Implementation of Ushul-Fiqh Learning in the School Environment to Form Moderate Students' Religious Character

by Muchlis Bahar

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Abstract

This study aimed to analyze the implementation of ushul-fiqh learning in the school environment to form the moderate religious character of students. This study uses a type of field research with descriptive qualitative methods. This research is located in Madrasah Aliyyah Nagari Gantung Ciri with a case study research model. The data validity test carried out in this study included triangulation techniques, namely checking the validity of the data through other sources. Based on the research results, the learning of ushul fiqh at Madrasah Aliyyah Nagari Gantung Ciri West Sumatra has implemented moderate Islamic education to students in four ways, namely through content, active learning methods, programmed habituation such as deliberation and evaluation.

Keywords: Implementation, Ushul Fiqh, School, Character, Moderate.

A. INTRODUCTION

Indonesia is the largest multicultural country globally has many ethnic, religious, and cultural groups. The diversity of a multicultural society is an asset of the nation's wealth; on the one hand, conditions are very prone to conflict and division (Shidiq & Ghofur, 2021). Disputes in the name of or related to religion are still happening in Indonesia. For example, the policy of temporarily closing houses of worship by the Indonesian Ulema Council during the Pandemic, some accepted, others ignored, and even opposed. Even though the policy's purpose is clear to seek public safety, cultural and religious differences can also trigger social conflicts that are dangerous for national harmony. These differences can appear in the mindset of attitudes and behaviour (Fauzian et al., 2021; Shidiq & Ghofur, 2021).

Wrong behaviour patterns can lead to conflicts that can arise in various places such as schools, places of worship, or open places in the community. This behaviour emerges because of a conscious bias because whatever adults do in a particular environment will undoubtedly be easy to imitate for the children around them. Therefore, Islamic education must play an active role and take a stand on this issue (Laila, 2018; Auliya, 2018).

Islamic education has had a significant role in efforts to control the flow of globalization and modernization; this is because the direction of Islamic education is carried out through the perspective and development of the times. The curriculum also plays an essential role in achieving learning and educational goals in the classical period (Wahab, 2020). The curriculum has a central position in education because the curriculum can direct all activities to achieve academic goals. The curriculum is the leading guide for the implementation of formal education because the curriculum is the embodiment of the educational purposes to be completed. At that time, because the mission of strengthening Muslim identity was critical, the curriculum that was carried was inseparable from a

curriculum centred on the Qur'an. However, the ideal model of Islamic education in practice has not yet been proven in concrete actions (Solichin, 2018; Hanafi, 2020).

However, it is undeniable that each school has different characteristics and needs. This diversity requires teaching materials that follow the conditions in each school, and not all schools can maximally use the teaching materials provided by the government or the teaching material compilation team (Subandi, 2018). Because not infrequently, the books provided are too dense and even too heavy for a certain level of material content. Teachers need to analyze the needs of their students so that from the results of this monitoring, the teacher can arrange textbooks according to the school's needs, for example, forming a moderate student character (Marzuki & Haq, 2018; Asmara & Andira, 2018).

Referring to the importance of instilling moderate Islamic character values, students should be introduced to the extent to which religious communities should maintain the nature of "tolerance," the importance of mutual respect for differences and respect for diversity in life, religion, and social culture, the importance of preserving equality or equality, and should not there be differences in social classification and social strata that must be maintained in everyday life (Muchlis, 2018; Nurdin, 2020).

In addition, it is also essential for us to have a sensitive attitude by cultivating and maintaining a caring attitude and sensitivity to fellow living creatures, both fellow humans and to animal and plant creatures. The important thing is that we preserve the nature of not discriminating against others or not being discriminatory in various ways in individual, social and cultural life (Fathurochman & Muslim, 2021; Kadir, 2020).

As a good and responsible citizen, it is fitting to submit and obey state rules wherever the country he resides in his activities, thus an illustration of the importance of inculcating character values of moderate Islamic character values so that students can later live in society by having the basic principles illustrated above, about the importance of knowing and understanding the values of local wisdom, both local knowledge and local genius, even in the local genius, local understanding instils traits and attitudes in students early to maintain the culture of their nation, get to know their customs and traditions, advice, songs and moral messages in traditional ceremonies, joy and sorrow events, reciprocated rhymes when there are conventional wedding parties, aqikah events, mourning events as well as thanksgiving and treatment events (*baliah*) so that students can better understand the meaning of the importance of praying (local wisdom) (Chamidi, 2021).

