

Strengthening Religious Moderation through Problem-Based Learning in Fiqh Instruction: A Literature-Based Study at Indonesian Madrasah Aliyah

Aliyah

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Abstract

This study aims to examine the strengthening of religious moderation through the application of the Problem-Based Learning (PBL) model in Islamic Jurisprudence (Fiqh) learning at Islamic Senior High Schools (Madrasah Aliyah) in Indonesia. Religious moderation is a central issue in Islamic education in response to the reality of Indonesia's diverse and multicultural society. This study uses a qualitative approach with library research. Data were collected through the review and analysis of various relevant scientific sources, such as journals, articles, books, and scientific websites related to the focus of the study. Data analysis was conducted following the Miles and Huberman model, which includes the stages of data collection, data reduction, data presentation, and conclusion drawing. The results of the study indicate that the application of Problem-Based Learning in Islamic Jurisprudence learning encourages students to think critically, understand differences of opinion among scholars proportionally, and foster a tolerant and open attitude. This model contributes to the internalization of the values of religious moderation, so that students are encouraged to practice Islamic teachings in a balanced manner and play an active role in maintaining social harmony. This study contributes theoretically by integrating pedagogical innovation with Islamic educational values and practically by offering a conceptual reference for Fiqh teachers in developing moderation-oriented learning strategies in madrasah contexts.

Keywords: religious moderation, Problem Based Learning, Fiqh instruction, Madrasah Aliyah.

Abstrak: Penelitian ini bertujuan untuk mengkaji penguatan moderasi beragama melalui penerapan model Pembelajaran Berbasis Masalah (PBL) dalam pembelajaran Fiqih Islam di Madrasah Aliyah di Indonesia. Moderasi beragama merupakan isu sentral dalam pendidikan Islam sebagai respons terhadap realitas masyarakat Indonesia yang beragam dan multikultural. Penelitian ini menggunakan pendekatan kualitatif dengan riset pustaka. Data dikumpulkan melalui peninjauan dan analisis berbagai sumber ilmiah yang relevan, seperti jurnal, artikel, buku, dan situs web ilmiah yang berkaitan dengan fokus penelitian. Analisis data dilakukan mengikuti model Miles dan Huberman, yang meliputi tahapan pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian

menunjukkan bahwa penerapan Pembelajaran Berbasis Masalah dalam pembelajaran Fiqh Islam mendorong siswa untuk berpikir kritis, memahami perbedaan pendapat di antara para ulama secara proporsional, dan menumbuhkan sikap toleran dan terbuka. Model ini berkontribusi pada internalisasi nilai-nilai moderasi keagamaan, sehingga siswa didorong untuk mempraktikkan ajaran Islam secara seimbang dan berperan aktif dalam menjaga keharmonisan sosial. Studi ini berkontribusi secara teoritis dengan mengintegrasikan inovasi pedagogis dengan nilai-nilai pendidikan Islam dan secara praktis dengan menawarkan referensi konseptual bagi guru Fiqh dalam mengembangkan strategi pembelajaran berorientasi moderasi dalam konteks madrasah.

Kata kunci: moderasi beragama, Problem Based Learning, pembelajaran Fiqh, Madrasah Aliyah.

Introduction

Indonesia is a country built upon the foundation of religious, cultural, ethnic, and social diversity. This reality shapes the nation's character as plural and multicultural, while simultaneously demanding mutual respect in social life.¹ Diversity that is not accompanied by mature religious understanding has the potential to generate social friction, prejudice, and conflict arising from narrow religious perspectives. Various phenomena indicate that intolerant attitudes and tendencies toward extremism are still found in social spaces, including among the younger generation who are in the phase of identity formation and cognitive development.²

Religious moderation emerges as a concept that emphasizes balance in practicing religious teachings as well as respect for differences in beliefs and religious practices. Religious moderation does not lead to compromise on doctrinal principles, but rather emphasizes the application of religious values in a proportional, just, and public-interest-oriented manner.³ In Islamic teachings, the principle of moderation is reflected in the concept of *wasathiyah*, which positions Muslims as a just and balanced community. This

¹ Miftahul Huda, "Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024): 59.

