

PEDIA

Education and Innovation Journal

Volume 1, Issue 1, January 2026



Students Understanding of the Value of Religious Moderation in School Differences in Fiqh Subjects Class XII MAN 2 Semarang City

Pemahaman Peserta Didik terhadap Nilai Moderasi Beragama dalam Materi Perbedaan Mazhab pada Mata Pelajaran Fiqh Kelas XII MAN 2 Kota Semarang

Muhammad Rifqy Rabbani*¹ Irfa'i²

Universitas Islam Negeri Walisongo, Semarang, Indonesia ^{1 2}

*Corresponding Author: mhmdrifqyrabbani@gmail.com, abahlukman15@gmail.com

Submitted : 1 March 2026

Revision : 12 March 2026

Accepted : 30 March 2026

Abstract

This study aims to analyze students' understanding of the values of religious moderation in the material of different sects in the subject of Fiqh class XII MAN 2 Semarang City. The background of this research departs from the weakening of the value of religious moderation in the Islamic education environment which triggers intolerance and fanaticism of the sect. This study uses a descriptive qualitative approach with observation, interview, questionnaire, and documentation techniques, as well as data analysis of Miles and Huberman's interactive models. The results of the study show that Fiqh teachers have succeeded in integrating religious moderation values such as tawassuth (middle way), tawazun (balance), i'tidal (fairness), and tasamuh (tolerance) in learning. Most students (70–85%) have understood the difference in madhhab as a justified effort in Islam and show tolerance, openness, and rejection of extremism. However, about 15–25% of students still tend to be exclusive in understanding differences of views.

Keywords: Religious Moderation; Tolerance; Differences in Sects; Fiqh; Students

Abstrak

Penelitian ini bertujuan menganalisis pemahaman peserta didik terhadap nilai-nilai moderasi beragama dalam materi perbedaan mazhab pada mata pelajaran Fiqh kelas XII MAN 2 Kota Semarang. Latar belakang penelitian ini berangkat dari melemahnya nilai moderasi beragama di lingkungan pendidikan Islam yang memicu sikap intoleransi dan fanatisme mazhab. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik observasi, wawancara, angket, dan dokumentasi, serta analisis data model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa guru Fiqh berhasil mengintegrasikan nilai-nilai moderasi beragama seperti tawassuth (jalan tengah), tawazun (keseimbangan), i'tidal (adil), dan tasamuh (toleransi) dalam pembelajaran. Sebagian besar peserta didik (70–85%) telah memahami perbedaan mazhab sebagai ikhtilaf yang dibenarkan dalam Islam dan menunjukkan sikap toleran, terbuka, serta menolak ekstremisme. Namun, sekitar 15–25% siswa masih cenderung eksklusif dalam memahami perbedaan pandangan.

Kata Kunci: Moderasi Beragama, Toleransi, Perbedaan Mazhab, Fiqh, Peserta Didik



Creative Commons Attribution-ShareAlike (CC BY-SA): This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License (<https://creativecommons.org/licenses/by-sa/4.0/>). If you remix, transform, or build upon the material, you must contribute under the same license as the original.

INTRODUCTION

The weakening of the value of religious moderation in religious life, especially in the Islamic education environment, can cause various serious problems both in the social and spiritual realms. This phenomenon can be seen from the increase in intolerance, exclusivity, and the tendency of students who find it difficult to accept differences of view in religious practice. This condition is a challenge for Islamic educational institutions to instill the values of tolerance, balance, and an open attitude towards diversity. This is in line with the results of research that shows that weak religious moderation has the potential to disrupt social harmony and erode the spirit of *ukhuwah* between religious communities.¹ Without a moderate attitude, students tend to grow up with narrow and exclusive religious views. They easily assume that the opinion or school they adhere to is the only truth, while other views are considered wrong. This kind of truth claim can foster intolerance, fanaticism, and even conflicts among fellow religious people, including between sects in Islam. The Ministry of Religious Affairs of the Republic of Indonesia explained that the absence of religious moderation has the potential to give birth to social polarization and threaten the cohesion of the people, because differences are no longer seen as intellectual property, but as a threat.² Furthermore, this situation also opens up space for the development of radicalism and extremism that reject the values of diversity and universal humanity.

