
ANALYSIS ABILITIES OF STUDENTS ABOUT ISLAMIC LAW MATERIALS IN THE CONTEXT OF DAILY LIFE

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Abstract:

Learning fiqh should be able to strengthen students' beliefs about the moderation of Islamic law. As a scientific discipline, fiqh discusses syara law based on how it is formulated and implemented in everyday life. This study aims to reveal the ability of Senior High School (SMA) students in analyzing the moderation of Islamic law that they learn in accordance with the 2013 curriculum in the subject of Islamic Religious Education and Character, which includes the law of janazah review, and the law of khutbah, tablig and da'wah by linking it to the context of everyday life. This study used a survey method, with tests as a data collection tool conducted at SMANs in Semarang, Bogor and Makassar in the even semester of the 2019/2020 school year. The results showed that by thinking at a high level at the level of analysis, students could find the moderate values of Islamic law in the context of everyday life.

Abstrak:

Pembelajaran fiqh semestinya dapat memperkuat keyakinan peserta didik tentang kemoderatan hukum Islam. Sebagai disiplin ilmu, fiqh membahas hukum syara berdasarkan cara perumusan dan implementasinya dalam kehidupan sehari-hari. Penelitian ini bertujuan mengungkap kemampuan peserta didik Sekolah Menengah Atas (SMA) dalam menganalisis kemoderatan hukum Islam yang dipelajarinya sesuai dengan kurikulum 2013 pada mata pelajaran Pendidikan Agama Islam dan Budi Pekerti, yang meliputi hukum pemulasaraan Janazah, hukum khutbah, tablig dan dakwah dengan mengaitkannya kepada konteks kehidupan sehari-hari. Penelitian ini menggunakan metode survei, dengan tes sebagai alat pengumpul data yang dilakukan di SMAN di Semarang, Bogor, dan Makassar pada semester genap tahun ajaran 2019/2020. Hasil penelitian menunjukkan bahwa dengan berpikir tingkat tinggi pada tingkat analisis, peserta didik dapat menemukan nilai-nilai kemoderatan hukum Islam dalam konteks kehidupan sehari-hari.

Keywords:

Analytical Ability, Moderate Islamic Law, Maqashid al-Syar'i

How to Cite: Suhartini, A., Nursobah, A., Basri, H., & Ruswandi, U. (2023). Students' Abilities in Analyzing the moderation of Islamic Law in the Context of Daily Life. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan*, 26(2), 230-241. <https://doi.org/10.24252/lp.2023v26n2i1>.

INTRODUCTION

Fiqh learning in schools should teach moderate Islamic law. The discussion of the moderation of Islamic law can be seen from many things, including the balance between the interests of individuals and society (Faizzati, 2017). The moderation of Islamic law is

built on the understanding of hadith as well as Qardawi's view (Zulkifli, 2018). By using the content analysis method, Siswanto shows that the content of Islamic moderation values in the Islamic Religious Education curriculum in Senior High Schools (SMA) is covered in specific materials, namely the material of tolerance, democracy, simplicity, justice, and harmony (Siswanto, 2020). In contrast to Siswanto's research, this study begins with the belief that the authenticity of Islam in all of its teachings is moderate (Al-Qardhawi, 2011). Al-Qardawi emphasized that moderation is inherent in various aspects of Islam, which include aqidah, worship and rituals, morals, rule of law (tasyri'), and the balance between individual freedom and the benefit of society.

Based on Al-Qardawi's view, the researcher believes that all Islamic religious education materials contain moderate values, including those contained in the curriculum in schools. The problem is in learning Islam in schools whether students find this moderation or not. The ideal Islamic religious learning is that students will find Islamic moderate values in every material they learn. This study reveals the ability of students to find moderate values in Islamic law that exist in fiqh learning in SMA.

Fiqh is an Islamic religious discipline that discusses syara laws with regard to the work of mukallaf (people who are worthy of being subject to syara 'law) which are obtained from detailed arguments (Ali Assubky, 2003). Obtaining law which is based on the understanding of the arguments in fiqh is what makes it possible to have differences in legal provisions. Likewise, the moderation of Islam will appear in the arguments that form the basis of a law, the method of understanding the argument, as well as in the implementation of the law that it gets in everyday life.