² Yusuf Rahman, Kholid Al Walid, And Humaidi Humaidi, "Critical Thinking And Religious Moderation: Instilling Religiously Moderate Values Through The Teaching Of Islamic Philosophy In Indonesia," *Journal Of Indonesian Islam* 16, No. 1 (2022): 49.

³ Supriyanto Supriyanto, Amrin Amrin, And Andi Arif Rifa'i, "Islamic Education Paradigm On Religious Understanding In Indonesia (A Case Study At Islamic Boarding School Of Al-Muayyad Surakarta)," *Akademika Jurnal Pemikiran Islam* 27, No. 1 (2022): 31.

principle rejects excessive attitudes in religious practice while also rejecting attitudes that underestimate religious teachings.

Education has a strategic role in instilling the values of religious moderation in a systematic and sustainable manner. Educational institutions are not merely spaces for knowledge transfer, but also arenas for character formation and the development of students' religious attitudes.⁴ Madrasah Aliyah, as an Islamic-based secondary education institution, holds a strong mandate in shaping comprehensive and moderate religious understanding. The existence of Madrasah Aliyah in Indonesia constitutes an important part of the national education system that contributes to producing Muslim generations who are knowledgeable, morally grounded, and possess national awareness.⁵

One of the subjects that plays a significant role in shaping students' religious perspectives in Madrasah Aliyah is Fiqh. This subject examines Islamic legal rulings related to worship and social transactions in daily life.⁶ Fiqh has a dynamic character because it is derived from the *ijtihad* of scholars in responding to continuously evolving social realities. The richness of the fiqh tradition demonstrates the existence of differences of opinion arising from variations in methods of legal reasoning and the social backgrounds of scholars. Understanding these dynamics becomes a key factor in fostering tolerant and open-minded attitudes.⁷

Fiqh instruction delivered in a one-way manner and emphasizing memorization has the potential to limit students' intellectual space. Students may become trapped in rigid normative understandings without the ability to reason through the causes of differences of opinion in Islam.⁸ Such conditions risk shaping exclusive attitudes and unilateral judgments toward differing religious practices. Fiqh learning should ideally be directed toward

⁴ Muh. Idris Et Al., "Child-Friendly Islamic Boarding School (Cfibs): Realizing Humanistic Goals Of Islamic Education," *Al-Hayat Journal Of Islamic Education* 7, No. 1 (2023): 112.

⁵ Erika Setyanti Kusumaputri, Hanifah Latif Muslimah, And Enny Iroh Hayati, "The Case Study Of Islamic-Education Leadership Model: What We Can Learn From The Dynamics Of Principals' Leadership In Indonesian Excellence Islamic Boarding-Schools," *Jurnal Psikologi* 50, No. 1 (2023): 18.

⁶ Supriyanto Supriyanto And Amrin Amrin, "Concepts And Paradigms Of Islamic Education In Indonesian Islamic Boarding Schools (Study At Al-Mukmin Ngruki Islamic Boarding School)," *International Journal Of Humanities Education And Social Sciences (Ijhess)* 2, No. 2 (2022).

⁷ Abdul Wahid And Atun Wardatun, "'Digital Resources Are Not Reliable': Peer-Group-Based Intellectualism Among Muslim Youth Activists In Bima, Eastern Indonesia," *Religions* 14, No. 8 (2023): 1001.