Theoretically, religious moderation is understood as a religious way of view, attitude, and behavior that places a balance between the understanding of religious texts and the social context of society. This concept emphasizes the importance of being fair, tolerant, and respecting differences as part of an inclusive manifestation of faith.³ In the context of Islamic education, religious moderation serves as the foundation for the formation of students' character so that they have an open religious view and are not trapped in the attitude of sectarian fanaticism. When the value of moderation is not taught or internalized in the learning process, especially in materials related to different schools, there will be a tendency to think exclusivity and claim a single truth. The National Counterterrorism Agency also reminded that the weak religious moderation among the younger generation opens up space for the spread of radical and intolerant ideas that threaten the order of diversity in Indonesia.⁴

Studies on religious moderation in the Islamic education environment have been carried out extensively, especially in the context of strengthening character and forming tolerant attitudes among students. For example, research by Rohmat found that religious moderation plays an important role in shaping the tolerant character of madrasah students through the integration of Islamic values of *rahmatan lil 'alamin* in learning.⁵ Meanwhile, Faisal and Hidayati emphasized that the application of religious moderation in madrasahs is more focused on the realm of policies and extracurricular activities, not touching deeply on the cognitive and affective dimensions of students in formal learning.⁶ Mujiburrahman's research highlights that students'

1 Mujiburrahman. (2020). Understanding Religious Moderation in Indonesia. *Al-Albab: Borneo Journal of Religious Studies*, 9 (1), 1–18. <https://doi.org/10.24260/alalbab.v9i1.1763>

2 Kementerian Agama Republik Indonesia. (2021). *Moderasi Beragama*. Badan Litbang dan Diklat Kemenag RI.

3 Azra, A. (2019). *Moderasi Beragama dalam Perspektif Islam*. Jakarta: Kementerian Agama Republik Indonesia.

4 Badan Nasional Penanggulangan Terorisme (BNPT). (2022). *Laporan Indeks Potensi Radikalisme di Indonesia Tahun 2022*. Jakarta: BNPT RI.

5 Rohmat. (2019). Integrasi Nilai Moderasi Beragama dalam Pendidikan Islam di Madrasah. *Tarbiyah: Jurnal Pendidikan Islam*, 8 (2), 201–217.

6 Faisal, F., & Hidayati, N. (2021). Implementasi Nilai Moderasi Beragama di Madrasah: Studi Analisis Kebijakan Pendidikan Islam. *Jurnal Pendidikan Islam Indonesia*, 6(2), 145–160. <https://doi.org/10.36769/jpii.v6i2.176>

weak understanding of different religious views can trigger exclusivity and single truth claims, which are contrary to the spirit of moderation.⁷ Meanwhile, Azra emphasized that one of the indicators of the success of Islamic education is when students are able to appreciate the differences of sects and make them as intellectual property, not a source of division.⁸

However, previous research still shows a gap, because most studies only focus on strengthening the value of religious moderation in general without examining students' perceptions of the implementation of these values in fiqh materials that directly contain differences in madhhab. In fact, fiqh learning has a strategic role in fostering tolerance, openness, and respect for differences in religious practices. In addition, research such as those conducted by Sutrisno and Wahyudi highlights religious moderation as a learning approach or educational policy, not as students' perception of specific teaching materials.⁹

This research has important significance both theoretically and practically. Theoretically, the results of this research are expected to enrich the treasures of Islamic education studies, especially in the field of fiqh learning which is oriented towards strengthening the values of religious moderation. This study provides a new perspective on how students' understanding of different schools can reflect the success of internalizing the value of religious moderation in the madrasah environment. Thus, this research contributes to expanding the conceptual understanding of the relationship between religious moderation and fiqh learning, which has been rarely studied empirically in the context of formal education.

Practically, this research is expected to provide input for fiqh teachers, curriculum developers, and madrasahs in strengthening the integration of religious moderation values into the learning process, especially in materials that are sensitive to differences of views, such as different sects. The findings of this research are also expected to be the basis for designing a learning strategy that is more dialogical, inclusive, and oriented towards strengthening the tolerant character of students. Therefore, this study focuses on the analysis on how students understand, assess, and internalize the value of religious moderation through material on different sects in fiqh subjects, which until now has rarely been explored by previous research, especially at MAN 2 Semarang City.

This study aims to analyze students' understanding of the differences in madhhab in fiqh learning as an effort to strengthen the values of religious moderation in madrasahs. The results of this study are expected to be a reference in the development of Islamic education that respects plurality of thought and fosters awareness that differences are intellectual property, not threats. In addition, this research is expected to foster critical awareness among educators in order to make fiqh material an effective means of instilling human values, justice, and tolerance. In the long term, this research is expected to contribute to forming a young generation of Islam who are moderate, open to differences, and able to become agents of peace in a pluralistic society.

Method

This research uses a qualitative approach with a type of descriptive research that aims to deeply understand students' understanding of the values of religious moderation in Fiqh learning, especially in the material of different sects. The research was carried out at MAN 2 Semarang City, because this madrasah emphasizes strengthening the character of moderate Islam and has Fiqh learning that contains material on the differences of madhhab systematically. The research

7 Mujiburrahman. (2020). *Understanding Religious Moderation in Indonesia*. *Al-Albab: Borneo Journal of Religious Studies*, 9 (1), 1–18.

