z., Putra, I. F., & Subarkah, M. A. (2025). Perkembangan Islam Moderat di Indonesia dalam Perspektif Pendidikan Moderasi Beragama. *Asterpiece: Journal of Islamic Studies and Social Sciences*, 3(2), 258–270. <https://doi.org/10.62083/w9wxxv67>
- Hidayah, N., Romelah, R., & Hikmatulloh, H. (2024). Islamic Religious Education Learning Innovation Based on Student Centered Learning: A Study on Learning Fiqh Nisa'. *Fitrah: Journal of Islamic Education*, 5(2), 114–127. <https://doi.org/10.53802/fitrah.v15i2.919>
- Hidayat, A., & Yuliyanti, Y. (2022). Strengthening Students' Character Through Moderation Values in Islamic Education. *Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 10(2), 101–116.
- Hidayatulloh, T., Saumantri, T., & Ramdani, Z. (2024). Integrating Living Values Education into Indonesian Islamic Schools: An Innovation in Character Building. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 137–152. <https://doi.org/10.32729/edukasi.v22i1.1743>
- Huda, M. (2022). Islamic Education Learning Management Based on Religious Moderation Values. *Mindset: Jurnal Manajemen Pendidikan Islam*, 1(1), 62–75. <https://doi.org/10.58561/mindset.v1i1.27>
- Ichsan, Y., Syamsudin, S., & Nuryana, Z. (2024). Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an. *Jurnal Pendidikan Agama Islam*, 21(1), 247–263. <https://doi.org/10.14421/jpai.v21i1.9944>
- Indonesia, K. A. R. (2013). *Kurikulum Madrasah 2013: Kompetensi Inti dan Kompetensi Dasar Mata Pelajaran PAI dan Bahasa Arab pada Madrasah Ibtidaiyah (MI)*. Jakarta: Direktorat Jenderal Pendidikan Islam, Kementerian Agama RI.
- Indonesia, K. A. R. (2019). *Pedoman Implementasi Moderasi Beragama pada Pendidikan Islam (Keputusan Direktorat Jenderal Nomor 7272 Tahun 2019)*. Jakarta: Kementerian

