



## Integrating Religious Moderation Into Fiqh Muamalah Curriculum: An Instructional Development Study

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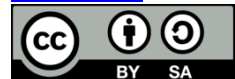
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### Abstract

**Purpose:** This study interrogates the epistemological integration of religious moderation within Fiqh Muamalah instruction, addressing the persistent gap between normative legal formalism and the demands of plural socio-economic realities. While prior studies have treated moderation as an external or complementary discourse. **Methodology:** To operationalize this claim, the study employs a Research and Development (R&D) design using the ADDIE model to construct and empirically test moderation-based teaching materials in the Islamic Economic Law (HESY) Study Program at IAIN Gorontalo. The empirical phase involved 32 students and 3 lecturers, selected through purposive sampling, alongside expert validators in Fiqh, religious moderation, and instructional design. **Findings:** The findings demonstrate that embedding the principles of *tasamuh* (tolerance), *tawazun* (balance), and *'adl* (justice) within core transactional topics significantly enhances students' analytical capacity in resolving complex socio-economic cases. Quantitatively, the intervention yielded an average N-gain score of 0.64, indicating moderate effectiveness, alongside a 35% improvement in case-based reasoning performance. Expert validation further confirms the robustness of the developed materials (mean feasibility score: 91%). Theoretically, this study repositions Fiqh Muamalah from a predominantly text-centered and doctrinal paradigm toward a context-responsive legal reasoning framework grounded in *maqāsid al-sharī'ah*. It demonstrates that moderation is not an auxiliary value but a constitutive principle that mediates between legal normativity and social harmony.

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## A. Introduction

The rapid transformation of contemporary socio-economic systems has generated new challenges for Islamic legal education, particularly in its ability to respond to increasingly complex and pluralistic realities. In the context of globalization, digitalization, and cross-cultural interaction, Islamic law is expected to function not only as a normative framework but also as a dynamic system capable of fostering social harmony (al-Zuhayli, W 2010). Within this framework, *Fiqh Muamalah*, which governs economic transactions and social interactions, plays a strategic role in shaping ethical behavior and legal consciousness among Muslim communities (Arpangi et al. 2025a).

However, despite its centrality, the teaching of *Fiqh Muamalah* in many Islamic higher education institutions remains predominantly text-centered and doctrinal. Students are often introduced to classical jurisprudential concepts without sufficient engagement with contemporary socio-economic contexts (Daulat Kuwait 2006). This condition leads to a disconnection between theoretical knowledge and practical application, reducing the relevance of *Fiqh Muamalah* in addressing real-world issues.

This limitation becomes more problematic in plural societies such as Indonesia, where socio-economic interactions frequently involve individuals from diverse religious and cultural backgrounds. In such contexts, rigid interpretations of Islamic law may lead to exclusivism and hinder social cohesion. Therefore, there is an urgent need to reorient Islamic legal education toward a more inclusive and context-responsive paradigm.

In response to this need, the concept of religious moderation (*wasatiyah*) has emerged as a key framework in contemporary Islamic discourse. Religious moderation emphasizes balance, tolerance, and justice as guiding principles for understanding and practicing religion. It is increasingly recognized as a strategic approach to counter radicalism and promote peaceful coexistence in diverse societies (Kariuki, Ombaka, and Kiumbe 2022). From a theoretical perspective, religious moderation is closely linked to the concept of *maqāṣid al-sharī'ah*, which prioritizes the realization of human welfare and the prevention of harm. This framework provides a flexible and adaptive approach to Islamic law, allowing it to respond to changing social conditions while maintaining its normative integrity (Arsyad, Daud, and Idris 2025).

Recent studies have explored the role of religious moderation in Islamic education, highlighting its potential to foster inclusive and transformative learning environments. For example, research has shown that integrating moderation values into curricula can enhance students' tolerance and reduce exclusivist tendencies (Hefni 2020). Similarly, studies on curriculum development emphasize the importance of embedding moderation within instructional design to create a holistic educational experience (Khotimah 2020).