8 Azra, A. (2019). *Moderasi Beragama dalam Perspektif Islam*. Jakarta: Kementerian Agama Republik Indonesia.

9 Wahyudi, A. (2023). Penguatan Moderasi Beragama di Lembaga Pendidikan Islam melalui Kurikulum dan Kegiatan Pembelajaran. *Jurnal Pendidikan dan Studi Islam*, 15 (1), hlm. 55–70.

subjects include grade XII students who have received the material as well as Fiqh teachers as supporting informants. Research data was obtained from two sources, namely primary data through observation, interviews, and questionnaires, and secondary data through documents such as Learning Implementation Plans (RPP), teacher journals, and documentation of madrasah religious activities. Data collection techniques are carried out through observation, in-depth interviews, questionnaires, and documentation to illustrate students' understanding of moderation values such as tawassuth, tawazun, i'tidal, tasamuh, and musawah. Data analysis uses Miles and Huberman's interactive model which includes data reduction, data presentation, and conclusion drawing and verification. To maintain the validity of the data, sources and techniques are triangulated techniques, namely by comparing the results of observations, interviews, and questionnaires, so that the results of the research are objective, valid, and accountable.

RESULTS AND DISCUSSION

The Urgency of Religious Moderation Value in Address

Value comes from the Latin language, *valere* which means useful, able will, applicable, so value is interpreted as something that is seen as good, useful, and most correct based on the beliefs of individuals or groups. Values are standards of behavior, beauty, justice, truth, and efficiency that bind human beings and should be carried out and maintained.¹⁰ The word moderation comes from the Latin word *moderatio* which means satiety (not too much and also not less).¹¹ Lexically in Arabic literature, the word moderation comes from *wasath* or *wasathiyyah*. In Arabic, the word *wasathiyyah* contains several meanings, namely *al-adaalah* (justice) and *khiyar* (the best choice) and the middle.¹² *Wasathiyyah* is an attitude that balances between the life of both *ukhrawi* and worldly, *aql* and *naql*, spirit and body, ideas and reality, individuals and society, religion and nation, religion and science, modernity and traditional, which are accompanied by values or principles of "not lacking and exaggerating". According to KBBI, moderation means distancing from extremes or reducing violence.¹³ In line with the various definitions above, religious moderation according to terminology is a view and attitude of life that upholds balance, justice, and integration between various aspects of life, both spiritual and social by avoiding extreme, excessive, or fanatical attitudes towards one particular view. This value is a guideline for individuals to be fair, tolerant, and respectful of differences in religion, so as to create harmony between the dimensions of religion, humanity, and nationality.

The difference between *madhhab* fiqh in Islam is a very valuable *intellectual treasure*, born from the *ijtihad* process of scholars in understanding the text of the Qur'an and Hadith according to their respective contexts, methods, and scientific capacities. This diversity is not a form of opposition, but a manifestation of the breadth of Islamic teachings that are adaptive and dynamic to various conditions of the times and places. Therefore, the existence of various *madhhabs* should be seen as a source of wealth of knowledge that enriches the perspective of the *ummah* in worship and *muamalah*, not as an excuse to blame each other. On the other hand, the differences in *madhhab* are also an important reminder not to grow egoistic attitudes in religion, such as feeling the most righteous, intolerance of other people's religious practices, and

10 Abdul Hamid, *Metode Internalisasi Nilai-Nilai Akhlak Dalam Pembelajaran Pendidikan Agama Islam Di SMP Negeri 17 Kota Palu*, (Jurnal Pendidikan Agama Islam, Volume.14 Nomor. 2, 2016), hlm 198.

11 Jhon M.Echols dan Hassan Shadily, *kamus inggris Indonesia: An English- Indonesian dictionary* Jakarta: gramedia Pustaka, 2009, hlm. 29.

12 Mushaddad Hasbullah dan Mohd Asri Abdullah, *Wasatiyyah Pemacu Peradaban Negara*, (Negeri Sembilan: institut Wasatiyyah malaysia, 2013, hlm. 73.

13 Kementerian Agama RI, *Moderasi Beragama*. Jakarta 2019, hlm. 15.

narrow fanaticism that closes the space for dialogue and respect for differences. By understanding the nature of these differences wisely, Muslims can cultivate an attitude of inclusiveness, tolerance, and mutual respect, so as to create a harmonious, peaceful religious life based on the values of justice and unity.