⁸ Mahsusi Mahsusi Et Al., "Identifying Values Of Religious Moderation Through Learning Activities," *Al-Qalam* 29, No. 1 (2023): 61.

dialogical processes that encourage students to understand Islamic law comprehensively, rationally, and in relevance to modern life realities.⁹

The Problem Based Learning model is regarded as one of the instructional approaches capable of addressing these needs. Problem Based Learning positions real-life problems as the starting point of learning, thereby actively engaging students in the process of knowledge exploration.¹⁰ Through this model, students are trained to identify problems, examine scholarly sources, engage in peer discussions, and formulate well-argued solutions. Such learning processes foster the development of critical thinking skills and responsible decision-making attitudes.¹¹

In Fiqh learning, Problem Based Learning provides opportunities for students to examine religious issues frequently encountered in social life, such as differences of opinion in worship practices, contemporary *muamalah* issues, and social ethical concerns in plural societies. Collaborative problem discussion helps students understand that differences of opinion in Islam possess legitimate scholarly foundations. This awareness contributes to the growth of mutual respect and the ability to manage differences in a mature manner.¹²

The implementation of Problem Based Learning also aligns with the demands of twenty-first-century learning, the strengthening of higher-order thinking skills, collaboration and creativity.¹³ Beyond cognitive aspects, problem-based learning contributes to the development of students' affective domains, including tolerance, empathy, and openness. Religious moderation as a character value can be internalized more effectively through learning experiences that involve reflection and social interaction.¹⁴

⁹ Nadhif Muhammad Mumtaz, Evi Muafiah Alghani, And Doli Witro, "Educational Policy Analysis: Examining Pesantren Policies And Their Implications On The Independence Of Kyai And Pesantren In The Contemporary Era," *Jurnal Pendidikan Agama Islam* 21, No. 2 (2024): 287-306.

¹⁰ Muzawir Munawarsyah, "Islamic Education In The Modern Era: Analysis Of Student Character And Their Role In Facing The Challenges Of Industry 4.0," *Heutagogia Journal Of Islamic Education* 3, No. 2 (2023): 141-154.

¹¹ Alwi Hasan, Mispani Mispani, And Siti Roudhotul Jannah, "Implementation Of Multicultural Education In An Effort To Develop The Tasamuh Attitude Of Santri At Islamic Boarding Schools In Central Lampung Regency," *International Journal On Advanced Science Education And Religion* 5, No. 2 (2022): 88-103.

¹² Mokhamad Zainal Anwar Et Al., "Narrative Of Religious Moderation In Local Media: How Does Solopos Promote Wasathiyah Journalism?," *Al-Balagh Jurnal Dakwah Dan Komunikasi* 8, No. 1 (2023): 141-168.

¹³ Agus Purnomo And Kardi Kardi, "Implementasi Undang-Undang No 5 Tahun 2018 Tentang Terorisme Melalui Penguatan Moderasi Beragama," *Justicia Islamica* 20, No. 1 (2023): 59-78.

¹⁴ Karwadi Karwadi, Abd Razak Zakaria, And Ahmad Syafii, "A Review Of The Effects Of Active Learning On High Order Thinking Skills: A Meta-Analysis

Several studies indicate that problem-based learning models have a positive influence on improving learning quality and shaping students' attitudes. Nevertheless, studies that specifically address the strengthening of religious moderation through Problem Based Learning in Fiqh instruction at Madrasah Aliyah remain limited.¹⁵ Meanwhile, religious moderation has become one of the strategic agendas in religious education policy in Indonesia. This limitation indicates the importance of research that integrates innovative pedagogical approaches with contextual religious values.¹⁶

Strengthening religious moderation through Fiqh learning at Madrasah Aliyah is expected to shape students who not only understand Islamic law textually but also possess social sensitivity and national awareness.¹⁷ Students are expected to practice values of justice, tolerance, and respect for differences in their daily lives. Madrasah Aliyah holds a strategic position in developing Muslim generations capable of actively participating in plural societies without losing their religious identity.¹⁸

Based on the above discussion, this study aims to analyze the potential of Problem-Based Learning as an instructional model for strengthening religious moderation values in Fiqh learning at Madrasah Aliyah. Specifically, this research seeks to explore how PBL facilitates students' critical thinking, appreciation of scholarly diversity, and balanced religious attitudes through contextual Fiqh instruction.

