



Development of integrative inclusive Islamic jurisprudence and Islamic cultural history materials: Contextual, historical critical, and social religious relevance approaches

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Abstract

Islamic Religious Education (PAI) plays a vital role in shaping students' religious understanding, character, and social attitudes. However, in practice, PAI instruction—particularly in the subjects of Fiqh and Islamic Cultural History (SKI)—is still often presented in a fragmented, text-based manner and lacks relevance to the ever-evolving realities of society. This paper aims to analyze the development of Fiqh and SKI materials based on an integrative-inclusive approach through contextual, historical-critical, and socio-religious relevance perspectives. The method used in this study is a qualitative approach involving a literature review through the analysis of various concepts and research findings related to the development of Islamic Education (PAI) instruction. The study's findings indicate that the development of integrative and inclusive Fiqh and SKI curriculum materials is a key strategy for creating a more comprehensive, adaptive, and meaningful religious education. Fiqh curriculum materials need to be developed not only to provide a normative understanding of Islamic law but also to address social issues and keep pace with the times. Meanwhile, Islamic Studies instruction should be guided by a historical-critical approach so that students do not merely memorize historical events but are able to understand the values, context, and lessons contained within the development of Islamic civilization. A contextual approach to learning allows students to connect Islamic teachings with real-life experiences, while an inclusive approach instills the values of religious moderation, tolerance, and respect for diversity. Thus, the development of Fiqh and SKI materials based on an integrative-inclusive approach can make Islamic Education (PAI) more humanistic, relevant, and responsive to today's socio-religious challenges. This learning model is not only oriented toward enhancing cognitive aspects but also contributes to shaping students who possess a broad understanding of religion, a critical mindset, a moderate character, and the ability to apply Islamic values in social life.

Keywords: *integrative-inclusive; fiqh; history of Islamic culture; contextual approach; historical-critical approach; religious moderation.*

Abstrak

Pendidikan Agama Islam (PAI) memiliki peran penting dalam membentuk pemahaman keagamaan, karakter, dan sikap sosial peserta didik. Namun, dalam praktiknya pembelajaran PAI, khususnya materi Fiqh dan Sejarah Kebudayaan Islam (SKI), masih sering disajikan secara parsial, tekstual, dan kurang memiliki keterkaitan dengan realitas kehidupan masyarakat yang terus berkembang. Makalah ini bertujuan untuk menganalisis pengembangan materi Fiqh dan SKI berbasis integratif-inklusif melalui pendekatan kontekstual, historis-kritis, dan relevansi sosial keagamaan. Metode yang digunakan dalam

kajian ini adalah pendekatan kualitatif dengan metode studi literatur melalui analisis berbagai konsep dan hasil penelitian yang berkaitan dengan pengembangan pembelajaran PAI. Hasil kajian menunjukkan bahwa pengembangan materi Fikih dan SKI integratif-inklusif menjadi strategi penting dalam menciptakan pembelajaran agama yang lebih komprehensif, adaptif, dan bermakna. Materi Fikih perlu dikembangkan tidak hanya sebagai pemahaman hukum Islam secara normatif, tetapi juga dikaitkan dengan persoalan kehidupan sosial dan perkembangan zaman. Sementara itu, pembelajaran SKI perlu diarahkan melalui pendekatan historis-kritis agar peserta didik tidak hanya menghafal peristiwa sejarah, tetapi mampu memahami nilai, konteks, serta hikmah yang terkandung dalam perkembangan peradaban Islam. Pendekatan kontekstual dalam pembelajaran memungkinkan peserta didik menghubungkan ajaran Islam dengan pengalaman nyata, sedangkan pendekatan inklusif menanamkan nilai moderasi beragama, toleransi, dan penghargaan terhadap keberagaman. Dengan demikian, pengembangan materi Fikih dan SKI berbasis integratif-inklusif mampu menjadikan pembelajaran PAI lebih humanis, relevan, dan responsif terhadap tantangan sosial keagamaan masa kini. Model pembelajaran ini tidak hanya berorientasi pada peningkatan aspek kognitif, tetapi juga berkontribusi dalam membentuk peserta didik yang memiliki pemahaman agama yang luas, sikap kritis, karakter moderat, serta kemampuan menerapkan nilai-nilai Islam dalam kehidupan bermasyarakat.

