

## ISLAMIC MODERATION AS AN APPROACH TO FIQH LEARNING AT PESANTREN

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### Abstract

This article examines the implementation of Islamic moderation in fiqh learning and identifies the impact of the implementation of Islamic moderation in fiqh learning at Pesantren Mambaus Sholihin in Gresik. This research employs a qualitative-phenomenological approach, utilizing interviews, observations, and documentation for data collection. The gathered data undergoes analysis through reduction, presentation, and conclusion drawing. This methodology enables an in-depth understanding of participants' experiences and perspectives. The results showed that the implementation of Islamic moderation in fiqh learning at Pesantren Mambaus Sholihin successfully merges *salafiyah* traditions with modern challenges. Its curriculum integrates classical fiqh with contemporary issues like online transactions and maqashid sharia, emphasizing tolerance for different madhhabs, flexibility during emergencies, and gender equality. Teaching methods like bandongan, sorogan, discussions, and real case studies ensure students not only grasp theory but can also apply it in daily life. This holistic approach aims to produce a generation that is noble, broad-minded, and capable of facing modern challenges without abandoning Islamic traditions. This application has a positive impact, fostering a harmonious, inclusive pesantren environment free from extremism. Students are taught to think critically, fairly, and tolerantly towards differences. However, challenges persist, including internal differences in views, external extremist ideologies, and limited teacher resources and abilities. Despite these obstacles, Islamic moderation proves relevant as an adaptive learning model for forming a contextual and inclusive understanding of fiqh. This study promotes Islamic moderation education to prevent extremism and encourage contextual understanding.

### Keywords

Fiqh Learning, Islamic Education, Islamic Moderation, Pesantren.



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## INTRODUCTION

This study addresses the urgent need for a fiqh learning approach capable of mitigating religious thought polarization among young Muslim generations. Although the concept of Islamic moderation has been widely discussed theoretically, its implementation in fiqh subjects, which often become a source of differing opinions, still faces complex operational challenges. Based on the researcher's observation, Mambaus Sholihin Gresik was chosen as the research subject because it integrates a moderate paradigm into its fiqh curriculum to shape the inclusive character of its students. This is supported by studies indicating that this pesantren renews its educational paradigm by harmonizing science and technology with faith, unifying religious and general education, and developing a more structured system and curriculum (Romadhoni & Basri, 2022).

Pesantren Mambaus Sholihin Gresik shapes moderate students by integrating the values of tolerance, unity, and *Islam rahmatan lil 'alamin* into a fiqh curriculum that blends classical and contemporary studies. Its implementation encompasses an integrated *Salaf-modern curriculum*, *tahfidz* (*Quran memorization*), and language programs, as well as community service. The educational approach employs the models of *tarbiyah* (nurturing), *ta'lim* (teaching), and *ta'dib* (character cultivation) to develop students holistically (Fanan, 2022).

The implementation of this moderation approach is supported by institutional commitment embodied in the vision of "preserving good traditions while adopting relevant innovations," educational capacity, and a comprehensive full-time education system that fosters a moderation ecosystem through habit formation. However, challenges persist, including senior educators who adhere strictly to textual approaches, limited structured teaching materials on fiqh moderation, and external dynamics. The moderation approach in fiqh learning at Pesantren Mambaus Sholihin shapes students into contextual and inclusive individuals with the ability to integrate Islamic and Indonesian values. Students develop a balanced understanding between classical fiqh traditions and contemporary realities, while rejecting exclusive ideologies. This transformation produces graduates who not only preserve the pesantren's intellectual heritage but also actively serve as agents of religious moderation in society.

A study of the religious moderation strengthening program at Pesantren succeeded in increasing interfaith tolerance, strengthening intercultural relations, and increasing the social involvement of santri. In addition, the program also had a positive impact on the image of the pesantren in the eyes of the surrounding community and contributed to local social and economic

development. The santri are taught to understand and respect religious diversity, which helps to reduce interfaith tensions and promote peace and tolerance. The article also identifies some challenges in the implementation of the program, such as the need to update the education curriculum to include more materials on religious moderation, as well as the need for specialized training for staff and teachers (Irmansyah et al., 2024).