Despite the growing body of studies on religious moderation in Islamic education and the application of active learning models, limited attention has been given to the integration of Problem-Based Learning specifically within Fiqh instruction at Madrasah Aliyah. Most previous studies focus either on general character education or on moderation values without linking them to

Within Islamic Education," *Journal Of Education And Learning (Edulearn)* 18, No. 1 (2023): 97-106.

¹⁵ Muhammad Kosim Et Al., "Developing A Religious Moderation-Based Curriculum Module For Laboratory Madrasah Tsanawiyah In Islamic Higher Education," *Jurnal Pendidikan Islam* 10, No. 2 (2024): 350-362.

¹⁶ Solihah Titin Sumanti, Yusnaili Budianti, And Muhammad Rozali, "Development Of A Value-Based Vct Learning Model Al-Washliyah In The Learning Process At Madrasah Aliyah On North Sumatra," *Edukasi Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 21, No. 2 (2023): 206-223.

¹⁷ Agus Setiawan, Amma Ainun, And Yayuk Kusumawati, "Inclusive Religious Education And Interfaith Interaction : Strengthening Religious Moderation Through Teachers ' Lived Experiences In Multi-Religious State Schools," *Al-Hayat: Journal Of Islamic Education* (2025).

¹⁸ Iskandar Tsani And Sufirmansyah Sufirmansyah, "Construction Of Pai Learning Model Based On Knowledge Society At Uin Satu Tulungagung And Iain Kediri, Indonesia," *Qalamuna Jurnal Pendidikan Sosial Dan Agama* 15, No. 1 (2023): 305-326.

concrete pedagogical models in Islamic jurisprudence learning. This study offers a conceptual contribution by positioning Problem-Based Learning as a pedagogical strategy that facilitates the internalization of religious moderation values through critical engagement with Fiqh-related problems. Practically, this article provides a theoretical framework for educators to design dialogical and contextual Fiqh learning that supports tolerant and balanced religious attitudes among students.

Method

This study employs a qualitative approach with a library research design. Library research was chosen because this study seeks to conceptualize and synthesize existing theoretical and empirical findings related to religious moderation, Problem-Based Learning, and Fiqh instruction rather than to measure variables empirically. Data sources consist of peer-reviewed journal articles, academic books, and reputable scientific publications published primarily within the last five years. Sources were selected based on their relevance to Islamic education, pedagogical innovation, and religious moderation discourse. Data analysis followed the Miles and Huberman interactive model, adapted for literature-based research. The stages included data collection through systematic reading, data reduction by selecting key concepts and arguments, data display through thematic organization, and conclusion drawing through interpretative synthesis. Data validity was ensured through source triangulation by comparing arguments and findings across multiple scholarly sources to maintain analytical credibility.

Result and discussion

Religious Moderation as the Orientation of Fiqh Learning in Madrasah Aliyah

The results of the literature review indicate that religious moderation constitutes an essential orientation in the development of Fiqh learning at Madrasah Aliyah. Religious moderation is understood as a way of practicing religion that emphasizes balance between commitment to religious teachings and respect for diverse social realities.¹⁹ Within the framework of Islamic education, religious moderation is directed toward shaping students who possess profound, open-minded, and non-extreme religious understanding. This orientation becomes increasingly relevant in plural societies where religious differences are a social reality that must be managed wisely.

¹⁹ Murbangun Nuswawati Et Al., "Environmentally Oriented Chemistry Practical Worksheets To Improve Conservation Character And Environmental Literacy," *Jurnal Abdimas* 27, No. 2 (2023): 226–234.

