

## INDONESIAN FIQH IN HIGHER EDUCATION: A PATHWAY TO MODERATE AND INCLUSIVE ISLAMIC VALUES

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### ABSTRACT

This study aims to examine the incorporation of Indonesian fiqh into the Islamic higher education curriculum and its impact on fostering moderate attitudes among students. The research highlights the importance of *ijtihad* (independent reasoning) in adapting Islamic law to the contemporary needs of Indonesian society, emphasizing values such as gender equality, interfaith harmony, and democratic principles. The study employs a qualitative method, analyzing the curriculum content and its practical applications in three prominent Islamic universities: UIN Syarif Hidayatullah Jakarta, UIN Walisongo Semarang, and UIN Sunan Gunung Djati Bandung. Results indicate that the Indonesian fiqh curriculum is expected to significantly contribute to shaping students' moderate attitudes by promoting respect for human dignity, inclusivity, and adaptability. The curriculum encourages students to integrate religious, social, cultural, and state morals, fostering a balanced and comprehensive understanding of Islamic teachings. Themes such as women's emancipation and interreligious relationships are emphasized, highlighting the relevance of Islamic principles in modern contexts. Practical applications through social activities, community service, and leadership opportunities further reinforce these values, enabling students to act as agents of change. In conclusion, the Indonesian fiqh curriculum plays a crucial role in nurturing well-rounded, moderate, and compassionate individuals. By aligning with national needs and promoting inclusive values, it ensures that students are equipped to navigate and positively contribute to a diverse and dynamic society. This holistic approach fosters peace, harmony, and national development, making the Indonesian fiqh curriculum an essential component of Islamic higher education.

Keywords: Fiqih Curriculum, Inclusive Islamic Values, Indonesian Fiqh, Moderate Attitude

### INTRODUCTION

Historically, Indonesia's approach to religion is deeply intertwined with its unique environment and culture. The spread of Islamic teachings in Indonesia was significantly aided by the *wali songo* (the nine saints), who successfully integrated these teachings with local cultural practices, making Islam easily accepted and fostering rapid growth of Islamic communities across the country. This cultural integration means that the understanding and practice of religion in Indonesia are tailored to meet the specific needs of its Islamic community within the prevailing cultural context. Consequently, the development of Islam in Indonesia has influenced the adaptation of Indonesian *fiqh*, aligning it with the nation's personality, character, and values. The fiqh material taught in Indonesia aims to promote a life of peace, unity, justice, equality, and overall well-being (Hasbiyallah & Haryanti, 2018).

Moderate Islamic education faces significant challenges, particularly from extreme religious attitudes characterized by intense and unwavering fanaticism. Numerous studies have addressed the importance of moderate attitudes in Islamic education, such as the NU concept, which emphasizes the principles of *tasâmuḥ* (tolerance), *tawâzun* (balance), and *i'tidâl* (moderation) (Yew et al., 2021). Research highlights various aspects of moderate Islamic movements, including their role in combating fundamentalism and liberalism (Aragónés-

González et al., 2020). These movements are instrumental in creating a balanced approach to religious practice that discourages extremism and promotes a more nuanced understanding of Islamic teachings. Integrating Islamic value moderation is vital for fostering socio-religious harmony in plural societies, where diverse beliefs and practices coexist. This integration helps mitigate conflicts and encourages peaceful coexistence among different religious groups (Ramadhan, 2019).

Developing peaceful and tolerant Islamic education models is another critical aspect of promoting moderation. These models aim to instill values of peace and tolerance in students, shaping them into individuals who respect diversity and embrace differences (Rahmat, 2018). Additionally, studies focus on embedding moderate Islamic values in educational institutions to strengthen Indonesia's unique Islamic identity (Hadi, 2019; Abdurrohman, 2018; Solichin, 2018). These efforts are crucial in countering extremist ideologies by providing a framework for understanding Islam that is both inclusive and adaptable to contemporary challenges. By fostering a more inclusive and harmonious society, moderate Islamic education plays a pivotal role in ensuring that future generations are equipped with the knowledge and values necessary to navigate and contribute positively to a diverse and dynamic world.

