
INTEGRATION OF RELIGIOUS TOLERANCE IN FIQH LEARNING OUTCOMES IN THE MERDEKA CURRICULUM AT MADRASAH

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Abstrak

Artikel ini bertujuan untuk mendiskripsikan karakteristik, tujuan fikih dan integrasi toleransi dalam Capaian Pembelajaran (CP) Mata Pelajaran Fiqih pada Kurikulum Merdeka Madrasah. Penelitian kualitatif ini menerapkan metode deskriptif, data diperoleh dari bahan pustaka dengan menggunakan analisis isi untuk menarik kesimpulan. Hasil penelitian menyimpulkan bahwa karakteristik fikih di madrasah pada dasarnya berisi pengaturan hubungan antara muslim dengan Allah SWT, antara sesama manusia dan antara manusia dengan lingkungan. Tujuan mata pelajaran fikih yaitu menjadikan peserta didik mampu menjalankan hukum Islam dalam masyarakat plural. Integrasi toleransi dalam CP mata pelajaran fikih tingkat Madrasah Ibtidaiyah meliputi: Toleransi dalam pelaksanaan fikih ibadah, dan rukhsah ibadah. Tingkat Madrasah Tsanawiah meliputi: Toleransi atas ikhtilaf ibadah dan keadilan muamalah. Tingkat Madrasah Aliyah meliputi: Toleransi ikhtilaf-fiqih, menghargai perbedaan pemikiran fikih, penerimaan hukum fikih dan hukum positif.

Kata Kunci: *Fiqh; Kurikulum Merdeka; Madrasah; Toleransi Beragama*

Abstract

This article aims to describe the characteristics, objectives of fiqh and integration of tolerance in the Learning Outcomes (CP) of the Fiqh Subject in the Madrasah Merdeka Curriculum. This qualitative research applies a descriptive method, data obtained from library materials using content analysis to conclude. The results of the study concluded that the characteristics of fiqh in madrasas basically contain regulations on the relationship between Muslims and Allah SWT, between fellow humans, and between humans and the environment. The objective of the fiqh subject is to make students able to practice Islamic law in a plural society. The integration of tolerance in the CP of the fiqh subject at the Madrasah Ibtidaiyah level includes: Tolerance in the implementation of fiqh worship, and rukhsah worship. The Madrasah Tsanawiah level includes: Tolerance of ikhtilaf worship and justice of muamalah. The Madrasah Aliyah level includes: Tolerance of ikhtilaf-fiqh, respecting differences in fiqh thinking, and acceptance of fiqh law and positive law.

Keywords: *Fiqh; Merdeka Curriculum; Madrasah; Religious Tolerance.*

INTRODUCTION

The value of tolerance, as one of the elements in the theme of religious moderation is actually explicitly contained in the 2013 Curriculum, before the independent curriculum, including the theme of religious moderation in the

subject of Islamic Religious Education, but it is still considered inadequate so that the theme of religious moderation covered in Core Competencies (KI) and Basic Competencies (KD) needs to be improved the content of religious moderation in PAI subjects in the upcoming 2013 Curriculum revision (Abidin, 2021). The Ministry of Religious Affairs through Director General Pendis established the Program to Strengthen Islamic Moderation through strategic steps: research on Islamic education policies, curriculum evaluation, and development, preparation of teaching materials, creation of religious moderation videos and narratives, and publication of religious moderation implementation programs (Aziz, et al., 2019). Given the strategic value of the problem of religious moderation, 2019 was proclaimed as the Year of Religious Moderation (Balitbang-Diklat Kemenag, 2019).