Fiqh learning holds a strategic position in the internalization of religious moderation because Fiqh directly governs Muslim religious practices in everyday life. Fiqh does not merely regulate the relationship between humans and God through acts of worship, but also regulates social relations in economic, legal, and communal spheres. The *ijtihadi* nature of Fiqh makes it rich in differences of opinion arising from variations in legal methodologies, social contexts, and intellectual backgrounds of Muslim scholars. This diversity represents a valuable pedagogical potential when managed through appropriate instructional approaches.²⁰

The literature reveals that Fiqh instruction that emphasizes a single legal opinion tends to limit students' intellectual openness and restrict critical engagement. Students may develop rigid understandings of Islamic law and perceive differences as deviations. Such learning conditions risk fostering exclusive religious attitudes and intolerance toward differing religious practices in society.²¹ Religious moderation in Fiqh learning requires exposure to diverse scholarly opinions along with the reasoning and evidence underlying those differences.

Madrasah Aliyah, as an Islamic-based secondary educational institution, carries a significant responsibility in shaping students' moderate and inclusive religious perspectives. Students at this level are at a developmental stage that enables abstract reasoning, reflection, and critical thinking.²² This stage provides an important opportunity to instill awareness that differences within Fiqh are part of the Islamic intellectual tradition and should be approached with scholarly maturity rather than emotional judgment.

The reviewed literature also demonstrates that religious moderation in Fiqh learning is inseparable from the broader objectives of Islamic education, which emphasize the formation of faithful, knowledgeable, and morally upright individuals. Religious moderation functions as a bridge between religious knowledge acquisition and its ethical application in plural social

²⁰ Ade Nislawati Et Al., "The Modification Of Islamic Religion Learning Through Sekolah Penggerak Curriculum," *Edureligia Jurnal Pendidikan Agama Islam* 6, No. 2 (2022): 132–141.

²¹ Sahri Sahri, "The Concept Of Education Management In The Post-Conflict Regions Of West Kalimantan: A Study Of Ibn Khaldun's Thought," *At Ta Dib* 18, No. 2 (2024): 1–26.

²² Nuril Izzah, Masduki Ahmad, And Suryadi Suryadi, "Development Model Of Child-Friendly Management In Islamic Boarding Schools (Pesantren)," *Journal Of Posthumanism* 5, No. 6 (2025): 4466–4477.

contexts.²³ Students are expected to practice Islam consistently while upholding values of tolerance, justice, and respect for diversity.

In this regard, religious moderation can be positioned as a fundamental orientation in Fiqh learning at Madrasah Aliyah. This orientation necessitates instructional innovation to ensure that moderation values are not merely understood conceptually but are internalized in students' attitudes and behaviors. One instructional model considered relevant to achieving this goal is Problem Based Learning.

Problem Based Learning in Fiqh Instruction and Its Implications for Strengthening Religious Moderation

The analysis of the literature indicates that Problem-Based Learning (PBL) is an effective instructional model for integrating religious moderation values into Fiqh learning. PBL places real-life problems at the center of the learning process, encouraging students to think critically, analytically, and reflectively. In Fiqh instruction, the problems presented commonly relate to differences in worship practices, contemporary *muamalah* issues, and ethical challenges within plural societies.

Through PBL, students do not function merely as passive recipients of information but actively participate in the construction of knowledge. They are encouraged to identify problems, consult diverse scholarly sources, engage in peer discussions, and formulate conclusions based on rational arguments and textual evidence. This learning process provides meaningful educational experiences and supports students in understanding Fiqh as a dynamic and context-sensitive discipline.

The implementation of PBL in Fiqh learning contributes to strengthening religious moderation because students are directly exposed to the reality of differing legal opinions in Islam. Collaborative group discussions create spaces for open dialogue and constructive exchange of ideas. Students learn to express their perspectives respectfully while acknowledging alternative viewpoints. Such interactions cultivate maturity in managing differences and reinforce a balanced approach to religious understanding.

A synthesis of previous studies reveals a consistent pattern indicating that dialogical learning models significantly influence students' openness toward religious diversity. While earlier research primarily emphasizes moderation as a normative value, the present analysis highlights that

²³ Imas Masruroh Et Al., "Needs Analysis For The Development Of Project-Based Learning (Pjbl) Through An Android Application To Enhance Fiqh Learning Outcomes," *International Journal Of Education And Digital Learning (Ijedl)* 1, No. 6 (2023): 235-246.

pedagogical strategies such as Problem-Based Learning function as an operational mechanism that translates moderation values into classroom practice.