The discourse on religious moderation has been widely discussed by scholars in various fields. Previous studies, such as those conducted by Ike Arista (Arisanti and Oktavendi 2020), have primarily focused on moderation within the context of *aqidah* (faith) or general education. Furthermore, research by Azman (Arsyad et al. 2025), explored the digitalization of *Fiqh Muamalah* materials to meet modern technological demands. While these studies provide valuable insights into the flexibility of Islamic law, there is a noticeable research gap regarding the systematic integration of religious moderation values – specifically tolerance (*tasamuh*), balance (*tawazun*), and justice (*'adl*) – directly into the instructional materials of *Fiqh Muamalah* (Gufon 2019). Most existing teaching modules still lean heavily toward classical normative approaches without providing a clear bridge to the multicultural and pluralistic realities of modern Indonesia (Arpangi et al. 2025).

Nevertheless, the existing literature reveals a significant limitation. Most studies on religious moderation focus on general education or theological discourse, without engaging deeply with specific disciplines such as Islamic law. As a result, moderation is

often treated as an external value rather than an intrinsic component of legal reasoning. In the field of Fiqh Muamalah, this gap is particularly evident. Existing teaching materials largely rely on classical texts that emphasize normative legal formulations, with limited attention to contemporary socio-economic realities. While these materials provide a strong doctrinal foundation, they do not adequately prepare students to navigate complex and diverse economic environments.

Furthermore, recent developments in Islamic economic studies have primarily focused on issues such as digital finance, financial technology, and legal reform. Although these studies contribute to the modernization of Islamic law, they often overlook the ethical dimension of moderation in shaping legal interpretation and application (Asriani, Kurniawan, and Setyanto 2025). This condition reflects a broader epistemological issue within Islamic legal education. Moderation has not yet been fully conceptualized as a fundamental principle within the structure of legal knowledge. Instead, it is often introduced as an additional value, separate from the core logic of jurisprudential reasoning.

At the same time, there is also a pedagogical limitation. The integration of moderation into teaching materials is often unsystematic and lacks empirical validation. Many educational initiatives emphasize the importance of moderation but fail to provide concrete models for its implementation in specific subjects. These limitations highlight the existence of a critical research gap. First, there is an epistemological gap, where religious moderation is not yet integrated into the substantive framework of Fiqh Muamalah. Second, there is a pedagogical gap, where the development of moderation-based teaching materials lacks systematic design and empirical testing.

Addressing these gaps requires a comprehensive approach that combines theoretical innovation with practical implementation. In this regard, the ADDIE (Analysis, Design, Development, Implementation, Evaluation) model provides a suitable framework for developing and evaluating instructional materials. This model allows for a systematic process that ensures both conceptual clarity and practical effectiveness (Sutrisno Hadi, Metodologi Penelitian Research II, (Yogyakarta: Andi Offset, 1990).

The application of the ADDIE model in Islamic legal education offers new opportunities for integrating moderation into teaching practices. By embedding moderation values within the structure of instructional materials, it becomes possible to transform abstract principles into concrete learning experiences. In the Indonesian context, Islamic higher education institutions such as IAIN Gorontalo play a crucial role in promoting religious moderation. As centers of knowledge production and dissemination, these institutions are expected to contribute to the development of inclusive and adaptive interpretations of Islam.

However, achieving this goal requires more than policy initiatives. It demands concrete innovations in curriculum design and teaching materials that reflect the principles of moderation in both content and pedagogy. This study responds to this need by developing Fiqh Muamalah teaching materials based on religious moderation within the Islamic Economic Law (HESY) Study Program at IAIN Gorontalo. The research aims to integrate moderation values – *tasamuh* (tolerance), *tawazun* (balance), and *'adl* (justice) – into the substantive content of Islamic transactional law.