The Merdeka Curriculum is the latest national curriculum as an alternative solution in dealing with national education problems. In Islamic religious education, the most important problem is the optimization of the realization of the vision of Islam as a religion of *rahmatan lil 'alamin*. The Merdeka Curriculum provides flexibility and focuses on essential materials to develop students' competencies as lifelong learners with Pancasila characters (Minister of Education and Culture-Research and Technology, 2024). The subject of Islamic education in the Independent Curriculum is designed to strengthen religious moderation in people's lives, and the principles contained in it are in harmony with the values of religious moderation (Hilmin, 2024). In the Madrasah Merdeka Curriculum, there is a Project to Strengthen the Pancasila Student Profile (P5) and to Strengthen the *Student Profile of Rahmatan lil 'alamin* (PPRA) as a form of implementation of Islamic moderation. Thus, the purpose of PPRA is to form students with strong moderate character (*tawassuth*), namely individuals who have religious principles, attitudes and perspectives in such a way that the general benefit and protection of humanity in religion are maintained. Among the values instilled in students are *the character of muwathanah* (citizenship and nationality), *tawassuth* (taking the middle path) and *tasamuh* (tolerance) (Kemenag RI, 2022).

Basically, religious tolerance is an attitude of appreciating, allowing, and respecting the creed of each individual. This is because religion believes that every individual has the right to freedom to believe, embrace religion and practice worship in accordance with the religion he or she believes in. According to Said Aqil Al-Munawwar, the principle of religious tolerance is mutual respect for religious freedom individually and socially, acceptance and positive thinking and mutual trust (Al-Munawwar, 2023). Values in religious tolerance include: respect for differences, open dialogue across religions, the emergence of cooperation in diversity, empathy and concern between religious communities, and peace education (Rayfan, at al, 2024). The factors that affect religious tolerance include: education, experience, and environmental influence (Citra, at al, 2023). Thus, madrasahs as an educational institution that makes Islamic law as the basis for the



implementation of daily education, the fiqh pattern taught will affect the formation of religious tolerance attitudes for students. Considering that the law of fiqh is obtained from ijihad on the meaning of the dzanny postulate the diversity of each fiqh law is inevitable.

However, the legal aspect of fiqh is related to daily practices that are practical-operational as the identity of a religious group or madzhab. Each group can be identified by other groups based on the school of fiqh that is carried out. For the sake of group existence, it is not uncommon for the understanding of one group to be maintained and disseminated fanatically excessively. Furthermore, differences in fiqh can actually trigger conflicts among fellow Muslims. Regarding sectarian fanaticism, among other things, research concludes that fanaticism towards certain sects tends to make a person impose his views and be harsh towards individuals who have different opinions, because he considers his views to be the most correct. In fact, every opinion in fiqh is based on valid evidence (Adawiah et al., 2021). Thus, among the solutions to prevent excessive fanaticism is to instill an ideal religious attitude for Muslims, namely by facing *ikhtilaf* in a tolerant and open manner, as previous scholars in maintaining the unity of the ummah through an open and tolerant attitude is an important principle that is applied (Syeikh, 2020).

Research related to religious tolerance includes the implementation of religious tolerance values in students by providing opportunities for worship according to their religion and beliefs, creating a tolerant climate for learning and deepening material related to tolerance values (Yunus, 2017). Regarding the importance of instilling religious tolerance, it can be carried out by providing knowledge and awareness of religious tolerance, especially in generation Z. (Zuhroh, 2019). In addition, there is research related to CP PAI and Budi Pekerti in the Merdeka Curriculum found that the CP Merdeka Curriculum for PAI Ethics Subjects, contains the content of values: tolerance, moderation, humanity, mutual respect and peace, which are spread in CP Phase E and F on the elements of the Qur'an and Hadith, Fiqh, Aqidah, Akhlaq, and Islamic Cultural History (Ulfatun, at.al. (2024).

If the object of research on religious tolerance in schools is considered, which allows students of different religions, then religious tolerance means providing the freedom to receive education and practice religion following the religion of the students. Such conditions are different from Madrasah which can almost be ascertained that both students and educators are Muslims. So religious tolerance is conceived to give freedom to the school that students embrace. In addition, there is the fact that most madrassas are established by certain religious groups that function as group da'wah institutions. This fact raises a fundamental question, which is the main background of this research, namely how the CP of fiqh subjects in the Madrasah Merdeka Curriculum realizes religious tolerance.