Unlike traditional Fiqh instruction that prioritizes doctrinal transmission, PBL-based learning emphasizes epistemological awareness by exposing students to differing scholarly interpretations and their methodological foundations. This distinction positions PBL not merely as a learning technique but as a value-oriented pedagogical approach.

The process of strengthening religious moderation through Problem Based Learning in Fiqh instruction can be illustrated as follows:



Figure. 1.1 Contextual Fiqh Problems

Illustrates the process through which religious moderation is developed in Fiqh learning using the Problem-Based Learning model. Contextual Fiqh issues serve as the initial trigger for inquiry, encouraging students to explore diverse scholarly opinions. Through collaborative discussion and critical analysis, students develop an understanding of difference as a legitimate scholarly phenomenon. This learning trajectory

ultimately leads to the internalization of moderation values such as tolerance, justice, and openness.

This diagram illustrates that religious moderation does not emerge instantaneously but develops through structured and reflective learning stages. Contextual Fiqh problems serve as cognitive triggers that stimulate critical inquiry.²⁴ Student collaboration fosters dialogical engagement, while the study of legal evidence and scholarly opinions strengthens academic foundations. Critical analysis enables students to recognize differences as legitimate scholarly phenomena, ultimately leading to the internalization of religious moderation values such as tolerance, justice, and openness.²⁵

The findings from the reviewed literature demonstrate that PBL-based Fiqh instruction positively influences students' character development. Students become more receptive to differences, less inclined to judge alternative religious practices, and more capable of critically engaging with religious issues.²⁶ PBL also aligns with the demands of twenty-first-century education, which emphasize higher-order thinking skills, collaboration, and character education.

The implications of implementing PBL in Fiqh learning at Madrasah Aliyah extend beyond cognitive achievement to encompass the formation of moderate religious attitudes and national awareness. Students are expected to practice Islamic teachings proportionally while contributing to social harmony within plural societies. In this sense, Problem Based Learning represents a pedagogical strategy that effectively supports the strengthening of religious moderation through Fiqh instruction.

Conclusion

Strengthening religious moderation through Fiqh instruction at Madrasah Aliyah represents a strategic approach to nurturing balanced and inclusive religious attitudes among students. This study demonstrates that Problem-Based Learning offers a pedagogical framework that enables students to critically engage with contextual Fiqh issues and appreciate the diversity of scholarly perspectives within Islamic jurisprudence.

²⁴ Saefrudin Saefrudin, "Strengthening The Values Of Islamic Education For Students With A More Modern Character At The Tebuireng Jombang Islamic Boarding School," *Edu-Religia Jurnal Keagamaan Dan Pembelajarannya* 6, No. 2 (2024): 200–2013.

²⁵ Munawir Munawir, Abdullah Abdullah, And Darwin Zainuddin, "Optimization Development Dakwah On Dayah Salafiyah In The Regency Bireuen," *Jurnal Ilmu Dakwah* 19, No. 1 (2025): 97–116.

²⁶ Fitria Kusuma Wardani, "Social Construction Of Leaders At Integrated Madrasah Aliyah (Ma) Of Darul Amal Karanganyar Concerning Religious Moderation Policies," *International Journal Of Research In Education Humanities And Commerce* 4, No. 3 (2023): 108–125.

The contribution of this study lies in its conceptual integration of pedagogical innovation and Islamic educational values, positioning PBL as a learning model that supports both cognitive development and character formation. Nevertheless, this study is limited by its reliance on secondary sources, which restricts empirical validation. Future studies are encouraged to employ field-based or mixed-method approaches to examine the practical implementation and measurable impact of PBL-oriented Fiqh learning on students' religious moderation attitudes.

