

Cross Madzhab Comparison of Fiqh as an Effort to Strengthen Religious Moderation in Islamic Religious Education

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ABSTRACT

Indonesian society is plural and requires an inclusive, tolerant, and balanced religious approach. A cross-madzhab comparative study of fiqh demonstrates that differences of opinion among Islamic scholars represent intellectual richness rather than sources of division, and can therefore foster religious moderation and prevent fanaticism. This study aims to analyze the role of cross-madzhab fiqh comparison in strengthening religious moderation within Islamic Religious Education. Using a qualitative library research approach, this study analyzes classical fiqh texts, contemporary scholarly works, and educational literature through thematic content analysis. The findings indicate that Islamic religious moderation emphasizes tolerance, openness, and justice, which can be strengthened in Islamic Religious Education through teacher exemplification, moderation-based curricula, value integration across learning materials, and dialogical-participatory learning methods. Cross-madzhab comparison is relevant in shaping moderate attitudes by enabling students to understand juristic differences proportionally, thus discouraging exclusive truth claims and fanaticism. This study contributes to Islamic education discourse by positioning cross-madzhab comparison as a pedagogical tool to strengthen students' inclusive and moderate religious character in a multicultural society.

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INTRODUCTION

Indonesia is a multicultural country where various ethnicities, cultures, religions, sects, and madzhab coexist in society. In a multicultural society, understanding and awareness that appreciate differences, diversity, and willingness to interact fairly with anyone are needed. Additionally, a moderate attitude is required, such as recognizing the existence of others, being tolerant, respecting differences of opinion, and not forcing one's will through violence. The role of government and educators is also necessary to socialize and develop religious moderation education insights for Indonesian society to achieve harmony and peace (Susanti, 2022).

The government's religious moderation policy has a significant impact on various aspects, one of which is education. In educational institutions, religious moderation policies are implemented in the learning process, both in formal and informal education. The implementation of religious moderation policies can help students understand the importance of tolerance, appreciation for differences, and harmony between religious communities. However, conflicts between Islamic communities still often occur due to differences in understanding worship practices (Sholihah & Solihin, 2022). Religious moderation education between religions has been promoted, but religious moderation education within Islam itself still needs attention. Therefore, a holistic and comprehensive understanding of Islamic education is needed, emphasizing critical thinking, pluralism, and appreciation for diversity within Islam to strengthen religious moderation in Indonesia (Ikhwan.et.al., 2023).

Cross-madzhab comparison plays an important role in developing a holistic, moderate, and inclusive understanding of religion (Achmad, et.al., 2022). This approach compares various madzhab in Islam, such as Maliki, Hanbali, Shafi'i, and Hanafi, to show that diversity of opinions is not a source of conflict but a source of Islamic teachings that can strengthen tolerance and harmony in society. Fiqh cross-madzhab comparison helps Muslims understand that Islam has flexibility in responding to the challenges of the times, promoting moderation that avoids extremism and promotes inclusivity towards differences (Achmad, et. al, 2022). Thus, cross-madzhab comparison education becomes an important and needed topic in Islamic education.

Islamic education is based on the Quran and Hadith, which teach maintaining harmony between humans. The goal of Islamic education is to become an intelligent person with high tolerance and able to cooperate with others regardless of background (Mujib & Madian, 2022). Islamic education plays a role in instilling values of tolerance, multiculturalism, and respect for differences in understanding religion. Students are taught to appreciate diversity in interpreting religion without ignoring basic Islamic principles (Nuraisyah, 2023). The religious moderation approach in Islamic education emphasizes the importance of inter-madzhab discussion. This approach makes students understand that differences in thought between madzhab are intellectual wealth of Islam, not a source of conflict. Thus, students will not be trapped in madzhab fanaticism but will consider differences of opinion as part of constructive religious thinking and try to appreciate them (Supianto, 2024). By integrating a religious moderation-based approach in Islamic education, especially in cross-madzhab comparison, education is expected to strengthen religious moderation. Several studies have examined the role of Islamic Religious Education (PAI) learning on religious moderation values. Among them, research in general schools in Malang Raya shows that if PAI is incorporated into a curriculum based on religious moderation, it can foster students' tolerant attitudes and openness to religious differences, with 85% of students showing changes in attitude to be more tolerant of religious differences after receiving the curriculum. In addition, teachers trained in religious moderation have a significant influence in creating an inclusive learning environment (Nadhif et al., 2025).