Kata kunci: integratif-inklusif; fikih; sejarah kebudayaan islam; pendekatan kontekstual; historis kritis; moderasi beragama.

Introduction

Islamic Religious Education (PAI) plays a very important role in shaping the character and worldview of students in Indonesia. As the country with the largest Muslim population in the world, Indonesia bears a great responsibility to ensure that religious education serves not only as a means of transferring knowledge, but also as a medium for instilling values of moderation that are in harmony with the realities of a pluralistic society. On the other hand, the advancement of globalization and the rapid flow of information in the digital age present increasingly complex challenges in the world of education, particularly in the delivery of religious material, which is prone to distortion or misunderstanding. Therefore, the introduction of the Merdeka Curriculum is a strategic effort to address the need for an educational system that is more adaptive, contextual, and relevant to the dynamics of the times (Nasrullah Ihsan, Moh et al., 2025). However, the effectiveness of the curriculum's implementation depends heavily on how Islamic Religious Education (PAI) materials are developed and presented appropriately in the learning process.

In the reality of Islamic Religious Education (PAI) instruction, particularly at the elementary and secondary school levels, the learning process is still often unengaging and lacks optimal innovation, both in terms of content and teaching methods. This situation arises because Islamic Education (PAI) content tends to be presented in isolation rather than in an integrated manner, with a dominant emphasis on normative, ritualistic, and eschatological aspects, as well as a theocentric orientation (Faiz Abdullah, Hamdan Adib, and M Misbah, 2021). This results in learning that is less contextual and less capable of connecting religious teachings to the daily realities of students' lives, thereby leading to low levels of active engagement and critical thinking skills among students in understanding religious values. in greater depth.

Fiqh, as an essential component of Islamic Religious Education, plays a very important and strategic role in shaping students' religious understanding. *Fiqh* does not only focus on the regulations of ritual worship but also encompasses broader social aspects of daily life. However, the paradigm of *fiqh* instruction that has developed thus far tends to remain dominated by a rigid textual approach, it pays insufficient attention to the contemporary context and has not yet fully accommodated the values of religious moderation. In fact, *fiqh* is essentially intended as a guide that promotes universal welfare, not merely a collection of formal, legalistic rules (Nasrullah Ihsan, Maulana, and Mahbubi).

In addition to *fiqh*, the subject of History and Culture of Islam (SKI) also plays a crucial role in shaping students' historical awareness and religious identity. However, in practice, SKI instruction often remains narrative-descriptive in nature, emphasizing the memorization of historical events without accompanying critical analysis of their historical context and significance. As a result, Islamic Studies instruction lacks meaning and fails to develop students' critical thinking skills. In fact, a historical-critical approach in Islamic Studies instruction is essential to help students understand the dynamics of Islamic civilization in a more comprehensive and contextual manner. Research shows that reconstructing historical material through a critical approach can enhance students' understanding of social and humanistic values in Islamic civilization (Hadi, 2008). Thus, the development of Islamic Studies curriculum materials is not only oriented toward the transfer of knowledge, but also toward fostering reflective awareness and moderate attitudes in religious life.

In light of these various issues, there is a need to develop Islamic Education (PAI) learning materials that are no longer fragmented and text-based, but rather integrative and inclusive, emphasizing contextual and historical-critical approaches, as well as social and religious relevance. This approach is expected to make the teaching of *Fiqh* and SKI more meaningful and adaptable to changing times, and to nurture students who are not only ritually religious but also possess social awareness and critical thinking skills. Therefore, research on the development of integrative and inclusive materials in Islamic Jurisprudence and the History of Islamic Culture is essential as a means of contributing to the improvement of the quality of Islamic Religious Education in Indonesia.

Research Methodology

The research in this paper employs a qualitative method using a literature review approach (library research). This method is used to examine and analyze various concepts, theories, and research findings related to the development of integrative-inclusive curriculum materials for *Fiqh* and the History of Islamic Culture (SKI). This study does not involve respondents or direct field research; rather, it focuses on an analysis of written sources relevant to the research topic.

