Arfannur: Journal of Islamic Education
Volume 6, Number 1, (2025) p. 23-36
eISSN 2775-2429
Accredited by Sinta Rank – 4 SK : NO 72/E/KPT/2024
https://e-journal.iainptk.ac.id/index.php/arfannur/article/view/3862
DOI: https://doi.org/10.24260/arfannur.v6i1.3862

Mapping of Learning Outcomes and Teaching Materials for Islamic Education and Character Development in the Element of Fiqh in the Merdeka Curriculum

Fadhlan Ghufron Mushthofa*, Agus Fakhruddin, Usup Romli
Universitas Pendidikan Indonesia, Bandung, Indonesia
**corresponding author: fadhlanprivate@upi.edu*

Article Info

Article History

Received:
December 22, 2024

Revised:
January 13, 2025

Accepted:
April 15, 2025

ABSTRACT

Differences in views between fiqh madhhabs often trigger debates, both in society and academia. Not infrequently, these differences lead to serious conflicts. This study aims to map the learning outcomes and teaching materials for Islamic Religious Education (PAI) and Budi Pekerti, especially the Fiqh element in the Merdeka Curriculum, based on the opinions of the madhhabs. This research seeks to identify which madzhab is most dominantly used in teaching materials, as well as provide convenience for educators in designing learning methods that are in accordance with the characteristics of students and the applicable curriculum. The research method used is a qualitative approach with content analysis techniques. The results show that PAI teaching materials in the Merdeka Curriculum are mapped by referring to the opinions of one particular madhhab, although in some parts other madhhab views are found. This finding is expected to be a reference for educators in developing inclusive and contextual learning strategies.

Keywords: Curriculum, analysis, fiqh

ABSTRAK

Perbedaan pandangan antar madzhab fiqih kerap menjadi pemicu perdebatan, baik di lingkungan masyarakat maupun dunia akademis. Tak jarang, perbedaan tersebut menimbulkan konflik yang cukup serius. Penelitian ini bertujuan untuk memetakan capaian pembelajaran dan materi ajar Pendidikan Agama Islam (PAI) dan Budi Pekerti, khususnya pada elemen Fiqih dalam Kurikulum Merdeka, berdasarkan pendapat-pendapat madzhab yang dianut. Penelitian ini berusaha mengidentifikasi madzhab mana yang paling dominan digunakan dalam materi ajar, serta memberikan kemudahan bagi pendidik dalam merancang metode pembelajaran yang sesuai dengan karakteristik peserta didik dan kurikulum yang berlaku. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan teknik analisis konten. Hasil menunjukkan bahwa materi ajar PAI dalam Kurikulum Merdeka terpetakan dengan merujuk pendapat salah satu madzhab tertentu, meskipun di beberapa bagian ditemukan pandangan madzhab lainnya. Temuan ini diharapkan dapat menjadi acuan bagi para pendidik dalam mengembangkan strategi pembelajaran yang inklusif dan kontekstual.

Kata kunci: *Kurikulum, analisa, fiqih*

Lisensi: *cc-by*
Copyright © 2025 Penulis

How to Cite:
Mushthofa, F., Fakhruddin, A., & Romli, U. (2025). Mapping of Learning Outcomes and Teaching Materials for Islamic Education and Character Development in the Element of Fiqh in the Merdeka Curriculum. *Arfannur: Journal of Islamic Education*, 6(1), 23-36. https://doi.org/10.24260/arfannur.v6i1.3862

Is licensed under a
Creative Commons Attribution 4.0 International License

A. INTRODUCTION

Education is about character building, which is certainly in accordance with the way of life of a nation. The character of individuals, families and communities helps the nation's way of life. Therefore, the core of education is the soul or spirit of education that can build the character of the nation. Failure occurs because the meaning of education is reduced to learning. Education must be returned back to the core. In short, education and education personnel must ensure that the educational atmosphere remains relevant to building character (Milfayetty, 2008).

In reaching the education verdict in the progress of making schools better, the government should ideally pay attention to the appeal to parents of learners who really want the best education for their children. But in reality, it is often found that we fall into the competence of unprepared learners in the aspect of developing skills, competencies, and qualities needed in the wider world of work or further education. Healthy cooperation and competence cannot coexist if learners' comfort in the classroom is not met. And ideally educators need to deal more with the tasks of research, analysis, problem solving, and self-development of these solutions, in addition to just educating and guiding as well as fostering and maintaining relationships with the community (Munandar Arif, 2018).

One of the most important components in the world of education that is often forgotten despite the fact that it is very crucial in the world of education is the curriculum. The curriculum is a description of the vision, mission, and educational goals of an educational institution or institution. The curriculum is also the central content of values that will be transformed to students to achieve educational goals (Khoirurijal K et al., 2022). When viewed from a historical aspect, the Indonesian curriculum which began in 1945 has many changes. In 1947 the Lesson Plan Curriculum was detailed in the Decomposed Lesson Plan, 1964 Elementary School Education Plan, 1968 Elementary School Curriculum, 1973 Development School Pioneer Project Curriculum (PPSP), 1975 Elementary School Curriculum, 1984 Curriculum 1984, 1994 Curriculum 1994, 1997 revision of the 1994 curriculum, 2004 pilot Competency-Based Curriculum (KBK), 2006 Education Unit Level Curriculum (KTSP), 2013 Curriculum, Emergency Curriculum, and Merdeka Curriculum (Marlina Eva M, 2014).

The curriculum needs to be continuously developed and refined so that the curriculum is in accordance with the development of science and technology and the elements of society that certainly contribute to building it. It is commonplace in Indonesia for forms of curriculum development and needs to be continuously pursued and implemented. The latest curriculum development is currently the independent curriculum, which was previously the 2013 revised curriculum as a form of consequence of the improvement of the independent curriculum (Khoirurijal K et al., 2022).

The emergence of the independent curriculum was motivated by the Covid-19 pandemic with this resulting in learning loss, also according to national and international studies saying that Indonesia is experiencing a learning crisis. The study found that students in Indonesia have difficulty understanding simple reading, applying basic math concepts, and others. By looking at this condition, the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) tries to make efforts to restore learning, one of which is by issuing the Merdeka Curriculum (Khoirurijal K et al., 2022).