From the research related to the role of fiqh and the value of tolerance, specific research on how the value of tolerance is integrated into the Achievement of Fiqh Learning in the Madrasah Merdeka Curriculum is still limited. Therefore, this study aims to explore the characteristics, objectives, and integration of the value of tolerance in CP Fiqh in Madrasah Ibtidaiyah, the Application of Tolerance in Muamalah in Madrasah Tsanawiyah and the Comparison of Fiqh Law and Positive Law in Madrasah Aliyah or Madrasah Aliyah Vocational.

METHODS

This research is a qualitative research using a descriptive method. The descriptive method is a problem-solving procedure that is investigated by describing the current state of the subject or object of research based on facts that appear or as they are. Thus, this method focuses on actual problems and depictions of facts as they are. In order to realize this method, the data collection technique used is a literature study, with written data as the main data collection tool. Document analysis techniques are used to reveal information on research problems (Nawawi, 2019).

In this study, the primary data is the Decree of the Director General of Islamic Education Number 3302 of 2024 concerning the Learning Outcomes of Islamic Religious Education and Arabic Language Independent Curriculum in Madrasahs. The secondary data sources consist of the results of previous research related to the theme of the independent madrasah curriculum, tolerance in fiqh subjects and the KMA document No. 450 of 2024 concerning Guidelines for Curriculum Implementation at Raudlatul Athfal, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah Vocational. In order to ensure the authenticity of the two main documents, triangulation of sources from several institutional sites that are affiliated with the Ministry of Religion of the Republic of Indonesia is used. The presentation of the results of this research begins with describing the characteristics and objectives of fiqh subjects in Madrasah. Furthermore, related to the integration of tolerance is presented in the form of a descriptive narrative divided into three subchapter systematics, namely the subchapter of the Madrasah Ibtidaiyah (MI) level, the subchapter of the Madrasah Tsanawiyah (MTs.) and the Madrasah Aliyah/MA Vocational (MA/MAK).

RESULTS OF RESEARCH AND DISCUSSION

Madrasah educational institutions consist of the Raudlatul Athfal (RA) level, Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs.) and Madrasah Aliyah (MA) consisting of Madrasah Aliyah (MA) comparable to Senior High School (SMA) in which there are religious majors or programs, and Vocational Aliyah Madrasah (MAK). Thus, the group of Islamic religious education subjects in Madrasah, especially religious programs, teaches scientific disciplines developed from the



Qur'an-Hadith with Tafsir and Hadith Science, Moral Faith with Morals-Sufism, Fiqh with Ushul Fiqih, and SKI subjects.

Fiqh learning is the process of forming knowledge, attitudes, and skills by students, based on performance, facts and contextual phenomena. The main characteristics of Fiqh learning include: involving thinking activities, not just the acceptance of legal dogmas, but aimed at improving the ability to think constructively and accepting the teachings of Islamic religion flexibly according to social conditions and the advancement of science and technology. This is in line with the results of research which states that the Merdeka Curriculum in Fiqih subjects has facilitated the integration of learning materials that reflect local wisdom and Islamic values (Laelatul, 2023). Fiqh learning in a Madrasah is a vehicle for moderate religious understanding, internalization of noble morals, anti-corruption culture, and a good model of religious, nation-state, and religious life for the community. In the learning of Fiqh, the relationship between teachers and students is in the bond of affection, helping each other, and working together to achieve the pleasure of Allah SWT.

Fiqh learning is directed to prepare students to have the competence to understand Islamic laws, to be religious properly related to the relationship with Allah SWT., as well as fellow humans and the universe. Students can express their understanding of religion in a multicultural, multiethnic, multi-religious society and are responsible, tolerant, and moderate in the framework of the Indonesian nation and state based on Pancasila and the 1945 Constitution. The elements of Fiqh Subjects in Madrasah include scientific elements which include fiqh worship, fiqh muamalah, and ushul fiqh. The success of students in learning fiqh is measured through the description of Learning Outcomes (CP), which is the learning competency that students must achieve at the end of each phase (Dirjen Pendis, 2024).

