

The Urgency of Strengthening Tolerance Attitudes Through Problem-Based Fiqh Learning

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ABSTRACT

This conceptual article aims to construct a theoretical argument for the urgency of transforming Fiqh learning through the Problem-Based Learning (PBL) model to strengthen students' tolerance (*tasamuh*). The method used narrative research (literature review) with a descriptive-analytical approach to primary literature on Fiqh, pedagogy, and socio-religious studies. The analysis results show that PBL acts as a catalyst in shifting the paradigm from merely the transfer of knowledge to the transfer of values. Through the presentation of real, dilemma-laden, and context-specific problems, PBL encourages students to understand the diversity of schools of thought (*khilāfāt*), analyze the objectives of Islamic law (*maqāṣid shari'ah*), and consider public welfare (*maslahah*). The process of value internalization in PBL occurs through three main phases: cognitive disorientation, collective *ijtihad*, and reflection and moral commitment. The conclusion of this article emphasizes that implementing PBL in Fiqh learning is effective in shaping students' characters to be moderate, inclusive, and adaptable in responding to the pluralistic reality of Indonesian society.

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Keywords:

Problem-Based Learning;
Fiqh Learning;
Tolerance.

INTRODUCTION

Several recent studies have highlighted the effectiveness of Problem-Based Learning (PBL) in improving students' critical thinking, problem-solving skills, and engagement in Islamic education. For instance, research shows that PBL encourages students to analyse real-life problems related to Islamic teachings and promotes deeper conceptual understanding (Halimatus, 2024)(Afkarina & Jannah, 2025). In the context of Fiqh learning, PBL has also been shown to enhance students' participation and critical reasoning through problem-based assessments and contextual learning materials (Br Purba et al., 2024). Furthermore, several studies indicate that integrating PBL into Islamic education contributes to the development of students' social attitudes and tolerance through collaborative problem-solving activities(Fauzan et al., 2024)

Islamic Religious Education (PAI) in Indonesia has a dual mission, namely to integrate the development of steadfast faith as a manifestation of individual piety (*habl min Allah*) and to equip students with readiness to engage with society as a form of social piety (*habl min an-nas*).(Chanifah et al., 2021) In the midst of PAI discipline, Fiqh occupies a central and strategic position due to its practical nature and its direct relation to the codification of religious practices in students' daily routine (Harapan et al., 2025). Fiqh is not merely a set of legal rules, but a tool for transforming theological values into practical behaviour (Fouad Larhzizer et al., 2025).

However, pedagogical reality reveals that traditional Fiqh instruction remains confined to a rigid, normative, and didactic approach (Athoillah, 2015). This pattern prioritizes rote memorization and limited cognitive mastery, focusing strictly on textual rules and ritual procedures. Consequently, the learning process is dominated by a one-way transfer of knowledge (Aseri, 2022), which often neglects the development of students' critical thinking in navigating the complex dynamics of a religious society. The absence of dialectical space in this traditional model causes

Fiqh to be perceived as a static legal product rather than a responsive, solution-oriented discipline for contemporary human issues (Sapiudin & Supriyadi, 2025)

Although this paradigm provides a strong theoretical foundation, its learning orientation often produces graduates with rigid legal skills but social fragility due to low religious literacy. A singular and textual understanding of Fiqh tends to close off spaces for dialogue, thereby triggering religious exclusivism (Athoillah, 2015). Without adequate religious literacy skills to critically and empathetically understand the diversity of schools of thought and cultures, learners will be trapped in a judgmental attitude, which can become a breeding ground for intolerance, even radicalism (Muhajir et al., 2025). This model tends not to provide space for deep and appreciative interreligious dialogue. The pluralistic sociological reality of Indonesia demands a fundamental reorientation: Islamic jurisprudence must transform into a means of shaping character and social ethics (transfer of values) (Wibawa & Jamhuri, 2025). This urgency lies in Fiqh's ability not only to regulate the vertical relationship between humans and God (*hablun minallah*), but also the horizontal relationships with fellow humans and nature (*hablun minannas*), where tolerance (*tasamuh*) is its main pillar.