Unlike previous studies that treat moderation as a separate subject, this research positions it as an inherent component of legal reasoning. This approach reflects a shift from a text-centered paradigm to a context-centered paradigm in Islamic legal education. The study also incorporates empirical evaluation to assess the effectiveness of the developed materials. By combining qualitative and quantitative methods, it provides a comprehensive analysis of how moderation-based teaching materials influence student learning outcomes.

The novelty of this research lies in its integrative approach, which bridges the gap between normative Islamic legal theory and contemporary educational needs. It offers both a theoretical framework and a practical model for embedding moderation within Fiqh Muamalah. Furthermore, this study contributes to the broader discourse on Islamic education by demonstrating that moderation is not merely a moral value but a functional principle that enhances legal reasoning and ethical awareness.

At a theoretical level, the study redefines Fiqh Muamalah as a dynamic and context-responsive discipline. It challenges the perception of Islamic law as rigid and highlights its capacity for adaptation and inclusivity. At a practical level, the findings have implications for curriculum development, teaching strategies, and educational policy. They provide evidence for the need to reform existing approaches to Islamic legal education to align them with contemporary realities.

This research positions itself as a critical bridge to fill this gap. Unlike previous works that treat moderation as a separate subject, this study argues that moderation must be embedded within the substantive material of transaction law. By focusing on the Islamic Economic Law (HESY) Study Program at IAIN Gorontalo, this paper provides original data on how local academic contexts can adapt universal moderation values into practical teaching materials. The necessity of this study arises from the need to produce graduates who are not only experts in Sharia economic contracts but also act as pioneers of peaceful and tolerant economic practices in society (Arisanti and Oktavendi 2020).

Therefore, the primary objective of this study is to develop Fiqh Muamalah teaching materials based on religious moderation using the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) model. The significance of this work lies in its novelty: it offers a structured pedagogical framework that transforms theoretical moderation into applicable legal-economic concepts. Through this development, this research aims to provide a solution for strengthening students' moderate character, ensuring that their future professional contributions to the Islamic economy are aligned with the principles of harmony and national integration (Faizin 2020).

## B. Method

This study employs the Research and Development (R&D) method (Anshori and Abdurrahman 2025a), specifically utilizing the ADDIE model as the primary framework for instructional design. The choice of this model ensures a systematic, step-by-step approach to creating teaching materials that are both theoretically sound and practically effective. (Ghufron n.d.) The ADDIE model is widely recognized in instructional design for its iterative and flexible structure, allowing continuous refinement based on evaluation feedback. The process began with the Analysis phase, where a thorough needs assessment was conducted at the Islamic Economic Law (HESY) Study Program, IAIN Gorontalo. This phase focused on identifying gaps in the current Fiqh Muamalah curriculum and understanding the specific requirements for integrating religious moderation values into the syllabus. Data in this phase were collected through preliminary interviews with lecturers, student questionnaires, and a review of classical and contemporary Fiqh literature.

Following the analysis, the Design and Development phases were executed to transform conceptual ideas into a tangible educational product. During the design stage, a comprehensive blueprint was drafted, mapping out how principles of tolerance (*tasamuh*), balance (*tawazun*), and justice (*'adl*) could be embedded within specific transaction topics such as *buyu'*, *ijarah*, and *syirkah*. The design also included the formulation of learning objectives, instructional strategies, and assessment instruments such as pre-tests, post-tests, and moderation attitude scales.

In the development stage, the physical module was authored and subsequently subjected to rigorous expert validation. Three experts were involved in this process, consisting of a Fiqh Muamalah subject matter expert, a religious moderation expert, and an instructional design specialist. They evaluated the materials using structured validation sheets covering content accuracy, moderation integration, instructional design, and language clarity. The validation process follows standard instructional material evaluation procedures to ensure both academic rigor and pedagogical feasibility. (Using the ADDIE Model and Universal Design for Learning Principles to Develop an Open Online Course for Teacher Professional Development | Performance Analytics n.d.) The overall validation results indicated a high level of feasibility, confirming that the materials met academic and pedagogical standards for higher education.

