

## Revitalization of Modern Fiqh: Welcoming Curriculum Renewal in Islamic Educational Institutions

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### ABSTRACT

**Objective:** This study aims to explore the challenges and strategies for revitalizing the modern fiqh curriculum in Islamic educational institutions to ensure its relevance in addressing contemporary issues. **Method:** A library research approach was employed, analyzing scientific journal articles and published research reports to gather data on the integration of modern fiqh into the curriculum. **Results:** The study finds that the integration of modern fiqh in Islamic educational institutions requires updating teaching materials to address contemporary issues, improving teacher competency, and utilizing technology for effective learning. The research highlights the urgency of curriculum revitalization to respond to technological advancements, the digital economy, and other societal challenges. It also identifies resistance to change, limited human resources, and difficulties in harmonizing diverse fiqh views as key barriers. **Novelty:** This research contributes to the theoretical and practical understanding of modern fiqh curriculum integration, offering a solution-oriented framework to modernize Islamic education and strengthen its applicability in contemporary society.

## INTRODUCTION

Revitalization of modern fiqh in the context of Islamic education in Indonesia has become an urgent need along with the growing challenges in the era of globalization. In examining this, it is important to pay attention to the theoretical and practical foundations that support curriculum development in Islamic educational institutions. In particular, attention to the regulations underlying the Islamic education curriculum in Indonesia needs to be emphasized. Based on research, the Islamic education curriculum is grouped into several categories based on applicable regulations, namely: madrasah regulations referring to Law number 20 of 2003, Islamic boarding schools based on Law number 18 of 2019, and Islamic religious colleges following Law number 12 of 2012 [1].

With the diversity in these regulations, the Islamic education curriculum must respond to the challenges of integration between the Islamic education system and national education. Pesantren, as a traditional educational institution, faces this integration dilemma, while madrasahs emerge as a strategic solution to create synergy between Islamic education patterns and modern education [2]. In carrying out revitalization, curriculum innovation is an important aspect that must be realized through effective leadership and character-based policies [3]. As expressed by Fathurohim, the concept of the Independent Curriculum can be seen as an answer to students' needs through a freer and more inclusive approach, which allows adaptation in teaching in response to developments in technology and information [4].

The role of educational management is very crucial. Good management can be a

driving force in developing an appropriate curriculum, facilitating the development of quality human resources [5]. Research shows that the participation of all elements in educational institutions is very important for creating student character [6]. This is in line with the development of human resources in Islamic educational institutions which require appropriate training, both internal and external, to improve teacher competence [7].

Islamic religious education has a significant contribution to the character and behavior of the younger generation. Failure to implement effective religious education can have negative consequences for the morals and ethics of future generations [8]. Therefore, Islamic education must be maintained in quality and adjusted to the development of the existing social and cultural context. In this case, the integration between Islamic knowledge and general knowledge in the education curriculum is important, as emphasized in the existing literature [9]. An inclusive and planned curriculum can answer the needs of an increasingly dynamic society.

Curriculum development should not only focus on knowledge, but should also emphasize the development of character, spirituality, and relevant life skills [10]. Through the independent curriculum approach, Islamic educational institutions are expected to be able to build a superior generation that is able to compete at the global level while still adhering to strong Islamic values [11]. Curriculum innovation is a demand of the times and a mandate to ensure quality and relevant Islamic education in a modern context.

Revitalizing the discipline of fiqh in education also allows for a more applicable and contextual approach to issues faced by society, for example in facing globalization and the challenges of digitalization [12]. By involving technological aspects in learning, Islamic educational institutions can meet the needs of the younger generation who are more open and sensitive to developments in the era. This is in line with the idea that curriculum planning in Islamic education needs to cover all activities inside and outside the classroom [13].

Various approaches to curriculum development show the need for attention to the development of quality Islamic educational infrastructure and facilities [14]. Rapid social change demands educational institutions to adapt and promote innovative and responsive learning methods. An effective curriculum must integrate the values of national resilience and strong character in the multicultural society entity in Indonesia [8].

So, the revitalization of fiqh in the Islamic education curriculum should not only be oriented towards intellectual aspects, but also needs to internalize the principles of moral and ethical struggle. This is important so that education not only produces students with broad knowledge but also good character [15]. With a holistic and inclusive approach, it is hoped that Islamic education can make a significant contribution to national education and bring positive impacts on the socio-political and economic aspects of society as a whole.