The position of religious moderation in the context of differences in madhhab fiqh is very fundamental as an ethical and epistemological foundation in responding to the diversity of Islamic legal thought. Value comes from the Latin *valere* which means useful, capable, and applicable, so value is interpreted as something that is seen as good, useful, and most correct based on the beliefs of individuals or groups, as well as being a standard of behavior, beauty, justice, truth, and efficiency that binds humans to be carried out and maintained. In this framework, moderation which comes from the Latin word *moderatio* which means serenity (not too much and not less), as well as in Arabic known as *wasathiyyah* which contains the meaning of justice (*al-'adalah*), the best choice (*khiyar*), and the middle position, has a very strong urgency in caring for the differences in the madhhab of fiqh. *Wasathiyyah* demands a balance between the various dimensions of life, such as *ukhrawi* and worldly, reason and revelation, as well as tradition and modernity, with the principle of not exaggerating or decreasing. In the context of different madzhab, religious moderation functions as a control so that *ijtihad* differences do not develop into conflicts, but rather into complementary intellectual property. Thus, religious moderation is not only a normative concept, but also a praxis need to build a tolerant, fair, and mutual respect attitude between madhhab adherents, so as to create harmony in religious and social life without losing the identity of each belief.

The Value of Religious Moderation in the Topic of Different Madzhab Fiqh

The value of religious moderation in the material of different schools of fiqh is an important foundation in forming an inclusive, balanced, and tolerant religious understanding. In the study of fiqh, differences of opinion among scholars are the result of a legitimate *ijtihad* process and have a strong basis of argumentation, so they cannot be addressed narrowly or exclusively. This is where religious moderation plays a role as a value that leads individuals to be fair (*al-'adalah*), take a middle ground (*wasathiyyah*), and respect a diversity of views without being trapped in extreme attitudes, both in the form of excessive fanaticism and an attitude of underestimating religious teachings. Through the internalization of the value of moderation in the material of different schools of fiqh, students are directed to understand that differences are inevitability that actually enriches the treasures of Islamic science. Thus, they not only have a comprehensive understanding of fiqh, but are also able to develop an attitude of tolerance, openness, and respect for differences, so as to create a harmonious and civilized religious life. According to Afrizal Nur and Lubis Mukhlis, religious moderation has various values, including:¹⁴

Tawassuth (taking the middle ground)

Tawassuth is understanding and experience that is not *ifrath* (exaggerating in religion) and *tafrith* (reducing religious teachings).¹⁵ *Tawassuth* as a middle attitude between extreme tendencies, both fundamentalist and liberal, is a key value in instilling religious moderation so that Islam can be widely accepted.¹⁶ Based on observations in class XII C MAN 2 Semarang City, Fiqh teachers internalized this value in the material of different schools by emphasizing the principles

14 Dera Nugraha, dkk., "Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI di SMP Islam Cendekia Kabupaten Cianjur", hlm. 225.

15 Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia", *Jurnal Intizar* 25, no. 2, (2019): 99, <https://doi.org/10.19109/intizar.v25i2.5640>.

16 Kementerian Agama Republik Indonesia, *Implementasi Moderasi Beragama Dalam Pendidikan Islam*, hlm. 11.

of justice (al-'adl) and balance (at-tawazun), such as exemplifying the differences of opinion of scholars in the matter of furu'iyah without blaming each other. The results of interviews and questionnaires show that most students have understood the importance of fairness, wisdom (al-hikmah), and consistency (al-istiqamah), where 76% of students accept differences in madhhab as normal, 68% are tolerant of differences in worship practices, and 82% recognize the role of moderation in creating harmony. This is reinforced through learning documentation that integrates the values of tolerance, national commitment, and anti-radicalism, for example through the task of comparing the opinions of the four schools without claiming a single truth. However, there are still about 24% of students who show mild extremism tendencies, so teachers overcome this with an interactive dialogue approach and religious reflection to emphasize that differences in sects are a wealth of Islamic treasures that must be addressed wisely, not as a source of division.

Tawazun (continuous)

Tawazun is a balanced understanding and experience of religion that covers all aspects of life, both worldly and ukhrawi, firmly in stating principles that can distinguish between inhiraf (deviation), and ikhtilaf (difference).¹⁷ In addition, Tawazun is interpreted as a balanced attitude in giving something according to its portion without reducing or exaggerating, and this value seems to be applied in Fiqh learning in class XII MAN 2 Semarang City through open dialogue and cross-sectarian discussions. The teacher emphasizes fairness (al-'adl) and wisdom (al-hikmah) in responding to differences, by inviting students to examine the evidence from various schools such as Shafi'i, Hanafi, and Maliki proportionally without fanaticism, and relate them to the local social and cultural context. The results of interviews, questionnaires, and documentation show that the majority of students have understood the differences in madhhab as justified ikhtilaf (80%), showing a tolerant attitude (70%), and being able to maintain a balance between the life of this world and the hereafter (73%), which has an impact on increasing mutual respect in daily worship practices. However, there are still around 20% of students who tend to be unbalanced in assessing differences, so continuous reinforcement is needed through reflective learning so that the value of tawazun is truly internalized in religious and social life.