The Islamic Religious Education teaching materials in the Merdeka Curriculum are designed to make students spiritually confident, have noble character, and understand the basics of Islam and how to apply them in everyday life within the Republic of Indonesia. Islamic

Is licensed under a
Creative Commons Attribution 4.0 International License

Religious Education has a very broad scope of material, so the materials that need to be taught to students are Faith, Islam, and Ihsan. Aqidah, Al-Qur'an and Hadith, Fiqh, Akhlaq, and Tarikh are the most important teaching materials to be taught to students. These materials are important to present because the law is fardhu 'ain and is beneficial to society as a whole (Khalijah Siti, 2024).

In compiling this research, of course, several previous studies were found. Both from the Islamic Religious Education segment, and from the Merdeka Curriculum segment. Research was found regarding the implementation of the Merdeka Curriculum in Islamic Religious Education, which proved that the Curriculum had a very positive impact (Alam et al., n.d.). Research was also found that proved that the Merdeka Curriculum has the potential to provide more comprehensive education in Islamic Religious Education (Munawir et al., n.d.).

In general, the Learning Outcomes and Teaching Materials for Islamic Education and Character Developement in the Merdeka Curriculum can be broadly mapped to include elements of Al-Qur'an Hadith, Aqidah, Akhlaq, Fiqh, and History of Islamic Civilization (Adrin Afifah et al., 2022). In previous studies, which specifically mapped the Learning Outcomes and Teaching Materials for Islamic Education and Character Development in the Qur'an element of the Merdeka Curriculum. In this study, it proves that the Learning Outcomes of Islamic Education and Character Development for the Al-Qur'an element in the Merdeka Curriculum are comprehensive integration in the literacy aspects of the Al-Qur'an, namely reading according to tajweed, writing, memorizing, and interpreting in each phase (Aulia et al., 2024). Meanwhile, this research will specifically map the Learning Outcomes and Teaching Materials for Islamic Education and Character Development in the Merdeka Curriculum on the Fiqh Element.

Learning Outcomes and Teaching Materials for Islamic education and Character Development Elements of Fiqh in the Merdeka Curriculum will be mapped based on the fiqh component. Fiqh scholars divide the discussion of fiqh into four components, namely; Fiqh worship laws relating to human worship of Allah SWT such as purification, prayer, fasting, and others. Fiqh muamalah laws relating to human actions towards fellow humans such as buying and selling, debt, and others. Fiqh munakahat laws relating to marriage such as the implementation of marriage, divorce, reconciliation, and others. Fiqh jinayah laws relating to criminal acts such as stealing, killing, adultery, etc (Adrin Afifah et al., 2022).

With a review based on four popular madzhab scholars in Indonesia on the grounds that there are social issues caused by differences in understanding of which madzhab is believed by a society. One of the issues is the phenomenon of NU (Nahdatul Ulama) and Muhammadiyah (Muhammadiyah) (Mahmudah Yuli Lailiyah, 2023). Therefore, the mapping of Fiqh elements based on fiqh components with a review based on four madzhab scholars in the Merdeka Curriculum is important to study, one of which aims to change thinking patterns to be more open to differences in one's views on a madzhab. Popular madzhab scholars in Indonesia, such as; Hanafi madzhab which prioritizes analogy (qiyas) and (ijtihad) in the interpretation of Islamic law, the Maliki madzhab which values hadith and adheres to the traditions of the Prophet Muhammad's residence, the Shafi'i madzhab which prioritizes the practice of the Qur'an, hadith, and ijma, and the Hambali madzhab prioritizes hadith as its legal source (Fakultas Agama Islam Universitas Medan Area, 2023). This research is expected to make it easier for Islamic educators to understand and present the Merdeka Curriculum for Fiqh elements in teaching and learning activities.

Is licensed under a
Creative Commons Attribution 4.0 International License

B. METHOD

This research uses a qualitative approach, with the method used is content analysis. The background for taking this qualitative method is because this research aims to understand and map the Learning Outcomes and Teaching Materials for Islamic Education and Character Development of the Fiqh Element in the Merdeka Curriculum (mapped based on the Fiqh component reviewed based on Madzhab scholars in Indonesia). Then the background of taking the content analysis research method is because the purpose of this method is to analyze related documents, such as the independent curriculum, textbooks, books of four madhzab scholars, and other supporting sources which are certainly relevant to this research. This study aims to map the Teaching Achievements and Learning Materials for Islamic education and Character Development of the Fiqh Element in the Merdeka Curriculum, which will be mapped based on the Fiqh component based on four popular madzhab scholars in Indonesia and serves to see the distribution of multi madzhab knowledge in the Merdeka Curriculum for the Fiqh element. This research is expected to make it easier for Islamic educators to understand, present, and represent the Free Curriculum for the Fiqh element in learning and teaching activities.

Primary data are materials or documents that are presented or described by people or parties who were at the time the events described took place, so they can be said to be witnesses. Meanwhile, secondary data is study material described by non-people who participated in experiencing or were present at the time the incident took place (Hardani MSi et al., 2020). In this study, primary data comes from; the book Islamic Religious Education in the Merdeka Curriculum, Learning Outcomes, the book Bidayatul Mujtahid volumes 1-3, and the book Islamic Law Discovery. Meanwhile, secondary data comes from articles or journals that relevant to this research.

C. RESULT AND DISCUSION

This chapter will discuss the results of the analysis of the Learning Outcomes and Teaching Materials for Islamic Education and Character Education in the Merdeka Curriculum, which will be mapped in the form of a mind map. And will be mapped based on the components of Fiqh, namely, Fiqh of worship, muamalah, munakahat, and jinayah. And describe clearly about the images that have been presented. The Learning Outcomes and Teaching Materials for Islamic Education and Character Development in the Merdeka Curriculum will be reviewed and clearly described based on the elements of Fiqh according to the opinions of the four popular madzhab imams in Indonesia such as the Hanafi, Maliki, Syafi'i, and Hambali madzhab, of course, according to the phase of learner development.

