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**CAN *FIQH AL-IJTIMA'YAH* REDEFINE ISLAMIC EDUCATION IN INDONESIA?
A PRISMA REVIEW OF SOCIAL VALUES IN CURRICULUM REFORM
(2017–2024)**

Adiyono Adiyono* and Makherus Sholeh**

Abstract: In the context of global social change, the need for Islamic education that is responsive to social values is increasingly urgent. *Fiqh al-ijtima'iyah*, with a focus on solidarity, justice, and benefit, offers a normative and applicative framework to strengthen Islamic value-based character education. This study identifies and analyses the integration of *fiqh al-ijtima'iyah* values in Islamic education, with a focus on strengthening social solidarity, collective responsibility, and justice. The method used is a Systematic Literature Review based on the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) approach, by conducting a literature search through six leading databases: Crossref, Science Direct, Semantic Scholar, Google Scholar, SINTA (Science and Technology Index), and Moraref. From a total of 42 articles analysed, it was found that most publications emphasise the importance of integrating social *fiqh* norms in the Islamic education curriculum, particularly through social project-based learning. The results show that social project-based learning is effective in instilling the principles of *ta'awun* (cooperation) and *ukhuwah islamiyah* (Islamic brotherhood) in the school environment, which contributes to the formation of student characters who care about social issues and justice. An increase in publications on this topic was recorded since 2017, with a peak in 2022, reflecting the theme's relevance in the context of contemporary Islamic education.

Keywords: *Fiqh al-ijtima'iyah, Islamic education, social solidarity, project-based learning, religious moderation*

INTRODUCTION

In recent decades, the Islamic Indonesian has been faced with complex social challenges, such as increasing social inequality, weakening solidarity between people, rampant intolerance, and a fading spirit of social responsibility in social life.¹ This phenomenon is an important

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¹ Ihsan Ali-Fauzi et al., "The Impact of Social Intolerance on Public Services and Civil Liberties in Indonesia" (Paramadina Foundation (PUSAD Paramadina), 2023), <https://www.researchgate.net/publication/373019320>.

concern in the context of Islamic education (*madrasah* and *pesantren*),² which should not only function as a means of transferring religious knowledge, but also as an instrument of social character building that is inclusive, empathetic, and *solution-oriented*.³ Unfortunately, the current Indonesian Islamic education curriculum often emphasises ritual (*'ibadat*), where the focus is on correctness and doctrinal conformity. While this ensures strong grounding in religious obligations, it tends to prioritise normative teaching (prescriptive rules and legalistic interpretations),⁴ with a limited portion of the social dimension of Islam, which is reflected in the *fiqh al-ijtima'iyah*.⁵

This problem shows the gap between Islamic social values sourced from the Qur'ān and *ḥadīth*, and the implementation of Islamic education in formal institutions.⁶ This is where the importance of integrating *fiqh al-ijtima'iyah*, which is a branch of *fiqh* that regulates the norms of social solidarity and social responsibility into the Islamic education curriculum.⁷ In this way, Islamic education not only produces religious people ritually, but also social people who are aware of their roles and responsibilities in society.⁸

² The concept of “Islamic education” is a holistic and meaningful program based on the Qur'ān and *ḥadīth*, combining a general educational approach. Susan L. Douglass and Munir A. Shaikh, “Defining Islamic Education: Differentiation and Applications,” *Current Issues in Comparative Education* 7, no. 1 (2004). Madrasahs emphasise formal education with an Islamic character, while pesantrens focus on in-depth religious education through formal and informal patterns. The two complement each other in developing human resources who are knowledgeable, faithful, and of noble character.

³ A. Suradi, “Penanaman Religiusitas Keislaman Berorientasi Pada Pendidikan Multikultural Di Sekolah” [Planting Islamic Religiosity Oriented to Multicultural Education in Schools]” *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 6, no. 1 (2018), <https://doi.org/10.15642/jpai.2018.6.1.25-43>; Potrika Janno Vitanka, “Ontological Relations of the 1945 Basic Act as the Constitution with Pancasila as the State Ideology,” *Berumpun: International Journal of Social, Politics, and Humanities* 6, no. 2 (2023), <https://doi.org/10.33019/berumpun.v6i2.116>; meyliia fajar winanti, “Teachers Teaching Style in Teaching English Based on Merdeka Curriculum at the Tenth Grade of SMA Batik 2 Surakarta in Academic Year 2022-2023” (PhD diss., UIN Raden Mas Said Surakarta, 2023), https://eprints.iain-surakarta.ac.id/8582/1/MEYLIA_FAJAR_WINANTI-196121072-FULL_THESIS.pdf.

⁴ The current Islamic education curriculum is still dominated by ritual *fiqh* (such as *ṭaharah*, prayer, and fasting), neglecting socio-religious education, even though the main challenges of contemporary Muslims lie in societal problems – economic inequality, radicalism, and moral degradation. This imbalance risks producing a generation that is fluent in worship but unable to respond to social issues such as intolerance, injustice, or the environmental crisis, even though the Qur'ān emphasises balance between *ḥablum minallah* (relationship with God) and *ḥablum minannas* (relationship with humans). Therefore, curriculum reform should urgently be carried out by increasing the portion of *fiqh al-ijtima'iyah* – including productive *zakat*, conflict resolution, and social media ethics – so Islamic education not only produces individually pious individuals, but also solutive and transformative agents of social change.

⁵ Abdullah Sahin, “Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education,” *Religions* 9, no. 11 (2018): 335, <https://doi.org/10.3390/rel9110335>.

⁶ Muhammad Amin Abdullah, “Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community,” *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (2017), <https://doi.org/10.14421/ajis.2017.552.391-426>.

⁷ Aan Jaelani, *Economic Philosophy of Al-Mawardi: Economic Behavior in Adab Al-Dunya Wa-Al-Din and Al-Ahkam Al-Sulthaniyah*, MPRA Paper No. 70339 (SSRN, 2016), <https://doi.org/10.2139/ssrn.2807735>; Mumtaz F. Jafari, “Counseling Values and Objectives,” *American Journal of Islam and Society* 10, no. 3 (1993), <https://doi.org/10.35632/ajis.v10i3.2490>; J. Mark Halstead, “Islamic Values: A Distinctive Framework for Moral Education?,” *Journal of Moral Education* 36, no. 3 (2007), <https://doi.org/10.1080/03057240701643056>.

⁸ Raudlotul Firdaus Binti Fatah Yasin and Mohd Shah Jani, “Islamic Education: The Philosophy, Aim, and Main Features,” *International Journal of Education and Research* 1, no. 10 (2013), <https://www.ijern.com/>

For this study, “Islamic education” refers to formal institutions such as madrasahs (Islamic day schools) and pesantrens (Islamic boarding schools) operating at the K-12 level in Indonesia, which play a crucial role in shaping the character of millions of young Muslims and embedding essential social values for balanced personal and communal development. However, these institutions have faced persistent critiques from scholars and policymakers for their over-reliance on classical curricula that emphasise ritual jurisprudence (*fiqh al-‘ibadat*) and doctrinal studies, often through rote memorisation and a textual-normative lens, leading to a disconnect between religious education and the complex socio-economic challenges faced by communities. As noted by Marzuki et al.,⁹ pesantrens must embrace inclusivity and tolerance as key strategies for countering radicalism, yet the prevailing pedagogical model often leaves graduates proficient in personal worship but lacking conceptual tools from Islamic social jurisprudence (*fiqh al-ijtima‘iyah*) to address issues like environmental ethics, social justice, and religious pluralism. While Hanafi et al. highlight the need for adaptability in Islamic boarding schools amid new challenges,¹⁰ they do not directly address the broader curriculum concerns raised here, underscoring the urgency of balancing ritual mastery with the cultivation of social consciousness. This study, therefore, explores how Islamic educational institutions can revise their curricular approaches to better align Islamic teachings with contemporary social ethics, ultimately preparing students to be not only devout Muslims but also responsible and engaged citizens in a pluralistic society.

Islamic education in the pesantren and madrasah has been widely criticised for its didactic and text-centred approach, which prioritises rote memorisation over critical engagement with contemporary social issues such as inequality and intolerance. Scholars have called for reorienting the curriculum to integrate values like social solidarity and justice, aligning with *fiqh al-ijtima‘iyah* that emphasises public good and communal welfare.¹¹ Yusuf al-Qaradawi and others stress that education must move beyond memorisation to applying Islamic principles to current societal challenges,¹² while Taha Jabir al-Alwani argues that true knowledge should lead to ethical engagement with society.¹³ Despite these calls, systematic integration of such values into Islamic curricula remains limited, highlighting the need for comprehensive reforms

journal/October-2013/18.pdf; John R. Bowen, *Muslims through Discourse* (Princeton University Press, 2020), <https://doi.org/10.2307/j.ctv173f009>.

⁹ Marzuki Marzuki, Miftahuddin Miftahuddin, and Mukhamad Murdiono, “Multicultural Education in Salaf Pesantren and Prevention of Religious Radicalism in Indonesia,” *Jurnal Cakrawala Pendidikan* 39, no. 1 (2020), <https://doi.org/10.21831/cp.v39i1.22900>.

¹⁰ Yusuf Hanafi et al., “The New Identity of Indonesian Islamic Boarding Schools in the ‘New Normal’: The Education Leadership Response to COVID-19,” *Heliyon* 7, no. 3 (2021): e06549, <https://doi.org/10.1016/j.heliyon.2021.e06549>.

¹¹ Baharuddin Baharuddin, Ellychia Isnaini, and Lusiana Lusiana, “Islamic Education Curriculum that is Relevant to the Challenges of the Times,” *East Asian Journal of Multidisciplinary Research* 3, no. 3 (2024), <https://doi.org/10.55927/eajmr.v3i3.8103>.

¹² Choirur Rois et al., “Recontextualization of Fiqh Al-Siyāsah from the Perspective of Fiqh Al-Hadārah in Realizing World Peace,” *Journal of Islamic Thought and Civilization* 14, no. 1 (2024), <https://doi.org/10.32350/jitc.141.20>.

¹³ Thohir Luth and Md Yazid Ahmad, “Universality and Contextuality of Islamic Law,” *Peradaban Journal of Law and Society* 2, no. 2 (2023), <https://doi.org/10.59001/pjls.v2i2.112>.

that produce graduates who are not only religiously proficient but also socially conscious and civically engaged.

This study conducts a *Systematic Literature Review* (SLR) using the PRISMA approach (Preferred Reporting Items for Systematic Reviews and Meta-Analyses),¹⁴ to examine how the values of *fiqh al-ijtima'iyah* are discussed in academic literature and how to integrate them into the context of Islamic education.¹⁵ Data was collected from international and national scientific databases, including Crossref, Science Direct, Semantic Scholar, Google Scholar, SINTA, and Moraref.¹⁶ The results of this study are expected to formulate an integrative synthesis model between Islamic social *fiqh* and education, as well as identify research gaps that need to be bridged by follow-up studies. The main objectives of this study are to:

1. Identify and review literature regarding *fiqh al-ijtima'iyah* and its relationship with the madrasah.
2. Analyse the patterns of integration of Islamic social values in the educational curriculum based on literature findings.
3. Formulate strategic recommendations for the development of an Islamic education curriculum based on social *fiqh* values.