Likewise, the study conducted at Manbaul Ulum Islamic Boarding School developed a learning curriculum based on *maqashid sharia*, which is based on the principles of *tawazun*, *i'tidal*, and *tawassuth* in thinking and acting; second, the curriculum developed at Manbaul Ulum Islamic Boarding School is oriented towards building religious moderation in santri, so that they can spread these moderation values after interacting with the wider community (Dumiyati et al., 2023). Pesantren learning activities for 24 hours; this jargon is conveyed to students through the concept of Islamic guidance. In this concept, the moderate character values instilled in santri activities are rooted in the Qur'an and Hadith as the religious foundation, the vision of the founders of the pesantren (historical foundation), the mission of the pesantren (institutional foundation), contextual experience (empirical foundation), and the dynamic challenges of globalization. This whole character education process paves an important way to create a generation of moderate Muslims (Mujahid, 2021).

Several previous studies have relevantly explored Islamic moderation and fiqh learning. A study by AG Caniago (2025) found that internalizing religious moderation values through fiqh learning at SMA IT Darul Hasan Padangsidempuan fostered attitudes of tolerance and inclusiveness. The success was primarily driven by cross-madhab learning approaches, practical applications, and teacher exemplification, though constraints such as limited moderation literacy and external environmental influences were also identified. This research affirms the importance of integrating wasathiyah values in Islamic education to cultivate a moderate generation with national insight (Caniago & Hasibuan, 2025). Research by W. Hefni (2024) on moderate fiqh examined the legal thoughts of Khaled Abou El Fadl and Mohammad Hashim Kamali, revealing that both scholars employ rationalist, hermeneutic, and contextual approaches. Their inclusive attitudes towards interfaith interactions and gender social rights in fiqh strengthen the position of Islamic moderation in fiqh education (Hefni, 2020). Agus Salim Tanjung's research (2022) recommends internalizing religious moderation values in Fiqh learning through four key strategies: integrating values into lesson planning, teaching materials, instructional processes, and learning evaluation. This approach

serves as a crucial deradicalization measure in *Madrasah Aliyah*. Using qualitative methods and content analysis of literature sources, the study developed a comprehensive framework for promoting religious moderation through Islamic education (Tanjung, 2022).

Asnita's research (2024) argued that religious moderation does not undermine creed but strengthens it by maintaining tolerance boundaries in specific areas, making it relevant for reinforcing religious moderation values through tolerant fiqh learning (Asnita et al., 2024). Another study by Al-Faroqui et al. (2025) reveals that religious moderation strategies are implemented through three main approaches: developing inclusive teaching materials encompassing various school-of-thought perspectives, implementing dialogic learning methods that encourage open discussion, and cultivating teacher role models who demonstrate fairness and respect for differences. These strategies foster an open and tolerant learning environment that supports the development of Islamic understanding, appreciating diversity. The findings confirm the crucial role of teachers and institutions in nurturing moderate attitudes within Islamic educational settings (Al-Faroqui & El-Yunusi, 2025).

This study addresses a gap by examining the implementation of Islamic moderation-based fiqh learning adapted to pesantren culture. The novelty of this research lies in its contextual Islamic moderation learning model, which blends pesantren traditions with learning innovations to shape students' inclusive and critical attitudes in facing contemporary challenges. This approach has rarely been explored in previous studies, thus providing a new contribution to the development of moderate fiqh education in pesantren. Based on the discourse of Islamic moderation in fiqh learning, the study at Pesantren Mambaus Sholihin develops an integrative framework aligned with the concept of maqasid sharia-based moderation by Jasser Auda (2008) in "Maqasid Shariah as Philosophy of Islamic Law," which emphasizes legal flexibility through a systems approach (Auda, 2008). This is reinforced by studies explaining that contextual religious education should represent religion as a substantive social reality, not an artificial construct. This approach rejects both essentialism and extreme individualism by identifying traditions through the collective intentionality of adherents and prototypical features in their lifeworlds. This approach maintains the socio-cultural reality of religion while avoiding reductive interpretations (Wright, 2008). These findings are enriched by M. Hashim Kamali's (2015) study in "The Middle Path of Moderation in Islam," which emphasizes the balance between text and context (Kamali, 2015).