Incorporating Indonesian *fiqh* into the higher education curriculum has the potential to shape students' moderate attitudes by emphasizing respect for human values and fostering an understanding of just leadership. This curriculum invites students to prioritize welfare and universal human rights, training them to internalize values such as empathy, justice, and social responsibility. By doing so, it cultivates a holistic perspective that encourages students to develop an inclusive and caring attitude toward communal well-being. This approach is essential for creating leaders who value plurality and advocate for the common good, ensuring they are well-prepared to address diverse societal needs (Anwar & Muhayati, 2021; Abdurrohman, 2018; Asmara, 2018). As a result, students are equipped not only with academic knowledge but also with the moral compass necessary to navigate and positively impact a multicultural and dynamic society.

Furthermore, the Indonesian *fiqh* curriculum aims to balance religious, social, and state morals, promoting a comprehensive understanding of Islamic teachings. By incorporating local cultural values and practices, the curriculum ensures that students can blend religious and cultural morals, respecting cultural heritage while adhering to religious principles (Ichsan, Sembiring, & Luthfiah, 2020). This approach is particularly important in a diverse society like Indonesia, where fostering tolerance, harmony, and cooperation between different religious and cultural groups is essential for social stability and progress (Harahap et al., 2019; Casram, 2016; Zakariyah, Fauziyah, & Nur Kholis, 2022). By integrating these elements, the curriculum not only enhances students' understanding of their own cultural and religious identity but also promotes a respectful appreciation of others. This comprehensive educational approach is crucial in building a society that values diversity and works collectively towards common goals. Ultimately, it prepares students to navigate and contribute positively to Indonesia's pluralistic society, ensuring social stability and progress.

The need for an Indonesian *fiqh* curriculum that addresses social issues in religion and law, as detailed in the Koran and Sunnah, is well-documented (an-Na'im, Ahmed, & M., 2000). However, there is a significant gap in addressing the contemporary application of *fiqh* in Indonesian society, particularly concerning non-Muslim citizenship, women's issues, and state-related matters (an-Na'im, 1990). Past *ijtihad* (independent reasoning) by *fiqh* scholars also requires critical reassessment to facilitate a paradigm shift (Azizah et al., 2023). The objective of this study is to comprehensively understand the urgency of integrating Indonesian *fiqh* into the university curriculum, determine the appropriate material for Indonesian *fiqh* in higher education, and explore the role of Indonesian *fiqh* in fostering moderate attitudes among

students. This research aims to align the teachings of fiqh with the multicultural nature of Indonesian society, ensuring it can effectively address various social and national issues.

## METHOD

This research employs a qualitative field approach and critical study research methods to analyze the effectiveness of the Indonesian fiqh curriculum in fostering moderate attitudes among students at three universities: UIN Syarif Hidayatullah Jakarta, UIN Walisongo Semarang, and UIN Sunan Gunung Djati Bandung. The study aims to assess how the integration of Indonesian fiqh in higher education influences the development of moderate attitudes in students. By critically examining curriculum content, concepts of moderation in Islamic fiqh, and student attitudes toward religious issues, the research seeks to identify the curriculum's impact. This involves an in-depth analysis of the teaching materials, pedagogical approaches, and the extent to which these elements resonate with the principles of moderation. Interviews with students and faculty, along with surveys and document analysis, provide comprehensive data on how the curriculum shapes students' understanding and attitudes. The findings of this study are expected to highlight key areas where the curriculum succeeds and where it may need further refinement to better promote moderation. Ultimately, this research aims to contribute to the ongoing development of Islamic higher education curricula that not only educate but also instill values of tolerance, inclusivity, and balanced thinking in future generations.

Data collection methods for this research include document analysis, literature review, student surveys, and interviews with lecturers and students. This multifaceted approach allows for a comprehensive understanding of how the curriculum shapes students' perspectives on moderation. By examining various sources of data, the research can triangulate findings to ensure reliability and depth. The findings are expected to provide valuable insights into the role of the Indonesian fiqh curriculum in promoting moderation, highlighting both strengths and areas for improvement. These insights will be instrumental in offering recommendations for curriculum enhancement, aiming to better achieve educational goals centered on fostering moderate attitudes. The research specifically focuses on the fiqh curriculum within the Islamic religious education study program, ensuring a targeted and in-depth analysis of its impact. This thorough examination will contribute to the broader discourse on curriculum development in Islamic higher education, supporting efforts to cultivate a more tolerant and balanced society (Creswell & Poth, 2018; Merriam & Tisdell, 2015).