Theoretically, this research is based on the idea that *fiqh al-ijtima'iyah* is not only normative, but has a strong applicative dimension in shaping the social character of the umma (community).¹⁷ Concepts such as *ta'awun* (help), *ukhuwwah* (brotherhood), *'adl* (justice), and *maslahah* (public interests) are values that are in line with the purpose of Islamic education, which is to create human beings who have faith, knowledge, and noble character.¹⁸ Studies from thinkers such as Yusuf al-Qaradawi, Wahbah Zuhaili,¹⁹ and Sheikh Taha Jabir al-Alwani

¹⁴ Alessandro Liberati et al., "The PRISMA Statement for Reporting Systematic Reviews and Meta-Analyses of Studies that Evaluate Health Care Interventions: Explanation and Elaboration," *Journal of Clinical Epidemiology* 62, no. 10 (2009), <https://doi.org/10.1016/j.jclinepi.2009.06.006>; David Tranfield, David Denyer, and Palminder Smart, "Towards a Methodology for Developing Evidence-Informed Management Knowledge by Means of Systematic Review," *British Journal of Management* 14, no. 3 (2003), <https://doi.org/10.1111/1467-8551.00375>.

¹⁵ Ansari Yamamah, "Discourse on Universal Religious Values: A Contemporary Paradigm from an Islamic Transitive Perspective," *Journal of Al-Tamaddun* 17, no. 2 (2022), <https://doi.org/10.22452/JAT.vol17no2.8>.

¹⁶ Ansari Saleh Ahmar et al., "Lecturers' Understanding on Indexing Databases of SINTA, DOAJ, Google Scholar, SCOPUS, and Web of Science: A Study of Indonesians," *Journal of Physics: Conference Series* 954 (2018): 012026, <https://doi.org/10.1088/1742-6596/954/1/012026>; Tira Nur Fitria, "Utilization of SINTA (Science and Technology Index) as Web-Based Research Information System," *International Journal of Computer and Information System* 4, no. 2 (2023), <https://doi.org/10.29040/ijcis.v4i2.114>.

¹⁷ Muhammad, "Implementation of KH Muhammad Ahmad Sahal Mahfudz Social Fiqh Paradigm in Construction and Development of Islamic Law in Indonesia" (PhD diss., UIN Sunan Gunung Djati, 2021), <https://digilib.uinsgd.ac.id/50560/>.

¹⁸ Asnal Mala et al., "Fostering Tolerance through Inclusive Islamic Education: The Role of Pesantren in Navigating Global Challenges," *Jurnal Pendidikan Agama Islam* 12, no. 2 (2024), <http://dx.doi.org/10.15642/jpai.2024.12.2.153-178>; Azharsyah Ibrahim, "Islamic Work Ethics and Economic Development in Islamic Countries: Bridging Between Theory and Reality," *International Conference of Moslem Society* 2 (2018), <https://doi.org/10.24090/icms.2018.1905>.

¹⁹ Wahbah al-Zuhayli, *al-Wajiz fi Uṣūl al-Fiqh* [The Concise Book on the Principles of Islamic Jurisprudence] (Dār al-Fikr, 1999).

are important references in seeing how social *fiqh* can be the basis of values in the world of education.²⁰

Fiqh al-ijtima'iyah is an important pillar in the formation of a just and harmonious social order, so it is relevant if it is used as a basis for values in *Islamic education*.²¹ Thinkers such as Yusuf al-Qaradawi emphasise the importance of *fiqh al-waqi'* (*fiqh* of reality) that connects texts with social contexts,²² while Wahbah Zuhaili highlights the role of *maqashid al-shari'ah* in maintaining social welfare as the core of Islamic law.²³ Shaykh Taha Jabir al-Alwani also underlines the need for *fiqh* reform oriented towards the solution of modern life.²⁴ These three figures provide a philosophical and methodological basis that Islamic social values must be implemented contextually and oriented towards the formation of the character of the umma.²⁵

²⁰ The thoughts of Yusuf al-Qaradawi, Wahbah Zuhaili, and Sheikh Taha Jabir al-Alwani make an important contribution in explaining the relevance of social *fiqh* as a foundation of values in Islamic education. They emphasise that *fiqh* not only addresses issues of individual worship, but also regulates social relations that reflect the values of justice, benefit and collective responsibility. Concepts such as *ta'awun*, *'adl*, and *maslahah* become the main principles in education to form Muslim individuals who are not only knowledgeable, but also actively, inclusively and ethically contribute to social life. *Fiqh al-ijtima'iyah* (social *fiqh*) is a branch of *fiqh* that emphasises social norms, community ethics, and the collective responsibility of Muslims. The focus is not only on a person's vertical relationship with God, but also the horizontal relationship between individuals in social life. This term was popularised by contemporary *fiqh* thinkers to emphasise the social dimension of Islamic law, while in Indonesia, the term "social *fiqh*" is better known thanks to the ideas of K. H. Sahal Mahfudh in his work *Nuansa Fiqh Sosia*. K. H. M. A. Sahal Mahfudh, *Nuances of Social Fiqh* (Lkis Pelangi Aksara, 1994). Essentially, social *fiqh* and *fiqh al-ijtima'iyah* are the same, only different in the context of the term: social *fiqh* was born as a local adaptation in Indonesia, while *fiqh al-ijtima'iyah* is more widely used in Arabic and global Islamic literature. The origin of the term *fiqh al-ijtima'iyah* can be traced to the classical *fuqaha's* concern with the issue of *mu'āmalāt*, namely the laws governing social interaction. In contemporary developments, this *fiqh* has been revived to address the problems of poverty, social justice, education, and human solidarity in Muslim societies. Its significance is to confirm that Islamic law is relevant to social dynamics, not limited to the realm of ritual, but also to public life. *Fiqh al-ijtima'iyah* is an application of *fiqh al-waqi'* in the social realm of Muslim-majority societies. *Fiqh al-ijtima'iyah* is relevant for guiding the social interactions of Muslim minorities with pluralistic communities, emphasising the ethics of solidarity and coexistence. Yusuf al-Qaradawi, *Fiqh al-Wāqī'* [Jurisprudence of Reality] (Maktabah Wahbah, 1992); Taha Jabir al-'Alwani, *Towards a Fiqh for Minorities: Some Basic Reflections* (IIIT, 2003).

²¹ Carimo Mohamed, "The Parting of the Ways': A Qutbian Approach to International Relations," in *Islam and International Relations*, ed. Deina Abdelkader, Nassef Manabilang Adiong and Raffaele Mauriello (Palgrave Macmillan UK, 2016), https://doi.org/10.1007/978-1-137-49932-5_7; Noor Ashikin Mohd Rom, Nurbani Md Hassan, and Roslina Ahmad, "Social Security via Takaful Ijtima'i: Beyond Basic Needs," *Journal of Algebraic Statistics* 13, no. 3 (2022), <https://publishoa.com>.

²² Moh Mufid, "Aplikasi Fiqh al-Waqi': Pertimbangan Aspek Sosiologis Dalam Pemikiran al-Qaradhawi" [Application of Fiqh al-Waqi': Consideration of Sociological Aspects in al-Qaradhawi's Thought] *Istinbath : Jurnal Hukum* 14, no. 2 (2017): 273, <https://doi.org/10.32332/istinbath.v14i2.798>; Asep Supriatna, "Perkembangan Fikih Dalam Era Digital: Kajian Terhadap Metode Ijtihad Dalam Memahami Masalah Kontemporer" [The Development of Fiqh in the Digital Era: A Study of the Ijtihad Method in Understanding Contemporary Problems], *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 6, no. 1 (2023), <https://doi.org/10.47467/as.v6i1.5478>.

²³ Al-Zuhaylī, *al-Wajīz fi Uṣūl al-Fiqh*.

²⁴ Taha Jabir al-'Alwani, *Ijtihad: Reinterpreting Islamic Principles for the Twenty-First Century* (International Institute of Islamic Thought, 2005).

²⁵ The thinking of Sheikh Taha Jabir al-Alwani along with Yusuf al-Qaradawi and Wahbah Zuhaili confirms that contemporary *fiqh* must shift from a textual-normative approach towards practical solutions to modern problems. These three figures build a philosophical framework that emphasises the contextualisation of Islamic social values – such as justice, solidarity, and the benefit of the people – through the *maqashid sharia* and *fiqh al-waqi'* approach. The implementation of these values in Islamic education is key to building the character of students who not only understand religious law formally, but are also able to

In the context of education, this strengthens the argument that integration of *fiqh al-ijtima'iyah* is not just teaching norms,²⁶ but a strategy to form students who are spiritually and intellectually intelligent plus sensitive to the social conditions around them.²⁷

In recent decades, the Islamic world has been faced with complex social challenges, such as increasing economic inequality, weakening solidarity between peoples, rampant intolerance, and fading social responsibility.²⁸ These phenomena indicate a gap between Islamic values that prioritise justice, brotherhood, and the benefit of the umma with real-life practices.²⁹ Islamic education, as one of the main instruments of character formation, should focus not only on the ritual-individual aspect, but also on strengthening the socio-religious dimension.³⁰ However, the current Islamic education curriculum in Indonesia is still dominated by a normative-textual approach with a limited portion of *fiqh al-ijtima'iyah* (social *fiqh*), which should be the foundation in shaping collective consciousness and social responsibility.³¹

This research departs from the assumption that *fiqh al-ijtima'iyah* – with principles such as *ta'awun* (help), *ukhuwah islamiyah* (brotherhood), and social justice – can be an integrative framework for the development of a more contextual Islamic education curriculum.³² Previous studies have shown that social project-based learning, for example, is effective in instilling these values.³³ However, no systematic study maps how the values of *fiqh al-ijtima'iyah* are

answer social challenges such as economic inequality, radicalism, or environmental crises with sharia-based solutions. Thus, *fiqh al-ijtima'iyah* is not just a theory, but a transformative instrument to realise a progressive and civilised Islamic society.

²⁶ Aksin Wijaya, Ibnu Muchlis, and Dawam Multazam Rohmatulloh, "Rethinking Gender Justice in the Quran: A Critical Exploration of Muslim Feminist Perspectives," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 1 (2025), <https://doi.org/10.14421/qh.v26i1.5704>.

²⁷ Muhammad Badri Habibi, "A Comparative Study between Sayyid Qutb's and Fazlur Ahman's Political Thought: The Relationship between Islam and State" (diss., Istanbul Univeritesi, 2017).

²⁸ Ibid.; Tauseef Ahmad Parray, "The Future of Islam," *American Journal of Islam and Society* 31, no. 2 (2014): 142-44, <https://doi.org/10.35632/ajis.v31i2.1051>; Leonid Grinin and Andrey Korotayev, "Islamism and its Role in Modern Islamic Societies," in *Islamism, Arab Spring, and the Future of Democracy*, ed. Leonid Grinin, Andrey Korotayev and Arno Tausch (Springer, 2019), https://doi.org/10.1007/978-3-319-91077-2_3.

²⁹ Dudung Abdul Rohman, *Moderasi Beragama Dalam Bingkai Keislaman Di Indonesia* [Religious Moderation in the Framework of Islam in Indonesia] (E-Book, Lekkas, 2021); Carrie Rosefsky Wickham, *The Muslim Brotherhood* (Princeton University Press, 2015), <https://doi.org/10.2307/j.ctv7h0t3j>; Shah Sahin Qadri, Nasir Shaheen Hussin, and Mezirow Mursaleen Dar, "Countering Extremism through Islamic Education: Curriculum and Pedagogical Approaches," *Journal on Islamic Studies* 1, no. 1 (2024), <https://doi.org/10.35335/r182s939>.

³⁰ H. M. Amin Abdullah et al., *Implementasi Pendekatan Integratif-Interkonektif Dalam Kajian Pendidikan Islam* [Implementation of Integrative-Interconnective Approach in Islamic Education Studies], ed. H. Maragustam (UIN Sunan Kalijaga, 2016).

³¹ Ibid.

³² Roro Wilis, "Multicultural Education in Preventing Radicalism: Insights from Pesantren Tremas, Indonesia," *Jurnal Sosiologi Reflektif* 19, no. 1 (2024), <https://doi.org/10.14421/6fcw9d20>; Muhammad Alifuddin, Rosmini Rosmini, and Risman Iye, "Da'wah Bil Hal: A Study of Muhammadiyah's Social Movements in Wolo During the Political Dynamics of the Old and New Order Eras," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 18, no. 1 (2024), <https://doi.org/10.15575/idajhs.v18i1.19225>.