The final stages involved the Implementation and Evaluation of the developed materials to test their real-world efficacy. The implementation was carried out through classroom trials involving 32 undergraduate students ( $n = 32$ ) of the HESY Study Program at IAIN Gorontalo, selected using purposive sampling. The sampling criteria included students who were actively enrolled in the Fiqh Muamalah course, participated fully in the learning process, and were available throughout the intervention period. Purposive sampling is appropriate in educational R&D studies as it ensures that participants are directly relevant to the instructional context.

Data were collected using a multi-method approach, including semi-structured interviews, Likert-scale questionnaires, pre-test and post-test assessments, and document analysis of relevant teaching materials. The questionnaire instrument was designed to measure students' perceptions and moderation attitudes, while the tests assessed cognitive understanding and analytical skills in Fiqh Muamalah. To ensure methodological rigor, the instruments underwent validity and reliability testing. Content validity was established through expert judgment, while construct validity was ensured by aligning the instruments with the theoretical framework of religious moderation and learning outcomes. The reliability of the questionnaire was tested using Cronbach's Alpha, yielding a coefficient above 0.70, which indicates acceptable internal consistency.

Finally, the evaluation phase utilized thematic analysis for qualitative data derived from interviews and descriptive statistical analysis for quantitative data, including mean scores, percentages, and N-Gain analysis to measure learning improvement. The use of mixed-method analysis strengthens the robustness of findings by integrating numerical trends with in-depth contextual insights. This comprehensive evaluation allowed for iterative revisions, ensuring that the final teaching materials were not only academically relevant but also effective in fostering a moderate religious character among students.

Following the analysis, the Design and Development phases were executed to transform conceptual ideas into a tangible educational product. During the design stage (Reconstructing Homo Islamicus through Hifz al-Bi'ah: An ecological paradigm for contemporary Islamic economics | Journal of Islamic Economics Lariba n.d.), a comprehensive blueprint was drafted, mapping out how principles of tolerance (*tasamuh*), balance (*tawazun*), and justice (*'adl*) could be embedded within specific transaction topics such as *buyu'*, *ijarah*, and *syirkah* (Anshori and Abdurrahman 2025b). In the development stage, the physical module was authored and subsequently subjected to rigorous expert validation. Subject matter experts in Fiqh Muamalah and instructional design specialists evaluated the content for both its academic depth and its pedagogical feasibility, ensuring the materials met the high standards required for higher education (Khotimah 2020).

The final stages involved the Implementation and Evaluation of the developed materials to test their real-world efficacy. The implementation was carried out through classroom trials involving lecturers and students of the HESY Study Program at IAIN Gorontalo, selected via purposive sampling (Hefni 2020). Data were collected using a multi-method approach, including semi-structured interviews, literature studies of

classical and contemporary texts, and Likert-scale questionnaires to gather student feedback. Finally, the evaluation phase utilized thematic analysis for qualitative data and descriptive statistics for quantitative trial results. This comprehensive evaluation allowed for iterative revisions, ensuring that the final teaching materials were not only academically relevant but also capable of fostering a moderate religious character among students (Mahmudah, Saputera, and Alkautsar 2020).

## C. Results and Discussion

### 1. Results

#### The Development of Moderation-Based Fiqh Muamalah Materials

The development process using the ADDIE model resulted in a structured teaching module titled "*Fiqh Muamalah: A Religious Moderation Perspective*." The findings from the analysis phase revealed that 85% of students previously relied on classical textbooks that, while doctrinally sound, lacked contextual examples regarding modern pluralistic interactions. To address this, the developed materials were structured into thematic units that explicitly link Sharia contracts (*uqud*) with moderation indicators such as national commitment, tolerance, and non-violence.