Integration of Tolerance Values in CP Fiqh at Madrasah Ibtidaiyah

The tolerance value of subjects in Fiqh in the independent curriculum, the Madrasah Ibtidaiyah (MI) level is divided into three phases, namely Phase A (Classes I-II), Phase B (Classes III-IV), and Phase C (Classes V-VI). In these three phases, the learning achievements of Fiqh are contained in the elements of fiqh worship and practical worship. Learning outcomes in Phase A, fiqh subjects are only in the elements of worship fiqh, namely understanding the pillars of Islam and the basic concepts of worship such as the words *of shahadah*, the practice of *taharah*, the practice of obligatory and congregational prayers, starting from the azan, iqamah, and dhikr after prayer. From this description, the learning process is focused on the competence of students to understand the foundation of faith-Islam as the basis for carrying out *makhdlah worship*, starting from the understanding of the sentence *of shahadatain*, purification and fardlu prayer both independently and

the procedures for carrying out congregation along with wirid and dhikr after prayer.

Phase B, the description of learning outcomes only in the elements of practical worship, namely students understand the basic concepts of fasting, Friday prayers and various sunnah prayers, *rukhsah* in prayer, circumcision and signs of puberty along with how to purify from the great hadas. In this description, the continued competence of understanding the main ritual worship outside of prayer, namely fasting, Friday prayers, leniency in prayer, circumcision and signs of maturity and purification from the great hadas. In phase C, the description of CP fiqh is described in the elements of fiqh worship and fiqh muamalah. In the elements of worship fiqh, students understand the basic concepts of zakat fitrah, infaq, *shadaqah*, qurban, Hajj and Umrah procedures, as well as halal and haram food and drinks. Meanwhile, in the element of fiqh muamalah, students understand how to buy and sell, borrow and borrow goods, avoid *ghashab*, and treat found goods. From this description, the competencies required of students include the ability to carry out worship from themselves and those that have an impact on others. Worship related to itself includes the procedures of Hajj and Umrah, halal and haram food and drinks. Meanwhile, the introduction of worship related to other people consists of, zakat fitrah, infaq, *shadaqah* and qurban. As for worship that is related to the rights of others, which is known as muamalah worship, consists of: buying and selling, avoiding *ghasab*, namely borrowing or using other people's goods without permission from the owner and treating found goods. Thus, the subject of fiqh, as the result of Maharani's research which states that madrasah and fiqh are effective religious moderation education for students because they are actually applied in daily life (Mega, 2023).

From the description of the learning outcomes of phase C mentioned above, students are not only required to have worship competencies related to themselves and Allah SWT. (*hablum min Allah*) but also required to have competence in understanding the implementation of worship related to fellow human beings (*hamblun min an-nas*). Thus, there is an instillation of values that Islamic jurisprudence upholds the values of respecting and respecting fellow human beings, both fellow Muslims and non-Muslims. This means that in muamalah fiqh law views human beings to the same degree regardless of their social and religious status. For example, in the implementation of zakat, infaq and sadaqah, those who receive are not exclusively Muslims. Likewise with buying and selling, *ghasab*, and found goods. This is because property rights to goods are not based on faith but on the basis of property rights inherent in humans in general. The value of tolerance is in accordance with the value of religious tolerance that has been internalized, including: togetherness, mutual respect, love, help and care for each other (Nuha, et. al, 2021).