## RESULTS AND DISCUSSION

The urgency of incorporating Indonesian fiqh into the Islamic higher education curriculum was highlighted by Hasbi ash-Shiddieqy in the 1940s, emphasizing the need for *ijtihad* (independent reasoning) that aligns with the nation's needs to avoid foreign influences (Mukri, 2011). Indonesian fiqh in the curriculum aims to develop moderate attitudes among students by addressing relevant social issues such as women's emancipation and interfaith relations. Women are seen as equal to men before Allah and in social life, with equal rights and obligations (Syarifuddin, 2017). Nasaruddin Umar notes that while Islam recognizes physical differences between men and women, it does not imply superiority of one over the other (Syibli et al., 2004). The principles of *maslahah mursalah* (public benefits) and *syadd aḡ-ṣḡari'ah* (preventing harm) guide Indonesian fiqh, ensuring justice and societal welfare. ash-Shiddieqy advocated for adapting Islamic law to contemporary needs to keep pace with societal developments (Sufian, 2012).

### **The Urgency of Indonesian Fiqh in Islamic Higher Education Curriculum.**

*Fiqh*, as an evolving body of Islamic jurisprudence, necessitates ongoing *ijtihad* (independent reasoning) to effectively address contemporary issues facing the *ummah*. Ahmad Hasan defines *ijtihad* as the independent process of rethinking and reinterpreting law to ensure its relevance and applicability. This continuous process of *ijtihad* is crucial for practicing *fiqh* in a comprehensive and sincere manner, fostering a moderate approach to Islamic law in Indonesia (Dahlan, 2016). The evolution of Indonesian *fiqh* has been significantly shaped by scholars like ash-Shiddieqy, who highlighted the importance of addressing new issues in *mu'âmalah* (social transactions) to enhance societal well-being.

The reason for the importance of the Indonesian *fiqh* curriculum is to instill a high tolerance attitude. In the context of building a contemporary curriculum, Esack stressed the importance of incorporating the idea of religious pluralism as an integral part of education. According to Esack, religious pluralism should be recognized as an underlying principle of the college curriculum to create a deeper understanding and tolerance of religious differences (Chalmers, 2017). According to Fazlur Rahman's view, there are two obstacles to educational reform efforts, namely: (1) the existence of a phenomenon he called neo-revivalism or neo-fundamentalism; (2) there is a peculiar relationship between religion and politics, that is, with the subjugation of religion by politics. Fazlur Rahman views religious pluralism as a very important solution in overcoming the challenges faced in the effort to reform education. For him, religious pluralism offers a framework that promotes tolerance, respect for differences, and a deeper understanding of religious diversity. In the context of educational reform, religious pluralism can help break down the boundaries imposed by neo-revivalism or neo-fundamentalism, by promoting constructive interreligious dialogue and broadening the scope of religious education to include a broader understanding of different religious traditions. In addition, by separating religion from political influence and making it an independent source of moral inspiration and spirit, religious pluralism can help ensure that education can serve as a vehicle for building an inclusive and harmonious understanding of religious diversity in society (Rahman, 2013).

The importance of the Indonesian curriculum also supports tolerance and respect for human differences. Religious pluralism education will teach students to appreciate and understand religious differences. This will involve learning about the basic values held by different religions and how these values can be integrated in everyday life. Its purpose is to promote respect for religious diversity and to encourage interfaith cooperation in creating inclusive and peaceful societies.

Ḥassan Ḥanafī explained that the Indonesian *fiqh* curriculum has an important role in living a life of benefit. First, he emphasized that *fiqh*, as an operational formulation of the *shari'ah*, must be reinterpreted and reconstructed according to space and time without losing its original essence. Second, Ḥassan Ḥanafī believes that Islamic *shari'ah* is universal, and that Islamic law consists of rights and obligations that must be conveyed proportionately. For example, he argued that a thief should not have his hands cut off if he was poor, starving, or unemployed; Instead, the state must first fulfill its basic rights such as employment and welfare before imposing penalties. Third, Ḥassan Ḥanafī asserted that *shari'ah* is not only about criminal law, but also aims to maintain the values of benefit (Ḥanafī, 2023; Alshehri et al., 2020).