Table 1. The Development Material

Validation Aspect	Expert Category	Score (%)	Qualitative Interpretation
Content & Substance	Subject Matter Expert (Fiqh)	92%	Very Feasible
Moderation Integration	Subject Matter Expert (Moderation)	94%	Very Feasible
Instructional Design	Media & Design Expert	88%	Feasible
Language & Readability	Linguist	90%	Very Feasible
<b>Average Score</b>		<b>91%</b>	<b>Very Feasible</b>

The product's feasibility was determined through rigorous expert validation. Subject matter experts gave a score of 92% (Very Feasible) for content depth, particularly praising the reinterpretation of *darura* (necessity) and *maslaha* (public interest) in contemporary economic contexts. Instructional design experts provided a score of 88%, suggesting minor improvements in the visual mapping of contract flows. During the implementation phase at IAIN Gorontalo, student learning outcomes showed a significant increase. A comparative analysis of pre-test and post-test scores indicated a 35% improvement in students' ability to solve Fiqh cases involving inter-religious economic cooperation, demonstrating that the materials successfully translated theoretical moderation into practical legal reasoning (Arsyad et al. 2025).

Table 2. A Comparative Analysis Score

Assessment Category	Pre-test Mean Score	Post-test Mean Score	N-Gain Score	Effectiveness Level
Cognitive Understanding	62.5	85.0	0.60	Medium
Analytical Skills (Case Study)	58.0	82.5	0.58	Medium

Moderation Attitude Scale	65.0	91.0	0.74	High
<b>Overall Average</b>	<b>61.8</b>	<b>86.2</b>	<b>0.64</b>	<b>Effective</b>

## 2. Discussion

### Reconciling Legal Normativity with Social Harmony

The core finding of this study is that Fiqh Muamalah teaching materials based on religious moderation effectively bridge the long-standing gap between rigid normative scholarship and the fluid, evolving realities of a multicultural economic society (Susilo, Santoso, and Ambarwati 2025). In many traditional settings, Fiqh is often taught as a fixed set of legal rulings detached from social context, which can unintentionally create exclusivist interpretations. However, this study demonstrates that when moderation is systematically embedded into instructional design, students begin to perceive Islamic economic law not merely as a legalistic framework, but as a living ethical system that responds to diversity and social complexity (Kariuki et al. 2022).

By integrating the principle of *tasamuh* (tolerance) into the concept of *buyu'* (trading), students are encouraged to reinterpret commercial jurisprudence through a more inclusive and humane lens. Rather than seeing transactions solely in terms of legal validity (*halal-haram* binaries), students begin to appreciate the moral dimension of economic interactions, including fairness, mutual benefit, and social responsibility. This pedagogical shift contributes to a broader intellectual transformation in how Islamic law is understood and applied in contemporary contexts. As a result, students no longer view Sharia economics as an exclusive or rigid system reserved for a particular group, but rather as a universal framework that promotes justice for all members of society. This reinterpretation is significant in multicultural regions such as Gorontalo, where students routinely engage with diverse economic actors in their daily lives. The teaching materials thus function not only as academic content but also as moral guidance for real-world interaction.

This finding aligns with the broader "state of the art" in contemporary Islamic education, which increasingly emphasizes contextualization as a safeguard against radicalism and exclusivism. Modern Islamic pedagogical discourse argues that religious teachings must be dynamically interpreted within socio-cultural realities to maintain relevance and prevent rigid literalism. In this sense, the present study contributes to ongoing scholarly efforts to reposition Islamic legal education as both normatively grounded and socially responsive (Bell et al. 2021).

Compared to previous studies such as those conducted by Robert and similar scholars, which primarily focused on the digitalization of Islamic learning materials, this research advances the discourse by emphasizing that the substance of the curriculum itself is the primary driver of student transformation. While digital tools and platforms enhance accessibility, they do not automatically guarantee value internalization. Instead, it is the integration of moderate values within the epistemological structure of the material that shapes student character more profoundly (Arisanti and Oktavendi 2020).