I'tidal (straight and firm)

I'tidal in language means straight and firm, that is, placing things proportionately by fulfilling rights and obligations in a balanced manner without partiality, so as to reflect the value of justice in Islamic teachings.¹⁸ The application of this value can be seen in the learning of Fiqh in class XII D MAN 2 Semarang City, where the teacher emphasized that the differences in madhhab in the issue of furu'iyah have a strong legal basis and should not be used as an excuse to blame each other. Through class discussions, students are encouraged to be polite, objective, and respect differences, so that they are able to distinguish between justified ikhtilaf and inhiraf that must be avoided. The results of interviews, questionnaires, and documentation show that the majority of students have understood and begun to apply I'tidal values, with 78% being fair in responding to differences, 70% able to place rights and obligations proportionately, and 80% rejecting radical and intolerant attitudes. However, there are still around 22% of students who are not consistent in their application, so it is necessary to strengthen it through habituation, example, and reflection so that the value of justice and balance is truly internalized in daily life.

17 Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia", hlm. 99.

18 Junaidi and Tarmizi Ninoersy, "Nilai-Nilai Ukhrawah Dan Islam Wasathiyah Jalan Moderasi Beragama di Indonesia", Jurnal Riset Dan Pengabdian Masyarakat 1, no. 1, (2021): 98, <https://journal.ar-raniry.ac.id/index.php/jrpm/article/view/660>.

Tasamuh (tolerance)

Tasamuh or tolerance is an attitude of recognizing and respecting differences as a reality that God wills, both in religious aspects and social life, thus encouraging the creation of harmonious relationships and mutual understanding.¹⁹ In the learning of Fiqh in class XII F MAN 2 Semarang City, this value is instilled through discussions and case studies of different schools, where the teacher emphasizes understanding the legal basis of each opinion without blame, and accustoming to a wise (*al-hikmah*) and balanced attitude (*at-tawazun*). The results of interviews, questionnaires, and documentation show that the majority of students have had a tolerant attitude, with 83% respecting the differences of sects, 75% not blaming different worship practices, and 78% realizing the importance of living peacefully in diversity. However, there are still around 22% of students who are less open to certain differences, so it is necessary to strengthen it continuously through habituation, example, and reflection so that the value of tasamuh is truly internalized and able to prevent the emergence of intolerance and narrow fanaticism in religious life.

Musawah (Egalites)

Musawah in language means equality, while in terms it means not to discriminate against anyone because of differences in beliefs, traditions, or backgrounds, by affirming that all human beings have the same dignity and dignity as a form of justice in Islam.²⁰ In Fiqh learning in class XII E MAN 2 Semarang City, this value is reflected in students' understanding of the difference in schools as a form of diversity that must be respected without discriminating between the views of scholars. Through the discussion of madhhab comparisons, teachers instill a wise (*al-hikmah*) and consistent attitude (*al-istiqamah*), so that students are able to be open and moderate. This is supported by the results of the questionnaire which showed that 84% of students disagreed with demeaning other groups and 78% appreciated differences in worship practices, and was strengthened through contextual learning that encourages cooperation regardless of background. Thus, the value of Musawah has been well internalized, reflected in a fair, balanced, and inclusive attitude in religious and social life in the madrasah environment.

Syura (deliberation)

Shura according to the language means to explain, declare, or propose and take something. Shura or deliberation is explaining and negotiating with each other or asking each other and exchanging opinions about a word.²¹ Deliberation in Islam has a high position because it is a command of Allah SWT and is a means of realizing a democratic society. Through deliberation, each participant can express the best opinion to find a common solution, strengthen friendship, and create fair decisions without harming any party. Based on the results of observation of Fiqh learning in class XII D MAN 2 Semarang City, students actively discuss the differences between schools with the guidance of teachers to understand various opinions openly and fairly. This activity reflects the application of *the principle of shura* (deliberation), where students convey and respect each other's opinions, and make decisions wisely on the basis of *al-hikmah* (wisdom) and *at-tawazun* (balance). The results of the interviews show that this approach is effective in fostering a democratic, tolerant attitude, and preventing students from fanaticism and extreme attitudes. The survey data also corroborated, with 87% of students assessing deliberation as the best way to resolve differences, 82% understanding the importance of listening to other people's

19 Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia", hlm. 99.

20 Koko Adya Winata, dkk., "Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstektual", hlm. 82.

21 Puspo Nugroho, "Pendidikan Kerukunan Umat Beragama: Telaah Konsep Kerukunan Umat Beragama Perspektif Pendidikan Islam", Jurnal Mudarissa 4, no. 2, (2012), hlm. 306.

opinions, and 75% getting used to discussing without imposing their will. Supported by a culture of discussion in learning and religious activities, the value of *shura* has been proven to be able to strengthen a moderate, fair, and harmonious attitude in religious life in the madrasah environment.