How important fiqh is studied by Muslim students in school, because fiqh discusses laws within the scope of all mukallaf deeds (Ibnu Najim, 1997). Fiqh delivers every mukallaf, with the power of thought and maturity to be aware of the laws of the actions he has done, either in the form of carrying out orders (amr) or leaving prohibitions (Nahy). Awareness of the law of each action is the result of the relevant understanding of the source of the law for each act. Broad and deep insight into the law and the source of the law of every action can give birth to a tasamuh attitude, which is manifested in moderate thoughts, attitudes and treatment. With this potential, maqashid al-syar'i in the form of a good life (hayatan thayyiban) which guarantees the preservation of religion and diversity, the preservation of the life of everyone and their descendants, the maintenance of healthy thinking and the usefulness of assets as welfare facilities can be realized.

Several studies on the moderation of Islamic law have been carried out by several researchers, for example research on the moderation of Islamic law in the economic aspect which is more concerned with balancing the welfare of individuals and societies which are different from other economic systems other than Islam, such as capitalists and socialists. Savvy views that the primacy of moderate Islamic law is a balance between the interests of individuals and society (Faizzati, 2017). Muzlifah explains maqashid syari'ah as the basic paradigm of Islamic economic development, namely to maintain the interests of divine values with societal values (Muzlifah, 2013). Likewise, according to

Yafiz, maqashid syari'ah is inherent in Islamic economic practices (Febriadi, 2017). Maqashid al-syari'ah is an ethical principle in the application and development of Islamic law which has moderate values, so that Islamic law can be developed in various forms of constitutional law such as laws in Indonesia (Absori, Ashari, & Basr, 2016). Based on the mawashid syari'ah approach, ethical values can also be used to understand the laws that govern worship and mu'amalah such as the management of bodies, khuthbah, preaching and tabligh. Maqashid syari'ah is the aim of Allah as shari 'in establishing laws for humans to maintain religion, self, aql, property and descent (Fathony, 2018). Maqashid syari'ah is not only a reference in the development of constitutional law, but is also widely developed in the development of Islamic economic law, such as in syari'ah banking (Sudrajat & Sodiq, 2016).

The moderation of Islamic law by referring to the ethical values of maqashid syari'ah is also important to be revealed in learning the laws of worship so that students find the values of moderate Islamic law that are intact in all aspects affected by Islamic law by analyzing every material they learn. . The analytical skills of students in Fiqh have been carried out by several researchers, but it does not involve the problem of moderation analysis in Islamic law (Fiqh). Haryani, Hidayatullah, Yusuf and Asrawi's research saw the importance of deep thinking involving analytical thinking in Fiqh learning by examining the impact of problem-based learning on students' high-level thinking skills in the field of Fiqh (Fernanda, Haryani, & Prasetya, 2019). Likewise, the analytic abilities of students are shown in their willingness to calculate Faraid material, but they do not address problems in Islamic law faraid (Lubis, Mahrani, & Darwis, 2020). This article is focused on describing the analytical skills of students regarding the moderation of Islamic law in the context of everyday life. The moderation of Islamic law can be analyzed from the main objective of implementing Islamic law (maqashid syari'ah), which includes the maintenance of religion, maintenance of self, maintenance of reason, and maintenance of descendants and maintenance of property. By using the maqashid syari'ah you will find the wisdom and the main values of each law covering the five maqashid in whole or in part. With the maqashid syari'ah value, the moderation of Islamic law will be revealed so that it becomes clear that the main purpose of establishing a law is in order to protect religion, human dignity, maintain human aql function so that it remains empowered, safeguard property rights for personal needs and mutual welfare. the same applies to the maintenance of the quality of the next generation (descendants) (Al-Raisuny, 1995; Al-Syathiby, 2007; Khatib, 2018).

RESEARCH METHOD

This study used a survey method of class X high school students in SMAN in West Java (SMAN 2 Kota Bogor and SMAN 1 Cijeruk Kab. Bogor), Central Java (SMAN 2 and SMAN 10 Kota Semarang) and South Sulawesi (SMAN 2 Kota Makassar and SMAN 7). This research uses a qualitative approach to find the values of religious moderation in Fiqh material by referring to the level of competency and material coverage in Permendikbud no. 87 of 2018. Qualitative data in this study are data related to

statements in the curriculum content and Islamic Religious Education teachers which show the moderation of Islam that students learn. The quantitative data in this study were the scores obtained by students from the test of the ability to relate Islamic Islamic education material aspects of Fiqh with the context of daily life in SMAN West Java, Central Java and South Sulawesi. In this study the data source was determined purposively, namely by determining that schools had shown success in implementing moderate Islamic Religious Education. The subjects consist of: (1) Principal; (2) Deputy Chief; (3) PAI teacher, and (4) To obtain the data needed in this study, the test data collection technique was used. At the data processing stage, the data that has been collected is identified, criticized and clarified in accordance with the research systematics and analyzed with content analysis. The data analysis process in this study went through three phases of activity, namely data reduction, data presentation and conclusion/verification.