- Agama RI.
- Indonesia, K. A. R. (2020). *Roadmap Moderasi Beragama 2020–2024*. Jakarta: Kemenag RI.
- Indonesia, K. A. R. (2020). *Roadmap Moderasi Beragama 2020–2024*. Jakarta: Badan Litbang dan Diklat Kemenag RI.
- Ixfina, F. D. (2024). Harmoni Kebinekaan; Peran Moderasi Beragama di Lembaga Pendidikan Islam. *At-Ta'dib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 1(01), 25–38. <https://doi.org/10.63230/attadib.v1i01.168>
- Kasim, T. S. A. T., Yusoff, Y. M., & Mansor, F. (2021). Building Student Character through Contextual Learning Approach: Islamic Education Novice Teachers' Experiences. *Islamiyyat*, 43(2), 39–52. <https://doi.org/10.17576/islamiyyat-2021-4302-04>
- Khasanah, N., Hamzani, A. I., & Aravik, H. (2023). Religious Moderation in the Islamic Education System in Indonesia. *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, 15(1), 629–642. <https://doi.org/10.37680/qalamuna.v15i1.4115>
- Khoiriyah, N., Mizani, Z. M., & Rihab Wit Daryono, R. (2023). The Influence of Islamic Learning and Parental Support on Students' Religious Moral through Emotional Intelligence. *Southeast Asian Journal of Islamic Education*, 6(1), 75–93. <https://doi.org/10.21093/sajie.v6i1.8403>
- Kodijah, S., Ulya, F., & Afwullah, M. (2025). Aswaja In Higher Education as A Former of Social Character in The Perspective of Islamic Education. *AL-WIJDÂN Journal of Islamic Education Studies*, 10(2), 270–295. <https://doi.org/10.58788/alwijdn.v10i2.6424>
- Krippendorff, K. (2018). *Content Analysis: An Introduction to its Methodology*. Sage publications.
- Latifah, I., & Nurhikmah, I. (2024). The Relationship between Faith and Worship in Forming Students' Morals: A Study at MTs Swasta Nurul Hikmah. *Jurnal Profesi Guru Indonesia*, 1(3), 166–178. <https://doi.org/10.62945/jpgi.v1i3.652>
- Leniawati, I., & Haq, M. Z. (2024). The Implementation of Islamic Moderation Principles in Addressing the Challenges of Political Identity Polarization. *Integritas Terbuka: Peace and Interfaith Studies*, 3(2), 151–164. <https://doi.org/10.59029/int.v3i2.42>
- Lisnawati, L. (2024). Strategi Pengajaran Fiqh pada Siswa Madrasah Ibtidaiyah di MI Datarbungur. *Karakter: Jurnal Riset Ilmu Pendidikan Islam*, 1(3), 112–122. <https://doi.org/10.61132/karakter.v1i3.800>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2019). *Qualitative Data Analysis: A Methods Sourcebook*. In 4. Thousand Oaks, CA: SAGE Publications.
- Miswar, M. (2024). Strategy to Integrate Religious Moderation in the Qur'an Hadith Curriculum at Madrasah Tsanawiyah Level. *International Journal Multidisciplinary*, 1(4), 53–63. <https://doi.org/10.61796/ijmi.v1i4.241>
- Musthofa, M. A. (2025). Madrasah Teacher Management in Enhancing Students' Understanding of Religious Moderation. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 7(2), 782–798. <https://doi.org/10.37680/scaffolding.v7i2.7715>
- Novianto, B. (2021). Moderasi Islam di Indonesia Perspektif Peradaban Pendidikan Islam. *Jurnal Pendidikan Islam*, 5(2), 86–102.
- Piaget, J. (2013). *The Moral Judgment of the Child*. Routledge.
- Prasetiawati, E. (2017). Menanamkan Islam Moderat untuk Menanggulangi Radikalisme di Indonesia. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 2(2), 523–570. <https://doi.org/10.25217/jf.v2i2.152>
- Qibtia, D. M., Fahmi, M., & Rohman, F. (2025). Peran Program Kelas Khusus

- Keagamaan dalam Membentuk Karakter Religius Peserta Didik di SMPN 2 Mojokerto. *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2(1), 143–158. <https://doi.org/10.61132/akhlak.v2i1.305>
- Rahawarin, Y., Engkizar, E., Hakim, R., Sari, W. W., Ramdani, N. S., Kasmar, I. F., & Arifin, Z. (2020). Seven Motivations of Students Selecting Department of Islamic Teaching Education in Public University. *Asian Social Science and Humanities Research Journal (ASHREJ)*, 2(1), 45–55. <https://doi.org/10.37698/ashrej.v2i1.25>.
- Rahmadi, R., & Hamdan, H. (2023). Religious Moderation in the Context of Islamic Education: A Multidisciplinary Perspective and Its Application in Islamic Educational Institutions in Indonesia. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 21(1), 59–82. <https://doi.org/10.18592/khazanah.v21i1.8487>
- Ramadhani, R., Umam, R., Abdurrahman, A., & Syazali, M. (2019). The Effect of Flipped-Problem Based Learning Model Integrated With LMS-Google Classroom for Senior High School Students. *Journal for the Education of Gifted Young Scientists*, 7(2), 137–158. <https://doi.org/10.17478/jegys.548350>
- Rasito, R., & Mahendra, I. (2022). Moderasi Fikih Melalui Pendekatan Maqasid al-Shari 'ah Yusuf al-Qaradhawi: Mencari Relevansinya di Indonesia. *Al-Wasatiyah: Journal of Religious Moderation*, 1(1), 36–65. <https://doi.org/10.30631/jrm.v1i1.3>
- Rifai, I. (2024). Islamic Religious Education as the Main Pillar to Improve Indicators of Religious Moderation. *Equilibrium: Jurnal Pendidikan*, 12(1), 102–109. <https://doi.org/10.26618/equilibrium.v12i1.13646>
- Rusydiah, E. F., Jazil, S., & Zahro, A. (2023). Multicultural Fiqh Instruction to Improve Religious Tolerance and Moderation Among Pesantren Students. *Didaktika Religia*, 11(2), 364–384. <https://doi.org/10.30762/didaktika.v11i2.3383>
- Saada, N. (2023). Educating for Global Citizenship in Religious Education: Islamic Perspective. *International Journal of Educational Development*, 103, 102894. <https://doi.org/10.1016/j.ijedudev.2023.102894>
- Sandra, R. P., Hwang, W. Y., Zafirah, A., Hariyanti, U., Engkizar, E., Hadi, A., & Fauzan, A. (2024). Crafting Compelling Argumentative Writing for Undergraduates: Exploring the Nexus of Digital Annotations, Conversational Agents, and Collaborative Concept Maps. *Journal of Educational Computing Research*, 07356331241242437. <https://doi.org/10.1177/07356331241242437>
- Santrock, J. W. (2021). Educational Psychology. In 7. New York: McGraw-Hill Education.
- Shah, S. A. A., & Alam, M. (2024). Integrating Religious Moderation into Islamic Religious Education: Strategies and Impacts. *At-Tadzkiir: Islamic Education Journal*, 3(2), 120–133. <https://doi.org/10.59373/attadzkiir.v3i2.67>
- Snyder, H. (2019). Literature Review as A Research Methodology: An Overview and Guidelines. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Srinio, F., Sholihah, M., & Sebgag, S. (2025). Innovation in Learning at Madrasah Ibtidaiyah: Integrating Islamic Values Amidst Tradition and Secular Modernity Debate. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(2), 353–368. <https://doi.org/10.54069/attadrib.v8i2.924>
- Sugiyono, S. (2017). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sugiyono, S. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Suprpto, S. (2020). Integrasi Moderasi Beragama dalam Pengembangan Kurikulum