1. Mapping of Learning Outcomes for Islamic Education and Character Development in the Fiqh Element

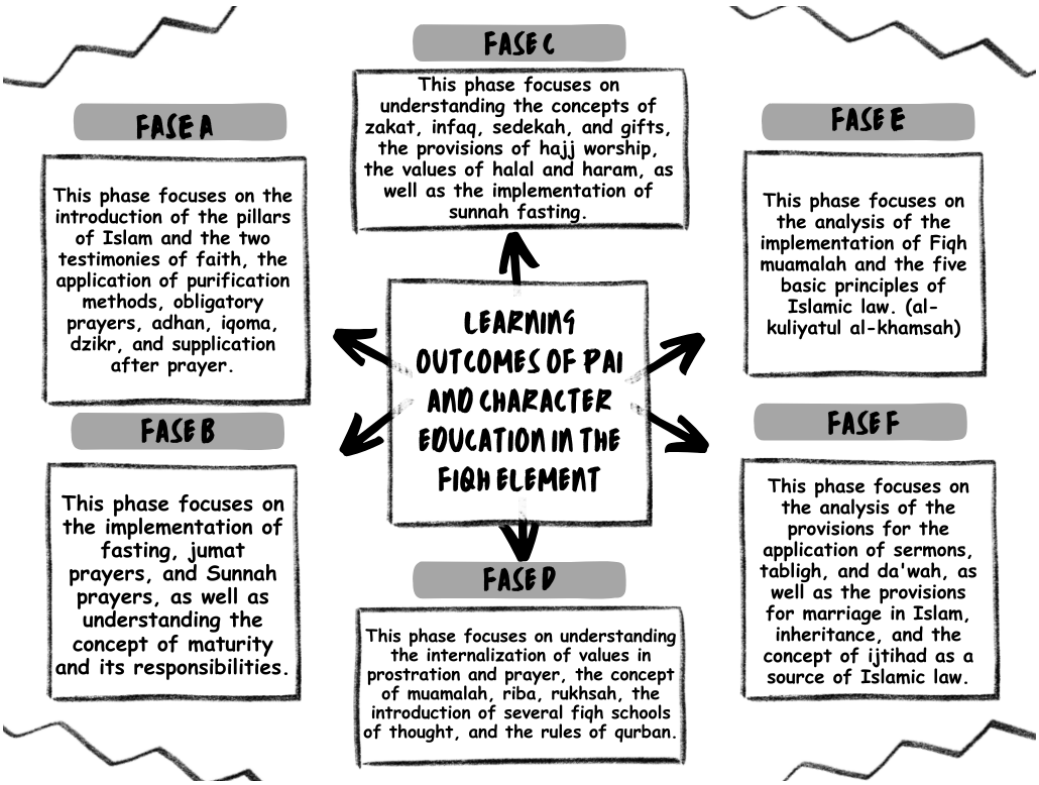
Referring to the analysis of the Islamic Education and Character Development Learning Outcomes, the Fiqh element in the Merdeka Curriculum in each phase has a significant development value in shaping understanding and application of Fiqh rules. Then in the Islamic Education and Character Development Learning Outcomes, the Fiqh Element is divided into four components, namely the Fiqh components of worship, muamalah, munakahat, and jinayah. These four things are mutually sustainable which are spread in each phase.

Phase A (Grades I and II SD/MI/Package A Program) focuses on the discussion of

Is licensed under a
Creative Commons Attribution 4.0 International License

the introduction of the pillars of Islam and the introduction of the shahadatain sentence, as well as the application of purification procedures (thaharah), fard prayers, call to prayer, iqomah, dhikr, and praying after prayer. Phase B (Grades III and IV SD/MI/Package A Program) focuses on discussing the application of fasting, Friday prayers, sunnah prayers, as well as understanding the concept of Islamic and biological puberty and the responsibilities of puberty. Phase C (Grades V and VI (SD/MI/Package A Program)) focuses on understanding the concepts of zakat, infaq, alms and gifts, as well as understanding the provisions of the Hajj, the value of halal and haram, as well as the application of sunnah fasting. Phase D (Grades VII, VIII, and IX SMP/MTs/Package B Program) focuses on understanding the internalization of the values of prostration and prayer, the concept of muamalah, usury, relief (rukhsah), recognizing several madhhabs of Fiqh, and the provisions of qurban. Phase E (Class X SMA/MA/SMK/MAK/Package C Program) focuses on the critical value of the implementation of Fiqh muamalah and the five basic principles of Islamic law (al-kuliyatul al-khamsah), as well as fostering an entrepreneurial spirit, social care and sensitivity. And Phase F (Classes XI and XII SMA/MA/SMK/MAK/Package C Program) focuses on the critical value and application of khutbah, tabligh and da'wah, understanding the provisions of marriage in Islam and the provisions of mawaris in Islam, as well as understanding the concept of ijtihad as one of the references for taking sources of Islamic law.

Picture 1.1 Map of Learning Achievements in Islamic Education and Character Development in Fiqh Elements



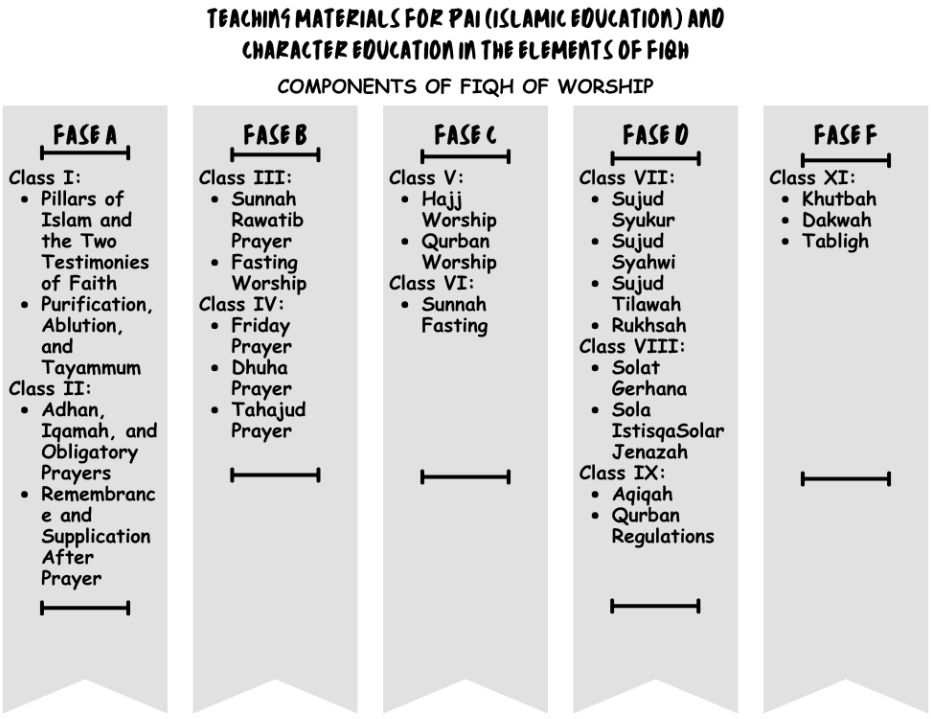
Is licensed under a
Creative Commons Attribution 4.0 International License