This study aims to analyze the implementation of Islamic moderation in fiqh learning at Pesantren Mambaus Sholihin and identify its impact on students' understanding and the pesantren environment. The research presents novelty through developing a contextual framework that integrates classical fiqh principles with modern approaches, while offering a practical curriculum model that balances tradition and contemporary relevance. Theoretically, this study contributes to developing the concept of moderate Islamic education, while practically providing implementable solutions for preventing radicalism through a contextual and inclusive understanding of fiqh.

## METHOD

This study employs a qualitative approach with a phenomenological design to comprehensively understand the implementation of Islamic moderation in fiqh learning at Pesantren Mambaus Sholihin. The research focuses on the experiences, perceptions, and meanings constructed by actors directly involved in the fiqh learning process. Data were collected through three primary techniques. Participant observation was conducted over a three-month period (June-August 2024) within the pesantren environment, focusing on the fiqh classroom learning process, interactions between instructors and students, and other supporting activities. In-depth interviews were carried out with 15 informants comprising pesantren administrators, fiqh instructors, and students to explore their perceptions and understanding of the integration of moderation values in learning. A documentation study was utilized to analyze learning materials and other relevant documents supporting fiqh instruction. Data analysis followed an interactive model comprising three stages. Data reduction was performed by filtering and categorizing field data to focus on patterns of Islamic moderation implementation. Data presentation was organized into thematic narratives describing strategies for integrating *tawazun*, *tawassuth*, and *i'tidal* values in learning. Conclusion drawing was conducted through critical analysis of all data using the Maqashid Sharia approach, subsequently verified through source and method triangulation to ensure the validity of the research findings.

## FINDINGS AND DISCUSSION

### Findings

Islamic moderation in fiqh learning at Pesantren Mambaus Sholihin Gresik integrates classical traditions with contemporary values. This approach develops students' contextual religious

understanding while fostering an inclusive educational environment. The following table systematically maps the implementation strategies and their impacts on shaping moderate character.

**Table 1.** Islamic Moderation as an Approach to Fiqh Learning at Pesantren Mambaus Sholihin Gresik

No.	Implementation Aspects	Key Findings	Impacts
1.	Learning Approach	Integration of classical and modern curriculum with emphasis on moral formation and independent living	Holistic education produces academically competent and morally grounded students
2.	Teaching Methods	Combination of traditional methods (bandongan, sorogan) with contemporary approaches (case studies, discussions)	Development of critical thinking and practical application skills in daily life
3.	Curriculum Design	Structured progression from basic to advanced levels using classical texts with contemporary relevance	Comprehensive understanding of fiqh from fundamental to complex contemporary issues
4.	Moderation Implementation	Adaptive application of fiqh principles to modern contexts while maintaining sharia fundamentals	Contextual and relevant understanding of Islamic law in modern society
5.	Dialogue Approach	Bahtsul masa'il forums and facilitative teaching methods promoting open discussion	Critical, moderate, and inclusive thinking among students
6.	Student Understanding	Balanced textual and contextual comprehension with exposure to multiple madhhabs	Tolerant attitudes and protection from extremism
7.	Institutional Environment	Harmonious coexistence of diverse backgrounds and perspectives	Conducive learning atmosphere free from radical influences

Source: Interview Results, Observation, and Documentation

Based on Table 1, Pesantren Mambaus Sholihin employs a holistic learning approach that integrates classical and modern curricula, combining religious and general sciences while preserving traditional methods like sorogan and bandongan. This approach emphasizes character building and student independence, producing graduates with deep religious knowledge, modern insights, and strong character, ready to face contemporary challenges.

The institution implements a balanced combination of traditional and contemporary teaching methods. While bandongan and sorogan are used for mastering classical texts, case studies and discussions help students apply fiqh concepts to modern contexts. This develops students' critical thinking skills and practical application of fiqh knowledge in daily life. The curriculum is systematically designed with progressive levels, from basic Mabadi' Fiqh and Safinatun Naja at

Tsanawiyah level, to Fathul Qorib at Aliyah level, and Minhajut Tholibin at university level. This structured approach ensures a comprehensive and contextual understanding of fiqh that remains relevant to modern developments.