To bridge this gap, a pedagogical breakthrough is essential. This article proposes the Problem-Based Learning (PBL) model as a pivotal strategy. PBL reverses traditional classroom logic; instead of starting with theoretical lectures, it commences by presenting real-world problems that demand analytical solutions (Li, 2024). Under this model, Fiqh transcends being a mere collection of memorized rules, evolving into a contextual and critical learning experience. Students are encouraged to analyze contemporary muamalah issues such as digital transactions or interfaith interactions enabling them to not only grasp the concepts but also cultivate social sensitivity.

Ultimately, the PBL model serves as an instrument to internalize core character values, with the development of a tolerant attitude being one of its most critical outcomes. Through collaborative problem-solving, students learn to respect diverse

opinions (ikhtilāf), practice empathy, and seek equitable common ground (Barzenji et al., 2024). Consequently, Fiqh instruction successfully transcends the mere transfer of cognitive knowledge, evolving into a transfer of affective values that foster humanization.

The primary contribution of this research lies in its integration of Problem-Based Learning (PBL) with Fiqh instruction to foster religious tolerance. Theoretically, it recontextualizes Fiqh from a rigid, normative subject into a critical-analytical discipline. Practically, it offers a transformative pedagogical framework that enables educators to shift from traditional “knowledge transfer” to “value internalization”, providing a strategic tool to strengthen moderate religious attitudes in pluralistic societies like Indonesia.

METHOD

This study employs Library Research with a descriptive-analytical approach. The research is conceptual in nature and aims to construct a theoretical argument regarding the relationship between Problem-Based Learning (PBL), Fiqh learning, and the strengthening of tolerance attitudes.

The data used in this study are secondary data derived from various scholarly sources, including books, academic journals, and relevant scientific publications. The data used are secondary in the form of Primary Fiqh Literature, namely the basic concepts of *maqāṣid shari'ah* (objectives of the sharia), *maslahah* (benefit), and *ikhtilāf* (differences of opinion); Pedagogical Literature, which includes journals, books, and proceedings discussing the Problem-Based Learning (PBL) model and its application in Islamic Religious Education (PAI) or Fiqh; and finally, Socio-Religious Literature in written works reviewing the urgency of tolerance, religious moderation, and the challenges of pluralistic societies.

Data analysis was conducted through three main stages: the first, Narrative Reduction, which collects and sorts key narratives from relevant literature, focusing on critiques of traditional Fiqh learning and the advantages of PBL; the second, Conceptual Synthesis, which theoretically links three main concepts (Fiqh, PBL, and

Tolerance) to build a pedagogical model. This process emphasizes how PBL facilitates the shift of focus from textual norms to ethical values (transfer of values); the third, Description and Interpretation, which presents the results of the synthesis in the form of a systematic descriptive narrative, explaining the implications of PBL in shaping an inclusive understanding of Fiqh and tolerant attitudes.

RESULTS

Analysis of the dynamics of Fiqh pedagogy in Indonesia reveals that the traditional learning model, which is rigid, didactic, and normative, still dominates educational institutions.(Athoillah, 2015) This instructional pattern tends to prioritize textual memorization and cognitive mastery limited solely to worship procedures.(Aseri, 2022) The systemic impact of this approach is the creation of passive classrooms, where teachers become the sole authority on legal truth, while Fiqh is presented as a static and absolute "finished product." This reality triggers three main negative implications: the stagnation of critical thinking because students do not understand the process of *ijtihad* behind a law, the emergence of religious exclusivism due to a rigid "right-wrong" mentality, and the loss of social empathy because learning is separated from the plural reality of society.(Fuady & Daud, 2021)

Several studies also suggest that such a learning orientation may hinder the development of students' critical thinking and social awareness. When students are only exposed to a single legal opinion without understanding the diversity of *khilāfiyyah* within Islamic jurisprudence, they may develop a rigid perspective toward religious practices and differences of opinion (Saeed & Osman, 2023)(Ubaidilah & Setiawan, 2024). This condition potentially contributes to the emergence of exclusive attitudes and limited appreciation of religious diversity within plural societies(Rustriningsih & Saad, 2023).