Based on mindmap 1.1 above, the Learning Outcomes of the Fiqh element can be categorized based on the components of Fiqh science, then it can be concluded as follows. In essence, almost every phase in the Learning Outcomes of the Fiqh element has a component of Fiqh worship, but some material does not explicitly include this component. The phases that explicitly deal with the Fiqh component of worship are Phases (A, B, C, D, and F) containing materials on the pillars of Islam, shahadatain sentences, fard prayers, Friday prayers, sunnah prayers, Hajj, etc. As for the Fiqh component of muamalah, it is explicitly included in the Learning Outcomes. The Fiqh muamalah component is explicitly explained in Phase (C, D, E, and F) containing materials on zakat, infaq, alms and gifts, usury, halal and haram, several Fiqh madhhabs, and others. Furthermore, the Fiqh munakahat component is explicitly explained in Phase (B and F) which explains about puberty, marriage in Islam and inheritance law (mawaris). Then the Fiqh jinayah component is explicitly explained in Phase E which explains the five basic principles of Islamic law (al-kuliyatul al-khamsah).

2. Mapping of Teaching Materials for Islamic Education and Character Development in the Worship Fiqh Component

Based on an analysis of the Islamic Education and Character Development textbooks for the Merdeka Curriculum published by the Ministry of Education and Culture in 2021 and 2022 starting from grade 1 elementary school to grade XII high school in Fiqh material, the Fiqh component of worship can be found in almost every phase. However, not all phases explicitly explain the components of Fiqh worship. Note the image map below to make it easier to understand the teaching material for Islamic Education and Character Development Elements of Fiqh on the Fiqh Component of Worship.

Picture 1.2 Mapping of Teaching Materials for Islamic Education and Character Development in the Worship Fiqh Component



Is licensed under a
Creative Commons Attribution 4.0 International License

Based on the mindmap above, it explains that the correlation of the shahadatain sentence with the fiqh element is in the practice of the shahadatain sentence itself. 4 The madzhab scholars agree that the basis of a Muslim's faith is the shahada sentence, but the difference is the emphasis of each madzhab scholar. The opinion that is in line with the Islamic Education teaching material of the Fiqh element in this regard is the Shafi'i madzhab because the shahdatain sentence needs to be recited and believed by heart. Furthermore, in the material on ablution procedures, the striking difference is in the activities of istinsyaq and washing the face. In the Merdeka Curriculum Islamic Education teaching materials, it is explained that istinsyaq and washing the face are carried out in two times, this is in accordance with the Shafi'i madzhab found in the book al-majmu and the Hambali madzhab in the book al-mugni. Hanafi and Maliki argue that istinsyaq and washing the face are carried out in one time, although istinsyaq is not required. Then the opinions of the Hanafi, Maliki and Shafi'i madhhabs are harmonized on the material of tayammum in its implementation, namely on the activity of patting dust or taking clean dust for tayammum. One pat is for wiping the face and one pat is for wiping the hands (Muhammad Al-Faqih Abul Wahid, 2007).

In the adhan material in the Islamic teaching materials of the Fiqh element, the Shafi'i and Hanafi madhhabs agree on the pronunciation of the takbir recitation in the adhan, which is four times pronounced at the beginning and the other recitations twice each (Muhammad Al-Faqih Abul Wahid, 2007). Then in the material of fard prayers, rawatib sunnah prayers, duha prayers, tahajud prayers, Friday prayers, eclipse prayers, and funeral prayers tend to use the opinion of the Shafi'i madhhab marked by the chapter on intention, which requires the recitation of the phrase “usholi” when starting prayer services. Meanwhile, according to the Hanafi, Maliki, and Hambali madhhabs in this regard, the intention lies in the heart without the need to be recited or spoken.

In the material on Friday prayers in Islamic education teaching materials, there is also a provision for the number of Friday congregations to be considered valid if there are at least 40 people, this opinion is in accordance with the Shafi'i madzhab. It is also found that the minimum number of congregants is at least 3 people, this opinion is in accordance with the Maliki madzhab. Then in the material of the duha prayer, it was found that the procedure was in accordance with the Shafi'i and Hanafi madhhabs, namely by reading Al-Fatihah and other surahs. Meanwhile, according to the Maliki madhhab, they only read Al-Fatihah without reading other surahs. And in the material for tahajud prayer, it is found in accordance with the Maliki and Shafi'i madhhabs, characterized by the number of rak'ahs in the implementation of tahajud prayer, namely at least two rak'ahs and at most 8 rak'ahs or unlimited. Furthermore, the material for the funeral prayer in Islamic education teaching materials is found in accordance with the Shafi'i madhhab, namely in its implementation it is explained that after the first takbir it reads Al-Fatihah, while according to the Maliki and Hanafi madhhabs it does not read Al-Fatihah (Muhammad Al-Faqih Abul Wahid, 2007a).

Then in the eclipse prayer material, whether it is a solar eclipse prayer (kusuf) or a lunar eclipse (kusuf) in Islamic education teaching materials, there are procedures that are in accordance with the Shafi'i madzhab, namely the implementation of eclipse prayers with two rak'ahs and each rak'ah has two bowing. Meanwhile, according to the Hanafi madhhab, the eclipse prayer is two rak'ahs just like the Eid prayer or Friday prayer. It is also found that it is recommended to pray in congregation in accordance with the Shafi'i

Is licensed under a
Creative Commons Attribution 4.0 International LIcense

madhhab, but in the Maliki and Hanafi madhhabs, the lunar eclipse prayer is not in congregation but munfarid (Muhammad Al-Faqih Abul Wahid, 2007a).