Islamic moderation is applied through adaptive approaches that maintain sharia principles while addressing contemporary issues. Students learn the concept of 'urf for online transactions in muamalah fiqh and flexibility in worship during emergencies. This results in a relevant understanding of Islamic law that aligns with modern societal developments without compromising Sharia foundations. The pesantren develops dialogical approaches through bahtsul masail forums and teacher facilitation. Students actively participate in discussions about different madhhab views and contemporary issues, fostering critical, moderate, and open-minded thinking in understanding Islamic diversity. Student understanding is developed through balanced textual and contextual approaches, introducing various fiqh madhhabs beyond just the Shafi'i school. This cultivates tolerant attitudes and protects students from extremist ideologies.

The pesantren creates a harmonious environment for students from diverse backgrounds by implementing moderation values in daily interactions and institutional management. However, challenges include internal differences, external extremist influences, and resource limitations, requiring continuous improvement in moderation literacy, teacher training, and curriculum strengthening.

## **Discussion**

### **Implementation of Islamic Moderation in Fiqh Learning**

Inclusive education is an approach that ensures equal access and learning opportunities for all learners, including those with disabilities, within the same educational environment. This approach focuses on removing barriers to full participation and embracing diversity as an asset. Essentially, inclusive education recognizes and develops the unique potential of every individual (Florian & Camedda, 2020). The principles of inclusive education encompass equity, appreciation for diversity, and active involvement. Its implementation requires comprehensive planning, management, and evaluation of the entire education system. Schools must also provide classrooms, facilities, and teachers capable of meeting the needs of all students (Rahman et al., 2023). Inclusive education that is implemented can create religious moderation in the educational environment (Hidayatulloh & Hilmi, 2022). Inclusive education provides equal opportunities for all students through planning focused on developing critical thinking skills, freedom of thought, and

understanding of values such as tolerance and conflict resolution, using an environment-based approach (Fuadah, 2024).

Islamic education fosters inclusivity by teaching respect for other religions to develop students' comprehensive and tolerant perspectives (Rohmadi & Yupi, 2023). Exemplifying this, Pesantren Mambaus Sholihin integrates religious and general knowledge through a blend of traditional curriculum and modern sciences, classical teaching methods, character building, and life skills training, aiming to produce academically competent graduates of noble character grounded in Islamic values. Moderation can be equated with *wasath*, which means a middle position between two opposite extremes. This term is used five times in the Qur'an in various forms, broadly referring to the meaning of the middle path, truth, justice, and the best choice. Islamic moderation is an approach that emphasizes the middle way in understanding and practicing Islamic teachings, avoiding extremism, both in the form of violence and radicalism (Irawan & Arif, 2024). The characteristics of moderate Islam include taking the middle path, being balanced, being frank and firm, tolerance, *Musawah* (the principle of equality), *Shura* (joint decision-making), reform, prioritizing, dynamic and innovative, and various other aspects (Nur, 2015).

Pesantren Mambaus Sholihin Gresik integrates traditional methods like bandongan and sorogan with contemporary techniques such as case studies and interdisciplinary discussions in teaching fiqh. This comprehensive approach ensures students master classical texts while developing practical, applicable knowledge through analysis of real-life issues and regular assessments. The monologic Bandongan method and the intensively guided Sorogan method have long been the foundation of fiqh learning in pesantren, ensuring deep mastery of the classical texts (*kitab kuning*) and direct transmission from teacher to student (Asyiah & Sari, 2025). The integration of modern methods such as case studies, interdisciplinary approaches with tafsir and hadith, and interactive discussions not only enhances theoretical understanding but also fosters critical skills and the application of fiqh in real-world contexts. This aligns with efforts to contextualize classical material to address contemporary issues (Rasyid et al., 2024)(Syamsuddin et al., 2024). Periodic assessments and critical analysis of current legal issues have become an essential part of shaping graduates with an applicative and relevant understanding of fiqh that meets the needs of the times (Syahputra, 2023). This synergy between tradition and innovation has proven its effectiveness in creating comprehensive and adaptive fiqh learning within the pesantren environment (Asyiah & Sari, 2025).