The research process was carried out in several stages, beginning with the identification of issues related to the teaching of *Fiqh* and SKI, which remains largely textual and lacks contextual relevance. The collection of data sources, including books, scientific journals, research articles, and literature discussing integrative-inclusive Islamic Education (PAI), the contextual approach, the historical-critical approach, and

religious moderation. After the data was collected, the various sources underwent a process of selection, classification, and analysis to identify concepts and strategies for developing instructional materials relevant to the needs of contemporary Islamic education. The data sources for this study consist of primary and secondary data. Primary data consists of scientific literature that directly addresses the development of an integrative and inclusive Islamic Education (PAI) curriculum and instruction, while secondary data consists of supporting references such as books on Islamic education, journal articles, and previous research related to *Fiqh* and SKI. The data obtained were analyzed using content analysis, namely by identifying, interpreting, and connecting various concepts found in the literature.

The results of the analysis are then presented in a descriptive-analytical manner to illustrate how *Fiqh* and SKI curriculum materials can be developed through an integrative-inclusive approach. The success of this study is measured by the ability of this approach to produce learning concepts that are more contextual, critical, and humanistic, and be able to integrate religious values with the social realities of students. Using this method, the study is expected to contribute to the development of Islamic Education (PAI) instruction that is relevant to the challenges of modern education.

Results and Discussion

A. Research findings

Based on an analysis of various sources of literature related to the development of *Fiqh* and History of Islamic Culture (SKI) materials, it was found that Islamic Religious Education (PAI) still faces several major challenges, namely a tendency to present material in a fragmented and normative manner that lacks relevance to the social realities of students (Baehaqi and Misbah, 2025). Data obtained from a document review indicate that *Fiqh* and SKI materials requires a more integrative and inclusive approach in order to meet the needs of contemporary Islamic education. This study was conducted through an analysis of books, journal articles, and previous research discussing the development of the Islamic Education (PAI) curriculum, contextual and historical-critical approaches, and religious moderation (Abdillah, 2024). Based on the results of the literature review, several key findings were identified, as shown in the following table:

Table 1. Analysis of various sources of literature related to the development of *Fiqh* and History of Islamic Culture (SKI) materials

No.	Area Of Study	Findings From the Literature Review
1.	Integrative and Inclusive Islamic Education	Islamic education must integrate religious, social, and cultural aspects so that students' understanding is not narrow or purely textual
2.	Development of <i>Fiqh</i> Curriculum	The <i>Fiqh</i> curriculum needs to be developed from a normative understanding of law toward a contextual and practical understanding applicable to daily life (Pasaribu and Febrianty, 2024).
3.	Development of SKI Curriculum	The SKI curriculum needs to shift from rote-learning-based instruction to analytical learning through a historical-critical approach
4.	Teaching Approach	A contextual approach can connect religious content with students' real-life experiences
5.	Social and Religious Relevance	The teaching of <i>Fiqh</i> and SKI must instill the values of religious moderation, tolerance, and social responsibility

The results of the analysis show the integrative-inclusive curriculum development model is characterized primarily by the integration of the normative aspects of Islamic teachings with the context of social life (Abdillah and Timur, 2024). Furthermore, it was

found that the integration of *Fiqh* and SKI can strengthen students' understanding, as *Fiqh* provides an understanding of Islamic legal rules and values, while SKI offers insight into the application of Islamic values throughout history and in the lives of communities.

Other findings indicate that a contextual approach is a key element in the development of Islamic Education (PAI) instruction. Learning materials that are linked to students' real-life experiences can create a more meaningful learning process (Ari Susanto, 2026). In *Fiqh* instruction, for example, concepts of Islamic law can be linked to issues in modern life such as digital transactions, social relationships, and various societal issues. Meanwhile, in SKI instruction Students not only understand historical facts but are also able to derive values and lessons from various events in Islamic history.

The research findings indicate that the development of integrative-inclusive *Fiqh* and SKI curriculum materials is a response to the shortcomings of Islamic Education (PAI) instruction, which has largely remained focused on the textual presentation of material. This situation has led students to understand religion only at the level of knowledge, but have not yet been fully able to connect Islamic teachings with real-life issues (Siti Nuryanti, Nesia Andriana, and Nirwan Syafrin, 2025). Therefore, a learning paradigm is needed that positions religion as a living and evolving value within the social context of society.