Today, character development activities that instill values and wisdom in kids are critical; educators and parents bear the duty for instilling these values, which will manifest themselves in students' attitudes and behavior, as well as their ability to deal with personal situations (Mahsun, 2020). Education as an intellectual process including learning is a shared responsibility, which means that teachers and parents must be accountable for ensuring that students not only identify but also apply virtue principles in everyday life in order to develop a solid character and noble personality (Luthfiah, 2019). Some of the elements in religious moderation are described as follows:

Figure 1. Elements of the Indonesian Institute of Religious Moderation

Concerning the cultivation of values, the existence of subjects and the implementation of ushul-fiqh in schools plays an important key role. A moderate Islamic discourse is currently developing to counter the growing intolerance and radicalism that is entirely produced during Indonesian society. Islam is a polite religion of peace (rahmatan lil-alamin), and inculcating its values seems necessary for the learning process and instilling values in the classrooms (Sulaeman et al., 2021).

The examination of Islamic law through the lens of *manhaj maqashid* (Islamic shariah objectives) demonstrates that its link to the rules is not only that everything in Islam is simple, but also that grasping the higher objectives of Islam requires moderation. Thus, the entire message of sharia is one of moderation (Giyoto & Santoso, 2021). As part of his conceptual study, Kamali observes that the definition of moderation must contain an urgent recognition that everything in Islam is predicated on the rejection of extremism and extreme interpretations in some way (Purwanto et al., 2020; Khamid & Adib, 2021).

Two opposing points of extremism in the structure of the teachings. Islam always combines the two, as esoteric Islam does not teach only the divine element but also various things that contain human values in carrying out religious teachings and their application to daily life (Amir et al., 2020). Being moderate becomes an essential role in solving various problems among everyday people, namely being able to unite two issues that lead to peace between fellow people. The reconstruction of Islamic ethics that is applied to the theoretical framework of moderation and maqashid al-shariah (the purpose of Islamic law) guides generations of Islam to promote justice and temperance. Thus, through the harmonization of restraint and *maqashid al-shariah*, we can develop a legal model that is balanced, hormonal, the ethical face of the Islamic legal tradition (Yunus & Salim, 2018). Therefore, this study aims to examine the implementation of ushul fiqh learning in Islamic Religious Learning in schools to shape the characteristics of moderate students in religion.

B. METHOD

This study uses a type of field research with descriptive qualitative methods. This research was carried out with descriptive qualitative methods to interpret phenomena about what was experienced by the research subjects, such as behaviour, perceptions, goals, motivations, impacts, and specific actions naturally by involving various existing methods. The data usually used in this qualitative research are interviews, observation observations, and documentation (Yumni, 2019). In interviews with eight informants from students, teachers and the head of Madrasa and analysis of the teaching materials studied, interviews were conducted with the head of Madrasa, three tutors at the tenth, eleventh and twelfth grade levels to compare the material and learning at each grade level, and four twelfth graders conducted by random purposive sampling.

This research is located in Madrasah Aliyyah Nagari Gantung Ciri, This research was conducted in January 2020 with a case study research model. The data analysis method in this study is: 1) data reduction, 2) descriptive stage of orientation stage, 3) selection stage. Then the data validity test technique that is carried out in qualitative research is an in-depth examination technique in parsing the validity of the data that can take advantage of something as a comparison tool for research data. The data validity test carried out in this study included triangulation techniques, namely checking the validity of the data through other sources.

C. RESULT AND DISCUSSION

1. Usul Fiqh Learning to Instill a Moderate Religious Attitude

Based on the findings in the field in learning Ushul Fiqh Madrasa Aliyah Nagari Gantung Ciri, each grade level in adjusted to the understanding and level of knowledge of Islamic law in each class, which is presented in the following table:

Table 1. Usul Fiqh learning based on grade level

Class	Usul Fiqh Teaching Materials
Grade 10	Waraqat
Grade 11	Al-Luma'
Grade 12	Lubbul Ushul

Based on the table, it can be seen that each grade level has a different level of teaching materials and is adjusted to the development of students' understanding abilities. Furthermore, it was found facts that ushul fiqh learning in instilling moderate attitudes to students, namely with content, ushul fiqh material that is relevant to Islamic moderation values, active and innovative learning methods, then evaluation and habituation in deliberation and discussion activities bahtsumasail applied by students outside of learning activities by linking ushul fiqh learning in solving a legal problem. Thus, it can be seen that the moderate attitude possessed by students at Madrasa Aliyah Nagari Gantung Ciri is the result of learning ushul fiqh in understanding the method of determining a law.