Furthermore, in the material of remembrance and prayer after prayer in Islamic education teaching materials in the Fiqh element, it was found that the material used the Maliki, Shafi'i, and Hambali madhhabs marked by the prayer "Allahumma antas salam wa minkas salam tabarakta ya dzal jalali wal ikram". The rest remains similar, namely by reciting the sentences of tayibah; istighfar, tasbih, tahmid, and tahlil. Then on the shahwi prostration material in Islamic education teaching materials, there is conformity with the opinion of the Shafi'i madhhab, characterized by the location of the implementation of the shahwi prostration, namely before the greeting. Meanwhile, according to the Hanafi madzhab, the location of the implementation is after the salam (Lubis Prama Lewis, 2020). On the material of prostration of recitation in Islamic education teaching materials found in accordance with the opinion of the Maliki, Shafi'i, and Hambali madzhab the law of prostration of recitation is sunnah. While the Hanafi madhhab's opinion that the prostration of recitation is obligatory (Sasmira, 2014).

In the material of fasting in Islamic education teaching materials, the Fiqh element tends to use the Shafi'i madzhab characterized by the chapter on the pillars of fasting, namely the existence of intention and self-restraint. Meanwhile, according to the Hanafi and Hambali madhhabs, there is only one pillar of fasting, namely self-restraint. According to the Maliki madzhab, the pillars of fasting are self-restraint, while the intention is contained in the valid requirements of fasting. Then it is also marked by the chapter of the intention, namely by reciting the intention which is a sign that the Shafi'i madhhab is used in the chapter. Then on the sunnah fasting material tends to use the opinion of the Shafi'i madhhab characterized by its openness to the kinds of sunnah fasting.

Then on the rukhsah material in Islamic education teaching materials with each point of material using the Hanafi, Maliki, Shafi'i, and Hambali madhhabs. And the madhhabs agree with what is explained in Islamic education teaching materials. Furthermore, in the Hajj material in Islamic education teaching materials, there are points that are in accordance with the Shafi'i madhhab, namely the points of the pillars of Hajj are ihram, wukuf in Arafat, tawaf ifadah, sa'i, tahalul, and orderly. While the pillars of Hajj according to the Hanafi madzhab only have three points, namely ihram, wukuf in Arafat, and tawaf ifadah. Then on the points of the obligatory conditions of Hajj and mandatory Hajj, the Hanafi, Maliki, Shafi'i, and Hambali madhhabs essentially agree with what is explained in the Islamic education teaching materials.

In the qurban material in Islamic education teaching materials tend to use the Shafi'i madzhab marked by the law of qurban is sunnah muakadah, also the Hanafi madzhab agrees on this. Then marked on the point of the part that is cut according to the Shafi'i madzhab the part that must be cut is the food channel and the base of the throat only. Meanwhile, according to the Maliki madzhab, the parts that must be cut are the two veins of the neck and the base of the throat. And according to the Hanafi madhhab, the parts that must be cut are three parts of the four existing parts (Muhammad Al-Faqih Abul Wahid, 2007b).

The khutbah material in Islamic education teaching materials tends to use the Shafi'i madzhab explained at the point of the pillars of the khutbah. According to the Shafi'i madhhab, the pillars of the khutbah consist of reading hamdalah, solawat to the Prophet Muhammad, testifying to themselves and the congregation, reading verses of the Qur'an,

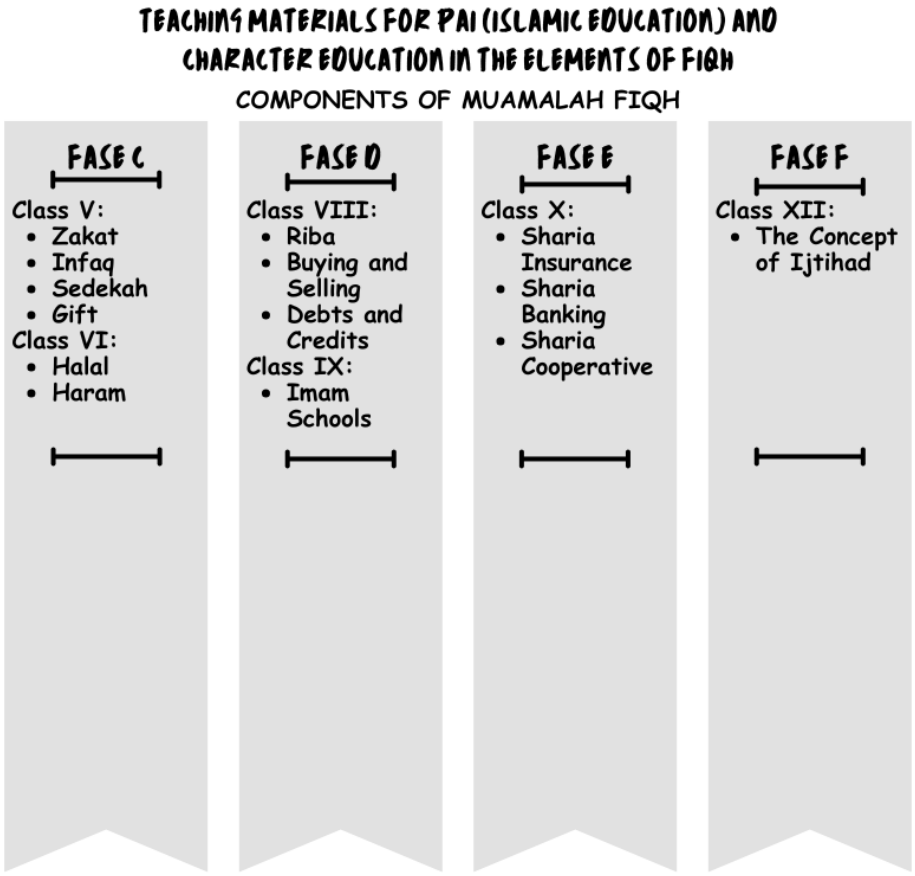
Is licensed under a
Creative Commons Attribution 4.0 International License

and praying for forgiveness. Meanwhile, the Hanafi madhhab believes that the pillars of the Friday sermon are only reciting hamdalah, tahlil, and tasbih. And according to the Maliki madhhab, the pillars of the khutbah are reciting hamdalah, solawat to the Prophet Muhammad, reminding (tahdzir), giving good news (tabsyir), and reading several verses of the Qur'an. The opinion of the Hambali madhhab is that the pillars of the khutbah are Hamdalah, invocation to the Prophet Muhammad, reciting verses of the Qur'an, and the testament of piety (Suriyani, 2019).