³³ Afdhal Afdhal et al., "Nilai-Nilai Kearifan Lokal Maluku Dalam Hidden Curriculum: Strategi Membangun Perdamaian Dan Toleransi Di Sekolah Dasar" [The Values of Local Wisdom of Maluku in the Hidden Curriculum: Strategies for Building Peace and Tolerance in Elementary Schools], *Journal of Education Research* 5, no. 4 (2024), <https://doi.org/10.37985/jer.v5i4.1707>; Avita Pramesti, Gabriella Evangelyne, and Arie Nosep Krulbin, "Implementasi Projek Penguatan Profil Pelajar Pancasila (P5) Dalam Kurikulum Merdeka Di Sekolah Dasar" [Implementation of the Pancasila Student Profile Strengthening Project (P5)

integrated in Islamic education and the challenges and opportunities for its development. Therefore, this study uses a SLR with the PRISMA approach to analyse related literature from academic databases, including international and national journals.

This research is expected to make a conceptual and practical contribution to the development of an Islamic education curriculum that is more responsive to contemporary social realities. The results are not only beneficial for academics and curriculum developers, but also for education practitioners, religious institutions, and policymakers who want to build an inclusive, adaptive, and solution-oriented Islamic education system, while also identifying research gaps that need to be explored further. Thus, Islamic education not only produces individuals who are ritually religious, but also people who are sensitive to social problems and actively contribute to creating a just and harmonious social order.

METHOD

This study uses a SLR approach that is strictly designed and structured based on the guidelines of PRISMA.³⁴ This method was chosen to ensure transparency, replication, and objectivity in the process of identifying, selecting, evaluating, and synthesising literature relevant to the topic of integrating *fiqh al-ijtima'iyah* into the Islamic education curriculum.

Table 1: Literature search sources and strategies

No.	Database name	Access type	Scope of discipline	Literature search focus	Relevance to the study
1	Crossref	Terbuka / Open Access	Multidisciplinary (DOI indexed)	Articles with DOIs that discuss social <i>fiqh</i> , Islamic values, and Islamic education	Provide extensive and traceable article metadata for connection with other scientific sources

in the Independent Curriculum in Elementary Schools], *Jurnal Pendidikan Guru Sekolah Dasar* 1, no. 3 (2024): 8, <https://doi.org/10.47134/pgsd.v1i3.318>; Anis Tyas Kuncoro, "Kiprah Kyai Ihsan Jampes Dalam Tradisi Dan Nilai-Nilai Pendidikan Pondok Pesantren" [Kyai Ihsan Jampes' Work in the Tradition and Values of Islamic Boarding School Education], *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 7, no. 2 (2024): 1, <https://doi.org/10.30659/jspi.7.2.1-18>; Pavlo Brin et al., "Project-Based Learning for Responsible Education: Empirical Study of the Additional Value for Students," in *2021 IEEE International Conference on Modern Electrical and Energy Systems* (IEEE, 2021), <https://doi.org/10.1109/MEES52427.2021.9598732>.

³⁴ Alessandro Liberati et al., "The PRISMA Statement for Reporting Systematic Reviews and Meta-Analyses of Studies That Evaluate Health Care Interventions: Explanation and Elaboration," *Annals of Internal Medicine* 151, no. 4 (August 18, 2009): W-65-W-94, <https://doi.org/10.7326/0003-4819-151-4-200908180-00136>; Edward W. Taylor and Patricia Cranton, "Transformative Learning Theory," in *Mapping the Field of Adult and Continuing Education*, ed. Alan B. Knox, Simone C. O. Conceição and Larry G. Martin (Routledge, 2023), <https://doi.org/10.4324/9781003445913-9>; Matthew J. Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *Systematic Reviews* 10, no. 1 (2021): 89, <https://doi.org/10.1186/s13643-021-01626-4>; Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019), <https://doi.org/10.1016/j.jbusres.2019.07.039>; Barbara Kitchenham and Stuart M. Charters, *Guidelines for Performing Systematic Literature Reviews in Software Engineering*, EBSE Technical Report, EBSE-2007-01, ver. 2.3 (EBSE, 2007).

No.	Database name	Access type	Scope of discipline	Literature search focus	Relevance to the study
2	Science Direct	Limited / Paid	Social sciences, education, law, and religion	Scientific literature indexed by Scopus, especially education and Islamic studies journals	A credible source for evidence-based studies and thematic analysis in an international context
3	Semantic Scholar	Open / Open Access	Multidisciplinary, AI-based indexing	Find relevant articles based on topics and abstracts that are automatically detected by AI-based systems	Enable intelligent search of hidden themes in literature
4	Google Scholar	Open / Open Access	General, very broad	Scientific articles, books, theses, and dissertations with the keywords “fiqh al-ijtima’iyah,” “Islamic education,” and “curriculum integration”	Comprehensive and flexible initial sourcing, although further validation is needed
5	SINTA	Open / Open Access	National, education, and religion	SINTA-indexed national journals (1-5) that discuss the integration of Islamic values in contemporary Islamic education and studies	Representative to see local and national perspectives on social <i>fiqh</i> in Islamic education
6	Moraref	Open / Open Access	Islam and religious moderation	Articles from journals managed by the Ministry of Religion of the Republic of Indonesia that discuss the normative and social aspects of <i>fiqh</i> and its application in the context of society and education	A primary source for authoritative literature in the fields of Islamic studies, <i>fiqh</i> , and education from an Indonesian perspective

The main keywords used in the search process include: “*fiqh al-ijtima’iyah*,” “Islamic education curriculum,” “integration of Islamic values,” “social *fiqh* in education,” “Islamic education reform,” and equivalents in Indonesian such as “Islamic education curriculum,” “Islamic social values,” and “social *fiqh* and education.”

Table 2: Inclusion and exclusion criteria in the SLR

Category	Criterion	Explanation and reasons
Inclusion ³⁵	Document type: journal articles, proceedings, research reports	Focus on in-depth and academically accountable scientific sources
	Topics: <i>fiqh al-ijtima’iyah</i> , Islamic education, integration of social values	Focus on in-depth and academically accountable scientific sources
	Year of publication: 2013–2024	Maintain novelty and relevance to the latest developments
	Language: English or Indonesian	Reach global and local literature
	Peer-reviewed	Avoid sources that have not gone through a credible scientific process

³⁵ Pearl Brereton et al., “Lessons from Applying the Systematic Literature Review Process within the Software Engineering Domain,” *Journal of Systems and Software* 80, no. 4 (2007), <https://doi.org/10.1016/j.jss.2006.07.009>; Kitchenham and Charters, “Guidelines for Performing Systematic Literature Reviews.”

Category	Criterion	Explanation and reasons
Exclusion ³⁶	Irrelevant to the theme of integration of <i>fiqh</i> and education	Filter sources that are outside the scope of the study
	Type: opinion articles, blogs, non-academic popular media	Avoid bias and inaccuracies of non-academic sources
	Not available in full text	Prevent inequities in analysis due to lack of complete data

Table 3: Stages of the SLR process based on PRISMA 2020

PRISMA phase	Activity description	Number of articles	Additional details
Identification	Initial searches from Crossref, ScienceDirect, Semantic Scholar, Google Scholar, SINTA, and Moraref	526	Articles are grouped based on key keywords and a Boolean search strategy
Screening	Duplicates are removed, filtering by title and abstract	174	252 articles were eliminated because they were duplicates or not topically relevant
Eligibility	Evaluate the full content of the remaining articles	82	Using inclusion-exclusion criteria, validation of the feasibility of substantial content
Included	The article is further analysed thematically and studied in depth	42	Used in major thematic synthesis to answer the research questions

The analysis was carried out using a thematic synthesis approach, which groups the main findings from the articles into major themes related to:

1. The concept and principles of *fiqh al-ijtima'iyah*.
2. A model of integrating Islamic values in education.
3. Challenges and opportunities for the development of a curriculum based on social *fiqh*.
4. Best practices in Islamic educational institutions.

Each theme was analysed comparatively to find patterns, trends, and research gaps in the literature.

DATA ANALYSIS AND CONCEPTUAL SYNTHESIS

The analysis of the 42 included studies was conducted using a thematic synthesis approach. Following the PRISMA guidelines, we coded recurring concepts, themes, and practices emerging from the literature. Three major clusters of challenges were identified: (a) socio-economic inequality and poverty, (b) intolerance and weakening solidarity, and (c) environmental degradation. In parallel, repeated references to Islamic values – such as *ta'awun* (cooperation), *ukhuwah* (brotherhood), *'adl* (justice), *maslahah* (public good), and *khilafah fil ardh* (stewardship) – were consistently highlighted as normative resources.

³⁶ Page et al., “The PRISMA 2020 Statement.”

From this coding process, the findings were organised into an integrative conceptual map that connects contemporary educational challenges with normative Islamic values and curricular responses discussed in the literature. This map is presented as Figure 3 later in this article. The diagram is not an a priori framework predetermined by the authors, but a visual synthesis derived from the literature review. Its function is to make explicit the relational patterns that were repeatedly observed across studies, thereby offering a conceptual tool to guide further empirical research.

RESULTS AND DISCUSSION

Before describing the results and conclusions, it is important to emphasise that this research is within the framework of efforts to revitalise Islamic education to be more responsive to contemporary social challenges. The integration of *fiqh al-ijtima'iyah* values in education aims not only to instill religious norms cognitively,³⁷ but also to shape students' social awareness through contextual and transformative learning approaches.³⁸ By reviewing academic literature from reputable sources, this study presents a thematic synthesis that illustrates how values such as solidarity, justice, and social responsibility have been and can be implemented in Islamic education practices in Indonesia and other Muslim regions.

In addition to the integration of *fiqh al-ijtima'iyah*, several scholars have long called for a broader *tajdid* (renewal) in Islamic education. Their works provide conceptual foundations that justify the urgency of curriculum reform, as summarised in Table 4.

Table 4: Scholarly contributions on *tajdid* (renewal) in Islamic education

Author(s)	Aims	Scope	Methodology	Findings	Limitations
Nadeem Memon ³⁹	To explore renewal in Islamic schools and argue for an Islamic pedagogy	Islamic schools in Western and Muslim-majority contexts	Conceptual analysis, curriculum review	Advocates for Islamic pedagogy that moves beyond ritualism toward holistic development (<i>tarbiyah</i> + critical pedagogy)	Limited empirical classroom data; mostly conceptual

³⁷ Muh Jauhari, "Implementasi Pendidikan Karakter Santri Dalam Perspektif Kitab Al-Mustafad Min Qoshosh Al-Qur'an Di Pondok Pesantren Manba'Ul Qur'an Kota Mojokerto" [Implementation of Student Character Education in the Perspective of the Book of Al-Mustafad Min Qoshosh Al-Qur'an at the Manba'ul Islamic Boarding School] (Master's diss., UM Surabaya, 2020), h. 28.

³⁸ Ibnu Hamdan Muzakki, "Revitalisasi Nilai-Nilai Pendidikan Islam Multikultural Dalam Menciptakan Kesalehan Sosial Di SMAN 3 Ponorogo" [Revitalization of Multicultural Islamic Education Values in Creating Social Piety at SMAN 3 Ponorogo] (Master's diss., IAIN Ponorogo, 2024); Taylor and Cranton, "Transformative Learning Theory."

³⁹ Nadeem A. Memon, *A History of Islamic Schooling in North America: Mapping Growth and Evolution* (Routledge, 2019), <https://doi.org/10.4324/9780429442797>.