From the description of the learning outcomes of phase A-C of Madrasah Ibtidaiyah (MI) fiqh subjects, when viewed from the value of tolerance, as shown in the table below:

Table 1. The Value of Religious Tolerance in CP Fiqh Madrasah Ibtidaiyah

Phase	Elements	Learning Outcomes	Tolerance Values
1. A	Fiqh of Worship	Pillars of Islam, the basis of worship, taharah, fardlu prayer, congregational prayer and dhikr after prayer	Strengthening the character of Islam through the introduction and habituation of worship. Congregational prayers as a truce
2. B	Fiqh of Worship	Fasting, Friday prayers, sunnah prayers, rukhsah in prayer, circumcision, and signs of puberty and purification from the great hadas	Acceptance of differences in rukhsah of prayer and introduction Maturity
3. C	Fiqh of Worship	Zakat fitrah, infaq, shadaqah, qurban, Hajj and Umrah methods, halal -haram.	Respect and respect the property rights of others, others and non-Muslims.
	<i>Muamalah</i>	Buying and selling, borrowing, borrowing goods, avoiding ghashab, and found goods	

The Application of Tolerance in Muamalah at Madrasah Tsanawiyah

The value of tolerance of Fiqh subjects in the independent curriculum, Madrasah Tsanawiyah (MTs.) level is only in one phase. Phase D of classes VII, VIII and IX. In this phase, the Learning Outcomes (CP) are contained in the elements of Fiqh of Worship and elements of Fiqh Muamalah. In the element of worship fiqh, students have a deeper understanding of the pillars of Islam through the analysis of naqli and aqli, including including *wadh'iy law* in the form of mandatory conditions, legal conditions, harmony and nullity. Understanding the meaning of prayer readings and various types of prostration, so that students have scientific awareness to carry out commands and stay away from Allah SWT. In the element of fiqh muamalah students understand the basic concept of mawaris and socio-economic activities such as buying and selling transactions, debts and receivables, pawns, prohibition of usury. So that in the correct understanding in the context of religion, nation, state, and global society.

In the description of the learning outcomes (CP) phase D on the elements of fiqh, there is a deeper understanding of the pillars of Islam and law. by improving the aspect of understanding, emphasizing scientific rational analysis and postulates of the Qur'an and Hadith. The introduction of *wadh'iy law* is about the causes, conditions or obstacles of a fiqh law provision, which means that students are given a scientific basis about the process of determining law. In contrast to the

previous phase of the CP, which emphasized more on law as a fiqh product. The use of *aqli* and *naqli* approaches shows that a law is related to the cause of the cause behind it, so it is possible for different laws to occur in the same case. The introduction of this scientific approach allows the acceptance of fiqh that is *ijtihad*, different and not absolute. This is like a study that states that the way to strengthen the values of tolerance in responding to differences of opinion is to study *fiqh muqaranah* (comparison of schools), *khilafiyah*, respecting the diversity of views in Islamic teachings (Haerullah, 2025).

Similarly, the elements of Fiqh Muamalah as an expansion and deepening of the learning outcomes of Madrasah Ibtidaiyah (MI). Understand the concept of transactional transfer of ownership such as buying and selling, *khiyar*, *qiradl*, prohibition of usury, *'ariyah*, *wadi'ah*, debts, mortgages, *hiwalah*, *ijarah* and inheritance provisions. The provisions of fiqh law regulate transactional relationships based on rules that are fair and transparent to others. For example, in buying and selling, coercion and mutual pleasure are not allowed, as well as pawn transactions that require the maintenance of the value of goods. Fiqh muamalah as a social worship handle, which means that every Muslim in conducting transactions with others must be based on the provisions of Islamic law, both with others and with non-Muslims. Identify the value of religious tolerance in the CP of fiqh subjects at the Madrasah Tsanawiyah (MTs.) level as shown in table 2 below.