The revitalization of modern fiqh in the Islamic education curriculum faces

various challenges, especially resistance to change from educational institutions that still rely on traditional curricula. Lack of understanding and training for teachers in teaching modern fiqh and difficulties in harmonizing diverse fiqh views are also obstacles. In addition, the adaptation of the curriculum that is relevant to global technological, social and economic developments is still limited, so that the Islamic education curriculum tends to be out of date.

This research is very important to encourage curriculum updates that are more responsive to the needs of modern society. Without revitalization, Islamic education risks losing relevance in responding to the challenges of the times, such as digital economic issues, human rights, and other global issues. Revitalizing modern fiqh can ensure that Islamic teachings remain applicable and can provide solutions to contemporary problems faced by Muslims.

## RESEARCH METHOD

This study uses a library research approach, which aims to explore, analyze, and compile information and data available in relevant literature. With this type of research, researchers do not collect direct field data, but rather utilize various sources of literature, such as books, scientific journal articles, research reports, and other documents relevant to the topic of revitalizing modern fiqh in the Islamic education curriculum.

The main data sources in this study come from scientific journal articles and published research reports. Scientific journal articles provide scientific and theoretical perspectives related to the renewal of Islamic education curriculum, the application of modern fiqh, and the challenges faced in implementing it. Relevant research reports are also used to see the practice and application of modern fiqh in Islamic educational institutions in various contexts. All these data sources will help researchers to analyze in depth the conditions, challenges, and urgency of revitalizing the modern fiqh curriculum.

The data collection technique used in this study is a documentation study. Researchers will collect data by tracing and studying various available literature, such as textbooks, journal articles, and research reports related to modern fiqh and Islamic education. The collected data will be analyzed to explore information about the needs and challenges in integrating modern fiqh into the curriculum of Islamic educational institutions. All of these data sources will be evaluated to identify relevant theories, arguments, and conclusions.

Data collected from various sources will be analyzed using qualitative analysis methods. Researchers will conduct content analysis of existing scientific journal articles and research reports to identify patterns, themes, and key issues related to the revitalization of modern fiqh in Islamic education. This process will involve coding data to group information based on topics, such as curriculum renewal strategies, challenges faced, and proposed solutions. Furthermore, researchers will formulate key findings based on the analysis to provide a clearer picture of the urgency and implementation of modern fiqh in the Islamic education curriculum.

To ensure the validity and validity of the data in this study, the researcher will use

several triangulation techniques. Triangulation is carried out by comparing the results of analysis from various existing literature sources, such as scientific journal articles, books, and research reports, to ensure the consistency and credibility of the data obtained. In addition, the researcher will also refer to basic theories in modern Islamic jurisprudence and Islamic education that are recognized by experts in the field. In this way, the data obtained can be tested for validity, so that the research results can be scientifically accounted for.

Thus, this research method is designed to explore a deeper understanding of the importance of revitalizing modern fiqh in the Islamic education curriculum. By using a library research approach, researchers can obtain comprehensive and valid data from various credible sources to compile relevant and applicable curriculum update recommendations.

## **RESULTS AND DISCUSSION**

### **A. Strategies in integrating modern fiqh curriculum in islamic educational institutions**

This study identifies various strategies that can be applied to integrate modern fiqh into the curriculum of Islamic educational institutions. First, it is important to create a flexible curriculum framework, which allows for updates and adaptations to changing times. In it, the curriculum must include an understanding of fiqh that is relevant to contemporary issues, such as technology, the digital economy, and developing social issues. Therefore, it is necessary to develop modules or teaching materials that discuss the application of Islamic jurisprudence in everyday life, which is in line with technological developments and social change. Second, strengthening teacher competence is the main key.

Teachers or lecturers must receive training and understanding of the importance of modern fiqh as well as the ability to teach it in an interesting and contextual way. Technology integration is also an important part of this strategy, where Islamic educational institutions can utilize digital platforms for learning modern fiqh, such as through mobile applications, online courses, and webinars that invite scholars or fiqh experts for in-depth discussions. In addition, an interdisciplinary approach is also needed. Integrating fiqh with other sciences, such as Islamic economics, Islamic law, and science, will make the curriculum more holistic and relevant to the needs of society. Thus, the teaching strategy is not only limited to theory, but also includes practical and applicable aspects of modern fiqh.