From the pedagogical perspective, the literature further indicates that innovative learning models such as Problem-Based Learning (PBL) offer an alternative approach to overcome these limitations. PBL encourages students to engage actively in analyzing real-life problems and to construct their understanding

through inquiry and collaborative discussion (Lee, 2025). In the context of Islamic education, several studies demonstrate that PBL can significantly enhance students' critical thinking skills, participation, and engagement in learning processes (Hafizah et al., 2024). As a result, PBL contributes to the formation of intellectual tolerance and supports the internalization of inclusive values in Islamic education.

DISCUSSION

PBL as a Catalyst for the Transfer of Values and Strengthening Tolerance

This discussion evolves by critiquing traditional Fiqh pedagogy and providing a philosophical-pedagogical justification for Problem-Based Learning (PBL) as a mechanism to transform Fiqh from a rigid legalistic framework into an inclusive social-ethical system. In religious education, a teacher's role transcends the mere transfer of legal information (cognitive); it involves internalizing values within the students' character (Wibawa & Jamhuri, 2025). The PBL model acts as a catalyst for this process. Unlike conventional methods, where values like tolerance are taught as abstract doctrines, PBL allows these values to be tested and practiced directly through real-world simulations (Qondias, 2022).

Fiqh learning, which often falls into a teacher-centred learning paradigm, tends to create passive classrooms, positioning the teacher as the sole authority over the truth of the law. At the same time, Fiqh is presented as a 'final product' that is absolute and static (Society, 2020). This paradigm of knowledge transfer is indeed efficient in conveying normative material in a short time. Still, pedagogically, this model carries three negative implications that hinder the development of students' tolerant attitudes:

1. Stagnation of Critical Thinking, Students tend to accept Fiqh laws as singular truths without understanding the *ijtihad* (*istidlal*) process behind them, making it difficult to appreciate differences of opinion (*khilafiyah*) (Fuady & Daud, 2021).
2. Religious exclusivism, the emphasis on Fiqh as a "finished product," creates a rigid right-wrong mentality, which in turn fosters a judgmental attitude towards different religious practices (Rustriningsih & Saad, 2024).

3. Loss of Social Empathy, because learning is only oriented towards normative cognitive aspects (text), students fail to connect Fiqh values with the diverse social realities, resulting in a lack of organically developed tolerance (Ubaidilah & Setiawan, 2024)

In the memorization based-model, Fiqh laws—such as those governing commerce, prayer, or dietary requirements—are often taught in isolation from the broader *maqāṣid al-sharī'ah* (objectives of the sharia), which are to preserve religion, life, intellect, lineage, and property. When a law is separated from its purpose, it becomes absolute and context-free (Lutfiana & Yusuf, 2025). “This is the law; you must obey.” There is no room for discussion of the difficulties of implementing this law in a complex, modern society or of how it interacts with civil and human rights (Asfiyak, 2020) (Karimullah, 2023). As a result, students have difficulty accepting the existence of dispensations (*rukhsah*) or differences in the application of law based on the conditions of place (*'urf*) and time (*zamān*) (Sham et al., 2020). The absence of this contextual understanding is the foundation for practical intolerance, in which a person feels legally justified in imposing their own interpretation of Islamic jurisprudence on others, without regard for the public interest (*maslahah*) (Demircigil, 2025). The heart of Islamic jurisprudence (Fiqh) is the difference of opinion (*khilāfiyyah*), which arises from the richness of the legal sources (the Qur'an and Sunnah) and from differences in *ijtihad* methodologies among the school imams. True Fiqh should teach that there are many legitimate paths to attaining the pleasure of Allah (Osman, 2023).