RESULTS AND DISCUSSION

Results

Data about students' analytical skills regarding moderation of Islamic law in the context of daily life are presented in the form of scores obtained by students in analyzing fiqh material learned in grade 11 SMA to find moderation of Islamic law in the context of everyday life. In this case students are asked to answer 4 questions for essential material about the law of body review which is in accordance with Islamic law and the nature of Islam as a religion of advice which is manifested in the obligations of sermons, tabligh, and da'wah. In detail, the scores obtained from each question are presented in the table. 1 of the following:

Table 1. Data Analysis Ability of Students on Moderation of Islamic Law

SMA	N	Number and Average Item Score							
		1. PZQ		2. PZK		3. KTDN		4. RKH	
		Σ	\bar{X}	Σ	\bar{X}	Σ	\bar{X}	Σ	\bar{X}
SMAN 2 Kota Bogor	64	50	0,78	41	0,64	52	0,81	39	0,61
SMAN 1 Kab. Bogor	71	56	0,79	60	0,85	44	0,62	53	0,75
SMAN 3 Semarang	57	57	1	43	0,75	51	0,89	57	1
SMAN 10 Semarang	133	122	0,92	76	0,57	127	0,95	126	0,95
SMAN 7 Makasar	70	30	0,43	58	0,63	59	0,84	59	0,84
SMAN 2 Makasar	73	47	0,64	59	0,81	50	0,68	54	0,74
Total	468	362		337		383		388	
Average			0,77		0,72		0,82		0,83
Overall average					0,75				

Information:

1. PZQ = Moderity in the procedures for burial according to Islamic Shari'at
2. PZK = Moderity in the way to forgive the corpse according to Islamic Sharia
3. KTDN = Moderate Islam as a religion of advice
4. RKH = Moderation in the important meaning of the pillars of the sermon

Based on the table above, the analytical skills of students on the moderate values of Islamic law in the Fiqh material studied in class XI SMA are related to the context of daily life, overall for all senior high school students who are sampled an average overall score is obtained, namely 0.75. The highest overall average score of each aspect is on the RKH material, which is 0.83, and KTDN is 0.82, while the lowest average score is on the PZK aspect, which is 0.72. These data show a map of the need for strengthening the analytical skills of students regarding moderation in Islamic law towards fiqh learning materials in SMA. Analysis of the material provisions for the review of the corpse must receive attention to gain reinforcement in learning, so that students can find the moderate values of Islamic law with respect to the dignity of humans who have died.

In relation to the context of daily life, the aspect of Fiqh about "how to bury a corpse in accordance with Islamic law shows respect for human dignity and human responsibility (PZQ), the following score is obtained. SMAN 2 Bogor City with a score of 0.78; SMAN 1 Kab. Bogor with a score of 0.79, SMAN 3 Semarang with a score of 1, SMAN 10 Semarang with a score of 0.92, SMAN 7 Makassar with a score of 0.43 and SMAN 2 Makassar with a score of 0.64. The average overall score for the aspect of relation to the context of daily life in the aspect of Fiqh is 0.76 which is a high category, because it is in the interval 0, 60 - 0.79. From the 6 high schools, the highest score was 0.92 and the lowest score was 0.43.

The score related to the context of daily life aspects of this Fiqh, asked a question in the form of "how to bury a corpse in accordance with Islamic law has procedures and ethics that show respect for human dignity and human responsibility, namely burying it with the aim of ..". Based on these questions, it was found that the answers of several students included: students who answered A (safe from wild animals) were 362 students, students who answered B (were happy with being equipped with the jewelery they liked the most) were 28 students, students who answered C (showed social status) as many as 40 students and students who answered D (made into worship) as many as 32 students. The student's correct answer is the densest answer in answer A (safe from wild animals) as many as 362 students, while the highest wrong answer is in answer C (indicating social status) as many as 40 students.