3. Mapping of Teaching Materials for Islamic Education and Character Development in the Muamalah Fiqh Component

Based on the analysis of the Islamic Education and Character Development textbooks of the Merdeka Curriculum published by the Ministry of Education and Culture in 2021 and 2022 starting from grade 1 elementary school to grade XII high school in Fiqh material, the Fiqh muamalah component can be found in phase C (Grades V and VI), phase D (Grades VIII and IX), phase E (Grade X), and phase F (Grade XII). Take a look at the picture below to make it easier to understand the Islamic education teaching material for the Fiqh element in the Fiqh muamalah component.

Picture 1.3 Mapping of Teaching Materials for Islamic Education and Character Development in the Muamalah Fiqh Component



Is licensed under a
Creative Commons Attribution 4.0 International License

Based on the mindmap above on zakat material in Islamic education teaching materials, there is zakat fitrah and zakat mal (property) material. In accordance with the opinion of the majority of scholars, the law of zakat fitrah is obligatory. The time for issuing zakat fitrah is found, using two opinions, namely the opinion of the Shafi'i madzhab which says the deadline for zakat fitrah when the sun sets at the end of Ramadan and the opinion of the Hanafi madzhab, the deadline for zakat fitrah when dawn breaks on the feast day. In the material of zakal mal (treasure), the things that must be zakati are agreed by the majority of scholars as explained in the Islamic education teaching materials. The things that must be taxed are trading assets, agricultural products, plantations, fishing, livestock, found goods, gold and silver (Muhammad Al-Faqih Abul Wahid, 2007a).

The Hanafi, Shafi'i, and Hambali madhhabs agree that infaq does not have certain provisions, whether it is the minimum or maximum value and whoever is entitled to the infaq. This is in accordance with what is explained in Islamic education teaching materials. Then in the almsgiving material in Islamic education teaching materials, the legal basis of almsgiving is found in accordance with the opinions of the Hanafi, Shafi'i, and Hambali madhhabs that the law of almsgiving can be sunnah or mandatory.

Furthermore, in the halal and haram material in Islamic education teaching materials, there is not enough controversy to discuss based on madzhab opinions. This is because the Islamic education teaching materials only explain the legal basis for taking halal and haram values, namely the Qur'an, Hadith, and Ijtihad. Controversy usually occurs in taking the law of a case with the concept of certain ijtihad. The Hanafi, Maliki, Shafi'i, and Hambali Madhhabs have their own ijtihad methods as guidelines in deciding the law on a case.

The buying and selling material in Islamic education teaching materials using the Maliki, Shafi'i, and Hambali madhhabs is characterized by the rules of the pillars of buying and selling, namely there are aqid (sellers and buyers), mauqudh (objects that are sold and bought), and shighat (ijab and qobul). Then the khiyar material in Islamic education teaching materials is explained about khiyar syarat, which is in accordance with the Shafi'i and Hanafi madhhabs, explaining that the time limit for khiyar syarat is three days and no more than that, while according to the Maliki madhhab, khiyar has no specific limit (Muhammad Al-Faqih Abul Wahid, 2007c). Furthermore, the material of debt and credit is found in the pillars of debt and credit that show conformity with the Shafi'i madzhab, namely there are people who owe debts, debt givers (muqrid) and debt recipients (muqtarid), goods or things that are loaned (mauqudh 'alaih), and ijab qabul (sighat) (Agustinar & Rini Nandar, 2018).

The material of sharia insurance, sharia banking, and sharia cooperatives in Islamic education teaching materials found the principle underlying these things is the principle of helping. With this principle of helping, the majority of scholars agree that these activities are permissible. However, in practice there are still controversies that occur, one of which is the case of uncertainty or uncertainty (gharar).

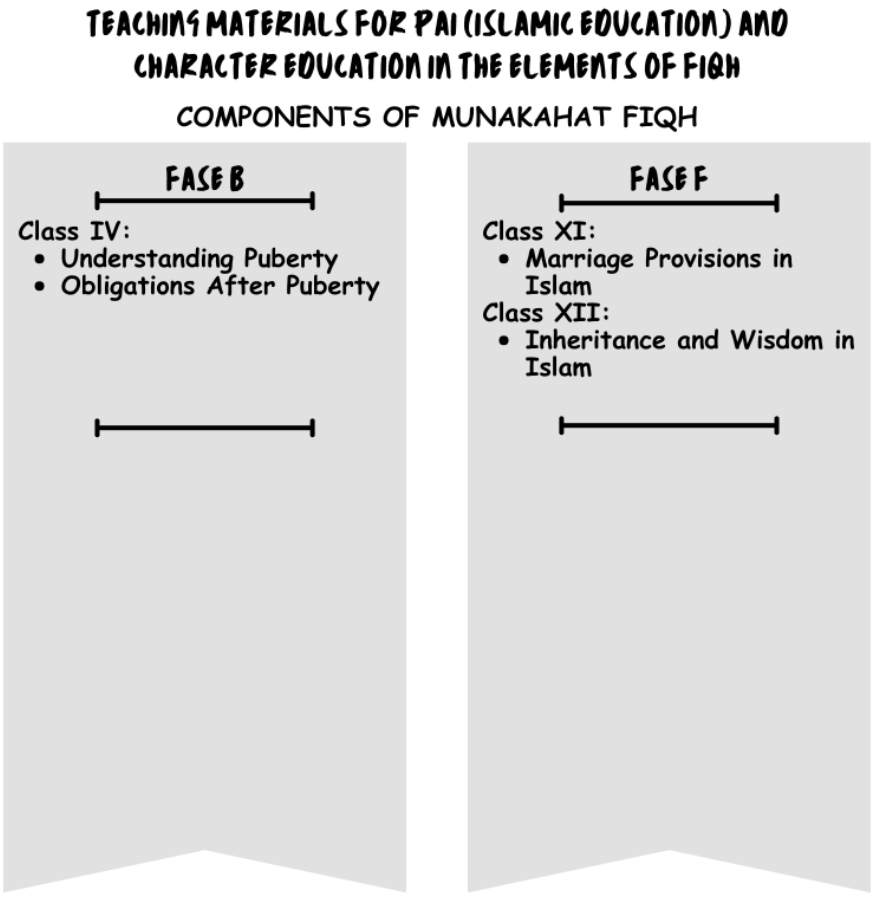
4. Mapping of Teaching Materials for Islamic Education and Character Development in the Munakahat Fiqh Component

Based on the analysis of Islamic Education and Character Development textbooks for the Merdeka Curriculum published by the Ministry of Education and Culture in 2021 and 2022 starting from grade 1 elementary school to grade XII high school, the Fiqh

Is licensed under a
Creative Commons Attribution 4.0 International License

component of Fiqh munakahat was found in two phases, namely phase B in grade IV and phase F in grades XI and XII. Note the image map below.