Ishlah (Peace and Reconciliation)

Ishlah in Arabic means to repair, reconcile and eliminate disputes or damages. Ishlah is an attitude that accommodates the changes and progress of the times for the benefit of the ummah while still adhering to the principle of maintaining traditions in response to modernization.²² Based on the results of observation of Fiqh learning in class XII C MAN 2 Semarang City, teachers apply the value of *ishlah* through reflective discussions about the differences between Shafi'i and Hanafi schools, by inviting students to understand the historical context and foster an attitude of mutual respect and finding common ground as a form of balance (*at-tawazun*). The results of the interviews show that this approach aims to instill tolerance and anti-radicalism, where students are trained not to be fanatical, not to blame other opinions, and to be able to mediate differences wisely (*al-hikmah*) and fairly (*al-'adl*). The questionnaire data reinforced these findings, with 84% of students responding to differences peacefully, 79% understanding the meaning of peace in differences, and 81% maintaining *ukhuwah* despite differing views. Supported by activities such as dialogue and *madhhab* discussions, students show the ability to dialogue in a polite and constructive manner. Thus, the value of *ishlah* has been well internalized, reflected in the attitude of peace, tolerance, and being able to create social harmony in religious life.

Aulawiyah (Prioritizing)

Aulawiyah is the ability to identify and do priority things. Aulawiyah (prioritizing priorities) in a broad sense is able to provide a problem-solving theory by looking at the priority scale. If moral education is considered to be very urgent, then according to *fiqh*, the priority should be the one above.²³ Aulawiyah can not only dive into social conflicts but is also able to play a role when the issue of *khilafiyah* confuses the people. In Fiqh learning in class XII E MAN 2 Semarang City, this value is instilled by directing students to focus more on the essence of worship such as faith, solemnity, and morality, rather than debating technical differences between sects. The results of observations, interviews, and questionnaires show that the majority of students have understood the importance of priority scales in religion, with 82% emphasizing the importance of maintaining *ukhuwah*, 78% prioritizing morality and unity, and 75% being able to sort priorities according to the context of modern life. Supported by thematic discussion and study activities, students also show a rational, balanced, and tolerant attitude of thinking. Thus, the application of *aulawiyah* values not only helps students understand the essence of Islamic teachings, but also strengthens a moderate character that prioritizes wisdom, balance, and harmony in responding to differences in sects.

Tathawwur wa Ibtikar

The *Tathawwur wa Ibtikar* (dynamic and innovative) attitude is an open-minded attitude to make progress in accordance with the changing times and do something new for the good and progressiveness of all mankind. *Tathawwur wa Ibtikar* in the moderation of Islamic education is very much needed, because it is a strategy that is prepared in such a way as to answer various kinds of problems and current conditions that must be faced by everyone that occurs in

22 Dera Nugraha, dkk., "Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI di SMP Islam Cendekia Kabupaten Cianjur", hlm. 225.

23 Hamdi Abdul Karim, "Implementasi Moderasi Pendidikan Islam Rahmatallil 'Alamin Dengan Nilai-Nilai Islam", 17.

society.²⁴ Based on the results of observations in class XII D MAN 2 Semarang City, students showed high enthusiasm in discussing the differences in madhhab, especially when it was associated with actual issues, with the guidance of the teacher to think openly, wisely (al-hikmah), and balanced (at-tawazun). The results of interviews and questionnaires show that the majority of students have understood the importance of respecting differences, where 82% consider differences in schools as a means of expanding their horizons, and 76% stating that learning Fiqh helps them avoid extreme attitudes. Through a reflective project approach, students also demonstrate innovative thinking skills (tathawwur wa ibtikar) by associating madhhab tolerance in the context of Indonesian diversity. Thus, the learning of Fiqh has succeeded in fostering a moderate attitude characterized by openness, balance of thought, and rejection of radicalism through critical and contextual understanding.

Tahaddhur

Tahaddhur is an attitude of upholding noble morals, character, identity, and integrity as khairu ummah in a humane and civilized life.²⁵ Tahaddhur in the life of the nation and state is very much needed, because with this attitude, all of our hand and eye activities will be well maintained. Nowadays, in the midst of society, we are used to disseminating information without checking it first and we also witness frequent debates between coachmen and other people about a matter that they themselves do not actually understand and have qualified knowledge in this matter. Seeing situations and conditions like this, tahaddhur is very necessary so that the life of the nation and state creates harmony and security and peace in community life.²⁶ In the learning of Fiqh in grade XII F MAN 2 Semarang City, this value is instilled by relating the material of different schools to the morals of al-karimah and the ethics of discussion, where students are directed to convey opinions in a polite, fair (al-'adl), and wise (al-hikmah). The results of interviews, questionnaires, and documentation show that the majority of students have understood the importance of ethics in expressing opinions (79%) and trying to be balanced (74%) when facing differences, and have begun to avoid criticizing, blaming or spreading invalid information. Thus, the value of Tahaddhur has developed in students, reflected in a civilized, tolerant, and able attitude to maintain social harmony, although it still needs to be strengthened to avoid extreme attitudes such as narrow fanaticism.