Author(s)	Aims	Scope	Methodology	Findings	Limitations
Mohamad Abdalla, Dylan Chown and Nadeem Memon ⁴⁰	To position <i>tajdid</i> as a renewal of Islamic schooling through teacher education	Australia and global Islamic schooling discourse	Case study, policy analysis	Shows the need for teacher formation grounded in the Islamic worldview and <i>tarbiyah</i>	Limited to specific national contexts
Farah Ahmed ⁴¹	To frame Islamic pedagogy as distinct from secular liberal models	UK and Muslim minority contexts	Critical pedagogy, phenomenological study	Emphasises <i>ta'dīb</i> and spiritual intelligence as the basis of renewal	Scope focused on minority settings; requires broader Muslim world validation
Mohamad Abdalla ⁴²	To argue for Islamic scholarship renewal in higher education	Muslim-majority universities	Literature review, conceptual synthesis	Calls for integrating <i>tajdid</i> with <i>maqāṣid al-sharī'ah</i> to resist secular hegemony	Lacks detailed models of curricular implementation
Syed Muhammad Naquib al-Attas ⁴³	To establish the philosophy of <i>Islamisation of knowledge</i> and renewal of <i>adab</i> in education	Global Islamic philosophy of education	Philosophical analysis	Proposes <i>ta'dīb</i> (disciplining of the self) as the goal of Islamic education	Highly philosophical, less practical for classroom pedagogy

DISTRIBUTION OF LITERATURE BY YEAR AND PUBLICATION SOURCE

Of the 42 articles analysed, there has been a significant increase in publications since 2017, with a peak in 2022. This shows the increasing academic attention to the theme of integration of Islamic social values (*fiqh al-ijtima'iyah*) in Islamic education, in line with the global push for character education, religious moderation, and strengthening of social values in the educational curriculum.

⁴⁰ Mohamad Abdalla et al., "Islamic Studies in Australian Islamic Schools: Learner Voice," *Religions* 11, no. 8 (2020): 404, <https://doi.org/10.3390/rel11080404>.

⁴¹ Farah Ahmed, "An Exploration of Naquib al-Attas' Theory of Islamic Education as Ta'dīb as an 'Indigenous' Educational Philosophy," *Educational Philosophy and Theory* 50, no. 8 (2018), <https://doi.org/10.1080/00131857.2016.1247685>; Farah Ahmed, "Authority, Autonomy and Selfhood in Islamic Education—Theorising Shakhshiyah Islamiyah as a Dialogical Muslim-Self," *Educational Philosophy and Theory* 53, no. 14 (2021), <https://doi.org/10.1080/00131857.2020.1863212>.

⁴² Mohamad Abdalla, "Exploring Tarbiyah in Islamic Education: A Critical Review of the English- and Arabic-Language Literature," *Education Sciences* 15, no. 5 (2025): 559, <https://doi.org/10.3390/educsci15050559>.

⁴³ Syed Muhammad Naquib al-Attas, *Islam and Secularism*, 2nd ed. (International Institute of Islamic Thought and Civilization (ISTAC), 1993).

Table 5: Distribution of articles by year of publication

Year of publication	Number of articles	Percentage
2013–2015	3	7%
2016–2018	7	17%
2019–2021	13	31%
2022–2024	19	45%
<i>Total</i>	42	100%

Most published sources came from journals indexed by SINTA and Google Scholar, followed by ScienceDirect and Semantic Scholar. The number of publications related to the theme of *integration of fiqh al-ijtima'iyah* in Islamic education has consistently increased from year to year, especially since 2017. This indicates collective awareness among academics about the importance of education that is not only oriented to cognitive aspects, but also prioritises contextual Islamic social values. Islamic educational frameworks must evolve to incorporate multicultural approaches, as noted by Djameluddin et al., who emphasise the importance of implementing multicultural Islamic education to mitigate radical tendencies by promoting tolerance and understanding.⁴⁴ This adaptability is further supported by Muqowim and Lessy, who discuss the need for continuous innovation in Islamic studies curricula to respond to the challenges posed by radical interpretations of Islam.⁴⁵ Ultimately, Islamic educational institutions need to create responsive educational models that prepare students not only academically, but also morally and socially to navigate complex socio-religious landscapes marked by extremism and disintegration.⁴⁶

Based on the distribution of publications, it can be seen that 2019–2024 accounted for more than 76% of the total articles analysed. This shows that, over the past five years, this topic has not only gained a place in the Indonesian academic discourse, but has also begun to gain attention at the international level. One of the main triggers seems to be the increasingly strong trend of mainstreaming religious moderation echoed by various institutions, such as the Indonesian Ministry of Religion, MUI, and Islamic higher education institutions. The *fiqh al-ijtima'iyah* approach is an alternative that is considered to integrate Islamic transformative values in the education system in a more functional and applicable manner.⁴⁷

In terms of publication sources, the dominance of journals indexed by SINTA and Google Scholar shows that local researchers are productive in raising this issue. The existence of

⁴⁴ Burhan Djameluddin et al., “Deradicalization through Multicultural Islamic Religious Education at the Islamic University,” *Nazhruna: Jurnal Pendidikan Islam* 7, no. 3 (2024), <https://doi.org/10.31538/nzh.v7i3.34>.

⁴⁵ Muqowim Muqowim and Zulkipli Lessy, “Revisiting Islamic Studies: Cementing Bases for Integrating Science and Religion in Islamic Higher Educational Institutions,” *Jurnal Pendidikan Agama Islam* 18, no. 1 (2021), <https://doi.org/10.14421/jpai.2021.181-01>.

⁴⁶ Sri Maryati et al., “Madrasah as an Institution of Islamic Education and Social Change,” *Jurnal Konseling Pendidikan Islam* 4, no. 2 (2023), <https://doi.org/10.32806/jkpi.v4i2.11>.

⁴⁷ Taha Jabir al-‘Alwani and Imad al Din Khalil, *The Qur’an and the Sunnah: The Time-Space Factor* (Dar Ibn Hazm, 1995).

articles from the ScienceDirect and Semantic Scholar databases also indicates that discourse on the integration of Islamic social values in education is not only a local concern, but has touched the global scientific realm. This is a strategic opportunity to expand scientific networks and encourage cross-disciplinary collaboration between Islamic studies, education, and social sciences. This collaboration is necessary so Islamic education is not only a means of transmitting religious knowledge, but also a space for the formation of an inclusive and civilised civil society.⁴⁸

KEY FINDINGS: THEMES

The results of a thematic synthesis of 42 articles show five main interrelated themes:

Integration of Islamic Social Values in the Educational Curriculum

Most of the articles (27 out of 42) emphasise the importance of integrating *fiqh al-ijtima'iyah* norms in learning to instil social solidarity, collective responsibility, and justice. For example, social project-based learning is considered effective in reflecting the principles of *ta'awun* and *ukhuwah islamiyah* in the school environment.

The emphasis on the integration of *fiqh al-ijtima'iyah* norms in the learning process reflects the urgent need for a more humanistic and transformative approach to education.⁴⁹ Most of the articles analysed reveal that values such as social solidarity (*ta'awun*), collective responsibility, and social justice are important aspects that have not been fully internalised in the conventional Islamic education curriculum. Therefore, various studies recommend contextual and participatory learning models,⁵⁰ such as *project-based learning* that is oriented towards social issues. This model not only strengthens students' understanding of the concepts of *fiqh al-ijtima'iyah*, but also trains empathy, social concern, and the ability to solve real problems in society.⁵¹

⁴⁸ DiniPermanasari, "Peran Ulama Dalam Pendidikan Islam Di Indonesia: Studi Kasus Di Kota Depok" [The Role of Ulama in Islamic Education in Indonesia: A Case Study in Depok City] (Master's diss., Institut Agama Islam Depok, 2024); Greg Barton, "The Gülen Movement, Muhammadiyah and Nahdlatul Ulama: Progressive Islamic Thought, Religious Philanthropy and Civil Society in Turkey and Indonesia," *Islam and Christian-Muslim Relations* 25, no. 3 (2014), <https://doi.org/10.1080/09596410.2014.916124>.

⁴⁹ Muhammad Andryan Fitriyansyah, "Philosophy of Islamic Education," *Tarqiyatuna: Jurnal Pendidikan Agama Islam Dan Madrasah Ibtidaiyah* 3, no. 2 (2024), <https://doi.org/10.36769/tarqiyatuna.v3i2.609>; Mujadad Zaman, "The Philosophy and Ideals of Islamic Education," in *Oxford Research Encyclopedia of Education* (Oxford University Press, 2021), <https://doi.org/10.1093/acrefore/9780190264093.013.1553>.

⁵⁰ Andy Prasetyo Wati and Sheerad Sahid, "Exploratory Factor and Reliability Analyses of Educational Awareness of Educational Investment," *Cypriot Journal of Educational Sciences* 17, no. 12 (2022), <https://doi.org/10.18844/cjes.v17i12.8090>.

⁵¹ Muhammad Fadil, Saiyidinal Fajrus Salam, and Gusmaneli Gusmaneli, "Penerapan Strategi Pembelajaran Berbasis Proyek Dalam Pendidikan Islam Untuk Meningkatkan Kesadaran Sosial Siswa" [The Implementation of Project-Based Learning Strategies in Islamic Education to Increase Students' Social Awareness], *Moral: Jurnal Kajian Pendidikan Islam* 2, no. 2 (2025), <https://doi.org/10.61132/moral.v2i2.795>; Fatima Rehan Dar, "Empathetic and Pro-Social Awareness in Primary School Students: A Case Study," *Universal Journal of Educational Research* 4, no. 10 (2016), <https://doi.org/10.13189/ujer.2016.041019>; Walter G. Stephan and Krystina Finlay, "The Role of Empathy in Improving Intergroup Relations," *Journal of Social Issues* 55, no. 4 (1999), <https://doi.org/10.1111/0022-4537.00144>.

In practice, the implementation of social project-based learning has shown a positive impact in building a culture of mutual cooperation, concern for the surrounding environment, and increasing tolerance between students.⁵² Several articles provide examples of concrete implementations, such as *poor care class programs*, child-friendly school movements, and student involvement in social advocacy activities based on Islamic values. This kind of activity has been proven to revive the meaning of *ukhuwah islamiyah* practically in the lives of students. Thus, the integration of *fiqh al-ijtima'iyah* values not only strengthens the spiritual and social competence of students, but also becomes a character formation strategy that is relevant to the challenges of the times and the needs of a multicultural society.⁵³

Table 6: Integration of *fiqh al-ijtima'iyah* in the Islamic education curriculum

Curriculum aspect	Education level	Learning content	Learning methods	Expected output
1. Fiqh subjects	Class 3-6 (<i>madrrasah ibtidaiyah</i>)	- <i>Fiqh ibadah sosial</i> (social worship): zakat, <i>infaq</i> , almsgiving, small <i>waqf</i> - Good neighbourliness, mutual assistance, maintaining cleanliness	- Storytelling, habituation, simulation & role play	Instilling basic social values in everyday life
	Class 7-9 (<i>madrrasah tsanawiyah</i>)	- The concept of <i>ta'awun</i> , <i>ukhuwah islamiyah</i> , social justice - Case study: Charter of Medina, zakat	- Group discussions - Project campaigning anti-bullying	Students understand basic Islamic social values
	Class 10-12 (<i>madrrasah aliyah</i>)	- <i>Maqashid sharia</i> for social benefit - Contemporary issues: sharia economics, environment	- Simulation of <i>baitul mal</i> - Community assistance programs	Students can apply social <i>fiqh</i> contextually
2. Integrasi transversal	Islamic Religious Education	- The relationship between social values and evidence of the Qur'an- <i>hadith</i> (example: QS. Al-Ma'un)	- Poverty case studies - Presentation	Internalisation of social values in life
	Social studies/ Islamic history	- The role of scholars in social institutions (<i>waqf</i> , hospital) - <i>Fiqh al-sulh</i> (peace)	- Historical discussion	Historical understanding of social <i>fiqh</i> practices

⁵² Herlini Puspika Sari, Aldeva Ilhami, and Shahid Rasool, "Implementation of Project Based Learning Based Local Wisdom to Enhance Students' Critical Thinking in Higher Education," *Journal of Contemporary Islamic Education* 5, no. 1 (2025), <https://doi.org/10.25217/jcie.v5i1.5157>; Titin Sutarti et al., "The Potential of Social Pedagogy-Based Learning Models to Enhance Student Tolerance: An Exploratory Study," *Multidisciplinary Science Journal* 7, no. 4 (2024): 2025210, <https://doi.org/10.31893/multiscience.2025210>; Windasari Apriwijayanti et al., "Project-Based Learning in Environmental Learning: Can it Improve Learners' Problem-Solving Skills and Mutual Cooperation?," *Pedagogika* 157, no. 1 (2025), <https://doi.org/10.15823/p.2025.157.9>.