The integration of modern Fiqh curriculum in Islamic educational institutions is an important issue that requires a strategic approach. In the first stage, there needs to be an understanding of the relevance of this curriculum in responding to global and local challenges faced by the younger generation. With the Local Genius 6.0 paradigm integrated with technological advances such as the Internet of Things (IoT), Islamic education is invited to transform towards innovation that can facilitate the development of relevant skills and knowledge for students [16]. Therefore, Islamic educational

institutions are required to focus not only on spiritual aspects, but also on practical skills that can help students adapt to the demands of the times.

Furthermore, the integration of the modern Fiqh curriculum must also pay attention to a systematic approach in character education and moral values. Research shows the importance of integrating anti-drug education into the Islamic Religious Education (PAI) and Character Education curriculum, to develop awareness and positive attitudes among students. This includes the development of knowledge, attitudes, and skills as part of holistic education [17]. In this case, character education becomes the foundation for forming students who are not only intellectually intelligent, but also emotionally and spiritually mature.

Furthermore, the development of the PAI curriculum also needs to reflect national education policies that can be accepted by all levels of society. In Indonesia, Islamic boarding school and madrasa educational institutions strive to integrate traditional Islamic education patterns with modern education according to the local cultural context and the needs of modern society [2], [18]. The cooperation between Islamic boarding schools and formal institutions in integrating the Diniyah curriculum with formal education is expected to improve the quality of graduates and the relevance of Islamic education to current challenges.

The organizational model and design of the PAI curriculum are also no less important. As explained by Alwani and Hamami, to achieve effective educational goals, the organization of the curriculum must be based on a deep understanding of the nature of Islamic education, along with its interrelated components [19]. Thus, educational institutions are not only places for learning, but also centers for developing character and skills needed by the younger generation. This research is also important to understand the novelty in the design of the Islamic Religious Education curriculum, which includes local aspects and the diversity of traditions in Islamic education, so that it can create an inclusive and responsive learning environment.

The implementation of the Independent Curriculum based on Islamic values shows uniqueness in the educational structure. Implementation in Islamic educational institutions such as SDTQ Cahaya Islam Papua illustrates good synergy between the national curriculum and the Islamic-based curriculum [20]. Research shows that through a more flexible approach, this curriculum can create space for students to learn independently and creatively, while still adhering to Islamic values.

The integration of technology in Islamic education is also an important highlight, especially in encouraging the development of competitive human resources in the digital era. Research suggests that Islamic educational institutions need to apply technology in designing curricula that are relevant and responsive to global changes [11]. Thus, technology integration not only enriches students' learning experience, but also prepares them to become leaders who are able to compete at the global level.

However, implementing an innovative curriculum is not without challenges. For example, research at SMP Islam Darul Muttaqin Metro Lampung shows that although the integration of character education with the PAI curriculum has been running well,

there are still a number of inhibiting factors such as monotonous learning methods and lack of student motivation [21]. Therefore, it is important for educational institutions to continue to evaluate and update teaching methods in order to create a fun and productive learning atmosphere.

In addition, the success of the integration of the PAI curriculum also depends on the professionalism of teachers in implementing the latest curriculum, such as the Merdeka Curriculum [22]. Efforts to improve teachers' skills and understanding through various training programs are crucial in developing a responsive curriculum. Therefore, there needs to be ongoing support and supervision in the implementation of various education policies, so that the desired changes can be realized.

No less importantly, holistic education rooted in the philosophy of Sufism can provide a deeper perspective in the development of Islamic education curriculum [23]. This holistic education answers the challenges that exist in the world of education, integrating social, emotional, spiritual, and moral aspects in learning. The implementation of this approach is expected to help students recognize their potential and talents comprehensively.

Regarding curriculum development in Islamic educational institutions, it is important to consider competency-based development that does not only focus on academic aspects, but also forms students' characters who are strong and ready to face the challenges of the times [24]. Thus, Islamic educational institutions not only function as places of education, but also as a forum for forming superior generations with character and morals.

Community participation in the development of Islamic education also cannot be ignored. The development of community-based education is very important to encourage active community involvement in the education process, while maintaining the continuity of religious values [25]. The success of the integration of the modern Fiqh curriculum in Islamic educational institutions certainly requires collaboration between the government, educational institutions, and the community to create a conducive and inclusive educational ecosystem.