CONCLUSION

Based on the results of research and discussion on the Value of Religious Moderation in the Material of Differences in Madhhab at MAN 2 Semarang City, it can be concluded that the application of the values of religious moderation has gone well through the learning of Fiqh subjects. Teachers have successfully integrated various key values of religious moderation such as tawassuth (middle path), tawazun (balance), i'tidal (just and straight), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), islah (peace), and aulawiyah (prioritization) into the learning process and reflective activities of students. The results of observations, interviews, and questionnaires show that most students have understood the meaning of different schools as a form of ikhtilaf that is justified in Islam and not a source of division. Moderate attitudes such as respecting dissent, maintaining social harmony, and rejecting religious extremism began to appear in their daily behavior. Around 70-85% of students show a fair, tolerant, open, and wise attitude in responding to differences in religious practices in the madrasah environment.

24 Hamdi Abdul Karim, "Implementasi Moderasi Pendidikan Islam Rahmatallil 'Alamin Dengan Nilai- Nilai Islam", Jurnal Ri'ayah 4, no. 1, (2019): hlm. 16-17, <https://doi.org/10.32332/riayah.v4i01.1486>.

25 Hamdi Abdul Karim, "Implementasi Moderasi Pendidikan Islam Rahmatallil 'Alamin Dengan Nilai- Nilai Islam", 18.

26 Dera Nugraha, dkk., "Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMP Islam Cendekia Kabupaten Cianjur", 225.

Teachers play an important role as facilitators in instilling these values through contextual learning approaches, cross-sectarian discussions, case studies, and religious reflection. The learning documentation also shows the integration of religious moderation indicators such as national commitment, anti-radicalism, and accommodation to local culture in each classroom activity. However, there are still a small number of students (around 15–25%) who show a tendency to be unbalanced or still be exclusive to the views of certain sects. Therefore, further efforts are needed through habituation, teacher examples, and sustainable reflective activities so that the values of religious moderation can be truly internalized in students. Overall, the application of the value of religious moderation in the material of sectarian differences in MAN 2 Semarang City has proven to be effective in forming an inclusive, fair, and harmonious religious character in accordance with the Islamic principle of *rahmatan lil 'alamin*.

BIBLIOGRAPHY

- Abdul Hamid. "Metode Internalisasi Nilai-Nilai Akhlak dalam Pembelajaran Pendidikan Agama Islam di SMP Negeri 17 Kota Palu." *Jurnal Pendidikan Agama Islam* 14, no. 2 (2016): 198.
- Abdullah, M. Amin. *Islam sebagai Ilmu: Epistemologi, Metodologi, dan Etika*. Yogyakarta: Pustaka Pelajar, 2020.
- Abdullah, Mohd Asri, dan Mushaddad Hasbullah. *Wasatiyyah Pemacu Peradaban Negara*. Negeri Sembilan: Institut Wasatiyyah Malaysia, 2013.
- Al-Qaradawi, Yusuf. *Fiqh al-Wasatiyyah al-Islamiyyah wa al-Tajdid*. Cairo: Dar al-Shuruq, 2009.
- Al-Qaradawi, Yusuf. *The Lawful and the Prohibited in Islam*. Indianapolis: American Trust Publications, 1994.
- Anwar, Syamsul. *Studi Hukum Islam Kontemporer*. Jakarta: RM Books, 2007.
- Azra, Azyumardi. *Islam Nusantara: Jaringan Global dan Lokal*. Bandung: Mizan, 2002.
- Azra, Azyumardi. *Moderasi Beragama dalam Perspektif Islam*. Jakarta: Kementerian Agama Republik Indonesia, 2019.
- Badan Nasional Penanggulangan Terorisme (BNPT). *Laporan Indeks Potensi Radikalisme di Indonesia Tahun 2022*. Jakarta: BNPT RI, 2022.
- Departemen Pendidikan Nasional. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 2008.
- Echols, John M., dan Hassan Shadily. *Kamus Inggris-Indonesia: An English-Indonesian Dictionary*. Jakarta: Gramedia Pustaka, 2009.
- Esposito, John L. *Islam: The Straight Path*. 5th ed. Oxford: Oxford University Press, 2016.
- Fahri, Mohamad, dan Ahmad Zainuri. "Moderasi Beragama di Indonesia." *Jurnal Intizar* 25, no. 2 (2019): 95–100. <https://doi.org/10.19109/intizar.v25i2.5640>.
- Faisal, F., dan N. Hidayati. "Implementasi Nilai Moderasi Beragama di Madrasah: Studi Analisis Kebijakan Pendidikan Islam." *Jurnal Pendidikan Islam Indonesia* 6, no. 2 (2021): 145–160. <https://doi.org/10.36769/jpii.v6i2.176>.
- Hallaq, Wael B. *A History of Islamic Legal Theories: An Introduction to Sunni Usul al-Fiqh*. Cambridge: Cambridge University Press, 1997.
- Hefner, Robert W. *Civil Islam: Muslims and Democratization in Indonesia*. Princeton: Princeton University Press, 2000.