However, in memorisation learning, only one opinion is considered 'official' or 'strongest' (*al-aṣaḥḥ*) (Fuady & Daud, 2021). Other opinions are ignored or even portrayed as 'less correct.' The removal of the *khilāfiyyah* narrative effectively instils monolithic thinking and intellectual exclusivism. Students are never trained to: (1) seek the basis of arguments from differing opinions, and (2) respect the scholarly authority (*hujjah*) behind those differences. Tolerance within Fiqh encompasses more than merely acknowledging religious diversity; it necessitates accepting the plurality of interpretations within Islam itself. In this context, the failure of

knowledge transfer represents a failure to present Fiqh as an open, comparative science (muqāranah) (Azisi et al., 2024).

When Fiqh is taught as a doctrine to be memorised, it fails to serve as a framework for social ethics. The focus of learning shifts from the internalisation of values (courtesy, compassion, justice) to ritual compliance (valid or invalid). Intolerant behaviours, such as judging rituals of other madhhabs, looking down on non-Muslims, or refusing social interaction, often arise not from a lack of legal knowledge (Duran & Suhendi, 2024), but rather stems from a failure to internalize the social ethics inherent in Fiqh itself. According to the Critical Pedagogy theory proposed by Henry Giroux, education must dismantle dominant knowledge structures and encourage students to engage in dialogue with reality. PBL is a mechanism that provides this dialogue space, facilitating the shift from Dogmatic Fiqh to Humanist Fiqh that is oriented towards human welfare (Wattimena, 2018).

Problem-Based Learning (PBL): Philosophical and Pedagogical Relevance

Problem-Based Learning (PBL) is a learning model based on constructivist theory, where students build their own knowledge through problem-solving processes and are trained to think critically. In the context of Fiqh and Tolerance, PBL offers unparalleled philosophical and pedagogical relevance.

The philosophy of PBL is closely aligned with the principles of Fiqh al-Wāqī' (Jurisprudence based on reality) (Haryani et al., 2025). Fiqh is not a science created in a vacuum (Khalil et al., 2024), but rather the response of scholars (mujtahid) to real issues that arise in society (Mubarok et al., 2025). For example, contemporary laws on digital transactions, organ transplantation, and the ethics of politics are the result of ijtihad addressing new issues that did not exist during the Prophet's time (Sati et al., 2025). PBL duplicates this process of ijtihad in the classroom. Students are presented with dilemmas that do not have a single answer, for example: A Muslim regional head is required by protocol to attend and give a speech at the celebration of a major religious holiday of another faith. What is the ruling according to Fiqh, and how should social tolerance ethics be maintained? This case forces students to

identify the basic law (the ruling on attending another religion's ritual), examine the 'illah (legal cause) and maslahah (public benefit), and compare strict views (such as outright prohibition) with more adaptive views (allowing social/protocol interactions for the sake of national unity) (Wahid, 2023). This process transforms students from mere recipients of law into *mini-ijtihad* practitioners who understand that law is a tool for achieving goodness, not an end in itself.

Structurally, PBL promotes multiperspectivity, which is at the core of intellectual tolerance. When students analyse a case, they are not allowed to stop at the first opinion. They must explore the differences within the four major schools of thought (Hanafi, Maliki, Shafi'i, Hanbali) or the views of contemporary scholars (Fuady & Daud, 2021). Involving students in exploring various legal perspectives is not merely a cognitive activity, but a process that deeply touches their affective dimension. At this point, a reconstruction of authority occurs, in which students begin to understand that every scholar bases their views on solid evidence and scholarly integrity. This awareness transforms their perspective on differences, shifting from viewing them as divisions to embracing them as intellectual wealth. Consequently, this process serves as a vital space for cultivating empathy (Surachman & Kusmawati, 2025). By analysing why one scholar takes a rigid (strict) stance while another tends to be flexible (especially through the lens of social-cultural context), students are trained to place themselves in others' realities. It is this intellectual empathy that becomes an absolute prerequisite for social tolerance, a maturity of attitude in which someone who understands the 'why' behind a different practice will no longer be trapped in shallow judgment (Sulistyo et al., 2025).

PBL through group collaboration also builds tolerance in practice, as students must learn to accept and integrate different perspectives from group members to reach the optimal consensus solution.