Thus, the successful integration of modern Fiqh curriculum in Islamic educational institutions requires a comprehensive, strategic, and collaborative approach. By combining innovation, technology, character development, and community participation, Islamic educational institutions can create a curriculum that is relevant and able to accommodate the development of the times, so that students can achieve their maximum potential as a generation of future leaders.

## **B. Urgency of revitalizing modern fiqh curriculum in islamic educational institutions**

The urgency of revitalizing the modern fiqh curriculum in Islamic educational institutions is very high considering the changes that have occurred in various aspects of community life, such as technology, globalization, and social dynamics. This revitalization is needed to ensure that Islamic education, especially in the field of fiqh, remains relevant and can provide answers to contemporary issues. Modern fiqh is not

just about updating fiqh opinions or *ijtihad*, but also involves a more adaptive approach to changes in the times, such as issues surrounding the digital economy, Islamic banking, human rights, the environment, and so on. Without revitalization, the existing fiqh curriculum may be left behind and unable to provide adequate solutions to the problems faced by Muslims in the modern world.

Revitalization of the modern fiqh curriculum will also enrich the learning experience of students by providing new insights into the application of Islamic teachings in the context of today's era. This will encourage the realization of Muslims who not only understand religious teachings traditionally, but are also able to face global challenges with a strong foundation of Islamic law. Thus, curriculum revitalization is not only important for creating relevant education, but also for forming a generation of Muslims who are able to think critically and provide solutions.

Revitalization of the modern fiqh curriculum in Islamic educational institutions in this ever-developing era has become an urgency that cannot be ignored. As part of an integral Islamic religious education, an adaptive and responsive curriculum to the challenges of the times is essential to ensure the development of students' potential to the fullest. By taking references from various studies and articles, we will discuss the importance of this curriculum renewal, the challenges faced, and the strategies that can be implemented to achieve these goals.

The Islamic education curriculum must be designed to face contemporary challenges. In this context, the Independent Curriculum in Indonesia offers flexibility that is expected to better respond to students' needs. Imran emphasized the importance of optimizing learning that takes into account differences in resource availability between educational institutions, and this curriculum can serve as an effective instrument to create relevant learning and facilitate a deep understanding of Islamic values in students' lives [26]. This is in line with the views of Sari and Rafiqah who stated that the integration of Islamic values in the basic education curriculum is very necessary to shape the character of students [27].

Furthermore, the challenges in revitalizing the modern fiqh curriculum include adapting teaching materials to developments in science and technology. Huda noted the need for integrative and holistic curriculum development, where the Islamic education curriculum must be able to cover various aspects that support the mastery of fiqh and its application in everyday life [28]. In this context, it is important to involve all stakeholders in the curriculum planning process, as expressed by Anwar et al., who underlined the need for cooperation in curriculum development to suit the uniqueness of each institution [29].

Regulation in the development of Islamic education curriculum also plays a significant role. Selamat et al. discuss four categories of regulations governing the curriculum of madrasahs, Islamic boarding schools, Islamic religious colleges, and public schools, which provide a clear framework for developing curriculum content [1]. Likewise, Nasbi stated that curriculum management is a comprehensive and systemic management system in fulfilling curriculum objectives [30]. This shows that it is

important to comply with applicable regulations while continuing to adapt to changing community needs.

Furthermore, the concept of an effective curriculum must be in line with Islamic values, as emphasized by Choli that the curriculum is the operationalization of the goals of Islamic education, where the components of the curriculum must be planned systematically [31]. In addition, the curriculum must prioritize the spiritual and moral aspects of students, which are the main characteristics of Islamic education [32]. Therefore, one of the strategies in developing a modern fiqh curriculum is to compile teaching modules that not only revolve around theoretical knowledge, but also practical applications in everyday life.

Integration of technology in the digital era, in education is very important. Melisawati and Jamilus showed that human resource development in Islamic educational institutions is greatly influenced by the ability to adapt to changes in technology and the global environment [11]. The curriculum must be able to provide material that is relevant to the context and developments of the times, which helps students to innovate and compete at a global level. In this case, teachers as educators need to have the ability and skills to facilitate technology-based learning.