It was found that there was a moderation attitude of students which was reflected in the learning of ushul fiqh and the decision of law on contemporary legal issues both In the direction of social science fiqh, social science and fiqh worship, some of which are found in learning that is tolerant in understanding a difference, civility, and deliberation and maslahah

attitudes, balanced fairness in reasoning against *naqli* and *aqli* arguments can instil a moderate attitude in students.

This follows the opinion of Harahap (2019), which states that people who have the nature of tolerance or tasamuh will respect, allow, allow stances, opinions, views, beliefs, habits, behaviour that are different from their perspective. So tasamuh means liking to hear and respect the opinions of others. Ushul fiqh learning is learning about legal istinbath through the ijtihad process and the tools of ushul fiqh rules so that the realization of a moderate attitude is by a correct understanding of the detailed texts of the Qur'an and Sunnah by paying attention to *Maqashid al-Shariah*. The indicators embedded in the concept of Ahlussunah wal Jama'ah at MA Nagari Gantung Ciri consist of the following three pillars:

Table 2. Three pillars of moderate Islam

Pillar Skeleton	Information
Justice	The steadfast student who walks in a straight line and his attitude always uses the same measure. This equality makes students fair and does not take sides with only one party. Fair also means moderation does not reduce nor exaggerate. Fair can also be interpreted by placing something in its place
Balance	Equilibrium does not require the equation of levels and conditions to be balanced but is determined from the expected function. Balance is also a fundamental principle in moderate Islam because justice cannot be realized without balance
Tolerance	Tolerance comes from differences, but we still accept these differences to benefit. Peace, honour, and progress will not be achieved if there is no tolerance. With the realization of the values that have been studied, it can make a moderate Islam by promoting justice, balance, and patience. The characteristics of being reasonable in the context of Islam are also discussed above

Thus it is proven that there is an attachment between the independent variable, namely ushul fiqh learning and the dependent variable, namely the moderate attitude of students; this shows that ushul fiqh learning is urgent in instilling moderate attitudes, especially in the sharia aspect because the problem of law is very dynamic and adapts to the context the development of the times the legal provisions issued must be based on the values of Maqashid Shariah understanding the text and text in depth balancing the text and the context that occurs in contemporary legal problems in producing a law that brings problems in social life, for that knowledge of the method of determining the direction begins of students as successors who can understand the law comprehensively and thoroughly so that they can reasonably respond to legal decisions, this is because learning ushul fiqh in madrasa has urgency in instilling a moderate attitude students (Anisa, 2018).

In learning ushul fiqh and applying a moderate attitude to students, implementation is outlined in four learning elements: insertion, active learning methods, and activity programs that include habituation, evaluation, guidance, and coaching. The four stages of learning are presented in the following table:

Table 3. Four stages of implementing ushul fiqh pembelajaran learning

Stage	Explanation
The First Stage	The first stage in learning is ushul fiqh which is relevant to the values of moderation to be built, then increases knowledge and understanding of religion following the Qur'an and Sunnah by paying attention to the objectives of sharia. This charge is instilled in students in responding to fiqh issues that continue to develop in the dynamics of social society with a proportional and deep understanding of students following the content to be instilled in students.
Second Stage	At this stage, learning emphasizes active learning; learning also combines classical learning methods and contemporary methods. Among these methods are the *Tathbiq* (application), the *Muskilat* method (Problem Solving), and the *Bahtsu wal Munasabah* method (Sanding and Appeal). The purpose of this second stage of learning is to develop students' critical thinking patterns so that students have substantial knowledge and emotions to deal with social change and debate so that the implanted ushul fiqh learning will bear moderate attitudes in students.
Third Phase	At this stage, learning has been carried out in synergy with existing activities at Madrasa Aliyah. The movement is in the form of deliberation activities every Thursday. This habituation aims so that students have mutual respect and respect between differences and put forward the attitude of shura in solving the problems they face while still prioritizing the benefit according to the objectives of the Shariah
Fourth Stage	In this fourth stage, the teacher makes observations simultaneously to evaluate the achievement of the learning process carried out in the previous three phases; based on this, the teacher gets feedback that can be used as a benchmark to assess the extent of achievement and implementation prior learning.