In relation to the context of daily life aspects of Fiqh about, "how to forgive a corpse in accordance with Islamic law has procedures and moderate ethics that glorify human dignity", the following scores were obtained: SMAN 2 Bogor City with a score of 0.64, SMAN 1 Kab. Bogor with a score of 0.85, SMAN 3 Semarang with a score of 0.75, SMAN 10 Semarang with a score of 0.57, SMAN 7 Makassar with a score of 0.63 and SMAN 2 Makassar with a score of 0.81. With the average result of the overall score of the 35th

question item on the aspect of relevance to the context of daily life in the Islamic Civilization History aspect with a score of 0.71 in the high category because it is in the interval 0.60 - 0.79. Of the 6 SMANs with the highest item score to 35 were SMAN 1 Kab. Bogor with a score of 0.85 and the lowest score is SMAN 10 Semarang with a score of 0.57.

The score related to the context of daily life aspects of this Fiqh, asked a question in the form of "how to forgive the corpse in accordance with Islamic syari'at has moderate procedures and ethics that glorify the dignity of the human being who uses it." Based on these questions, several student answers were found including: students who answered A (clothes that were most liked in life) were 31 students, students who answered B (clothes that showed social status in life) were 15 students, students who answered C (A total of 339 students who answered D (white shroud to protect the bodies of animals in the ground) were 77 students. The correct answer of the students was in answer C (white shroud to cover their genitals) as many as 339 students, while the highest wrong answer was in answer D (white shroud to protect the bodies of animals in the ground), which were 77 students.

In relation to the context of daily life aspects of Fiqh concerning, "how to forgive the corpse in accordance with Islamic law has moderate procedures and ethics that glorify human dignity (PZK)", the following score was obtained: SMAN 2 Bogor City with a score of 0,81, SMAN 1 Kab. Bogor with a score of 0.62, SMAN 3 Semarang with a score of 0.89, SMAN 10 Semarang with a score of 0.95, SMAN 7 Makassar with a score of 0.84 and SMAN 2 Makassar with a score of 0.68. With the average result of the overall score of the 36th question item on the aspect of relevance to the context of daily life, the aspect of Islamic Civilization History with a score of 0.8 category is very high because it is in the interval 0.80 - 1.0. Of the 6 high schools, the highest score of the item 36 is SMAN 10 Semarang with a score of 0.95 and the lowest score is SMAN 1 Kab. Bogor with a score of 0.62.

The score related to the context of daily life aspects of this Fiqh, asked questions in the form of "Islam as a religion of advice, which is proven by sermons, tablighs and da'wah as a process of conveying, inviting, and advising each other to be firm in faith and give good faith ..." Based on these questions, several student answers were found including: students who answered A (in a variety of experiences) were 384 students, students who answered B (to cause tension with non-Muslims) were 19 students, students who answered C (to make society which is exclusive) as many as 47 students and students who answered D (to avoid associating with non-Muslim communities) as many as 11 students. The correct student answers are in answer A (in the reality of various experiences) as many as 384 students, while the highest wrong answer is in answer C (to make an exclusive society) as many as 47.

In relation to the context of daily life, the aspect of Fiqh about khuthbah begins with praising Allah, shahada, prayer, reading the Koran, taqwa wills and reading prayer ", the following score was obtained: SMAN 2 Bogor City with a score of 0.61 , SMAN 1 Kab. Bogor with a score of 0.75, SMAN 3 Semarang with a score of 1, SMAN 10 Semarang with

a score of 0.95, SMAN 7 Makassar with a score of 0.84 and SMAN 2 Makassar with a score of 0.74. With the average result of the overall score of the 37th question item on the related aspect of the context of daily life, the Islamic Civilization History aspect with a score of 0.81 category is very high because it is in the interval 0.80 - 1.0 of the 6 high schools, the highest score for the item 37 is SMAN 3 Semarang with a score of 1 and the lowest score is SMAN 2 Bogor City with a score of 0.61.

The score related to the context of daily life aspects of this Fiqh, asked questions in the form of "sermon begins with praising Allah, syahada, prayer, reading al-Qur'an, taqwa testament and reciting prayers. in that order there is no gratitude. This shows that in giving a sermon to call on... ". Based on these questions, several student answers were found including: students who answered A (kindness by showing the belief that all goodness comes from the Most Praiseworthy) as many as 387 students, students who answered B (the virtue of goodness possessed by the preacher) were 16 students, students who answered C (the belief that all goodness comes from the Prophet) as many as 28 students and students who answered D (must prioritize a will to the congregation) as many as 30 students. The correct student answers are in answer A (kindness by showing the belief that all goodness comes from the Most Praiseworthy) as many as 387 students, while the highest incorrect answer is in answer D (must prioritize wills to the congregation) as many as 30 students.