- Pendidikan Agama Islam. *Edukasi*, 18(3), 355–368.
<https://doi.org/10.32729/edukasi.v18i3.750>
- Susanti, W., Khadafi, M., Rahman, A., Rahmi, A., Sobri, S., Fatimah, F., & Vanessa, A. D. (2023). Implementasi Kurikulum Merdeka Belajar pada Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Pertama. *Al-Hashif: Jurnal Pendidikan Dan Pendidikan Islam*, 1(1), 35–52.
- Susanti, W., Vanessa, A., Anas, K., Febrianti, A., & Rusydi, K. (2024). Understand Curriculum History Culture Islam: SKL, KI, and KD That Can Enlighten Generation Young. *International Journal of Research*, 2(1), 37–52.
<https://doi.org/10.55062/IJR.2024.v2i1/535/5>
- Vygotsky, L. S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press.
- Wahid, A. (2006). *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi*. Jakarta: The Wahid Institute.
- Yahya, M. S., Rahmawati, H., & Ni'mah, Z. (2022). Religious Moderation with the Concept of Ummatan Wasathan: Tafsir Al-Qur'an surah al-Baqarah verse 143 through Ma'na Cum Maghza. *Al-Fikri: Jurnal Ilmiah*, 16(2), 326–335.
- Zakariyah, Z., Fauziyah, U., & Kholis, M. M. N. (2022). Strengthening the Value of Religious Moderation in Islamic Boarding Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(1), 20–39. <https://doi.org/10.31538/tijie.v3i1.104>
- Zed, M. (2014). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.
- Zuhairi, A. (2021). Innovation in Islamic Education: Toward an Integrated and Contextual Approach. *Journal of Indonesian Islam*, 15(1), 1–20.
- Zuhairi, A. (2021). Pendidikan Islam dan Moderasi: Tantangan Pembelajaran di Era Disrupsi. *Jurnal Pendidikan Agama Islam*, 18(1), 15–30.
<https://doi.org/10.21580/jpai.18.1.2021>

Copyright holder :

© Ghifari, F. H. A., Alias, M. F. B., Sobri, S., Imamuddin, M., & Rahman, I.

First publication right:

Al-Hashif: Jurnal Pendidikan dan Pendidikan Islam

This article is licensed under:

CC-BY-SA