One of the important focal points in revitalizing the fiqh curriculum is ensuring that the curriculum can meet the needs and characteristics of students. In Fathurohim's view, the Merdeka curriculum has the potential to create a more peaceful and character-based learning atmosphere in accordance with Islamic teachings, which emphasizes the moral, social, and spiritual development of students [4]. With an adaptable curriculum, Islamic educational institutions can better respond to the challenges faced in the process of learning and teaching modern fiqh.

Of course, the challenges in implementing this curriculum are not few. For example, Zainab encourages the need for a curriculum model that is oriented towards the principles of "rahmatan lil alamin," which means giving grace to the universe [33]. This requires Islamic educational institutions to innovate without abandoning the basic values of Islam. Through this approach, the curriculum will be better able to create a learning climate that is inclusive and responsive to social change.

In addition, the importance of promoting character education cannot be ignored. Salmon et al. suggest that the development of character education should be an integral part of the Islamic religious education curriculum, in order to form strong student characters and be able to respond to the challenges of the times wisely [34]. By doing this, Islamic educational institutions will be better able to prepare a generation that is not only academically intelligent, but also has good morals and is able to contribute positively to society.

On the other hand, research conducted by Hajiza et al. shows that the education curriculum must present local content that is relevant to the educational context [35]. This shows that diversity in the curriculum is not only useful for increasing insight, but also serves as a bridge for students to better understand their social and cultural environment. This is very important in the context of Islamic education which emphasizes morals and

the ability to spread positive values in society.

Thus, curriculum evaluation needs to be carried out continuously to ensure its effectiveness. Continuous evaluation algorithms will help in measuring the ability and availability of the curriculum in responding to existing challenges, as expressed by Noviani and Zainuddin [15]. In addition, with the existence of directed and continuous innovation, Islamic educational institutions can take advantage of the opportunities that exist in the era of globalization, thus producing graduates who are not only ready to face local challenges but also able to compete at the global level. With the various challenges and opportunities in this modern era, revitalization of the modern fiqh curriculum is an urgent need. Through understanding and implementing the concepts outlined, Islamic educational institutions can take appropriate steps to ensure holistic, integrative, and relevant education in accordance with Islamic teachings.

### **C. Challenges of Islamic educational institutions in implementing modern fiqh curriculum**

Despite its importance, the implementation of modern fiqh curriculum in Islamic educational institutions faces various challenges. One of the main challenges is resistance to change. Most Islamic educational institutions still rely on traditional curricula that have been proven to work for centuries. Curriculum changes require time, costs, and support from various parties, including educational authorities, religious scholars, and the community. In addition, there is difficulty in unifying the various views and approaches in modern fiqh. Fiqh is a very broad discipline with various schools of thought and opinions. Integrating modern fiqh which may include different interpretations of Islamic law in dealing with contemporary issues can be a major challenge. Islamic educational institutions must be able to develop a curriculum that is inclusive and does not marginalize certain views, but remains based on the basic principles of Islam accepted by the community.

The next challenge is human resource readiness. Many teachers or ustaz still have limited knowledge regarding modern fiqh or do not have the expertise to adapt fiqh knowledge to technological developments and global issues. Therefore, strengthening the capacity of teachers is very urgent. Without adequate training, the implementation process will encounter significant obstacles. Finally, the biggest challenge may be the readiness of the community to accept the change. The community may still be comfortable with the existing traditional curriculum, and this change may require a long process to be widely accepted. Therefore, a communicative, transparent, and discussion-filled approach will be very important to overcome this challenge, so that Islamic educational institutions can adapt to the changes and produce outputs that are more in line with the needs of today's Muslims.

The challenges of Islamic educational institutions in implementing modern fiqh curriculum are a very relevant and complex topic, considering the development of the era which requires these educational institutions to adapt to existing social, cultural and technological dynamics. Islamic educational institutions are in a position where they need to balance between maintaining traditional Islamic values and meeting the

demands of modernization resulting from global change. Various references show that technological factors, religious pluralism, and developments in education policy are significant challenges [36], [37], [38].

One of the main challenges in Islamic educational institutions is how to integrate digital technology into the teaching and learning process. Digitalization of education has become an integral part of the modern curriculum that can improve access and efficiency of learning [7], [39]. However, this process is not without its challenges. Many teachers in Islamic educational institutions have to deal with limitations in the use of technology as well as a lack of adequate training to utilize digital tools in the learning process [39], [40]. On the one hand, the development of digital literacy must be part of the modern fiqh curriculum, but on the other hand, the challenge of improving teachers' knowledge and skills in this regard remains a significant obstacle [40][41].