⁵³ Agus Yasin and Muhammad Iksan Rahmadian, "Strategi Pendidikan Agama Islam Dalam Menghadapi Tantangan Pluralisme Agama Di Masyarakat Multikultural" [Islamic Religious Education Strategies in Facing the Challenges of Religious Pluralism in Multicultural Societies], *Aksiologi: Jurnal Pendidikan Dan Ilmu Sosial*, April 18, 2024, <https://doi.org/10.47134/aksiologi.v5i1.208>; Ivan Bakhov et al., "Cultural Challenges in Education: Strategies for Consideration of Various Intercultural Aspects in the Educational Process," *Multidisciplinary Science Journal* 6 (2024), <https://doi.org/10.31893/multiscience.2024ss0207>.

Curriculum aspect	Education level	Learning content	Learning methods	Expected output
			- Analysis of the contributions of Islam	
	Civic education	- <i>Syura</i> (deliberation), HAM, social responsibility in an Islamic perspective	- <i>Debat terkait isu sosial</i> - Role-play	State consciousness based on Islamic values
3. Project learning	All levels	- Social action: fundraising, <i>sharia</i> waste bank - Collaboration with BAZNAS/Lazis	- Learning by doing - Field trip	Practical skills in the solution of social problems
4. Extracurricular	Social Da'wah Club	- Orphanage visits - Social entrepreneurship training	- Direct practice - Mentoring	The spirit of social leadership
5. School culture	School culture	- Congregational prayer - Community service - Student-to-student mentoring system	- Daily habituation - Example	An inclusive and collaborative school environment

Table 7: Challenges and solutions

Implementation challenges	Solution strategy	Related actors
Lack of social <i>fiqh</i> literature	Actual case-based module development by (<i>Ministry of Religious Affairs/Ministry of Education and Culture</i>)	Teachers, academics, publishers
Limitations of teacher training	Contemporary <i>fiqh</i> workshop with experts (NU/Muhammadiyah)	LPMA, universities, religious organisations
Lack of curriculum time allocation	Cross-curriculum integration with other subjects	School curriculum development team
Lack of practical tools	Partnerships with BAZNAS, Islamic hospitals, or social communities	Schools, social institutions, parents

Based on the results of the analysis presented in the two tables above, it can be seen that the integration of *fiqh al-ijtima'iyah* in the Islamic education curriculum can be carried out comprehensively through intracurricular approaches (*fiqh* and transversal subjects), social projects, and school cultural habituation. This implementation not only enriches students' religious knowledge, but also forms a social character that is responsive to societal issues, such as economic inequality, intolerance, and the environment.⁵⁴ However, challenges such as lack of literature, limited teacher training, and time allocation hinder program optimisation. Strategic solutions, such as the development of contextual modules, teacher training based on *maqasid al-shariah*, and partnerships with Islamic *zakat*/CSR institutions, are the keys to

⁵⁴ Elfin Warnius Waruwu and Mozes Lawalata, "Membangun Masyarakat Digital Yang Beretika: Mengintegrasikan Nilai-Nilai Kristen Di Era Teknologi Digital 5.0" [Building an Ethical Digital Society: Integrating Christian Values in the Era of Digital Technology 5.0], *Didache: Journal of Christian Education* 5, no. 1 (2024), <https://doi.org/10.46445/djce.v5i1.747>; Muhammad Syihabuddin et al., "The Scientific Integration of Sociology in Islamic Studies: A Theoretical and Applicative Analysis," *Al-Masail: Journal of Islamic Studies* 2, no. 1 (2024), <https://doi.org/10.61677/al-masail.v2i1.202>.

success. This integrative model is therefore aligned with the vision of holistic Islamic education and meets the modern demand for Muslims who, although not yet *faqih fi al-din* (deeply knowledgeable in religious law) at this level, are shaped to be *faqih fi al-mujtama'* (socially adept and capable of addressing community issues), with opportunities for deeper mastery at higher stages of learning.⁵⁵

Religious Moderation Through Social Fiqh

A total of 18 articles raised social *fiqh* as an important instrument in strengthening religious moderation, especially in multicultural contexts. This approach is considered to avoid religious exclusivism, by prioritising the values of *tasaamuh* (tolerance), *fairness*, and *mercy* in the educational process. The approach of social *fiqh* in the context of religious moderation places the universal values of Islam—such as *tasaamuh* (tolerance), *rahmah* (compassion), and *'adl* (justice)—as the main foundation in building harmonious interaction between religious communities.⁵⁶ The 18 articles analysed show that implementation of these values in the Islamic education can reduce the potential for radicalism, intolerance, and identity polarisation. Through this approach, students are not only invited to understand Islamic law normatively, but also trained to internalise and apply it in a pluralistic social context. This is relevant to the mission of religious moderation echoed by religious and educational institutions in Indonesia.⁵⁷

Furthermore, social *fiqh* in Islamic education has proven to be effective in forming a culture of dialogue and openness in the pesantren or madrasah environment. In several articles reviewed, it was explained that teachers who integrate social *fiqh* into Islamic Religious Education (PAI) learning are able to create a healthy and constructive discussion space, where differences of view are not only accepted, but appreciated as part of the richness of Islamic perspectives.⁵⁸ This strategy not only supports strengthening students' social competence, but

⁵⁵ Abd. Salam, Aji Wahyudin, and Erfan Nawawi, "Integrasi Ilmu Dalam Pemikiran Pendidikan Islam: Perspektif Ismail Raji Al-Faruqi Dan Yusuf Qardhawi" [The Integration of Knowledge in Islamic Education Thought: The Perspective of Ismail Raji Al-Faruqi and Yusuf Qardhawi], *Intizar* 30, no. 2 (2024), <https://doi.org/10.19109/intizar.v30i2.24437>; Mohamed Haddad, *Muslim Reformism – A Critical History*, Philosophy and Politics – Critical Explorations, vol. 11 (Springer International Publishing, 2020), <https://doi.org/10.1007/978-3-030-36774-9>; Nazih Ayubi, *Political Islam: Religion and Politics in the Arab World* (Routledge, 2003), <https://doi.org/10.4324/9780203401521>.

⁵⁶ Asmanidar Asmanidar, "Diversity and Humanity in Islam: A Perspective of Religious Moderation," *Abrahamic Religions: Jurnal Studi Agama-Agama* 3, no. 2 (2023): 302, <https://doi.org/10.22373/arj.v3i2.20416>; Arbanur Rasyid et al., "Actualization of the Concept of National Fiqh in Building Religious Moderation in Indonesia," *Millah: Journal of Religious Studies* 21, no. 2 (2022), <https://doi.org/10.20885/millah.vol21.iss2.art5>.

⁵⁷ Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan" [Updating Religious Moderation in Educational Institutions], *Jurnal Bimas Islam* 12, no. 2 (2019), <https://doi.org/10.37302/jbi.v12i2.113>; Dudiyo Dudiyo, Slamet Wahyudi, and Kholid Mawardi, "Analysis of the Mainstreaming Program for Religious Moderation for Students: Study of Ministerial Regulation of Education and Culture Number 45 of 2014," *International Journal of Social Science and Religion* 3, no. 1 (2022), <https://doi.org/10.53639/ijssr.v3i1.54>.

⁵⁸ Adiyono Adiyono, Dede Nurohman, and Makmur Harun, "The Socioanthropology of Islamic Education: Integrating Social, Cultural, and Anthropological Perspectives," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 23, no. 1 (2024), <https://jurnal.uin-antasari.ac.id/index.php/al-banjari/article/download/13605/4003>.

also strengthens the value of *ukhuwah insaniyah* (brotherhood of humanity) in an inclusive and transformative educational framework.

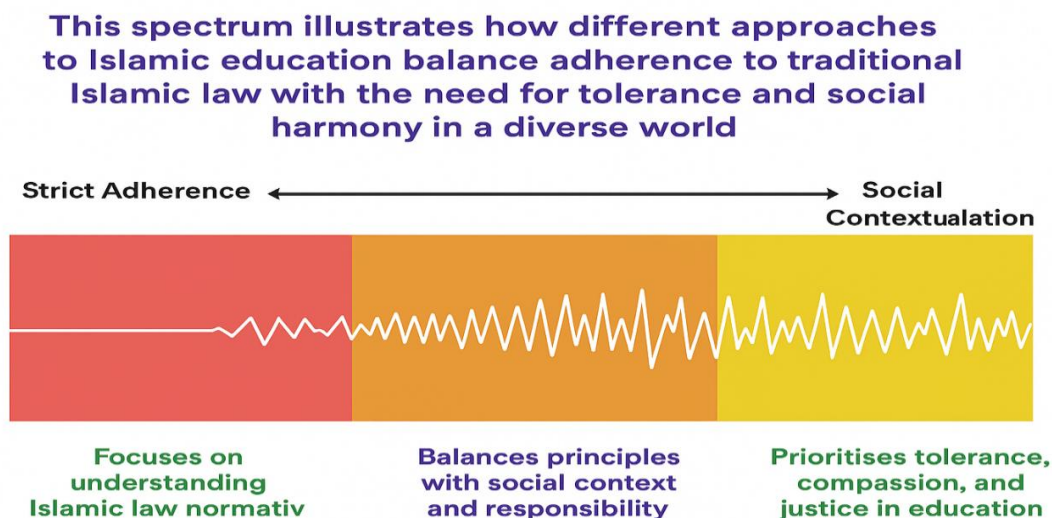


Figure 1: Religious moderation through social *fiqh*

Social *fiqh* directed at strengthening religious moderation is also in line with the principle of *maqashid al-shari'ah*, which places protection of religion, life, intellect, descent, and property as the main goal of sharia. Education that integrates social *fiqh* encourages students to understand that moderate religiosity does not mean compromise on principles, but a form of sensitivity to social context and collective responsibility. Therefore, the application of social *fiqh* in Islamic education can be positioned as a substantive strategy in forming a generation of Muslims who are religious, tolerant, and globally competitive without losing their Islamic identity.

Contextual Learning Model of Fiqh al-Ijtima'iyah

A total of 14 articles offer adaptive learning models and strategies, such as: Problem-Based Learning (PBL), Service Learning, and Collaborative Inquiry, to internalize Islamic social norms. This model also prioritizes reflective activities and social interaction as part of Islamic values-based character education. The findings of 14 articles highlighting adaptive learning models and strategies show that pedagogical approaches such as PBL, *Service Learning*, and *Collaborative Inquiry* are very relevant in internalizing Islamic social norms, especially the values of *fiqh al-ijtima'iyah*. PBL, for example, provides space for students to solve contextual social problems with Islamic values-based approaches such as *ta'awun* (cooperation) and *'adl* (justice). This process encourages the active involvement of students in relating *fiqh* concepts to the social realities around them, so that education is not only cognitive but also affective and psychomotor.