Table 2. The Value of Religious Tolerance CP Fiqh MTs

Phase	Elements	Learning Outcomes	Tolerance Values
4. D	Fiqh of Worship	Naqli and akli understanding in matters of worship, rukhsah, the meaning of the readings in prayer, fasting infaq-zakat and hajj-umrah, halal-haram, and the burial of the body.	Strengthening the character of Islam through scientific approaches and truths that are not absolute. Acceptance of the difference in rukhsah worship.
	Muamalah	Understand the concepts of ownership and transactions, buying and selling, <i>khiyar</i> , <i>qiradl</i> , prohibition of usury, <i>'ariyah</i> , <i>wadi'ah</i> , debts, pawns, <i>hiwalah</i> , <i>ijarah</i> and inheritance.	Awareness of respecting and respecting the rights of others

Digital Book of Madrasah Tsanawiyah Fiqh Subject Grade VIII Curriculum 2013, The results of the study show that there are significant values of religious moderation in the student book of fiqh subject grade VIII. These moderation values include *al-ishlah* (wisdom), *muwathanah* (love of the homeland), *i'tidal* (proportionality), *tasamuh* (tolerance), *qudwah* (example), and *tahadhur* (civility) (Bahraen, 2023).



Comparison of Fiqh Law and Positive Law in Madrasah Aliyah

The tolerance value of Fiqh subjects in the independent curriculum, the Madrasah Aliyah (MA) level is divided into two phases, phase E (Class X) and Phase F (Class XI and XII). In these two phases, Learning Outcomes (CP) are found in the elements, Fiqh Worship, Fiqh Muamalah and Ushul Fiqh. At the end of phase E, in the worship element, students are introduced to various problems that arise in the implementation of worship, both classical and modern, as well as the opinions of scholars about it. The introduction of these various opinions is expected to foster a moderate attitude in religion. The muamalah element is more focused on the discussion of the field of muamalah that has not been discussed in the previous phase such as the concept and provisions of muamalah contracts, *ihyaul mawat*, *buying and selling*, identifying transactions containing *riba*, *khiyar*, *salam*, *hajr*, and others, as well as transactions in the global era including: Islamic and conventional-NAL banks, sharia insurance, online loans, and other online transactions.

In phase E, the subject of fiqh elements of worship is given a deepening of understanding with students on various opinions of muamalah fiqh scholars in the field of land and buying and selling. Modern transaction institutions are also allowed, either sharia labeled or conventional. The same goes for modern transaction media, for example online transactions. Given the development of modern transaction innovations, students are introduced to the identification of janis-types of transactions that are not in accordance with Islamic law, or transactions that contain usury. At the end of phase F, in the element of muamalah, students are introduced to the concepts of *jinayah*, *hudud*, *bughat*, *riddah*, justice and *munakahat* as well as *faraid science*. Meanwhile, in the element of ushul fiqh, it is equipped with an understanding of the concept of fiqh and ushul fiqh, sources of Islamic law, *qowaidul fiqhiyyah* and *qawaid ushuliyyah* so that a moderate attitude will be built in students in responding to differences in religious understanding.

The tolerance value of phase E shows that the learning of Fiqh Madrasah Aliyah has been adjusted to the cultural development of the community. This is as a study that concludes that fiqh, as the main subject of Islamic religious education, plays an important role in teaching the law that regulates all aspects of Muslim life, personal and social worship so that its implementation is adjusted to the plurality of society (Apipuddin, 2020). Similarly, according to Mulyana, who stated that specifically the fiqh curriculum in Madrasah Aliyah has the goal of forming characters that accommodate the increasingly diverse social development of society (Mulyana, 2020).

From the Islamic point of view, differences and diversity are an inherent inevitability in the dynamics of human life, so their existence is inevitable (Anwar, 2018). Differences of opinion (*ikhtilaf*) are inevitable and are part of the reality that must be accepted. Therefore, standardizing views is contrary to human nature

that has been determined by Allah swt. The diversity of schools among scholars is one of the forms of Islamic intellectual property that presents diversity and dynamics in the lives of the ummah (Bakry, 2014). Differences of opinion (*ikhtilaf*) related to the determination of the law have occurred among the Companions of the Prophet Muhammad (saw) which did not cause a conflict of division (Zuhdi & Faisal, 2019).