Based on the results of the average score of students' analytical skills in the aspect of fiqh, its relation to the context of daily life with regard to how to bury the corpse according to Islamic law shows respect for human dignity and human responsibility (PZQ), how to forgive corpses in accordance with shari'a 'at Islam has moderate ethics and procedures that glorify human dignity (PZK), Islam as a religion of nashihat, among them is proven by sermon, tabligh, and da'wah as a process of conveying, inviting, and advising one another to be firm in faith and do good deeds (KTDN), and the sermon begins with praising Allah, creed, prayer, reading the Koran, taqwa testament and reading prayer (RKH) which is linked to the context of everyday life, the results are $0.76 + 0.71 + 0.8 + 0.81 : 4 = 0.77$ says that the logic is high because it is in the interval 0.60 - 0.79.

The ability to link PAI material from the aspects of Fiqh to the context of everyday life is a form of higher order thinking skills to find moderate values that exist in Islamic teachings, including in the aspect of fiqh. In general, based on data the ability of students, it shows the relationship between the moderation of Islamic law and the context of everyday life, namely with an average score of 0.77 indicating that most students have beliefs about moderate Islamic law. By paying attention to the problems asked of students about the moderate management of the body in terms of forgiving and burying, also moderation in giving advice and praising when sermons, preaching and tabligh in everyday life, which is obtained a score of 0.77. This shows that most respondents believe that adhering to Islamic law as a provision that regulates moderate life can glorify human dignity. Islam as a religion of nashihat invites one another to advise each other to become a commendable human being who is firm in faith and does good deeds.

Discussion

The analytical ability of students about the moderation of Islamic law in the context of everyday life can be seen from the scores obtained from the test by asking for essential abilities related to the analysis of Fiqh material. In this case, 4 questions are asked, namely: Two matters relating to the question of reviewing the corpse which includes burying and forgiving. These two things show the moderate value of Islamic law in honoring human dignity and human responsibility. The next two items cover the third and fourth questions. The third question, namely regarding Islam as the religion of *nashihat*, through sermon, *tabligh*, and *da'wah* as a process of conveying, inviting, and advising each other to be firm in faith and do good deeds. Meanwhile, the fourth question regarding the sermon begins with praising Allah, *syahada*, prayer, reading *al-Qur'an*, *taqwa* testament and reading prayer which is linked to the context of everyday life.

Based on the data above, the substance of Fiqh that is studied in this study is how to bury the body, how to cover the body, advice in sermons, preaching and *tabligh*, and harmonious sermons. How to bury a corpse in accordance with Islamic law shows respect for human dignity and human responsibility, namely burying it with the aim of being safe from wild animals, not to be happy by being equipped with the most favorite jewelery, showing social status or being made into worship. The method of dressing the corpse according to Islamic law has procedures and moderate ethics that glorify human dignity, using a white shroud to cover his genitals, not the most favorite clothes in life, clothes that show social status in life, or white shrouds. to protect the remains of the animals in the ground.

Islam teaches respect for human dignity not only while still living in a moderate way, but also during and after death. This was exemplified by the Prophet Muhammad. When there was a procession delivering the body for the burial of a Jew, the Messenger of Allah stood up to honor him as described in the Hadith History of Abu Daud No. 2760, 2761, and 2762 (Al-Sijistany, 1996). The attitude shown by the Prophet. In this hadith, shows respect for people who have died, even from different religions. In this case, the moderation of Islamic law is also related to the principle of tolerance, which is to honor human dignity despite having different beliefs (Bakar, 2016; Yati, 2018; Harda, 2013).

Findings regarding the values of moderation taught in Fiqh that are related to everyday life become direct experience for students in learning moderate Islam. In this case, moderate Islamic values become the core material, while contextualization in everyday life supports the direct experience that students gain. The importance of core and supporting materials is in line with research findings regarding spiritually based Islamic education for the young generation of Muslims (Chanifah, Hanafi, & Mahfud, 2021). Fiqh contextualization into everyday life to find the moderation of Islamic law, can also be associated with the values of nationalism. In this way, the values of nationalism in the form of tolerance are developed based on Islamic material (Mahfud, 2019).