Table 8: Selected Studies on Contextual Learning Models of *Fiqh al-Ijtima'iyah*

Author(s)	Aims	Scope	Methodology	Findings	Limitations
Hasbiyallah et al. ⁵⁹	To explore contextual teaching strategies to enhance student participation and social accountability in <i>fiqh al-ijtima'iyah</i> learning	Islamic senior high schools in Indonesia	Qualitative case study (classroom observation and interviews)	Contextualised teaching increased students' engagement and sense of social responsibility	Conducted in a single institution with a small sample; limited generalisability
Yusuf et al. ⁶⁰	To examine the integration of <i>fiqh al-ijtima'iyah</i> with project-based learning for student engagement	Islamic secondary schools and pesantren in Indonesia	Action research (curriculum implementation and evaluation)	Integration of <i>fiqh al-ijtima'iyah</i> fostered engagement, problem-solving, and ethical awareness	Short-term study; lacks longitudinal evidence
Lutfiana & Yusuf ⁶¹	To analyse teacher perceptions of contextualised <i>fiqh</i> learning in Islamic education	Madrasah teachers in Malaysia	Survey (quantitative descriptive study)	Teachers expressed strong support for contextualised approaches but noted lack of professional training	Reliance on self-reported data; absence of classroom validation
Liza et al. ⁶²	To assess the impact of <i>fiqh</i> -based community service projects on student character development	Pesantren-based community service programs	Mixed methods (quasi-experiment + interviews)	Improved student cooperation, empathy, and social awareness	Localised context; limited generalisation to broader populations
Nasution et al. ⁶³	To propose an integrative model linking <i>fiqh al-ijtima'iyah</i> with social justice-oriented curricula	Comparative study of Islamic education reforms	Systematic literature review	Developed conceptual model aligning <i>fiqh al-ijtima'iyah</i> with solidarity and ethical responsibility	Conceptual only; lacks empirical testing and classroom validation

The table above summarises recent studies highlighting the integration of *fiqh al-ijtima'iyah* values into Islamic education through contextual approaches and project-based learning.

⁵⁹ Hasbiyallah Hasbiyallah, Busra Nur Duran and Saca Suhendi, "Indonesian Fiqh in Higher Education: A Pathway to Moderate and Inclusive Islamic Values," *Jurnal Pendidikan Islam* 10, no. 1 (2024), <https://doi.org/10.15575/jpi.v10i1.26151>.

⁶⁰ Muh Yusuf et al., "Peran Fikih Dalam Mengatur Pergaulan Remaja Masa Kini" [The Role of Fiqh in Regulating the Socialization of Today's Teenagers], *Sosmaniora Jurnal Ilmu Sosial Dan Humaniora* 2, no. 4 (2023), <https://doi.org/10.55123/sosmaniora.v2i4.3011>.

⁶¹ Annisa Lutfiana and Enjang Burhanudin Yusuf, "Implementasi Maqasid al-Syariah Dalam Pembelajaran Fikih: Studi Pada Siswa SMA n 1 Purwokerto" [Implementation of Maqasid al-Syariah in Fiqh Learning: A Study on Students of SMA n 1 Purwokerto], *Ahkam* 4, no. 2 (2025), <https://doi.org/10.58578/ahkam.v4i2.5792>.

⁶² Fitri Liza, Panggih Abdiguno and Teguh Luhuringbudi, "Fiqh al-Mu'āmalāt in Madrasah Aliyah Curriculum: Perspective of Islamic Economics, Entrepreneurship Education, and Islamic Financial Literacy," *Paradigma* 22, no. 1 (2025), <https://doi.org/10.33558/paradigma.v22i1.10497>.

⁶³ Suryadi Nasution et al., "Millennial Fiqh: Bridging Islamic Tradition and Social Media in Madrasahs," *Al-Hayat Journal of Islamic Education* 9, no. 2 (2025), <https://doi.org/10.35723/ajie.v9i2.154>.

Findings from Hasbiyallah et al. and Yusuf et al. indicate that the application of contextual teaching strategies and the integration of *fiqh al-ijtima'iyah* in project-based learning can enhance student participation, social responsibility, and problem-solving skills.⁶⁴ Furthermore, research by Lutfiana and Yusuf reveals positive teacher support for contextual *fiqh* learning, despite limitations in professional training and empirical evidence in the classroom.⁶⁵ Meanwhile, the study by Liza et al. confirms that *fiqh*-based community service projects can foster empathy and cooperation among students, but the local context limits the generalisability of the results.⁶⁶ Finally, Nasution et al. offers an integrative model linking *fiqh al-ijtima'iyah* with a curriculum oriented toward social justice and ethical responsibility, although this remains conceptual and requires further empirical testing.⁶⁷ Overall, these five studies confirm the transformative potential of *fiqh al-ijtima'iyah* in building social awareness and character of students through an educational approach that is relevant to the current context.

PBL, service learning, and collaborative enquiry are increasingly recognised as vital educational strategies within Islamic education. The philosophical foundations of these methodologies diverge significantly when viewed through the lens of *fiqh al-ijtima'iyah* as contrasted with secular pedagogies. While secular systems adopt these models to promote individual autonomy and skills critical to the knowledge economy, Islamic education repurposes them to embody principles such as *ta'awun* (mutual cooperation) and *ukhuwah* (brotherhood) in a spiritually and ethically grounded manner. As noted by Elmahjub, the ethical discourse intrinsic to Islamic jurisprudence emphasises social good (*maslahah*), indicating that the intent behind implementing such educational strategies is intrinsically linked to fulfilling Divine mandates rather than merely civic engagement.⁶⁸ This fundamentally alters the purpose of educational engagement from an individualistic lens to one of collective accountability, framed by theological principles of justice (*'adl*) and the pursuit of the public good (*maslahah 'ammah*).⁶⁹

When students engage in community service under Islamic educators, their involvement takes on an act of *ibadah ijtima'iyah*, thus gaining a religious significance that transcends the secular concept of civic participation.⁷⁰ This is further supported by Qur'anic imperatives that emphasise the necessity of cooperation in righteousness (such as 5:2), a principle that directs not only the activities but also the intentions behind them.⁷¹ In contexts of social entrepreneurship within madrasahs, initiatives are framed as endeavours that fulfil shari'ah's

⁶⁴ Hasbiyallah et al., "Indonesian Fiqh in Higher Education"; Yusuf et al., "Peran Fikih Dalam."

⁶⁵ Lutfiana and Yusuf, "Implementasi Maqasid al-Syariah."

⁶⁶ Liza, Abdiguno and Luhuringbudi, "Fiqh al-Mu'āmalāt in Madrasah Aliyah Curriculum."

⁶⁷ Nasution et al., "Millennial Fiqh."

⁶⁸ Adiyono, Nurohman, and Harun, "The Socioanthropology of Islamic Education."

⁶⁹ Ezzieddin Elmahjub, "Islamic Jurisprudence as an Ethical Discourse: An Enquiry into the Nature of Moral Reasoning in Islamic Legal Theory," *Oxford Journal of Law and Religion* 10, no. 1 (2021), <https://doi.org/10.1093/ojlr/rwaa023>.

⁷⁰ Moh Asror et al., "Yusuf Al-Qaradawi's Perspective on Fiqh Aqalliyat in a Multicultural Society," *Khazanah: Jurnal Studi Islam Dan Humaniora* 21, no. 1 (2023), <https://doi.org/10.18592/khazanah.v21i1.8900>.

⁷¹ Elmahjub, "Islamic Jurisprudence as an Ethical Discourse."

requirement for economic justice through mechanisms such as zakat and *waqf*.⁷² Hence, the integration of PBL and similar models into Islamic education should not be misconstrued as uncritical borrowing from Western pedagogical frameworks; rather, it is a thoughtful recontextualisation that emphasises communal welfare and Divine accountability, aligning educational approaches with the salient characteristics of an Islamic worldview.⁷³

Meanwhile, *service learning* is a model that is widely applied in the context of community service, where students are directly involved in social activities as part of learning. This approach facilitates hands-on experience in applying social *fiqh* values such as caring, collective responsibility, and contribution to the common good. The articles show that, through concrete experience, students not only understand the concept of *fiqh al-ijtima'iyah*, but also live it in tangible actions that have a social impact.⁷⁴ This is in line with the spirit of *amar ma'ruf nahi munkar*, which is an important pillar in transformative Islamic education.⁷⁵

In this model, students are directly engaged in social projects – such as health campaigns, environmental clean-ups, poverty alleviation programs, and community empowerment – as part of their coursework. The reviewed articles consistently highlight that service learning not only facilitates hands-on experience but also becomes an avenue for applying *fiqh al-ijtima'iyah* values such as social care (*ri'ayah*), collective responsibility (*mas'uliyah jama'iyyah*), and contribution to the common good (*maslahah 'ammah*). Through these concrete experiences, students move beyond cognitive understanding to enact the spirit of *amar ma'ruf nahi munkar*, making Islamic education transformative in individual and societal dimensions.

Table 9: Selected studies on service learning and fiqh al-ijtima'iyah

Author(s)	Aims	Scope	Methodology	Findings	Limitations
Burnes & Christensen ⁷⁶	To discuss the ongoing pursuit of social justice in health service psychology training	Professional psychology and counsellor education	Editorial and conceptual discussion	Emphasised the continuing relevance of justice-based training for equitable and ethical professional practice	Lacks empirical data; focus confined to psychology discipline

⁷² Rois et al., “Recontextualization of Fiqh Al-Siyāṣah.”

⁷³ Claire Alkoutli, “Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing,” *Religions* 9, no. 11 (2018): 367, <https://doi.org/10.3390/rel9110367>.

⁷⁴ Akhmad Nurul Kawakip and Sulanam Sulanam, “The Practice of Shared Values and Islamic Educational Identity: Evidence from a Pesantren in East Java, Indonesia,” *Journal of Indonesian Islam* 17, no. 1 (2023): 27, <https://doi.org/10.15642/JIIS.2023.17.1.27-53>.

⁷⁵ Rismayanti Harahap and Herry Syahbannuddin Nst, “Kuntowijoyo’s Thoughts on Prophetics and its Implementation in the Curriculum Islamic Education,” *Jurnal Penelitian Dan Pendidikan Agama Islam* 1, no. 1 (2023).

⁷⁶ Theodore Burnes and Noah Christensen, “Still Wanting Change, still Working for Justice: An Introduction to the Special Issue on Social Justice Training in Health Service Psychology,” *Training and Education in Professional Psychology* 14, no. 2 (2020), <https://doi.org/10.1037/tep0000323>.