Other research also found that Islamic Religious Education (PAI) plays an important role and strategic mindset in developing religious moderation in Indonesia. Islamic education that is appropriate can help understand Islam and its values, including justice, tolerance, and compassion. In addition, it can teach openness in religious diversity, creating mutual respect and understanding (Ikhwan et al., 2023). In addition, other research examines Islamic Religious Education (PAI) learning designed with religious moderation. This research emphasizes the importance of understanding Islam by integrating moderation values such as tolerance. The goal is for students to understand fiqh textually and apply it in a plural and diverse life context. Through a dialogical, inclusive, and relevant approach to current issues, this learning focuses on building students' critical and moderate attitudes. This enables students to apply Islamic teachings wisely and participate in a plural society (Supianto, 2024). Although previous research has discussed the role of Islamic Religious Education in instilling religious moderation values, there is still a lack of research that specifically addresses comparative studies of madzhab in Islamic Religious Education learning to shape students' religious moderation character. Therefore, this research provides a new contribution by focusing on comparative studies of madzhab, which is part of Islamic Religious Education learning as a means to foster religious moderation values. This research aims to describe the concept of comparative madzhab in Islam, describe the concept of religious moderation in the perspective of Islam, and explain the concept of religious moderation in Islamic Religious Education. Thus, this research is expected to provide an understanding of the role of comparative madzhab studies in strengthening religious moderation.

METHOD

This study employs a qualitative research method using a library research approach. The data sources include classical fiqh literature from the four major Sunni madzhab, contemporary academic journals, books, and scholarly articles related to religious moderation and Islamic Religious Education. The literature was selected based on relevance, credibility, and publication recency. Data collection was conducted through systematic literature searching, note-taking, and classification of relevant concepts according to the research focus. Data analysis was carried out using content analysis, involving data reduction, coding, thematic categorization, interpretation, and synthesis. To ensure the validity of the findings, source triangulation was applied by comparing various scholarly perspectives. The results of the analysis were used to formulate conceptual conclusions regarding cross-madzhab comparison as an effort to strengthen religious moderation in Islamic Religious Education.

RESULTS AND DISCUSSION

Cross-Madzhab Comparison in Islam

Madzhab comes from the Arabic word "dzahaba" which means to go. Therefore, the word mazhab means a place to go, a path, or ath-thariq (Mitra & Yurna, 2023). Madzhab is a methodology used by Imam Mujtahid to determine laws based on the Quran and Hadith (Nuraeni et al., 2024). During the development of Islam, many mazhab were produced with differences in understanding Islam. These mazhab have a long history, many followers worldwide, and grew in various regions and times. While comparative study of mazhab is a field of study that aims to understand the differences and compare between various Islamic mazhab. Comparative study of mazhab examines theology, perspectives, Islamic law, ijtiḥad, and different religious practices between mazhab (Kurniawan et al., 2023).

Islamic law is based on the Quran and Hadith, so there was no mazhab during the time of the Prophet, but mazhab emerged after the death of Prophet Muhammad (Al-Faruq et al., 2024). After the death of the Prophet, there was no longer anyone with authority to handle legal issues. On the other hand, the Islamic territory had expanded more widely with various traditions. In this situation, legal fatwas were immediately issued by the companions to solve the problems faced. In this case, mazhab is merely the opinion or ijtiḥad of the companions in understanding an issue, which was then conveyed to the Messenger of Allah SAW (Nuraeni et al., 2024).

Islamic law experienced significant development during the era of the Imams of Mazhab, which lasted from the 8th to the 9th century AD. The process of the emergence of Fiqh mazhab is closely related to the need of society to interpret increasingly complex Islamic law. In addition, the vastness of Islamic territory at that time also influenced the development of Islamic law. The attention of the caliphs to the scholars and the science of Fiqh, the strong enthusiasm to educate the rulers with Islamic knowledge, as well as the translation and documentation of knowledge, greatly helped in understanding the sources of Islamic law of the scholars. Furthermore, opposition or support for certain mazhab and stable or conflict-ridden political conditions could also impact the spread, implementation of Islamic law, and the dominance of mazhab in certain regions (Al-Faruq et al., 2024).

Among the Imam Mujtahid, differences of opinion usually occur. According to Manna` al-Qattan, there are three reasons why the fuqaha differ, namely they differ in understanding the mujmal verses, differ in accepting the hadith of the Prophet, and they differ in ijtiḥad regarding issues that do not have a nash (Harahap, 2019).

Some of the most influential and developed mazhab are the Maliki Mazhab, Shafi'i Mazhab, Hanbali Mazhab, and Hanafi Mazhab. These four mazhab are considered the main mazhab in Sunni

Fiqh, with followers worldwide. Meanwhile, in Indonesia itself, the majority adheres to the Shafi'i mazhab. In addition to these four developed mazhab, there are other mazhab that developed more slowly or even some have disappeared due to lack of support from the authorities. (Nuraeni et al., 2024).