An important finding emerging from this review is that the effectiveness of Problem-Based Learning in strengthening religious moderation depends not only on the instructional model itself but also on the learning environment created by the teacher. In PBL-oriented Fiqh instruction, teachers no longer function merely as transmitters of legal knowledge but as facilitators who guide students through processes of inquiry, dialogue, and reflection. This pedagogical shift enables students to experience Islamic legal diversity directly through structured academic discussion rather than receiving a single authoritative conclusion. Consequently, learning becomes more student-centered while maintaining the authority of Islamic sources and scholarly traditions.

The learning process also demonstrates that religious moderation is not developed through normative instruction alone but through repeated engagement with authentic religious problems. Contextual issues presented in PBL encourage students to examine how Islamic legal principles are applied across different social circumstances. As students compare various juristic opinions and their underlying arguments, they begin to recognize that differences in Fiqh often arise from legitimate methodological considerations rather than contradictions in Islamic teachings. This understanding gradually transforms students' perspectives from viewing disagreement as conflict to appreciating it as part of the richness of Islamic intellectual heritage.

Furthermore, collaborative learning activities embedded within Problem-Based Learning contribute significantly to the development of social competencies that support religious moderation. Group discussions require students to listen to differing viewpoints, negotiate arguments respectfully, and formulate collective conclusions based on evidence rather than personal preference. These experiences cultivate mutual respect, empathy, and intellectual humility, which are essential characteristics of moderate religious attitudes. The ability to distinguish between principled disagreement and personal conflict becomes an important educational outcome that extends beyond the classroom into students' broader social interactions.

The literature also indicates that integrating contextual problems into Fiqh learning enhances students' awareness of the relevance of Islamic law to

contemporary society. Rather than perceiving Fiqh as a collection of fixed legal rulings, students are encouraged to understand it as a dynamic discipline capable of responding to changing social realities while remaining grounded in the Qur'an, Sunnah, and established methodologies of Islamic jurisprudence. Such an approach strengthens students' confidence in Islamic teachings without fostering exclusivism or rigid legalism. Instead, they develop a balanced understanding that combines commitment to religious principles with sensitivity toward social diversity.

Another important implication concerns the relationship between cognitive development and character formation. The reviewed studies consistently suggest that higher-order thinking skills promoted through Problem-Based Learning reinforce students' capacity for ethical decision-making. Critical analysis, evidence-based reasoning, and reflective discussion help students evaluate religious issues more comprehensively before reaching conclusions. These intellectual processes support the internalization of moderation values because students become accustomed to considering multiple perspectives, evaluating legal arguments objectively, and avoiding premature judgments regarding differing religious practices.

From an educational perspective, the integration of Problem-Based Learning into Fiqh instruction also supports the broader mission of Madrasah Aliyah in preparing students to become responsible members of a pluralistic society. Religious moderation developed through classroom learning equips students with competencies needed for constructive social engagement, including respectful communication, collaborative problem-solving, and appreciation of diversity within the framework of Islamic values. Thus, Fiqh learning contributes not only to students' mastery of religious knowledge but also to the development of civic responsibility and social cohesion.

Overall, the synthesis of the reviewed literature demonstrates that Problem-Based Learning provides an educational framework capable of integrating cognitive, affective, and social dimensions of learning into a unified process of character formation. Religious moderation emerges not as an additional instructional topic but as an educational outcome naturally cultivated through critical inquiry, collaborative dialogue, contextual problem-solving, and reflective engagement with the diversity of Islamic legal thought. This finding reinforces the argument that pedagogical innovation plays a central role in translating the normative ideals of religious moderation into meaningful classroom practices within Madrasah Aliyah.

The implications of implementing PBL in Fiqh learning at Madrasah Aliyah extend beyond cognitive achievement to encompass the formation of moderate religious attitudes and national awareness. Students are expected to practice Islamic teachings proportionally while contributing to social

harmony within plural societies. In this sense, Problem Based Learning represents a pedagogical strategy that effectively supports the strengthening of religious moderation through Fiqh instruction.

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