The principles of Islamic law, such as *ijmâ'* (consensus), *qiyâs* (analogical reasoning), *maslahah mursalah* (public interest), and *'urf* (custom), must be adaptable to new *ijtihad* that reflects local contexts and cultural norms. This adaptability was exemplified by Umar bin Khattab, who prioritized state welfare over a literal interpretation of Quranic texts when he refused to distribute war spoils to Muslim soldiers, considering the broader economic implications for the

state (an-Na'im, 1990). Such historical precedents underscore the importance of a dynamic and context-sensitive approach to Islamic jurisprudence.

Contemporary Muslims, therefore, have the right and responsibility to engage in *ijtihad*, taking into account regional cultural norms and the evolving needs of society (Wahid, 2011). Integrating Indonesian fiqh into the Islamic higher education curriculum is essential for fostering a dynamic and pluralistic legal framework that respects and incorporates local cultures. This integration not only aligns with Abdurrahman Wahid's concept of Islamic indigenization but also ensures that Islamic law remains relevant and beneficial to Indonesian society (Lahaji et al., 2023).

### **Indonesian Fiqh Material in Islamic Higher Education Curriculum**

The Indonesian fiqh curriculum at UIN Syarif Hidayatullah Jakarta, UIN Walisongo Semarang, and UIN Sunan Gunung Djati Bandung emphasizes themes that foster moderate attitudes among students. There are several themes for *fiqh* material in Islamic Higher Education curriculum.

#### **The *fiqh* of women's emancipation**

Historically, Indonesian women have significantly contributed to the nation's development, engaging in various roles beyond traditional domestic duties. They have been active in education, business, politics, and have held positions such as school principals, village heads, mayors, governors, ministers, and even the presidency. Indonesian scholars have highlighted the importance of fiqh on women's emancipation, recognizing gender equality and the noble dignity of women. This aspect of *fiqh* underscores the balanced and significant position of women in Indonesian society, reflecting a modern and inclusive interpretation of Islamic law.

Islam is an eternal and comprehensive religion that promotes peace and comfort for all people, regardless of gender, ethnicity, or nationality (Sarhini, 2017; Irfan, 2016). As a religion of mercy (*rahmah li al-'alamîn*), Islam extends grace to women, emphasizing the importance of their rights and roles in society (Sabiq, 1983). Islamic jurisprudence advocates for a life that is beneficial, peaceful, and prosperous for all humanity, with the principle of emancipation in Islam rooted in respect for human dignity and capacity (Muhibbin, 2011). Islam recognizes the significant role of women in daily life and asserts that their rights should be upheld (Hapma, 2016). Despite traditional views that confine women to domestic roles, Islam honors women as influential members of society. Women's emancipation involves freeing them from socio-economic constraints and legal limitations, enabling their development and advancement (Imamah, 2023).

Accurate understanding of the Quran and Hadith can raise awareness about the true essence of gender equality in Islam (Ainissyifa, 2017). Modern discussions on women's roles, such as the debate over women leading congregational prayers, reflect the evolving interpretation of fiqh in addressing gender equality (Muzani, 2014). These discussions highlight the need to reinterpret traditional views in light of contemporary understandings of justice and equality. By recognizing the evolving nature of Islamic jurisprudence, scholars and practitioners can work towards a more inclusive understanding of women's roles in society. This progressive approach ensures that Islamic teachings remain relevant and supportive of women's rights and contributions in various aspects of life, from domestic responsibilities to leadership positions.

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asserts that their rights should be upheld (Hapma, 2016). Despite traditional views that confine women to domestic roles, Islam honors women as influential members of society. Emancipation involves freeing women from socio-economic constraints and legal limitations, enabling their development and advancement (Imamah, 2023). Accurate understanding of the Quran and Hadith can raise awareness about the true essence of gender equality in Islam (Ainissyifa, 2017). Modern discussions on women's roles, such as the debate over women leading congregational prayers, reflect the evolving interpretation of *fiqh* in addressing gender equality (Muzani, 2014).