Pesantren Mambaus Sholihin Gresik integrates classical methods such as *bandongan* and *sorogan* with modern approaches like problem-based learning (PBL) and active discussions for fiqh education. A study by (Anam & Fahman, 2020) demonstrates that PBL effectively enhances students' understanding and critical thinking skills, while other research confirms that this approach facilitates the application of fiqh knowledge in daily life and improves learning outcomes (Mujoko et al., 2024). The implementation of discovery learning models has also proven effective in enhancing fiqh learning achievement (Alifah & Trisnawati, 2025), and the *Shawir* method can be used as a cooperative learning model in the learning process (Fathurrohman et al., 2023). This integrated approach builds both mastery of knowledge and the development of applicative and critical attitudes, aligning with contemporary demands.

The fiqh curriculum at Pesantren Mambaus Sholihin Gresik is designed in stages to build a deep understanding of Islamic law from the *Madrasah Tsanawiyah* (junior high) level to the university student level. At the beginner level (formal *Madrasah Tsanawiyah*), the textbook Mabadi' Fiqh is used for foundational fiqh topics such as purification, prayer, zakat, fasting, and Hajj to establish a strong basis for Sharia-compliant worship practices, along with Matan Taqrib as a summary of Shafi'i fiqh focused on daily application. The parallel religious stream (*diniyah*) also intensively uses Mabadi' Fiqh with a contextual approach, supplemented by Safinatun Naja to reinforce foundational worship laws like prayer, fasting, zakat, and Hajj.

At the intermediate level (formal and religious *Madrasah Aliyah*/senior high), students study Fathul Qorib, a commentary (*syarah*) on Matan Taqrib, which explores laws of worship, transactions, and ethics in a contextual manner. At the advanced level (university students), the curriculum employs Minhajut Tholibin, a major Shafi'i text which is a commentary on Al-Muhadzdzab. This book addresses complex fiqh rulings, including contemporary issues, preparing students with a strong foundation for higher-level studies. The fiqh curriculum at Pesantren Mambaus Sholihin employs Yaqut al-Nafis to provide a broad perspective on fiqh, creed, and Sharia, including socio-economic contexts. It is supplemented with Tafsir Ahkam for understanding the exegesis of legal verses in the Qur'an as a direct source, and Hadith Ahkam for studying hadith related to Islamic law, thus building a strong foundation for practices based on the guidance of the Prophet Muhammad. The primary emphasis is on mastering laws of worship (*ibadah*) and transactions (*muamalah*), covering social interactions such as buying-selling, marriage, and family issues, while being rooted in the Shafi'i school, which is dominant in Indonesian pesantren, including Mambaus

Sholihin. This approach balances theory and daily practice, enabling students to grasp the real-world application of fiqh that remains relevant to contemporary times while aligning with moderate Islamic tradition.

The application of moderation in fiqh learning at Pesantren Mambaus Sholihin harmonizes strict Sharia principles with a flexible, contextual approach. The pesantren adheres to the Shafi'i school yet teaches inter-school tolerance, treating differences as part of Islam's rich diversity. In *muamalah* fiqh, students study modern issues like online transactions using the concept of '*urf* (custom) while upholding Sharia principles. *Ibadah* fiqh emphasizes *maqasid al-sharia* to prioritize safety, such as wearing masks during a pandemic or praying at an airport. On gender issues, space is opened for women's active roles in education and society within Sharia bounds, while daily rules are enforced persuasively through an understanding of modesty values.

Fiqh moderation at Pesantren Mambaus Sholihin is reflected in its openness to differences, adaptation to modern social contexts, and non-rigid approach to contemporary issues—supporting a flexible, inclusive Islam and an active role in developing moderate Islam in Indonesia. The discussion-dialogue approach shapes critical and wise students through *bahtsul masa'il*, which discusses contemporary fiqh issues based on classical texts, involving in-depth dialogue, arguments, and Sharia-based conclusions while respecting differences between schools of thought and promoting tolerance. Teacher-facilitators start with fiqh cases, encouraging students to form opinions based on texts to develop critical thinking; students examine the context of classical texts to understand fiqh as a flexible discipline adaptable to modern times. Differences of opinion are resolved fairly and academically without coercion and are applied daily in worship, *muamalah*, and social interactions. This method guides students to a deep, relevant understanding of fiqh without losing Sharia values, reflecting an inclusive and moderate form of Islam.