Author(s)	Aims	Scope	Methodology	Findings	Limitations
Mohammed ⁷⁷	To analyse research trends and key themes in <i>maqāṣid al-sharī'ah</i> studies	Global Islamic research landscape	Scientometric and co-citation analysis using bibliometric data	Identified trending issues, influential authors, and thematic clusters in <i>maqāṣid al-sharī'ah</i> scholarship	Focused on data mapping; lacks pedagogical or practical educational applications
Pramasto ⁷⁸	To explore reconciliation between Islam and human rights through reform discourse	Islamic studies and human rights scholarship	Narrative literature review	Found growing convergence between Islamic jurisprudence and universal human rights through interpretive reform	Theoretical; lacks empirical evidence or applied validation
Santiago-Ortiz ⁷⁹	To critique the limits of critical service-learning and propose a decolonising approach	Global community service-learning frameworks	Theoretical and critical analysis	Advocated for decolonising service-learning that centres equity, reciprocity, and community agency	Conceptual; requires further empirical testing and classroom-based application
Sulong, Ismail & Ahmad ⁸⁰	To review applications of <i>maqāṣid al-sharī'ah</i> in constructing a <i>madani</i> (civil) state	Islamic governance and political thought	Systematic literature review	Highlighted the centrality of <i>maqāṣid al-sharī'ah</i> in promoting justice, welfare, and civil values in nation-building	Lacks field-based implementation studies and empirical case validation

The table summarises conceptual and analytical studies that highlight the relationship between social justice, *maqāṣid al-sharī'ah*, and values-based learning in the context of Islamic education and governance. Burnes and Christensen emphasise the importance of justice-based training in professional education,⁸¹ while Mohammed identifies major trends and themes in global research.⁸² Pramasto finds common ground between Islam and human rights through interpretive reform,⁸³ and Santiago-Ortiz proposes a decolonising service-learning approach that places justice and community participation at the core of learning.⁸⁴ Meanwhile, Sulong, Ismail, and Ahmad emphasise the central role of *maqāṣid al-sharī'ah* in building a just and

⁷⁷ Tawffeeq Mohammed, "A Scientometric Study of Maqasid al-Shariah Research: Trending Issues, Hotspot Research, and Co-citation Analysis," *Frontiers in Research Metrics and Analytics* 9 (2024), <https://doi.org/10.3389/frma.2024.1439407>.

⁷⁸ Arafah Pramasto, "Reconciling Islam and Human Rights: A Narrative review of Reform, Resistance, and Realignment," *IJIS* 2, no. 3 (2024), <https://doi.org/10.61194/ijis.v2i3.606>.

⁷⁹ Aurora Santiago-Ortiz, "From Critical to Decolonizing Service-Learning: Limits and Possibilities to Social Justice-based Approaches to Community Service Learning," *Michigan Journal of Community Service Learning* 25, no. 1 (2019), <https://doi.org/10.3998/mjcsloa.3239521.0025.104>.

⁸⁰ Jasni Sulong, Faisal bin Ismail and Khalilullah Amin bin Ahmad, "Islamic Values and the Civil State: A Systematic Review on the Application of Maqasid al-Shariah in Madani Nation-Building," *International Journal of Research and Innovation in Social Science* 9, no. 8 (2025), <https://doi.org/10.47772/ijriss.2025.908000030>.

⁸¹ Burnes and Christensen, "Still Wanting Change."

⁸² Mohammed, "A Scientometric Study of Maqasid al-Shariah Research."

⁸³ Pramasto, "Reconciling Islam and Human Rights."

⁸⁴ Santiago-Ortiz, "From Critical to Decolonizing Service-Learning."

welfare-oriented civil state.⁸⁵ Overall, these studies show a new direction in connecting Islamic values, social ethics, and more transformative educational practices, although most are still conceptual and require empirical evidence.

The *collaborative inquiry* strategy also showed positive results in forming a collaborative learning culture that strengthens the value of *ukhuwah* (brotherhood) and openness between individuals. This model allows students to engage in collective discussions, exchange of ideas, as well as the formulation of social solutions. Values such as deliberation, fairness in decision-making, and empathy for others are integral parts of the learning process. In other words, these adaptive strategies not only enrich Islamic educational methods, but also strengthen the integration of social *fiqh* in the holistic formation of students' character and social competence.

The Role of Islamic Teachers and Educational Institutions

Teachers in Islamic education are increasingly recognised as pivotal agents of social transformation, a role underpinned by a dual responsibility to impart scientific knowledge and social *fiqh* values. Numerous studies underscore that mastering the Islamic sciences is insufficient unless accompanied by profound understanding of the pedagogical and sociological dimensions of education. As articulated by Prasetia, "Teachers must evolve into catalysts of change by integrating creative and innovative pedagogical approaches that mirror the spirit of social *fiqh*."⁸⁶ This transformation is further emphasised by Mahmudulhassan et al.,⁸⁷ who observe that Islamic education is inherently aimed at fostering ethical leadership and holistic individual development encompassing intellectual, moral, social, and spiritual dimensions.

In addition, pesantren and madrasahs are often referred to as social laboratories where the values of *fiqh al-ijtima'iyah* are practiced in real life in daily life. These institutions are not only centres of formal education, but also communities where solidarity, social discipline, and collective consciousness grow. The articles note that practices such as mutual cooperation, deliberation, and community service carried out in Islamic boarding schools and madrasahs are effective forms of social *fiqh*. Thus, teachers who play an active role in it have a great opportunity to ground Islamic values in the form of concrete actions, making education a vehicle for inclusive and civilised social transformation.⁸⁸

⁸⁵ Sulong, Ismail and Ahmad, "Islamic Values and the Civil State."

⁸⁶ Senata Adi Prasetia, "Reconsidering Islamic Education Pedagogical Approach within Islamic Studies," *Jurnal Penelitian Pendidikan Islam* 12, no. 1 (2024): 1, <https://doi.org/10.36667/jppi.v12i1.1568>.

⁸⁷ Mahmudulhassan et al., "Understanding the Essence of Islamic Education: Investigating Meaning, Essence, and Knowledge Sources," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 1 (2024), <https://doi.org/10.61455/sujiem.v2i01.115>.

⁸⁸ Adiyono Adiyono, Syamsun Ni'am, and Akhyak Akhyak, "Methodology of Islamic Studies: Islam as Religion (A Perspective Epistemology, Paradigm, and Methodology)," *Analisis: Jurnal Studi Keislaman* 24, no. 1 (2024), <https://doi.org/10.24042/ajsk.v24i1.22636>.

The critical role of Islamic educators as social change agents is further amplified when examining the unique ecosystem of pesantren and madrasahs. As noted by Mastuhu, these institutions function as “miniature societies” where values of *fiqh al-ijtima‘iyah* are organically practiced through daily routines like *gotong royong* (mutual cooperation) and *bahtsul masail* (collective problem-solving).⁸⁹ This aligns with Dhofier’s observation that “the *pesantren* tradition transforms abstract Islamic values into concrete social ethics through lived experience.”⁹⁰ The participatory learning model in these institutions, as argued by Azra, creates a “double movement” where teachers simultaneously transmit knowledge and facilitate students’ social consciousness development through community-based projects.⁹¹

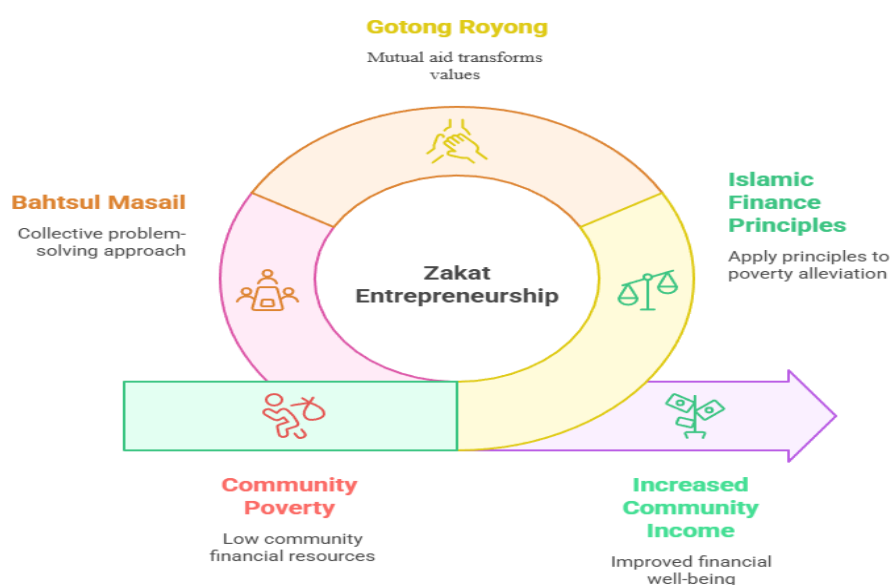


Figure 2: Madrasahs as engines of social transformation

Several recent studies conducted in various madrasahs across Indonesia provide strong evidence that teachers have successfully integrated the principles of social *fiqh* into project-based learning within *fiqh* and Islamic religious education subjects. Through authentic projects connected to real community life, students not only understand the normative aspects of Islamic legal rulings, but also develop creativity, social skills, and a sense of concern for the social issues around them.⁹² One case study documents how students in West Java developed a “Zakat

⁸⁹ Anwar Ma’rufi et al., “Burhani Epistemology in the Scientific Development of Contemporary Pesantren,” *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (2024), <https://doi.org/10.31538/tijie.v5i2.937>.

⁹⁰ Zamakhsyari Dhofier, “The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java” (PhD diss., Australian National University, 1980), 55, <http://hdl.handle.net/1885/11271>.

⁹¹ Azyumardi Azra, *Jaringan ulama Timur Tengah dan Kepulauan Nusantara abad XVII & XVIII : akar pembaruan Islam Indonesia* [The Network of Ulama of the Middle East and the Indonesian Archipelago, 7th and 18th Centuries: The Roots of Islamic Renewal in Indonesia] (Kencana Prenadamedia Group, 2013).

⁹² Betti Fariati and Chanifudin Chanifudin, “Fiqh Sosial Dan Kurikulum Pendidikan Islam: Menjawab Tantangan Keberagaman Di Era Globalisasi” [Social Fiqh and Islamic Education Curriculum: Responding to the Challenges of Diversity in the Era of Globalization], *Al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman* 11, no. 1 (2025), <https://doi.org/10.46963/aulia.v11i1.2575>; Rara Choiriah et al., “Penerapan

Entrepreneurship” program, combining Islamic finance literacy with practical poverty alleviation efforts – a direct application of *ta’awun* (cooperation) and *maslahah* (public good) principles. The Zakat Entrepreneurship program represents an innovative convergence of Islamic finance literacy and practical poverty alleviation efforts, aligning with the principles of *ta’awun* (cooperation) and *maslahah* (public good) within the framework of Islamic social finance. This initiative empowers individuals by equipping them with financial knowledge and the skills to launch and manage entrepreneurial ventures, thereby alleviating poverty sustainably. In operationalising this model, *zakat* is not merely a one-time charitable contribution; it becomes a catalyst for ongoing economic participation. Literature indicates that “*Zakat, infaq, alms, and waqf* are Islamic social financial instruments that actively alleviate community poverty.”⁹³ Moreover, Foglie and Keshminder point out that the principles underlying Islamic finance emphasise the responsibility of investors toward the community, urging them to engage in activities that provide social, ethical, and financial value.⁹⁴ As emphasised by Niyozov, “The most effective Islamic educators are those who bridge textual knowledge with societal realities, making the classroom a laboratory for solving actual community problems.”⁹⁵ This pedagogical approach not only reinforces the relevance of Islamic teachings but also cultivates what Barton terms “applied religious literacy” – the ability to translate faith values into tangible social impacts.⁹⁶

Fiqh Al-Ijtima'iyah and Responses to Contemporary Social Challenges

A total of 16 articles discuss the response of *fiqh al-ijtima'iyah* to actual social issues: poverty, bullying, intolerance, and environmental crises. The values of *maslahah 'ammah* (public interest/good), *hisbah* (accountability), and *'adl* (justice) are used as a normative basis for formulating a curriculum that is responsive to the realities of the times. The response of *fiqh al-ijtima'iyah* to actual social issues shows that Islamic values can be a source of solutions to contemporary problems faced by society.⁹⁷ In the 16 articles analysed, it was found that the