Thinkers such as Amîna Wadûd, Ali Asghar, Riffat Hassan, and Nasaruddin Umar played an important role in raising awareness of gender equality issues in the Islamic context. The need to reinterpret religious texts to fight for women's rights in religious settings, as well as acknowledge the contribution of women in Islamic history (Wadûd, 2013). Their views encourage reform in the college curriculum by including studies of Islamic feminism, critiques of traditional interpretations of religious texts, as well as research on the role of women in the formation of Islamic thought (Hassan, 2017). The principles of gender equality are in line with the human values underlying Islamic teachings, and that Islamic traditions must be contextually interpreted and relevant to the present times to promote gender equality (Umar, 2010). Thus, contemporary curricula in universities can reflect efforts to promote gender equality in the context of Islamic religion, history, philosophy, and law, as well as provide students with a comprehensive understanding of these complex issues.

The relationship between gender equality and the Indonesian *fiqh* curriculum is that in the Indonesian context, the *fiqh* curriculum that is prepared must be able to reflect inclusive Indonesian values and recognize the rights and roles of women in society. The curriculum needs to pay attention to the balance between religious principles and gender equality values that are widely recognized in the Indonesian constitution and legislation. This includes recognition of women's rights in various aspects of life, such as education, work, and family life.

The concept of *fiqh* in understanding Islamic teachings grants women significant freedom, which allowed many women during the time of the Prophet Muhammad to achieve abilities and accomplishments comparable to men. Women were given opportunities for leadership, although the Prophet's efforts to achieve full gender equality were limited by the short duration of his prophethood, which lasted only 22 years. Consequently, there wasn't sufficient time to develop entirely fair and equal relations between men and women in society. Islamic *fiqh* does not prohibit women's leadership; it only restricts women from having absolute power. In the context of Indonesia's democratic system, women's leadership is permitted and encouraged. This understanding of *fiqh* aligns well with the principles of the Republic of Indonesia, providing equal opportunities for women and men to attain high positions in society, such as judges, parliament members, or heads of state (Lahaji & Ibrahim, 2019). Therefore, incorporating the *fiqh* curriculum on women's emancipation in higher education can foster attitudes of moderation, justice, and balance, contributing to societal harmony and national development.

#### Fiqh of Muslim Interreligious Relationship

Indonesia is a diverse, multicultural, multi-ethnic, multi-racial, and multi-religious country. Inter-religious relations are crucial in a multi-religious nation like Indonesia, where the first precept of Pancasila, Belief in the One and Only God, underscores the country's commitment to religious values despite not being a religious state (Sodik & Musthofa, 2018). Religious life is intertwined with social harmony, order, peace, and tolerance, which prevent chaos and promote the well-being of all individuals (Yakin, 2005; Jamarudin et al, 2022). Every religion advocates for harmonious living through effective communication among its followers. When chaos occurs in the name of religion, it often stems from misunderstandings (Yusuf, 2014). Islam, in

particular, seeks to regulate human relationships with God and among people, including interactions between Muslims and non-Muslims.

No religion, including Islam, teaches its adherents to commit violence; instead, each promotes unity and harmony within the state and nation. Praying for others, including non-Muslims, is considered good and rewarding in Islam, whether it's for their healing, relief from difficulties, or guidance towards embracing Islam. Such prayers are humanitarian in nature and not related to *'aqīdah* (faith) (Sarwat, 2018). Islam obligates the protection of non-Muslims under Muslim governance from any harm. If Muslims harm these protected individuals, those Muslims must be opposed. Praying for worldly good for non-Muslims is permissible, but asking for forgiveness for those who die in disbelief is forbidden, as illustrated by Allah's command to Prophet Ibrahim not to pray for his unbelieving father (Q.s Maryam/19:47, at-Tawbah/9:113-114).

Regarding interreligious communication, some *fiqh* scholars have issued fatwas against practices like wishing Merry Christmas. Al-Uṣaimīn states that congratulating non-Muslims on their religious holidays is *harām*, as it implies approval of their religious practices, which are not blessed by Allah (*rahmah li al-'alamīn*, 2021). Similarly, Ibnul Qayyim in *Aḥkām aḏ-Zimmah* asserts that congratulating non-Muslims on their religious symbols is unlawful, as it signifies acceptance of their beliefs. These positions highlight the boundaries set by some Islamic scholars to maintain religious integrity while interacting with non-Muslims.