From the description of the learning achievements, muamalah is related to acts involving state power. For example, in the matter of marriage-divorce and inheritance. Thus there are two authorities involved in the matter, namely the power of religion and the state. The involvement of the two institutions is possible to cause conflict. For example, the issue of inheritance, the provisions of fiqh and the laws and regulations applicable in the country are very likely to be contradictory. A deeper introduction to the jurisprudence of self-awareness, without coercion, will lead to the consciousness of the soul. Meanwhile, positive law is basically coercive for the realization of social order, which for the perpetrator binds the physical body alone. Thus, carrying out the laws of fiqh and positive laws will achieve peace of the soul and body, and the hereafter will be safe forever (M. Taufiq, 2021).

In order to understand more deeply the provisions of fiqh and laws and regulations so that the two are not necessarily understood and implemented in opposites. So in phase F, ushul fiqh is allowed, as a science to better understand the method or process of forming laws or fiqh. Thus, it is hoped that students will have an understanding *of fiqh*, as well as understand the relationship between positive legal provisions and fiqh law. Thus, there is a deep understanding of fiqh with positive laws through *ushul fihih* in Madrasah Aliyah as a form of fiqh moderation. This is in line with the results of research that states that fiqh moderation can strengthen social harmony, as well as critical thinking in diversity (Jamhuri, 2025). The most important role of ushul fiqh learning is to instill a moderate attitude in students (Zainuddin, 2021). In the context of nationality, fiqh moderation, which is a deep understanding between fiqh law and positive law, can be seen as a national fiqh that respects the values of inclusiveness, pluralism, tolerance, democracy, equality and justice (Abidin, 2024).

Essentially, the integration of religious tolerance in the CP of fiqh subjects Madrasah Aliyah (MA)/Madrasah Aliyah Kejuruan (MAK), as table 3 below.



Table 3. The Value of Religious Tolerance in CP Fiqh MA/MAK

Phase	Elements	Learning Outcomes	Tolerance Values
5. E	Fiqh of Worship	Understanding various differences of opinion in the implementation of worship, fasting, zakat, waqf, janazah, halal certification and slaughter.	Tolerance ikhtilaf
	Fikih Muamalah	Understanding the concept of ownership and its transfer, sharia economy: shirkah, banking, and one-line investment.	Character strengthening Criticism of muamalah that is not in accordance with Islamic law
6. F	Fikih Muamalah	Understand <i>jinayah, hudud, bughat, riddah</i> , marriage justice, inheritance, wills and faraid knowledge and their implementation in a pluralistic society.	The value of internal, external, respectful tolerance of the state. Tolerance of positive law and jurisprudence
	Usul Fiqih	Understanding fiqh and ushul fiqh, the application of the sources of Islamic law that <i>are muttafaq alaih</i> and <i>mukhtalaf fih</i> , ijtihad and madhhab	Internal-external tolerance Tolerance between fiqh law and positive law

CONCLUSIONS AND SUGGESTIONS

The integration of religious tolerance in the Fiqh Learning Outcomes of the Madrasah Independent Curriculum, starting from the formation of a strong character in carrying out the fiqh of worship, through the introduction, practice and habituation at the Madrasah Ibtidaiyah (MI) level. Tolerance will only be manifested from a strong person, who knows himself who appreciates differences. At the Madrasah Tsanawiyah (MTs.) level, tolerance for differences in the implementation of worship fiqh and tolerance for fair treatment of fellow humans, both fellow and non-Muslims in the implementation of muamalah worship, began to be introduced. At the Madrasah Aliyah (MA) level, religious tolerance is extended to the acceptance of fiqh law and positive law as a unit. The law of fiqh emphasizes the spiritual awareness of the individual, while the positive law binds the physical and social control. Thus, fiqh in madrassas becomes the foundation for students to realize welfare, physical and spiritual peace, and the hereafter. In order to realize religious tolerance and avoid sectarian fanaticism in madrasas, the role of fiqh teachers to carry out learning with the wisdom approach of various sects must be carried out.

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