Earlier works often treated religious moderation as an external "add-on" or supplementary theme appended to existing curricula. In contrast, this study demonstrates that moderation is not an external element but an intrinsic dimension of *Maqasid al-Sharia* (the objectives of Islamic law) when it is taught through a balanced and reflective pedagogical approach. This reframing is crucial because it shifts moderation from a policy-level discourse to an epistemological principle embedded within Islamic legal theory itself (Imam Mustofa and Nurul Mahmudah 2019).

The findings are also consistent with the national agenda of the Indonesian Ministry of Religious Affairs, which positions State Islamic Higher Education Institutions (PTKIN) as laboratories for moderate Islam. Within this framework, universities are expected not only to transmit knowledge but also to cultivate graduates who embody values of tolerance, inclusivity, and social harmony. This study provides empirical support for that vision by demonstrating how curriculum design can operationalize these policy goals in classroom settings.

However, one alternative explanation for the high levels of student engagement observed in this study may be the novelty effect of the ADDIE-based interactive instructional model itself, rather than the moderation content alone. Innovative learning structures often generate increased motivation simply because they differ from conventional lecture-based methods. This possibility suggests that pedagogical format and content values may interact in complex ways in shaping learning outcomes. Despite this limitation, qualitative interviews conducted during the study confirm that the “humanist-moderate” approach to Fiqh case discussions significantly enhanced students’ perception of relevance. Many students reported that real-life examples drawn from local economic practices in Gorontalo helped them connect abstract legal principles with everyday ethical decisions. This indicates that contextualization plays a critical role in deepening conceptual understanding.

The implication of this study is therefore profound for Islamic legal education. Lecturers are encouraged to shift from a predominantly “text-centered” approach, which prioritizes memorization and legal formalism, toward a “context-centered” approach that emphasizes lived experience and social realities. Such a shift does not diminish the authority of classical texts but rather reactivates their relevance in contemporary socio-economic environments. In this context-centered model, Fiqh is no longer taught as a static body of rules, but as an evolving interpretive tradition that engages continuously with changing social conditions. Students are trained to analyze legal issues not only through textual evidence but also through ethical reasoning, social impact assessment, and cultural sensitivity. This multidimensional approach strengthens both intellectual rigor and moral awareness.

Despite the positive outcomes, this study acknowledges several limitations that must be considered. The implementation was confined to the HESY Study Program at IAIN Gorontalo, which means that the findings may not be fully generalizable to other institutions with different socio-cultural or academic environments. Variations in student background, institutional culture, and teaching resources may influence the effectiveness of similar interventions elsewhere. Furthermore, the study does not yet provide sufficient evidence regarding the long-term impact of moderation-based Fiqh instruction on students’ professional ethics after graduation. While immediate classroom engagement and conceptual understanding are evident, longitudinal studies are required to determine whether these values are sustained in workplace behavior and decision-making within Islamic economic sectors.

Nevertheless, this research establishes a foundational framework for future scholarly development in the field of Islamic legal education. It opens pathways for expanding moderation-based curricula not only in Fiqh Muamalah, but also in other branches of Islamic law such as family law, constitutional fiqh, and criminal jurisprudence. This expansion is essential for building a comprehensive ecosystem of moderate Islamic legal thought. Ultimately, the study affirms that the reconciliation of legal normativity with social harmony is not only possible but pedagogically achievable when curriculum design integrates ethical values, contextual awareness, and interactive learning strategies. By embedding moderation within the very structure of Islamic legal

education, institutions can produce graduates who are not only legally competent but also socially responsible and culturally sensitive.