While some scholars strictly forbid congratulating Christians on their holidays, others allow it. Din Syamsudin has stated that the MUI does not prohibit Muslims from offering Christmas greetings, but does prohibit participating in Christmas rituals. Yūsuf al-Qardāwī also permits Christmas greetings, arguing that religious holidays are the right of each faith as long as they do not harm others. He considers congratulating non-Muslims as a form of *al-birr* (good deeds), supported by the Quranic verse: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly" (Q.s. al-Mumtaḥanah/60:8).

While congratulating Christians is permissible, participation in their religious rituals is strictly forbidden according to Yūsuf al-Qardāwī. He asserts that Muslims, both individuals and institutions, can say Happy Eid to non-Muslims without any prohibition (Ibn & Al-Uṣaimīn, 2019). Similarly, Sheikh Wahbah az-Zuhailī permits polite exchanges with Christians during their holidays as long as it does not imply endorsement of their beliefs. This sentiment is echoed by Imam Syed Sadat 'Ali Qadri of Pakistan, who emphasizes that such greetings foster mutual respect and unity between Muslims and Christians (Bahri, 2020). Abdussattar Fathullāh Said of Al-Azhar University divides congratulations into two categories: lawful ones that do not contradict *shari'ah*, and unlawful ones that do. He also allows the giving of lawful gifts to non-Muslims. These perspectives support the idea that communication between Muslims and non-Muslims can promote a moderate, tolerant, and respectful attitude, upholding social values and unity within the religiously diverse context of Indonesia (Mariyam, 2020).

### **Building Students' Moderate Attitude through Indonesian Fiqh**

Indonesian *fiqh* in the curriculum of Islamic higher education can cultivate a moderate attitude among students. Hilmy identifies key features of moderation in Indonesian Islam, including non-violent ideology in *da'wa* (Islamic preaching), adopting modern lifestyles encompassing science, technology, democracy, and human rights, rational thinking, contextual understanding of Islamic teachings, and the use of *ijtihad* (intellectual effort to derive legal opinions in the absence of explicit justification from the Quran and Hadith). These characteristics can be further expanded to include tolerance, harmony, and cooperation between

religious groups (Futaqi, 2018). Etymologically, the word "moderate" (*al-wasatīyyah*) encompasses three aspects: goodness and justice, balance in all respects (avoiding extremes), and being in the middle or between two ends. *Al-wasatīyyah* " derives from the word *wasat* meaning middle, fair, or balanced (Nasir & Kurahman, 2023; Ishak et al., 2022).

Thus, Indonesian jurisprudence can cultivate a moderate attitude in students with the following characteristics. First, students gain an understanding that Islam is always relevant to time and place (*ṣāliḥ li kulli zaman wa makân*). This allows them to comprehend and assess reality thoughtfully, avoiding recklessness and considering both good and bad values. Second, they develop an understanding of priority fiqh, enabling them to distinguish between *qat'î* (definitive) and *zammî* (speculative) propositions and to discern between *shari'ah* statutes and fiqh provisions. Third, students learn to provide facilitation to others in religious matters. Fourth, they acquire the ability to understand religious texts comprehensively, recognizing the interrelation between different texts. Fifth, they embody a tolerant attitude, respecting differing opinions. Sixth, they understand *sunnatullâb* (the natural laws) in creation. This understanding reinforces national commitment as a key indicator of moderation (Burga & Damopolii, 2022).

#### Practicing Basic Attitude of Islam Through Love and Peace

Indonesian jurisprudence can cultivate a moderate attitude in students through several key characteristics. First, students gain an understanding that Islam is always relevant to time and place (*ṣāliḥ li kulli zaman wa makân*). This comprehension allows them to thoughtfully assess reality, avoiding recklessness and considering both positive and negative values. Second, they develop an understanding of priority fiqh, enabling them to distinguish between *qat'î* (definitive) and *zammî* (speculative) propositions and to discern between *shari'ah* statutes and fiqh provisions. Third, students learn to provide facilitation to others in religious matters, promoting inclusivity and ease in practice.