Religious Moderation in Islamic Perspective

The word moderation comes from the Latin term *moderatio*, which means simplicity. In English, this word is known as moderation, which is often used to describe average, standard, or neutral. Overall, moderation emphasizes balance in aspects of belief, morality, and action (Islam, 2020). Religious moderation in Arabic is called *Islam wasathiyyah*. Etymologically, *wasathiyyah*, which comes from the word *wasatho*, means justice, and balance between two opposing positions (Mahardika, 2024).

According to Yusuf Al-Qaradhawi, religious moderation (*wasathiyyah al-Islam*) is likened to a straight path that regulates all aspects of human life, maintains balance, and creates harmony in all dimensions of life, from faith, worship, and morals to Sharia law (Harahap, et.al., 2025). Thus, it can be concluded that religious moderation is a religious attitude that emphasizes balance in understanding and practicing religious teachings. This attitude requires the ability to control oneself, not be excessive, and not be too lax in religion. Religious moderation is in a middle position that is fair and proportional, encouraging someone to be wise, tolerant, and not easily trapped in extremism.

In the multicultural society, religious moderation is an approach that emphasizes balance in understanding and practicing religious teachings holistically. Meanwhile, the principles of religious moderation include:

- a. *Ta'aruf*, getting to know fellow humans. In *ta'aruf*, there are several types of processes, the first is *ta'aruf jasadiyyah*, which refers to physical appearance. The second is *ta'aruf fikriyyah*, which refers to thoughts that emerge through discussions, perspectives on issues, thoughts, and so on. The third is *ta'aruf nafsiyyah*, which is an effort to understand personality, feelings, and behavior (Nasihuddin, 2024).
- b. *Tawazun* (balance), is an understanding and practice of religion that achieves balance in all aspects of life, both worldly and spiritual (Mahardika, 2024).
- c. *Ta'awun*, includes an attitude of mutual love and help in positive matters, both in matters of religion, state, and nation (Nasihuddin, 2024).
- d. *Tasamuh*, berarti accepting differences with a gracious attitude (Mahardika, 2024).
- e. *Tawassuth*, is an attitude that is between two extreme views, neither leaning to the right nor to the left (Mahardika, 2024).
- f. *Uswah*, is the behavior or actions of a person that serve as an example for others, whether intentionally or unintentionally (Dewi, 2023).
- g. *I'tidal*, means putting everything in its rightful place, exercising rights, and fulfilling obligations in a balanced manner (Mahardika, 2024).
- h. *Musawah*, means equality and respect for fellow humans as God's creation. All humans have equal dignity, regardless of gender, race, or ethnicity (Shofyan, 2022).
- i. *Syura'*, means to explain, convey, or propose and make decisions. *Syura'* or *musyawarah* is a process of explanation, negotiation, or exchanging ideas about something (Mahardika, 2024).

The Concept of Religious Moderation in Islamic Religious Education

Islamic Religious Education is crucial as a key part of efforts to balance religious views or religious moderation in Indonesia. This education helps spread the values of Islam that are fair,

inclusive, and open to students. The Ministry of Religious Affairs of the Republic of Indonesia (2019), emphasizes that Islamic Religious Education should help build a balanced character with four main characteristics, namely devotion to the state, acceptance of differences, rejection of violence, and openness to local customs. In the context of learning, Islamic Religious Education is not just a way to convey religious facts, but also a way to shape attitudes and actions that are balanced in a diverse community.

Moderate religious learning teaches an understanding of Islam that brings mercy to all, far from radicalism and closed views. This is in line with the national learning goal of growing students' ability to become individuals who are faithful, pious, have good character, and appreciate differences (Hilmy, 2013).

a. **The Role of Islamic Religious Education Teachers as Role Models**

Educators of Islamic religious subjects have a role as models of religious moderation through their attitudes, behavior, and moral values displayed in daily life. Islamic Religious Education teachers need to instill moderation values such as *tasamuh* (tolerance), *tawassuth* (middle path), *ta'awun* (mutual help), and *i'tidal* (being fair) through habituation, inclusive religious dialogue, mentoring in accessing religious sources, and fostering a school culture that is religious but still respects diversity. With such exemplary and habituation, students are encouraged to be cautious, not extreme, and able to appreciate plurality in religious life (Mubarok & Muslihah, 2022).

b. **Implementation of Islamic Religious Education Curriculum that Emphasizes Religious Moderation**