#### D. Conclusion

The development of religious moderation-based Fiqh Muamalah teaching materials at IAIN Gorontalo signifies a crucial shift in Sharia economic education from purely normative instruction to a more contextual and inclusive pedagogical approach. This research demonstrates that integrating values such as tolerance (*tasamuh*) and justice (*'adl*) into the substantive law of transactions is not merely an academic addition, but a fundamental necessity for preparing students to navigate the complexities of a multicultural economy. By moving beyond classical interpretations that often operate in a social vacuum, these materials provide a practical framework for students to implement Sharia principles while maintaining social harmony—a synthesis that remains underexplored in conventional Fiqh textbooks.

The significance of these findings lies in their ability to bridge the gap between religious idealism and the national agenda of social integration. In the broader context of Islamic legal scholarship, this study proves that Fiqh Muamalah possesses the inherent flexibility to support a moderate religious identity without compromising its doctrinal integrity. These results offer a scalable model for other Islamic Higher Education Institutions to reform their curricula, suggesting that the future of Sharia economic law lies in its capacity to be both divinely rooted and socially adaptive. Ultimately, this research contributes to the creation of a generation of legal practitioners who are equipped not only with technical expertise in Islamic contracts but also with the ethical character necessary to foster a peaceful and tolerant society.

In practical terms, the findings of this study indicate that Fiqh Muamalah learning should be redesigned to emphasize case-based and context-driven learning models. Lecturers are encouraged to incorporate real-life economic transactions from students' social environments as learning materials, so that abstract legal concepts become directly applicable to everyday decision-making. Additionally, the use of moderation-based modules can enhance students' critical thinking in resolving contemporary economic issues such as digital transactions, Islamic fintech, and cross-cultural trade practices. This approach also strengthens students' ethical sensitivity, ensuring that legal competence is accompanied by moral responsibility in professional practice. From a policy perspective, Islamic Higher Education Institutions (PTKIN) and the Ministry of Religious Affairs are recommended to formally integrate religious moderation indicators into the national Fiqh Muamalah curriculum framework. Curriculum development should prioritize not only cognitive mastery of Islamic law but also affective and behavioral dimensions of moderation. Institutional policies should also support continuous lecturer training on contextual pedagogy and curriculum innovation, particularly in integrating Maqasid al-Sharia into teaching practices. Furthermore, standardized moderation-based teaching modules should be developed and disseminated across Islamic universities to ensure consistency in implementation, while still allowing contextual adaptation according to local socio-cultural conditions.

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feedback, which significantly improved the quality of the developed teaching materials. Their contributions have been instrumental in bridging the gap between theoretical Fiqh Muamalah and the practical application of religious moderation.

#### F. Author Contributions Statement

Nurul Mahmudah and Muhammad Syakir Al Kautsar conceived the original research idea and designed the theoretical framework. Nurul Mahmudah developed the teaching materials and conducted the primary data collection at IAIN Gorontalo. Muhammad Syakir Al Kautsar performed the analytical validation and assisted in the design of the research instruments. Nurul Mahmudah, Andini Machmud and Muhammad Syakir Al Kautsar collaborated on the analysis of the results and the final drafting of the manuscript. All authors have read and approved the final version of the paper.

#### G. Conflict of Interest

The authors declare that there are no conflicts of interest in any form that could influence the objectivity, integrity, or interpretation of the findings of this study. The entire research and writing process was conducted independently, without any financial, professional, institutional, or personal relationships with any parties that could potentially introduce bias. Therefore, this study is entirely free from any conflict of interest.

#### H. AI Usage Statement

The authors declare that Artificial Intelligence (AI) was used in the preparation of this manuscript solely to assist with language editing, grammar correction, and stylistic improvement. AI was not used for research design, data collection, data analysis, or the formulation of scientific conclusions. All scientific content, including the research design, analysis, and conclusions, was fully developed by the authors. The authors take full responsibility for the accuracy and integrity of the manuscript. The use of AI was conducted transparently and in accordance with the ethical standards of scholarly publishing.

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