- Junaidi, dan Tarmizi Ninoersy. "Nilai-Nilai Ukhuwwah dan Islam Wasathiyah: Jalan Moderasi Beragama di Indonesia." *Jurnal Riset dan Pengabdian Masyarakat* 1, no. 1 (2021): 98. <https://journal.arraniry.ac.id/index.php/jrpm/article/view/660>.
- Kamali, Mohammad Hashim. *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*. Oxford: Oxford University Press, 2015.
- Karim, Hamdi Abdul. "Implementasi Moderasi Pendidikan Islam Rahmatallil 'Alamin dengan Nilai-Nilai Islam." *Jurnal Ri'ayah* 4, no. 1 (2019): 16–17. <https://doi.org/10.32332/riayah.v4i01.1486>.
- Kementerian Agama Republik Indonesia. *Implementasi Moderasi Beragama dalam Pendidikan Islam*. Jakarta: Kementerian Agama RI, 2021.
- Kementerian Agama Republik Indonesia. *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019.
- Madjid, Nurcholish. *Islam, Kemodernan dan Keindonesiaan*. Bandung: Mizan, 2008.
- Mujiburrahman. "Understanding Religious Moderation in Indonesia." *Al-Albab: Borneo Journal of Religious Studies* 9, no. 1 (2020): 1–18. <https://doi.org/10.24260/alalbab.v9i1.1763>.
- Nugraha, Dera, et al. "Implementasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran PAI di SMP Islam Cendekia Kabupaten Cianjur." *Jurnal Pendidikan Islam* 10, no. 2 (2022): 215–230.
- Nugroho, Puspo. "Pendidikan Kerukunan Umat Beragama: Telaah Konsep Kerukunan Umat Beragama Perspektif Pendidikan Islam." *Jurnal Mudarissa* 4, no. 2 (2012): 306.
- Rabbani, Muhammad Rifqy, dan N. Alfianika. "Metode Penanaman Akhlakul Karimah dalam Membentuk Moral Siswa: Studi Kasus MI Darul Ulum Wates Ngaliyan." *Journal Central Publisher* 2, no. 3 (2024): 1780–1795. <https://doi.org/10.60145/jcp.v2i3.402>.
- Rabbani, Muhammad Rifqy, dan R. Muthia. "Strategi Dakwah dalam Simbolisasi Masjid Agung Demak: Kajian Islam Inklusif dan Akulturasi Budaya." *Journal Central Publisher* 2, no. 8 (2024): 2406–2419. <https://doi.org/10.60145/jcp.v2i8.497>.
- Rahman, Fazlur. *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago: University of Chicago Press, 1982.
- Rahman, Fazlur. *Major Themes of the Qur'an*. 2nd ed. Chicago: University of Chicago Press, 2009.
- Rohmat. "Integrasi Nilai Moderasi Beragama dalam Pendidikan Islam di Madrasah." *Tarbiyah: Jurnal Pendidikan Islam* 8, no. 2 (2019): 201–217.
- Sachedina, Abdulaziz. *The Islamic Roots of Democratic Pluralism*. Oxford: Oxford University Press, 2001.
- Saeed, Abdullah. *Islamic Thought: An Introduction*. London: Routledge, 2006.
- Shihab, M. Quraish. *Wasathiyah: Wawasan Islam tentang Moderasi Beragama*. Jakarta: Lentera Hati, 2019.
- Wahyudi, A. "Penguatan Moderasi Beragama di Lembaga Pendidikan Islam melalui Kurikulum dan Kegiatan Pembelajaran." *Jurnal Pendidikan dan Studi Islam* 15, no. 1 (2023): 55–70.
- Woodward, Mark R. *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta*. Tucson: University of Arizona Press, 2011.
- Zuhdi, Muhammad Harfin. "Moderasi Beragama dalam Perspektif Keindonesiaan." *Jurnal Pendidikan Islam* 8, no. 1 (2019): 45–60.