The implementation of a moderate-based Islamic Education curriculum is an important step to produce students who are faithful, tolerant, inclusive, and able to realize harmony in a diverse social environment. The curriculum should be designed by integrating moderate principles such as *tawassuth* (middle attitude), *tawazun* (balance), *i'tidal* (proportional), *tasamuh* (tolerance), *musawah* (equality), and *syura* (deliberation) into every teaching material, from Al-Qur'an Hadith, Aqidah, Morals, Fiqh, to Islamic Cultural History. The integration of these principles should not only be realized by integrating normative aspects of Islam, but also consider socio-religious contexts, differences of opinion among scholars, and the diversity of beliefs. For example, in learning *fiqh*, teachers can present various views from various schools of thought as part of Islamic intellectual enrichment. This approach is needed to meet the needs of belief moderation in overcoming intolerance (Melisa et al., 2025).

c. **Learning Strategies or Methods**

Strategies or methods in learning religious moderation for Islamic Religious Education focus on developing tolerant attitudes, being fair and balanced, and respecting the diversity found in students' environments. Islamic Religious Education teachers use approaches that integrate moderation values into learning materials. In addition, educators apply active learning methods such as group discussions, case studies, projects, simulations, and role-playing to equip students in dealing with differences of opinion in a polite way. All these strategies are designed so that students not only understand the concept of moderation theoretically, but can also implement it in daily activities as a manifestation of Islam that is friendly, inclusive, and brings mercy to all nature (Sudirman et al., 2023).

d. **Integration of Religious Moderation Values in Islamic Religious Education**

The integration of religious moderation values in Islamic Religious Education is an effort to make moderation the spirit that animates the entire learning process, not just an additional material. This integration is done by selecting Islamic Religious Education materials that emphasize the values of *tawassuth* (middle way), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (fairness),

such as understanding verses of the Quran about humanity and diversity, appreciation of differences between schools of thought in fiqh, and highlighting historical stories that show dialogue and peace. In morals and muamalah, teachers direct students to non-extreme attitudes, fairness in interaction, and wisdom in dealing with differences. Moderation values are also integrated through dialogical, participatory, and contextual learning methods so that students are accustomed to discussing politely and appreciating opinions. Thus, the integration of moderation in education aims to form students who are broad-minded, tolerant, and able to live harmoniously in a multicultural society (Fazillah, 2024).

e. **Use of Learning Media and Resources**

Media and learning resources are important elements in Islamic Religious Education learning that emphasizes religious moderation that prioritizes religious moderation. The development of digital technology allows Islamic Religious Education educators to utilize various devices such as videos, information-containing images, audio recordings, and online learning websites to provide interesting and easy-to-understand learning. According to Adedo dan Deriwanto (2024), the use of digital devices can make students want to learn more and help them find various learning materials. Especially learning materials for comparative studies of Fiqh schools of thought. Technological developments also make it easier for students to access comparative learning resources across schools of thought.

f. **Evaluation of Islamic Religious Education (PAI) Learning**

Evaluation of Islamic Religious Education learning should use a comprehensive and transformative strategy. Assessment is not only limited to knowledge acquisition through tests or written assignments, but covers all student learning activities. Teachers also pay attention to the emotional aspect, such as proficiency in discussion, capacity to convey ideas ethically, and inclusive behavior and appreciation of differences in perspectives and beliefs. This tactic proves that evaluation is not only centered on learning outcomes, but also on the formation of character and principles of religious teachings that are not extreme (Holili et al., 2025).

The success of internalizing religious moderation values in Islamic Religious Education learning must be through a holistic, responsive, and relevant approach to the times. So that the learning process is not only fixated on classroom learning, but is also actualized in the school environment and community

CONCLUSION

This study concludes that cross-madzhab comparison in Islamic Religious Education demonstrates that diversity of scholarly opinions within Islamic jurisprudence is not merely an intellectual heritage, but also a strong foundation for fostering religious moderation in a plural society. Understanding differences in ijtihaad methodologies among madzhab imams enables students to perceive Islam as a flexible and contextual teaching, thereby preventing fanaticism and exclusive truth claims. The findings indicate that cross-madzhab comparison becomes effective when integrated with the core principles of religious moderation, such as *tawassuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance), and when facilitated by Islamic Religious Education teachers who model inclusive attitudes and encourage healthy dialogue. Theoretically, this research contributes to the discourse on religious moderation by emphasizing its epistemological roots in the madzhabi fiqh tradition. Practically, it highlights the urgency of integrating cross-madzhab studies into the Islamic Religious Education curriculum to develop students' inclusive, critical, and peaceful religious character. This study is limited to a library-based analysis; therefore, future research is

recommended to explore empirical implementations of cross-madzhab learning in classroom contexts to further validate its impact on students' attitudes toward religious moderation.

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