Islam is a religion of advice. This, among others, is proven by sermons, *tablighs* and *da'wah*. The three of them are a process of conveying, inviting, and advising each other to be firm in faith and do good deeds in the reality of various experiences, not to cause

tension with non-Muslims, to make an exclusive society, or to avoid associating with non-Muslim communities. The advice is carried out, among others, by means of preaching, namely inviting and spreading kindness to fellow humans (Alam, 2016).

The realization of diversity in daily life with the upholding of Islamic law by carrying out various obligations and the farthest from the various prohibitions on the Muslim ummah is through advice. Rasulullah SAW firmly stated that religion is advice for the Islamic ummah to advise each other to always worship Allah, follow His book, obey the instructions of His book, the teachings conveyed by His Messenger, for the leaders, and the entire community, as narrated by Hadith narrated by Muslim no. 55 and 95 (An-Naisaburi, 1990). Advice is the main teaching in Islam, as a moderate way of enforcing Islamic law. With advice, da'wah is carried out in a peaceful way to invite goodness.

Moderity in preaching by prioritizing advice is the main current demand in responding to a pluralistic society. Currently, it is necessary to preach by paying attention to various local values (Alimin, 2019) and using various strategies and media that are used by society today (Basit, 2013). Thus, da'wah is required for Muslims to advise each other to stick to faith and do good deeds so that there is harmony in diversity (Realizing unity in various righteous deeds), not creating exclusivism and mutilating, including with non-Muslims.

Q.S al-'Ashr also emphasized the importance of giving mutual advice (taushiyah) not from one direction, but from various directions. That is, for Muslims, to strengthen faith and good deeds, it is not only obligatory to advise, but also to be able to receive advice, not only in matters of religion that are ritual in nature, but also in nature to maintain the norms and ethics of daily life.

Likewise, the sermon begins with praising Allah, syahada, prayer, reading the Qur'an, taqwa testament and reciting prayers. in that order there is no gratitude. This shows that in giving a speech to call for goodness by showing the belief that all goodness comes from the Most Praiseworthy, not the virtue of goodness that is owned by the preacher, the belief that all goodness comes from the Prophet, or the necessity to prioritize wills to the congregation. The importance of sermons conveying various kinds of goodness needs to be conveyed humbly (tawadlu ') to convey the goodness that comes from Allah. Likewise, ketawadluan is shown by the preacher not pointing with his fingers and using language and gestures that indicate a humble attitude, as described by Imam al-Ghazali in his book *Majmu'at Rasail adab al-khathib* (Al-Ghazali, 1994). It should be realized that the sermon is a way of preaching that is one way different from the other preaching. Khathib (the person who gives the speech) delivers moral messages to the congregation without giving them the opportunity to ask questions or refute. It is legal to cancel someone's Friday prayer when speaking, including asking questions or arguing with the preacher. The congregation is obliged to listen carefully and fully obey all messages conveyed by the khatib, as narrated by Imam Muslim in hadith no. 857 (An-Naisaburi, 1990). Thus, the preacher needs to be careful in conveying his messages so as not to offend the congregation, let alone provoke bad deeds. By emphasizing praise at the beginning of the sermon, the preacher really delivered praiseworthy things that should

be followed by the congregation in the form of goodness that comes from God or from various sources relevant to religious norms. Because basically goodness that comes from philosophy does not actually conflict with the goodness of religion (Rifai, 2019). In all these aspects, there are values of moderation in Islamic law so that it can reinforce the harmony of the ummah, both among Muslims and with non-Muslims. In the field of study in the aspect of shari'ah/fiqh, the scope of PAI for moderation of religion in schools includes: 1) adhering to the Koran and Hadith using methods that can be scientifically justified; 2) perform ijtihad on problems for which there is no clear text (sharih/qotht'i); and 3) accept differences in assessing problems that have multi-interpretative propositions (Zhanni).

CONCLUSION

This study concludes that students can find the values of moderation of Islamic law in the context of everyday life, namely in the scope of Fiqh about the law of body review which is in accordance with Islamic law and the nature of Islam as a religion of advice which is manifested in the obligations of sermons, tabligh, and da'wah by thinking at a high level through the analysis of Islamic law that they learn and relating it to the context of everyday life. This conclusion shows the importance of learning Fiqh which prioritizes learning Islamic law and its application in everyday life. Thus, Fiqh is not only studied as Islamic law, but also found moral values as the main teaching in practicing Islam.

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