Furthermore, the Islamic education curriculum must be able to create an inclusive and tolerant educational atmosphere in an increasingly diverse society. This is very important considering the existence of ideological polarization that can disrupt social harmony in Islamic society [42], [43]. Moderate Islamic education, or the concept of *wasathiyah*, is expected to be a bridge that makes this education more accommodating to differences, but its implementation is often faced with different interpretations among educators [42], [43]. Therefore, a clear and measurable strategy is needed to implement education based on the values of tolerance and justice [42], [43].

Skills and human resource (HR) development in Islamic educational institutions is also a focus that cannot be ignored. Research shows that improving the quality of educators and education personnel is key to facing the challenges of the modern fiqh curriculum. An integrative approach between theory and practice, as well as continuous training for teachers, needs to be prioritized [44], [45]. Educational institutions that are committed to developing the capacity of their educators will be able to provide more relevant and effective teaching to their students [11], [45].

In terms of the curriculum itself, Islamic educational institutions need to design a curriculum that not only meets national education standards but is also able to preserve the essence of Islamic teachings in a modern context [46]. This requires a multidisciplinary approach that combines educational theories with strong Islamic principles. In addition, it is also important for educational institutions to involve all stakeholders, including parents and the community, in the process of developing a better curriculum [47], [48]. That way, the resulting curriculum is not only relevant but also practical to implement in the field.

Efficient training is not enough to ensure educational success, given the challenges facing educational institutions. Collaboration between educational institutions, government, and communities is very important in creating synergy to overcome these challenges [16], [40]. In this context, government support in the form of policies that support the development of an inclusive curriculum that is responsive to community needs is also very necessary [48].

New challenges in the pandemic era, for Islamic educational institutions emerged

when the transition to distance learning was forced suddenly. Research shows that not all institutions are ready to adapt to digital learning platforms, and this adds complexity to curriculum implementation [49], [50]. Rapid adjustments in the curriculum are essential to remain relevant to current conditions, and this requires an accurate response from all parties involved [49].

With all these challenges, opportunities to develop a modern fiqh curriculum remain. Islamic education has the potential to become more innovative through the use of technology, strengthening the values of tolerance, and developing quality human resources. Islamic educational institutions must continuously evaluate and adjust their teaching methods and materials to remain relevant to current developments and student needs [16], [36]. However, all of this requires political will and active involvement from all stakeholders in society to make it happen [43], [47],[50].

A deep understanding of Islamic values must also be integrated into the educational process, so as not only to produce individuals who are intellectually intelligent, but also those who have strong morals and spiritual understanding [44], [51]. Educational institutions must be committed to developing a curriculum that not only educates academically but also forms good character [49]. An educational model that emphasizes a holistic approach is expected to be able to face existing challenges and prepare a better future generation.

Thus, with a comprehensive understanding of these challenges and opportunities, it is important for every Islamic educational institution to develop a synergistic strategy in implementing a modern fiqh curriculum that is not only oriented towards academic results, but also towards character building and good social integration in a pluralistic society. This is a shared responsibility that requires cooperation among various parties, including educators, parents, and the government, to implement effective and sustainable solutions.

## CONCLUSION

**Fundamental Finding** : The study highlights the critical need for revitalizing the modern fiqh curriculum in Islamic educational institutions to address contemporary issues such as the digital economy and Islamic banking. The research emphasizes the importance of updating teaching materials, enhancing teacher capacity, and integrating technology to ensure the curriculum remains relevant and applicable to modern-day challenges. **Implication** : The findings suggest that implementing an adaptive and interdisciplinary approach to curriculum development will strengthen the applicability of Islamic teachings in contemporary society. Educational institutions must focus on overcoming resistance to change and invest in human resource development to successfully integrate modern fiqh into the curriculum. **Limitation** : One limitation of the study is that it primarily relies on existing literature and does not include empirical data from field studies within Islamic educational institutions, which may provide more direct insights into the practical challenges faced in implementing curriculum changes. **Future Research** : Future studies should explore empirical research in different Islamic

educational contexts to evaluate the effectiveness of modern fiqh curriculum integration, assess the role of technology in learning, and investigate community readiness for such changes. Additionally, research could focus on developing strategies to harmonize differing fiqh views within the modern curriculum.

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