### **The Impact of Implementing Islamic Moderation in Fiqh Learning**

The application of Islamic moderation in the teaching of fiqh at Pesantren Mambaus Sholihin Gresik impacts students' understanding through the integration of the principles of *tawasut* (middle way), *tasamuh* (tolerance), and *i'tidal* (justice) into the fiqh curriculum. This allows students to comprehend Islamic law proportionally, without extremism. Students not only study fiqh through traditional, text-based (nash) interpretations from classical texts but are also encouraged to understand the contextual application to contemporary realities, realizing that fiqh is not rigid but adaptable to changing times. This approach fosters a tolerant attitude amidst differences in schools

of thought during discussions on both worship (*ibadah*) and transactions (*muamalah*), preventing sectarian fanaticism and regarding differences as an intellectual richness of Islam. Students are introduced to various schools of thought, such as Shafi'i, Maliki, Hanafi, and Hanbali, enabling them to understand differing opinions as legitimate matters that do not provoke conflict, thereby forming an inclusive and open understanding of fiqh toward diversity.

Islamic moderation in fiqh education encourages students to think critically and analytically. They are not merely taught to accept what is written in classical texts (*kitab kuning*) as absolute but are also encouraged to question the relevance and application of these teachings in daily life. Fiqh learning at Mambaus Sholihin often involves open discussions and dialogues where students can ask questions and present arguments based on evidence (*dalil*). Islamic moderation emphasizes the principle of justice in the application of fiqh at Pesantren Mambaus Sholihin. Students are taught to view fiqh as a tool for achieving social justice, such as the fair and effective distribution of zakat according to the priority needs of the community. Justice is also applied in gender law, with an understanding of women's roles in a moderate manner—without discrimination and in accordance with Sharia principles—thus shaping students with high social awareness who are able to apply fiqh for the common good. The concept of Islamic moderation and social justice in pesantren education aligns with research findings that examine the role of pesantren in developing contextual and equitable fiqh (Hasbiyallah et al., 2024).

The application of moderation in the study of fiqh at Mambaus Sholihin directly shields students from the influence of extremism and radicalism. With the understanding that Islam is a moderate religion and a mercy to all creation (*rahmatan lil alamin*), students are educated to avoid excessive attitudes (*ghuluw*) in religious practice. They are taught that extreme interpretations of Islamic laws contradict the principle of moderation taught by the Prophet Muhammad. This approach ensures that graduates of the pesantren have a balanced understanding of Islam, one that not only respects sharia but also promotes tolerance, peace, and interfaith dialogue. Students are expected to become ambassadors of Islamic moderation who can actively play a role in preventing the spread of extremist ideologies in society.

Moderate Islamic education can shape students' character to not only respect differences of opinion among schools of thought (*mazhab*) but also actively prevent extremism. Thus, the learning approach at Mambaus Sholihin demonstrates that Islamic moderation not only protects students from negative influences but also equips them with the ability to contribute positively to a

multicultural society (Tahir & Zubairi, 2017). Moderation in Islamic education shapes students to be tolerant, respect differences in schools of thought, and be capable of preventing extremist ideologies, enabling them to contribute positively to a pluralistic society (Primarni & Aminah, 2024).

The implementation of Islamic moderation in the teaching of fiqh at Pesantren Mambaus Sholihin Gresik has had a very positive impact on the students' understanding. They not only comprehend fiqh textually but also develop a contextual, critical, and fair understanding. This moderation approach helps students become individuals capable of contributing to society with tolerant, inclusive, and open-minded attitudes, which are highly relevant in addressing the challenges of the modern era.

The application of Islamic moderation in the teaching of fiqh at Pesantren Mambaus Sholihin Gresik has a significant impact on the pesantren environment. Islamic moderation, which emphasizes the principles of balance, tolerance, and the rejection of extremism, not only influences the students' (santri) understanding but also creates a conducive atmosphere for intellectual and spiritual growth within the pesantren. Islamic moderation highlights the importance of tolerance in dealing with differences. At Mambaus Sholihin, this principle is reflected in the relationships among the santri and between the santri and their caregivers. Santri from diverse regional and cultural backgrounds can coexist harmoniously because Islamic moderation teaches them to respect differences in opinions, whether in matters of fiqh or other issues.