This finding is in line with the concept of integrative Islamic education, which views religious knowledge as inseparable from the realities of human life. An integrative-inclusive approach not only seeks to combine various academic disciplines but also to shape students' perspectives so they can understand Islam comprehensively. Islamic Education instruction must not only develop cognitive abilities but also address affective and psychomotor aspects so that religious values can be manifested in real-life behavior (Firdaus, Khadijah, and Suherman, 2026).

Regarding the development of *Fiqh* curriculum materials, the study's findings indicate that *Fiqh* instruction needs a shift in orientation. *Fiqh* should not be understood merely as a collection of legal rules that must be memorized but as a discipline aimed at the welfare of humanity (Sufia and Chanifudin, 2025). The contextual approach makes *Fiqh* more relevant because students can understand the relationship between Islamic law and various issues in modern life. This reinforces the view that religious education must be able to address the needs of a society that is constantly changing.

The development of SKI curriculum materials also highlights the need for a historical-critical approach. Until now, Islamic Studies instruction often focuses solely on the sequence of events, key figures, and dates, leaving students without a deep understanding of the meaning of history (Farhurohman and Sa'adiah, 2020). Through a historical-critical approach, students are guided to understand the causes and effects of an event, the sociocultural context behind it, and the values that can be applied to contemporary life. This approach treats Islamic history not merely as information about the past, but as a source of character education and social reflection (Bawadi, Akmaluz, and Fadriati, 2025).

The research findings also show that socio-religious relevance is an important aspect of the development of Islamic Education (PAI) materials. Religious education has a responsibility to foster a moderate approach to religion within a diverse society. Values

such as tolerance, respect for differences, and an open-minded attitude must be integrated into the learning process so that students do not interpret religion in an exclusive manner (Tukang, 2023). This is important because today's educational challenges are not only related to academic ability but also to how students are able to coexist in a pluralistic society (Armita Dwi Lestari, Reni Pratiwi, and Siti Julaiha Nastion, 2022).

The findings of this study are consistent with previous research indicating that integrative and contextual Islamic Education (PAI) instruction can enhance students' understanding and foster religious and social character. Research on the Contextual Teaching and Learning (CTL) approach also shows that learning that connects course material to real-world experiences can enhance students' critical thinking skills and engagement in the learning process (Lestari, Ismail, and Astuti, 2025). In addition to aligning with previous research, this study further reinforces the notion that the integration of *Fiqh* and SKI constitutes a more comprehensive strategy than teaching them separately (Arfian, 2024). *Fiqh* provides a normative foundation for the rules of Islamic life, while SKI offers a historical perspective on how those values are applied in various social contexts. The integration of the two results in a more balanced understanding of religion that takes into account the text, context, and social reality (Ja Amirudin, 2022).

Thus, the findings of this study lead to the understanding that the development of integrative and inclusive *Fiqh* and SKI materials is not merely a change in the content of the learning materials, but also a paradigm shift in Islamic religious education. Islamic Religious Education (PAI) must be directed toward shaping individuals who possess a strong understanding of religion, critical thinking skills, a moderate outlook, and social awareness. This model serves as an alternative for providing Islamic education that is relevant to the challenges of our time and capable of making a positive contribution to society.

Conclusion

This study aims to analyze the development of integrative and inclusive curriculum materials for Islamic Jurisprudence (*Fiqh*) and the History of Islamic Culture (SKI) through contextual, historical-critical, and socio-religious relevance approaches. The research objectives are addressed by demonstrating that *Fiqh* and SKI learning should move beyond a merely normative and textual orientation toward a more comprehensive approach that connects Islamic teachings with students' social realities, cultural contexts, and contemporary challenges. The findings indicate that an integrative-inclusive approach enables *Fiqh* to be understood not only as a set of legal principles but also as guidance that responds to social needs, while SKI becomes a reflective learning source that helps students understand historical values and their relevance to present life. Furthermore, the contextual approach enhances meaningful learning by linking religious concepts to real-life experiences, while the historical-critical approach encourages students to develop analytical, reflective, and critical thinking skills in understanding Islamic civilization. Therefore, the development of integrative and inclusive *Fiqh* and SKI materials contributes to creating Islamic Religious Education

(PAI) that is humanistic, adaptive, and transformative by integrating religious knowledge, historical awareness, social responsibility, and character development. This model supports the formation of students who possess a balanced understanding of Islam, critical thinking abilities, religious moderation, tolerance, and the capacity to apply Islamic values in a diverse society.

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