Source: data proceed

In practice, ideological tolerance has adopted a moderate attitude. Even though he adheres to the Syafi'iyah understanding, he still respects other schools that develop in society because he imitates the Ushuliyyin Ulama, who appreciate differences in establishing law, especially in building the concept of a law taken from detailed arguments. Furthermore, which is part of moderation in responding to a difference in ushul fiqh learning is carried out by encouraging open-mindedness, which is summarized in active learning methods, respecting different views, having the breadth of understanding and thinking so that students do not easily claim the truth themselves. The cultivation of moderating values occurs by internalizing values in the context of personality formation, which is divided into five stages, namely:

a. Receiving stage. At this stage, a person only gets a stimulus and faces phenomena, is willing to accept actively and selectively in choosing spectacles.
b. Responding stage. At this stage, a person has begun to actively receive and respond to the stimulus with an accurate response. There are three levels in this stage, namely the stage of obedience, the stage of being ready to respond, and the stage of being satisfied in responding.

c. Valuation stage. In this stage, a person can capture the stimulus based on the values contained and begin to construct perceptions about objects. This consists of three steps: believing in the matter he receives, feeling bound by the importance he chooses, and having an inner connection to fight for his accepted and desired values.

d. The stage of organizing values is a stage that is more complex than the three stages above. Someone has started to collect the value system that he received to be arranged in himself to become a part of him.

e. Value characterization stage. They are grouped into two locations at this stage: the stage of implementing the value system and the stage of characterizing or personalizing the value system.

2. Moderate Islamic Cultivation Method

Based on the results of interviews with teaching staff in terms of the methods used in the application of Moderate Islam at Madrasa Aliyah Nagari Gantung Ciri, it was found that there were several methods that they used interchangeably. These methods include:

a. Exemplary Method

The exemplary method is a method that shows an example directly, which reflects attitudes and behaviour that upholds religious values and morality, or indirectly, such as through good stories. Exemplary is done by giving examples of behaviour and attitudes shown by educators to students. In providing this example, it is hoped that students can imitate. This is in line with the theoretical discussion presented by Abdullah Nasih Ulwan about exemplary. This method will run well and effectively because it is carried out by fostering students' character.

b. Habituation Method

The habituation method is a particular automatic behaviour without being planned and applies just like that without a thought process. This method provides opportunities for students to practice the concepts of religious teachings and morality, both individually and in groups.

Habituation can be done in various forms, including 1) Habituation in morals, in the form of habituation of good behaviour, such as: speaking politely, politely, dressing neatly and cleanly, respecting older people and so on; 2) Habituation in worship, in the form of habituation of praying in congregation, saying greetings when meeting fellow Muslims, reading basmalah and hamdalah before and after activities; 3) Habituation in faith, in the form of habituation so that children believe with all their soul and heart; and 4) Habituation in history, in the form of habituation so that children read and listen to the history of the life of the Prophet Muhammad PBUH, his friends and Islamic dignitaries so that they will be able to take their examples.

c. Experience Method

The experiential method can be used to teach students' religious values through the provision of direct experience. With this method, students can gain spiritual expertise individually and in groups. The experiential approach involves students directly in religious activities, such as giving infaq once a month by collecting infaq cans divided by the school, performing the dhuha prayer and feeling the impact of the dhuhr prayer.

d. Attention/Supervision Method

This method is to devote full attention, follow the child's development and supervise his faith, morals, mental readiness, social sense, physical and intellectual abilities. This method can form a complete human being with perfect inculcation of responsibility. This method is one of the vital principles of developing an ideal Muslim to build a solid Islamic foundation.

As for the attention made, among others: 1) always pay attention to all actions and actions of students both at school and at home; 2) class teachers and school principals are quick to respond to all problems experienced by their students, both at school and outside of school; and 3) it is not only the students who are considered, the principal also always controls the behaviour and morals of the students through their parents when they are at home by communicating intensively.