This atmosphere of tolerance is also evident in the teaching of fiqh, where santri are taught various perspectives from different schools of thought (*mazhab*) without fanaticism toward any particular one. This creates an open and pluralistic pesantren environment, where dialogue and scholarly discussions become an integral part of daily learning. A tolerant atmosphere in fiqh teaching at pesantren creates an open and pluralistic environment, where dialogue and scholarly discussion are integral to daily learning (Nadiyah et al., 2024).

The application of Islamic moderation in fiqh education also serves as a bulwark against the influence of extremism within the pesantren. By prioritizing a middle-path approach, Mambaus Sholihin instills in the santri that Islam is a religion that rejects all forms of violence, radicalism, and coercion. Santri are educated to view Islam as a friendly, peaceful, and just religion that promotes values of togetherness and peace. The implementation of Islamic moderation in fiqh education serves as a primary defense against extremism and radicalism, while instilling peaceful, just, and inclusive Islamic values in students (Mala & Hunaida, 2023).

This moderate approach to teaching fiqh helps prevent the emergence of radical attitudes among the santri, ensuring that the pesantren remains a safe environment free from extremist ideologies. Santri exposed to Islamic moderation are expected to become agents of change in society, contributing to the prevention of radicalism outside the pesantren. A moderate approach in fiqh teaching also emphasizes the importance of internalizing moderation values to protect students from radicalism and enable them to become agents of peace in society (Wangsanata et al., 2022). One significant impact of applying Islamic moderation in fiqh education is the creation of a strong culture of discussion and deliberation (*mushawarah*) within the pesantren. In fiqh classes, santri are encouraged to discuss various contemporary and classical fiqh issues, delve into the reasons behind differing opinions, and learn to resolve differences wisely and peacefully. Discussion is often used as a method to address internal pesantren issues, whether academic or non-academic. Santri are taught that the best decisions are those made through collective discussion, where all voices are heard and considered. This teaches them democratic values and wisdom in decision-making.

Islamic moderation at Mambaus Sholihin is also reflected in the pesantren's successful integration of classical Islamic scholarship (*salaf*) with modernity. On one hand, santri are taught fiqh using traditional methods, such as studying classical texts (*kitab kuning*) like Matan Taqrib and Fathul Qarib. On the other hand, the pesantren also opens space for more modern and contextual approaches by teaching contemporary fiqh materials relevant to current developments. This balance creates a dynamic pesantren environment where santri are not only rooted in tradition but are also equipped to face modern challenges with a more relevant and adaptive understanding of fiqh (Achmadin et al., 2024). Mambaus Sholihin serves as an example of a pesantren that combines classical and modern scholarship, fostering a balanced and comprehensive educational atmosphere.

Islamic moderation in fiqh education also strengthens the moral and ethical character of the santri. Santri at Mambaus Sholihin are taught that fiqh is not just about sharia laws but also encompasses moral and ethical aspects. The principle of Islamic moderation emphasizes that in every aspect of life, including the application of fiqh, there must always be balance and justice, grounded in noble ethics (Aritonang, 2023).

Moderate fiqh education helps shape santri with good character—honest, fair, and not easily swayed by excessive religious attitudes. Santri are taught to value humanity and togetherness, which form the basis for good relationships among fellow santri, teachers, and the surrounding community. This approach fosters values such as balance, openness, tolerance, and harmonious

coexistence, as demonstrated in studies on moderate character development in Islamic boarding schools (Salim et al., 2024).