Picture 1.4 Mapping of Teaching Materials for Islamic Education and Character Development in the Marriage Fiqh Component



Based on the mindmap above, in phase B of the material on understanding about baligh in Islamic education teaching materials, there are procedures for taking a big bath or junub bath. At the point of intention, according to the opinion of the Maliki and Shafi'i madhhabs, the intention is included as a condition and according to the Shafi'i madhhab, the intention of bathing is done in the heart, this is in accordance with what is contained in the Islamic education teaching materials. Also found the point of pouring water on the whole body is in accordance with the opinion of the Hanafi, Shafi'i, and Hambali madhhabs. Meanwhile, according to the Maliki madzhab, rubbing hands all over the body must be done, if not done then the bath is not perfect. As for combing the hair or inserting the fingers into the hair, according to the Hanafi, Shafi'i and Hambali madhhabs it is obligatory, while according to the Maliki madhhab it is sunnah. There are also several points of prohibition for people in a state of junub, namely reading the Qur'an, carrying, touching, and staying in the mosque. The majority of scholars agree on the prohibition of these things, but on the point of staying in the mosque, the Shafi'i madhhab allows it if only passing by (Muhammad Al-Faqih Abul Wahid, 2007a).

Furthermore, in the material on the provisions of marriage in Islam in Islamic

Is licensed under a
Creative Commons Attribution 4.0 International License

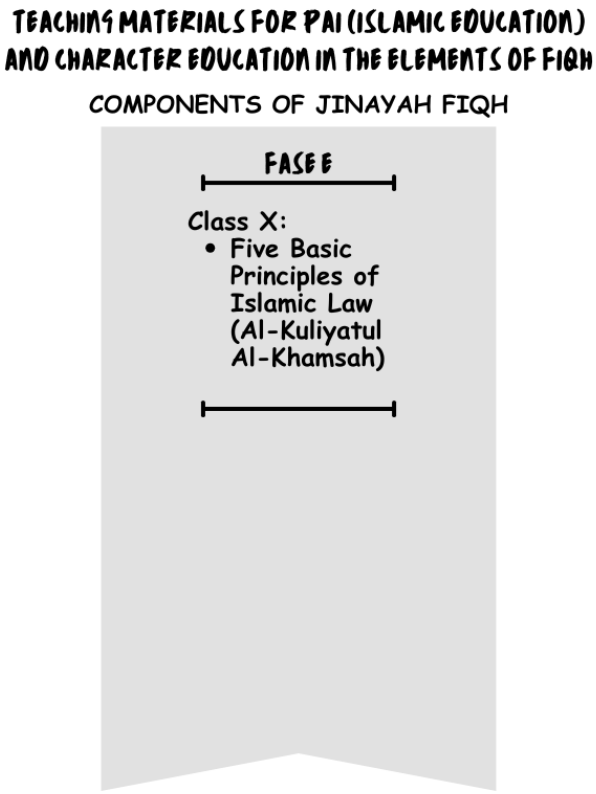
eduation teaching materials tending to the Shafi'i madzhab, it is found that at the point of the pillars of marriage it is explained that there are five pillars of marriage, namely the prospective husband, prospective wife, guardian, two witnesses, and Ijab and Qabul (sighat). This statement is in accordance with the opinion of the Shafi'i madzhab, while according to the Hanafi madzhab there are three pillars of marriage, namely ijab and qabul (sighat), two parties to the contract (guardian and prospective husband), and witnesses. (Hasanuddin, n.d.). Then it is found in the point of the form and amount of the dowry given, that there is no provision for the amount of the dowry whether it must exceed or be less than the usual dowry. This is in accordance with the opinion of the Shafi'i madhhab, while the Maliki madhhab believes that the minimum dowry is a quarter of a gold dinar or something equivalent to three silver dirhams and according to the Hanafi madhhab the minimum dowry is ten dirhams (Muhammad Al-Faqih Abul Wahid, 2007b).

Furthermore, in the material of inheritance and wisdom in Islam in Islamic education teaching materials, the essence of inheritance has been explained in the Qur'an in surah An-Nisa in verses 11, 12 and 176. With this naqli evidence, the majority of scholars agree on who is entitled to inheritance and how much inheritance each heir gets.

5. Mapping of Teaching Materials for Islamic Education and Character Development in the Jinayah Fiqh Component

Based on the analysis of the Islamic education and Character Development textbooks for the Merdeka Curriculum published by the Ministry of Education and Culture in 2021 and 2022 starting from grade 1 elementary school to grade XII high school, the Fiqh component of Fiqh jinayah was only found in one phase, namely phase E grade X.

Picture 1.5 Mapping of Teaching Materials for Islamic Education and Character Development in the Jinayah Fiqh Component



Is licensed under a
Creative Commons Attribution 4.0 International License

Based on the picture above, it explains that the Islamic education teaching material for the fiqih jinayah component was found in phase F, more precisely in class X, containing material on the five basic principles of Islamic law (al-kuliyatul al-khamsah). In essence, the majority of scholars agree on the five basic principles of Islamic law (al-kuliyatul al-khamsah), namely protecting religion (hifhzu al-din), soul (al-nafs), reason (hifzhu al-aql), offspring (hifzhu al-nasl), charity (hifzhu al-amal) (Zamakhsyari, 2013). However, what distinguishes it is the location of emphasis or the priority of its practice. In the Hanafi madhhab, the emphasis or priority lies on sharia points that aim to maintain social stability. Meanwhile, according to the Maliki madhhab, the emphasis or priority lies on the point of soul and religion which is more conservative towards moral rules. Then according to the Shafi'i madzhab, the emphasis or priority lies on religion and offspring. And according to the Hambali madzhab, the emphasis or priority lies on religion above all else.