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- Pembelajaran Berbasis Proyek Pada Mata Pelajaran Fiqh Dalam Meningkatkan Keterampilan Sosial Siswa Kelas IX MTs YPI Delitua” [The Application of Project-Based Learning in Fiqh Subjects to Improve the Social Skills of Ninth Grade Students at MTs YPI Delitua], *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 5, no. 3 (2025), <https://doi.org/10.56832/edu.v5i3.1800>.
- ⁹³ Hendri Hermawan Adinugraha, Muhammad Shulhoni, and Dliya'udin Achmad, “Islamic Social Finance in Indonesia: Opportunities, Challenges, and its Role in Empowering Society,” *Review of Islamic Social Finance and Entrepreneurship* 2, no. 1 (2023), 4, <https://doi.org/10.20885/RISFE.vol2.iss1.art4>.
- ⁹⁴ Andrea Delle Foglie and J. S. Keshminder, “Challenges and Opportunities of SRI Sukuk toward Financial System Sustainability: A Bibliometric and Systematic Literature Review,” *International Journal of Emerging Markets* 19, no. 10 (2024), <https://doi.org/10.1108/IJOEM-04-2022-0601>.
- ⁹⁵ Sarfaroz Niyozov and Stephen A. Bahry, “Decolonization of Education Research, Policy-Making, and Practice in Central Asia: The Case of Tajikistan,” in *Annual Review of Comparative and International Education 2021*, ed. Alexander W. Wiseman (Emerald Publishing Limited, 2022), 161–183. <https://doi.org/10.1108/S1479-36792022000042A014>.
- ⁹⁶ Johannes M. Luetz, Denise A. Austin, and Adis Duderija, “Interfaith Engagement: The State of the Art,” in *Interfaith Engagement Beyond the Divide*, ed. Johannes M. Luetz, Denise A. Austin and Adis Duderija (Springer Nature Singapore, 2023), https://doi.org/10.1007/978-981-99-3862-9_1.
- ⁹⁷ Andi Darna, “Perkembangan Hukum Islam Di Indonesia: Konsep Fiqh Sosial Dan Implementasinya Dalam Hukum Keluarga” [The Development of Islamic Law in Indonesia: The Concept of Social Fiqh and Its Implementation in Family Law], *El-Ussrah* 4, no. 1 (2021), <https://doi.org/10.22373/ujhk.v4i1.8780>.

concept of *maslahah 'ammah* (public good) is the main foundation in formulating an educational approach that is sensitive to issues such as poverty, bullying, intolerance, and environmental crises. This value encourages educational institutions to not only focus on the cognitive aspects of students, but also foster social concern and the ability to act real in solving humanitarian problems.⁹⁸

For example, in the context of poverty, social *fiqh* encourages the integration of entrepreneurial education based on Islamic values that not only teaches skills, but also the ethics of sharing and helping (*ta'awun*). A curriculum designed with the economic realities of students in mind can facilitate them to become independent individuals as well as socially minded.⁹⁹ These articles emphasise the importance of preparing teaching materials that are relevant to the surrounding social conditions, so students can connect religious teachings with daily life practices.¹⁰⁰

The issues of bullying and intolerance in schools is also a serious concern in the study of *fiqh al-ijtima'iyah*. The principles of *'adl* (justice) and *hisbah* (social supervision) are used to build a healthy, inclusive, and harmonious school culture. Some of the proposed strategies include the integration of anti-violent values in religious activities, the strengthening of compassion-based character education (*rahmah*), as well as the involvement of students in deliberative forums to resolve conflicts. With this approach, Islamic education is not only a place for the transmission of knowledge, but also an arena for the formation of ethical and fair social behaviour.¹⁰¹

Finally, the environmental crisis is a fairly prominent theme in several articles, which see social *fiqh* as a relevant religious approach in building ecological awareness. The value of *maslahah* and the responsibility of the caliph on earth (*khilafah fil ardh*) are used as a theological foothold to develop an environmentally friendly curriculum.¹⁰² Several educational models such as eco-pesantren and green schools are highlighted as a real effort to implement *fiqh al-ijtima'iyah* in the action of preserving nature. This confirms that Islamic values are

⁹⁸ Nina Indriani, Indrianis Suryani, and Lu'lu'ul Mukaromah, "Implementasi Kurikulum Merdeka Belajar Dalam Pembentukan Karakter Disiplin Peserta Didik Di Sekolah Dasar" [The Implementation of the Independent Learning Curriculum in the Formation of Students' Disciplined Character in Elementary Schools], *Khazanah Pendidikan* 17, no. 1 (2023): 242, <https://doi.org/10.30595/jkp.v17i1.16228>; Jakiatin Nisa, "Outdoor Learning Sebagai Metode Pembelajaran Ips Dalam Menumbuhkan Karakter Peduli Lingkungan" [Outdoor Learning as a Social Studies Learning Method in Fostering Character of Environmental Care], *Sosio Didaktika: Social Science Education Journal* 2, no. 1 (2015), <https://doi.org/10.15408/sd.v2i1.1339>.

⁹⁹ Hosaini et al., "Innovative Learning Strategies for Islamic Religious Education Based on Merdeka Belajar Curriculum in Vocational High Schools," *Al-Hayat: Journal of Islamic Education* 8, no. 3 (2024), <https://doi.org/10.35723/ajie.v8i3.587>.

¹⁰⁰ James M. M. Hartwick, "Teacher Prayerfulness: Identifying Public School Teachers who Connect their Spiritual and Religious Lives with their Professional Lives," *Religion and Education* 42 (2015), <https://doi.org/10.1080/15507394.2014.856745>.

¹⁰¹ Hosaini, Mujamil Qomar and Abad Badruzaman, "Optimizing Learning Design for Islamic Religious Education in Islamic Boarding Schools: Efforts to Increase the Intelligence and Academic Quality of Students," *Attanwir: Jurnal Keislaman Dan Pendidikan* 15, no. 2 (2024), <https://ojs.attanwir.ac.id/index.php/attanwir/article/download/565/330>.

¹⁰² Masykurotus Syarifah et al., "Implementasi Hukum Syari'ah Dalam Restorasi Ekosistem" [Implementation of Sharia Law in Ecosystem Restoration], *Jurnal YUSTITIA* 25, no. 2 (2024).

highly adaptive to global challenges, and can be translated into the form of solutive and transformative educational strategies.

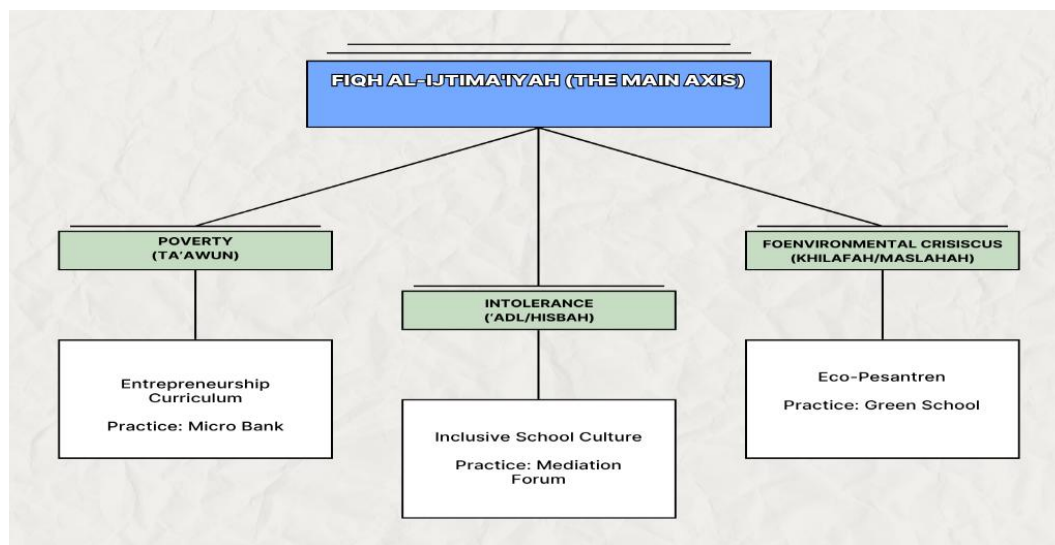


Figure 3: Axis integrative *fiqh al-ijtima'iyah*

Figure 3 is not borrowed from existing literature but represents a conceptual synthesis developed from the thematic review of the 42 peer-reviewed studies. The diagram is an analytical output of the SLR process, not a predetermined framework established prior to the review.

Specifically, during the thematic synthesis, three clusters of recurring challenges were identified in the literature: (1) poverty and economic inequality, (2) intolerance and social conflict, and (3) environmental crisis. Alongside these, the literature consistently references key Islamic values – *ta'awun* (cooperation), *ukhuwah* (brotherhood), *'adl* (justice), *maslahah* (public good), and *khilafah fil ardh* (stewardship of the earth) – as normative resources for addressing such challenges.

Figure 3 visualises how these two sets of findings (contemporary challenges and Islamic normative principles) can be conceptually linked through the integrative framework of *fiqh al-ijtima'iyah*. The axis metaphor is used to illustrate that Islamic social *fiqh* values are the connecting point, aligning recurring societal problems with pedagogical and curricular strategies reported in the literature (e.g., project-based learning, community service, and eco-pesantren initiatives).

Therefore, Figure 3 is a derivative construct emerging from the reviewed studies rather than a prescriptive solution imposed a priori. Its purpose is to make explicit the patterns and relationships that the SLR revealed, thereby offering a conceptual map that may guide future empirical and theoretical research on the integration of *fiqh al-ijtima'iyah* in Islamic education. It visualises how *fiqh al-ijtima'iyah* becomes an integrative axis that connects the three main social issues (poverty, intolerance, and environmental crisis) with specific Islamic values and their curricular derivatives. Each “branch” shows:

1. Value transformation action: The concept of *ta'awun* is translated into a sharia entrepreneurship program, while *'adl* is realised through a school-based conflict resolution mechanism.
2. Contextual adaptation: The principle of *khilafah fil ardh* is not only taught theoretically, but also becomes the operational basis of eco-pesantren with zero-waste practices.
3. Active learning cycle: Every curricular solution is designed to be project-based (micro bank, student mediation, greening) to ensure internalisation of values through hands-on experience.

LIMITS OF THIS STUDY

This study is limited to secondary data from peer-reviewed articles, which may not fully capture unpublished or practice-based insights from educational institutions. Additionally, the focus on literature published between 2013 and 2024 may exclude earlier works that contribute to the understanding of *fiqh al-ijtima'iyah* in Islamic education. Another limitation is its focus on English and Bahasa-Indonesian language literature, which is understandable; however, future research could explore similar issues in other Muslim-majority languages and contexts.

CONCLUSION

This study concludes that the integration of *fiqh al-ijtima'iyah* values in Islamic education has high urgency in the context of strengthening social solidarity, collective responsibility, and justice in modern society. Based on the analysis of 42 scientific articles obtained through the SLR approach with the PRISMA method, it was found that implementation of Islamic social norms into learning, especially through a social project-based approach, can be an effective means of shaping students' character to be religiously grounded and socially caring. The increase in the number of publications since 2017 indicates that this issue is becoming a growing academic concern, in line with the urgent need for transformative and inclusive education. The main findings of this study emphasise the importance of reorienting the Islamic education curriculum to not only focus on the ritual aspect but also to bring Islamic social values to life in learning practices.

In light of these findings, it is recommended that Islamic educational institutions particularly madrasas design curricula and learning models that systematically integrate the values of *fiqh al-ijtima'iyah*. Teachers of Islamic religious education need continuous training in applying social project-based methods that reflect Islamic principles in real life. Beyond curriculum developers, this study also carries important implications for education practitioners, religious institutions, and policy makers, who should collaborate when creating policies, resources, and institutional cultures that support the integration of Islamic social values into education. In terms of theoretical development, more in-depth follow-up studies are required to formulate indicators of success in integrating social *fiqh* into education, as well as to evaluate its long-term impact on students' character formation. For future research, it is also recommended to explore diverse local and cultural contexts in applying the values of *fiqh al-ijtima'iyah*, so the

results are not only academically rigorous but also contextually relevant and practically applicable.

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