3. The Urgency of Instilling Moderate Values through Ushul Fiqh Learning

Moderation of religion in the sharia aspect is a necessity that individuals own to become a guide in science and carry out religious practices following norms that are in harmony with the values of benefit and humanity. One of the hallmarks of Islam and true Muslims is to live a moderate religious life, a belief that all should understand rationally and openly. Moderate Islam attempts to restore how Islam and true Muslims understand and practice its teachings rationally and openly. Moderate Islam (*wasatiyah*) is an understanding and practice of religious teachings in a way that is not excessive and negligent (Muhaki, 2020).

Etymologically and practically, the values embedded in ushul fiqh learning consist of three meanings: 1) meaning goodness and justice; 2) means balanced in all respects. This balanced attitude is protected from extreme left (*ifrath*) or subtracting or extreme right (*tafrith*) attitudes; and 3) has the meaning of being in the middle or between two ends of something, or intermediate between two things. The moderate Islamic ideals instilled include the following: a) Moderation of faith, in the sense that al-Asyariah teaches moderation in the field of faith, namely moderation between Muktazilah, which is highly rational, and Salafiyah, which emphasizes text over reason; b) Moderation of Islamic law, in which the debate between text and reality is appropriate when issuing a law. The existing legislation benefits humanity without overlooking the naqli argument; c) Interpretation Moderation. The interpretation used is the result of a moderate and merciful arrangement, in which the interpretation product adheres to Islamic values while still paying attention to the plurality of a plural and heterogeneous society; d) Moderation of Islamic Thought, as demonstrated by Islamic thought that promotes a tolerant attitude toward differences and an openness to accept diversity, both in various schools of thought and in religion; and e) Moderation of Moderate Sufism.

Moderate Islam itself is a religious understanding that is very relevant in all aspects, both religion, customs, ethnicity, and the nation itself. One of the reasons for this diversity is the debate between the text and reality itself and the perspective on the portion of reason and revelation in solving a problem. In other words, moderate Islam is Islamic values built based on a straight and middle mindset. In understanding moderate Islam, it is necessary to have a foothold to help people understand moderate Islam. The characteristics of being reasonable in Islam are understanding reality, understanding priority fiqh, providing convenience to others

in religion, understanding religious texts comprehensively, being tolerant, understanding sunnatullah in creation. What is referred as in Islam as tasry balance is the determination of what is halal and haram, which is always based on the concepts of benefit-madharat, holy-unclean, and clean-dirty. In other words, Islam's sole standard for judging what is halal and what is haram is the maslahah of the people, or in the language of its fiqhiyyah laws, the *maslahah* of the people: *jalbu al-mashalih wa dar'u al-mafasid* (efforts to bring benefit and prevent damage) (Sari, 2018).

Islamic education has to take a role in answering the problems that occur in society; in addition to being a centre for the study of Islamic sciences, Islamic teaching has a responsibility to bridge the emergence of various social problems that occur in society, especially those that intersect with the nuances of religious understanding during the organization. With different social statuses, Islamic education is still faced with the emergence of sentimental spiritual knowledge, triggered by differences in perspectives in understanding religion and growing legal issues. At a specific time, the nuances of religious understanding will lead to widespread horizontal conflicts when religious institutions cannot bridge the various spiritual experiences that occur, especially in some community groups who tend to lack knowledge of the reality of differences and have little insight; into their religious performance.

For this reason, education must be more careful in taking the values of a learning maddah, especially in aspects related to understanding the realities of life that students will experience; educational institutions play a role in developing learning so that they can instil in students the noble values of Islamic teachings, learning Ushul fiqh is one of the learning materials that provide an understanding of Islamic legal methodology that can be developed in instilling the noble values of the Islamic religion to give the students provisions in responding to differences, maintaining Islamic Shariah values, knowing the background of the occurrence of law and the goals set. It is an Islamic law that then produces output that can have a social impact in responding moderately to the life to come to achieve the values of religious teachings that are rahmatan il alamin as a reflection of a harmonious religion that has a noble personality in all aspects of life—each behaviour.

Thus the role of the teacher in processing ushul fiqh learning through learning approaches that can foster a tradition of critical thinking. People accustomed to critical thinking will not be easily fooled into accepting information that comes to them. The selection of appropriate learning approaches and methods that ushul fiqh teachers have carried out is exemplary implementation. It can prepare students who are formidable in facing changing times to instil a moderate attitude in students.