D. CONCLUSION

Based on the results of the discussion above, it can be concluded that the Teaching Material for Islamic Religious Education and Budi Pekerti for the Fiqh Element in the Merdeka Curriculum tends to use the opinion of the Shafi'i Madzhab, although several other Madzhab opinions are found. It is marked by the findings; first, the Learning Outcomes and Budi Pekerti element of Fiqh in the Merdeka Curriculum, the composition of the main material is in accordance with the development phase of students and the fiqh component is in accordance with the opinion of the Shafi'i Madzhab, starting from the pillars of Islam and the shahadatain sentence to the provisions of marriage in Islam as well as the five basic principles of Islamic law. Second, the teaching materials for PAI and Budi Pekerti in the Fiqh element of the Merdeka Curriculum tend to use the Syafi'i madhhab, marked by some of the material in accordance with the madhhab, although there are also some points of use of other madhhabs and there are also some points where other madhhabs agree with the Syafi'i madhhab. Third, in the teaching materials for PAI and Ethics, the Fiqh element in the Merdeka Curriculum, the Fiqh component of worship is explicitly found in phases A, B, C, D, and F. Then the Fiqh muamalah component is found in phases C, D, E, and F. The Fiqh munakahat component is found in phases B and F. And the Fiqh jinayah component is found in phase F only.

This research has several limitations, including the limited number of pages, which causes the explanation of the descriptive documents to be conveyed more concisely and effectively. In addition, there is limited access to online documents that are directly relevant to this research. This research also relied heavily on physical books as reference sources, which limited the variety of documents used in this study. As a recommendation for future research, it is suggested to examine PAI and Budi Pekerti teaching materials, especially the Fiqh element in the Merdeka Curriculum, by analysing their suitability for aspects of students' cognitive theory.

E. BIBLIOGRAPHY

Adrin Afifah, Munggaranti Azhima Alfitri Syifa, Suryani Cici, & Sutiyani Fadhilah Putri. (2022). PENGERTIAN ILMU FIQIH DAN RUANG LINGKUPNYA. *Studocu*, 14.

Agustinar, & Rini Nandar. (2018). TINJAUAN HUKUM ISLAM TERHADAP PEMBAYARAN HUTANG PIUTANG DENGAN PENAMBAHAN DARI HASIL PANEN PADI. In *Hukum*

Is licensed under a
Creative Commons Attribution 4.0 International License

Ekonomi Syariah: Vol. III (Issue 02).

Alam, I., Aminah, N., Ahyan, M., & Sya'bani, Y. (n.d.). *IMPLEMENTASI KURIKULUM MERDEKA DALAM PEMBELAJARAN PENDIDIKAN AGAMA ISLAM*.

Aulia, M. H., Fakhruddin, A., & Surahman, C. (2024). PEMETAAN CAPAIAN PEMBELAJARAN DAN MATERI AJAR PAI DAN BUDI PEKERTI ELEMEN Al-QURAN DALAM KURIKULUM MERDEKA. *AT-TA'DIB: JURNAL ILMIAH PRODI PENDIDIKAN AGAMA ISLAM*, 103–117. https://doi.org/10.47498/tadib.v16i1.3138

Fakultas Agama Islam Universitas Medan Area. (2023). Jenis-jenis Madzhab dalam Islam: Sejarah dan Perbedaan. *FakultasAgamaIslamUniversitasMedanArea*. https://fai.uma.ac.id/2023/09/25/jenis-jenis-mazhab-dalam-islam-sejarah-dan-perbedaan/

Hardani MSi, A., Ustiawaty, J., & Juliana Sukmana, D. (2020). *Buku Metode Penelitian Kualitatif & Kuantitatif*. https://www.researchgate.net/publication/340021548

Khalijah Siti, Z. Z. (2024). Analisis Isi Materi Pendidikan Agama Islam pada Kurikulum Merdeka. *JurnalofEducationResearch*, *5*(1).

Khoirurijal K, Fadriati, Sofia, Makrufi Anisa Dwi, Gandi Sunaryo, Muin Abdul, Tajeri, Fakhrudin Ali, Hamdani, & Suprapno. (2022). Pengembangan Kurikulum Merdeka. *CV. Literasi Nusantara Abadi*.

Lubis Prama Lewis. (2020). *LETAK SUJUD SAHWI MENURUT MAZHAB HANAFI DAN MAZHAB SYAFI'I*.

Mahmudah Yuli Lailiyah. (2023). Mazhab Fiqih di Indonesia: Perbedaan Pendapat Konstruksi Hukum Islam. *JournalIslamicEducation*.

Marlina Eva M. (2014). Kurikulum 2013 yang Berkarakter. *JurnalPendidikanIlmu-IlmuSosial*, *5*(2).

Milfayetty, B. M. dan S. (2008). Esensi Pendidikan. *JurnalTabularasaPPSUNIMED*, 10.

Muhammad Al-Faqih Abul Wahid. (2007a). *Bidayatul Mujtahid Analisa Fiqih Para Mujtahid* (Asrori Achmad Ma'ruf, Ed.; Vol. 1). PustakaAmani.

Muhammad Al-Faqih Abul Wahid. (2007b). *Bidayatul Mujtahid Analisa Fiqih Para Mujtahid* (Asrori Achmad Ma'ruf, Ed.; Vol. 2). PustakaAmani.

Muhammad Al-Faqih Abul Wahid. (2007c). *Bidayatul Mujtahid Analisa Fiqih Para Mujtahid* (Asrori Achmad Ma'ruf, Ed.; Vol. 3). PustakaAmani.

Munandar Arif. (2018). Pengantar Kurikulum. *CV Budi Utama*.

Munawir, Lailun Nurul Arofah, & Roukhillah Anggraini Puspita Sari. (n.d.). *Analisis Penerapan Kurikulum Merdeka Dalam Pembelajaran Pendidikan Agama Islam Di Madrasah Ibtidaiyah*.

Sasmira. (2014). *ANALISIS PENDAPAT IMAM ABU HANIFAH TENTANG SUJUD TILAWAH SKRIPSI*.

Suriyani. (2019). Pandangan Empat Madzhab Terhadap Shalat Jum'at. *DigitalLibraryIAINPalangkaraya*.

Zamakhsyari. (2013). *Teori-teori Hukum Islam Dalam Fiqih dan Ushul Fiqih* (Yunus Muhammad Nasution, Ed.). CitapustakaMediaPerintis.

Is licensed under a
Creative Commons Attribution 4.0 International License