Transformation of Values and Attitudes: The PBL Internality Model

Values cannot be imposed rather, they must be internalized progressively through relevant and resonant experiences (Saputra & Choli, 2023). In this context,

PBL plays a pivotal role by providing a systematic framework to cultivate the seeds of tolerance. Through its three critical phases, this model ensures that such values transcend mere memorization and instead become an integral part of the students' identity (Mufi & Elhady, 2023).

1. **Cognitive Disorientation Phase:** At the onset of PBL, students are presented with ambiguous, ill-structured problems that trigger cognitive disorientation. In this state, the monolithic Fiqh perspective they previously held often a byproduct of traditional knowledge transfer proves insufficient or may even exacerbate social issues if applied literally to complex modern contexts (Lastriyani & Budiman, 2024). For example, if they strictly adhere to hadiths regarding interactions with non-Muslims, but face the reality that their business environment heavily relies on interfaith partnerships, a conflict between text and context will arise. This conflict triggers intrinsic motivation to seek a deeper and more inclusive understanding of Fiqh. Tolerance begins to form from doubt toward the absolutism of one's own views (Arifin, 2024).
2. **Entering the Phase of Collective Ijtihad and Ethical Negotiation,** each group is challenged to formulate solutions that are not only 'formally correct' according to Fiqh, but also 'wise' in social terms. This is where the intellectual negotiation process takes place, where students strive to find a middle path (tawassuṭ) as a tangible manifestation of religious moderation (Surachman & Kusmawati, 2025). In the end, the product they produced was not merely a black-and-white answer to a legal case, but rather a shared commitment to uphold the essence of welfare contained in maqāṣid sharia.
3. **In the Phase of Reflection and Moral Commitment,** the reflections that emerge will shift from a legal focus to an attitude-focused approach (Maisaroh & Nurjanah, 2024). Example Before PBL: 'It is prohibited because the evidence is A. I will avoid practice X.' After PBL: 'There are big differences of opinion on this issue. Although I choose the more cautious view A, I recognize that View B is also grounded in a valid doctrinal basis. As a Muslim in a pluralistic

society, my duty is to maintain unity (ukhuwah) and not judge those who choose another viewpoint.”

It is this renewed moral commitment—grounded in profound understanding (Fiqh) and interactive experience (PBL)—that ensures tolerance transcends theoretical knowledge to become an internalized disposition ready for real-world application. Consequently, PBL effectively transforms Fiqh into a practical life guide that embodies rahmatan lil-'ālamīn (a mercy to all worlds) (Khalil et al., 2024).

CONCLUSION

This conceptual article emphasizes the transformative urgency of Fiqh education, specifically advocating for a paradigm shift from the mere transfer of knowledge to the transfer of values, with a primary focus on strengthening the attitude of tolerance (tasāmuḥ). Traditional Fiqh learning, dominated by memorisation and a monolithic understanding, has proven prone to fostering exclusive and intolerant attitudes, as it fails to teach Fiqh in the context of khilāfiyyah (differences of opinion) and maqāṣid shari'ah (the noble objectives of the sharia).

Problem-Based Learning (PBL) is considered the most relevant and effective pedagogical model for addressing this attitude crisis. PBL revitalises the spirit of Fiqh as a problem-solving science (Fiqh al-Wāqī') by presenting learners with authentic and dilemmatic socio-religious cases. The systematic application of PBL encourages learners to perform multi-perspective analysis, weigh maslahah (benefits), and negotiate ethically to reach inclusive and wise solutions. This process directly instils intellectual tolerance (accepting differences of opinion) and social tolerance (choosing peaceful, empathetic solutions). Through the phases of disorientation, collective ijtihad, and reflection, PBL serves as a catalyst that shifts Fiqh from a passive cognitive domain into an internalised moral commitment.

Consequently, the implementation of PBL in Fiqh education represents a strategic and essential step toward cultivating a generation of Muslims who are not only firmly grounded in faith and Islamic law but are also adaptive, moderate, and inclusive. This approach empowers students to actualize Fiqh as rahmatan lil-'ālamīn (a mercy to all worlds) within the context of a diverse and pluralistic society.

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