Additionally, students acquire the ability to understand religious texts comprehensively, recognizing the interrelation between different texts. They also embody a tolerant attitude, respecting differing opinions and fostering an environment of mutual respect. Finally, they understand *sunnatullâb* (the natural laws) in creation, which underscores the importance of national commitment as a key indicator of moderation. This holistic approach ensures that students are well-equipped to navigate and contribute positively to a diverse and dynamic society (Burga & Damopolii, 2022; Sidik et al., 2023).

#### Upholding Human Values and Fair Leadership

The Indonesian fiqh curriculum plays a crucial role in shaping students' moderate attitudes by emphasizing respect for human values and understanding just leadership. By integrating these principles, the curriculum invites students to prioritize welfare and universal human rights, training them to internalize values such as empathy, justice, and social responsibility. This approach fosters an inclusive and caring attitude toward communal well-being (Anwar & Muhayati, 2021). The curriculum underscores that leadership in Islam is about service and justice rather than domination, encouraging students to value plurality and build mutually beneficial relationships with various societal groups. As a result, students become leaders who advocate for common interests and advance the collective good (Abdurrohman, 2018). This holistic approach ensures that students are well-equipped to navigate and positively contribute to a diverse and dynamic society (an-Na'im, 1990; Schnabel, et al., 2022).

#### Supporting Women's Leadership and Emancipation

The Indonesian fiqh curriculum supports women's leadership and emancipation in a moderate and inclusive manner (Sidik et al., 2023). By deeply understanding Islamic teachings, it transforms traditional paradigms that hinder women's active participation in leadership and society. The curriculum strengthens knowledge of equality and justice in religion, encouraging female students to engage actively in social, political, and economic life. Emphasizing inclusive



leadership development based on Islamic values (Zakariyah et al., 2022), it opens doors for women in community-service-oriented decision-making. Recognizing that leadership in Islam transcends gender boundaries, it empowers female students to explore their potential in various fields, from education to business and politics. Thus, the Indonesian fiqh curriculum promotes gender equality and empowers women in all aspects of social and community life.

Respecting differences with an inclusive and adaptive attitude

The Indonesian fiqh curriculum plays a crucial role in shaping students' moderate attitudes by promoting respect for differences and fostering an inclusive and adaptive mindset (Anwar & Muhayati, 2021). By instilling a deep understanding of Islamic teachings, the curriculum reinforces values of tolerance and respect for diversity, teaching students that differences in beliefs, cultures, and views are natural in complex societies (Casram, 2016). It emphasizes the importance of adaptability and flexibility in diverse environments, encouraging students to respond wisely to social and cultural changes. Through contextual and practical learning, students are trained to open their minds to new perspectives and face challenges with an open, progressive attitude. The curriculum also offers practical opportunities for students to apply inclusive and adaptive values through discussions, collaborative projects, and other activities, enhancing their communication and problem-solving skills. This approach not only provides theoretical knowledge but also helps students internalize these values in their daily behavior, making them agents of change who promote peace and harmony in society.

Loving attitude towards others based on rahmatan lil alamiin

The Indonesian fiqh curriculum is crucial in shaping students' moderate and compassionate attitudes by emphasizing the concept of *rahmah li al-'alamîn* (mercy to all worlds) (Sari, 2019). It encourages students to internalize principles of compassion from Islamic teachings in their daily interactions, promoting empathy and concern for all humanity. This broad scope of compassion fosters a peaceful and unified society (Zumrotus Sholikhah & Muvid, 2022). The curriculum also highlights the practical application of compassion through social activities, community services, and humanitarian projects, enabling students to act as caring and responsive agents of change (Tamrin, 2019). By learning from the example of the Prophet Muhammad, students are inspired to practice compassion in their own lives. Thus, the Indonesian *fiqh* curriculum not only provides theoretical understanding but also instills compassionate values in students' behavior and attitudes.

Upholding democratic attitude

The Indonesian *fiqh* curriculum plays a crucial role in fostering democratic moderation and openness among students. It emphasizes the principles of democracy in Islam, encouraging active participation, open dialogue, and collective decision-making. Students learn to integrate democratic values into their Islamic identity, promoting an inclusive and progressive academic environment. The curriculum highlights the importance of being responsive to diverse opinions and perspectives (Wahab et al., 2023), appreciating the plurality and complexity in interpreting religious teachings (Suharto, 2017). This approach cultivates tolerance and openness towards differences and encourages productive dialogue on contemporary issues. Additionally, the curriculum provides practical opportunities for students to apply democratic principles through student organizations, elections, and discussion forums, enhancing their leadership skills and commitment to consensus-based decision-making. Thus, the Indonesian *fiqh* curriculum not only teaches democratic principles but also encourages students to live by these values in their interactions and contributions to society.