The application of Islamic moderation also encourages santri to engage in friendly and inclusive da'wah (Islamic outreach) in society. Graduates of Mambaus Sholihin possess a balanced understanding of Islam, enabling them to conduct da'wah in a non-coercive and non-offensive manner. They learn to convey Islamic teachings with wisdom and tolerance, making their outreach acceptable to various segments of society. In their social life at the pesantren, santri also learn to apply the principles of Islamic moderation in their daily interactions. They are trained to maintain good relationships with peers and the surrounding environment, applying Islamic teachings of compassion and justice in every aspect of life. In the context of the pesantren, Islamic moderation not only shapes the santri's understanding of fiqh but also creates an inclusive atmosphere where differing opinions across various schools of thought are accepted (Afrianty, 2012). The application of Islamic moderation in fiqh teaching at Pesantren Mambaus Sholihin Gresik fosters tolerance and balances tradition with modernity, protecting it from extremism. However, it faces internal divisions between conservative and moderate views, as well as external threats from extremist ideologies infiltrating through social media. Islamic moderation demands a contextual approach in fiqh, where Islamic law is applied by considering social conditions and contemporary realities, thereby requiring new *ijtihad* to accommodate the progress of the times (Saiin et al., 2025). Islamic moderation demands a contextual approach to fiqh, where Islamic law is applied with consideration for social conditions and contemporary realities. A challenge arises when teaching classical fiqh materials, such as traditional Islamic texts (*kitab kuning*), while ensuring their relevance to modern contexts. Many modern issues are not directly addressed in classical texts, requiring new *ijtihad* (independent reasoning) to accommodate contemporary developments.

Teaching moderate fiqh requires educators capable of connecting the material with contemporary realities; however, not all teachers or students possess the intellectual flexibility to apply Islamic moderation in a modern context (Ichsan et al., 2024). Fiqh teachers must possess the ability to explain and connect the fiqh material being taught with contemporary realities, such as in economics, law, or politics. Not all teachers or santri have the intellectual flexibility or capacity to understand and apply the concept of Islamic moderation in a modern context.

The implementation of Islamic moderation in fiqh education is often hindered by resource limitations, including literature, educators, and curricula relevant to current issues (Hanif et al.,

2025). Implementing Islamic moderation in fiqh education is often hindered by limited resources, including literature, teaching staff, and curricula, especially in traditional pesantren that struggle to develop moderate materials relevant to contemporary issues. The fiqh literature used generally focuses on classical texts, necessitating supplementation with moderate texts that address modern challenges; moreover, training fiqh teachers in moderate methods is crucial to ensure that the approach taught aligns with the spirit of Islamic moderation. Moderation in pesantren fiqh education is implemented by balancing religious principles and tolerance, enabling students to appreciate differences and live harmoniously in a diverse society, avoiding both permissive and exclusive attitudes (Rahmat, 2022). Maintaining the consistency of Islamic moderation in fiqh education is a challenge, as it is prone to becoming either too permissive or too rigid. Therefore, teachers and students must continuously strive to balance religious principles with the values of tolerance and inclusivity.

In facing rapid external changes, pesantren are required to consistently apply Islamic moderation despite facing social and political pressures that can threaten the balance of their approach (Salsabila et al., 2025). Rapidly changing external conditions, both nationally and globally, also pose challenges to the implementation of Islamic moderation. For example, in situations where intolerance rises or cultural shifts demand a stricter religious stance, pesantrens may feel pressured to follow trends that conflict with the principles of moderation. Political, media, and social dynamics often force pesantrens to adjust their approaches, which can threaten the consistency of moderation. The implementation of Islamic moderation at Pesantren Mambaus Sholihin faces challenges such as differing perspectives, the influence of extremism, and the complexity of fiqh materials. Nevertheless, it is maintained through a balance of tradition and modernity, enhancing literacy, teacher training, and strengthening tolerance and inclusivity. Moderate values prevent extremist and radical ideologies and build a harmonious, peaceful, and inclusive religious life through compassion and tolerance (Karimullah & Islami, 2023).

## **CONCLUSION**

The implementation of Islamic moderation in fiqh education at Pesantren Mambaus Sholihin demonstrates a holistic approach that successfully integrates classical Islamic traditions with contemporary challenges through a balanced curriculum and diverse teaching methodologies. This approach has fostered contextual understanding, critical thinking, and inclusive attitudes among

students while creating a harmonious educational environment free from extremism. However, the sustainability of this moderation model faces challenges, including internal ideological differences, external extremist influences, and resource limitations that require strategic solutions to maintain its relevance as an adaptive educational framework.

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