Balancing Religious, Social, and State Morals

The Indonesian *fiqh* curriculum plays a crucial role in fostering a balanced moderate attitude by integrating religious, social, cultural, and state morals. By deeply understanding Islamic principles, students strengthen their religious morality, incorporating values like honesty,

fairness, and compassion into their daily lives (Ikhwan et al., 2023; Rottweiler et al., 2020). The curriculum also emphasizes the importance of local cultural values, helping students blend religious and cultural morals (Ichsan et al., 2020). This balance allows them to respect cultural heritage while adhering to religious principles. Additionally, the curriculum teaches students to understand and respect societal laws and actively participate in democratic processes, promoting responsible and inclusive citizenship (Berlian & Dewi, 2021; Rossi, 2020; Rogers, 2018; Alam, 2020). Through this comprehensive approach, the curriculum nurtures a well-rounded, moderate attitude in students.

The findings of this research highlight the significant role of the Indonesian *fiqh* curriculum in cultivating moderate attitudes among students. By promoting core principles of Islam such as relevance to time and place (*ṣāfiḥ li kulli zamān wa makān*), priority *fiqh*, and the facilitation of religious matters, the curriculum ensures that students are well-equipped to thoughtfully assess reality and make balanced decisions (Rawwas et al., 2018; Rottweiler, B., & Gill, 2020). This approach encourages students to understand and respect differing opinions, fostering a culture of inclusivity and tolerance. Furthermore, the curriculum emphasizes the importance of comprehensively understanding religious texts and recognizing their interrelation, which aids in developing a well-rounded perspective.

The curriculum's focus on just leadership, human values, and compassion ensures that students internalize values such as empathy, justice, and social responsibility. This holistic approach not only helps in developing inclusive attitudes but also prepares students to become effective leaders who can advocate for the common good (Arifin, 2023; Chadidjah, et al., 2021). Emphasizing gender equality and women's leadership, the curriculum transforms traditional paradigms and empowers female students to actively participate in various societal roles. The integration of democratic principles further enhances students' ability to engage in open dialogue and collective decision-making, promoting a progressive academic environment.

The Indonesian *fiqh* curriculum successfully balances religious, social, cultural, and state morals, fostering a comprehensive understanding of Islamic teachings. This balance helps students respect cultural heritage while adhering to religious principles, promoting responsible and inclusive citizenship (Anwar, & Muhayati, 2021; Rosyad, 2019). The curriculum's emphasis on compassion, tolerance, and adaptability prepares students to navigate and contribute positively to a diverse and dynamic society, ultimately nurturing a well-rounded, moderate attitude essential for national harmony and development.

## CONCLUSION

The incorporation of Indonesian *fiqh* into the Islamic higher education curriculum significantly shapes the moderate attitudes of students, aligning with national needs and fostering inclusive values. Stemming from *ijtihad*-based principles, this curriculum addresses contemporary social issues such as women's emancipation and interfaith relations, promoting gender equality and the noble dignity of women. By teaching values like honesty, fairness, and compassion, it reinforces religious morality and encourages students to balance these with cultural and state morals, contributing to societal harmony. Indonesian *fiqh* encourages a contextual understanding of Islamic teachings, promoting rational thinking and adaptability in a diverse society. It highlights the importance of democratic values and collective decision-making, fostering an environment of open dialogue and active participation. Practical applications through social activities, community service, and leadership opportunities allow students to embody these values, making them agents of change who advocate for justice and societal welfare. By instilling a deep respect for human dignity and diversity, the curriculum helps students develop empathy and social responsibility. This holistic approach ensures that students are well-equipped to navigate and positively contribute to a complex and dynamic society,

promoting peace, harmony, and national development. The Indonesian *fiqh* curriculum, therefore, plays an essential role in nurturing balanced, moderate, and compassionate individuals committed to the common good.

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