4. **Analysis of Usul Fiqh Materials on *Ijtihad* as a Method of Taking Law and Its Effect on the Formation of Students' Moderate Attitudes**
In Islamic law material, the material for extracting sources of Islamic law cannot be left as mandatory material in order to provide understanding to students. When talking about Islamic law material as a product of *ijtihad* with the ushul fiqh method, it cannot be separated from the arguments of the Qur'an and as-Sunnah, therefore in this material several terms are known such as *ijtihad, mujtahid, madzhab, taqlid*, etc.

Based on the issuance of Minister of Religion Decree number 183 of 2019 concerning Islamic Education Curriculum and Arabic at the Madrasah level, the Ministry of Religion of the Republic of Indonesia through the Directorate General of Islam has published textbooks consisting of several basic materials such as the Qur'an, Hadith, Akidah Morals, Jurisprudence, Islamic Cultural History for Madrasa Ibtidiyah, Madrasah Tsanawiyah and Madrasah Aliyah levels are all specializations. However, at the Madrasah Aliyah level with Religious Specialization, there are several additions, such as Tafsir books, Tafsir Science, Hadith Science, Usul Fiqh, Kalam Science, Moral Sufism, and Arabic.

The publication of this learning book is assessed and adapted to the development of science, technology, and communication in a global era that is experiencing disruption that is very fast and difficult to predict. Adjustment of the Islamic Religious Education curriculum at the madrasa level must be able to respond and adapt as soon as possible to these changes, but also continue to pass on the culture and character of the Indonesian nation, namely a moderate attitude. The basic competencies to be achieved in this material are presented in the following table:

Table 4. Basic competencies

Basic competencies (Spiritual Attitude)	Basic competencies (Social Attitude)	Basic Competence (Knowledge)	Basic Competencies (Skills)
1.2. Living the truth of ijtihad as a method of taking Islamic law	2.2. Practicing the attitude of love of knowledge and responsibility as the implementation of knowledge about ijtihad	3.3. Understanding ijtihad as a method of taking Islamic law	4.2.Communicating examples of ijtihad products produced by scholars

Source Directorate of Curriculum, Facilities, Institutions and Student Affairs (KSKK) Madrasah Directorate General of Islamic Education Ministry of Religion of the Republic of Indonesia (2020)

What is meant by law in ijtihad in this case is the law of people who carry out the ijtihad process with various purposes, such as *taklifi* law or *wadh'i* law. This is because people who are entitled to carry out the ijtihad process are people who have reached the level of *faqih*, then their *mahkum 'alaih* (objects imposed by law) are people who reach the level of *faqih*. In understanding this requirement, a *faqih* can be seen from two criteria: 1) the results of his *ijtihad* are used for the interests that are practiced by himself, for example to determine the direction of Qibla in praying; and 2) act as a mufti whose ijtihad results are widely practiced by his followers.

In the process, the method of *ijtihad* may vary. The method here is understood as the path taken by a mujtahid in understanding, planning, and formulating a *syara' amaly* law. There are several kinds of methods that can be used by a mujtahid but are characteristic of the *mujtahid* and are not used by other *mujtahids*, this of course can have implications for the

emergence of a difference in the results of ijtihad between *mujtahids*. The method commonly seen, and the method of the highest quality and used by the majority of fiqh scholars, is the qiyas method. While the other methods are quite a lot, such as *ijma, ihtisan, maslahah mursalah, istishab, 'urf, saddu al-zari'ah, qaul al-shahabi* and *syar'u man qablana*.

Based on the results of the interview, the teacher gave examples of differences in the use of legal *istinbath* which can give different results by comparing the *istinbath* method used by the Tarjih Council of Muhammadiyah and Lajnah Bahtsul Masail as a representation of Nahdlatul Ulama. The differences that exist between Muhammadiyah and NU have occurred in various religious fields, such as in rituals to the management pattern of an institution which in a certain period of time of course creates conflict in the grassroots area of the community if it cannot be addressed properly. In fact, the root of the difference lies in the way of understanding the basic principles of law-making methodology. This difference in root causes has implications for different perspectives, which in turn affect the way in which the law is enacted and even the product of the law. The real impact that can be seen, can be given as an example in terms of daily religious rituals which are seen roughly as something very contrasting in these differences. The *ijtihad* method of these two institutions can be seen from the following table:

Table 5. The difference between the *ijtihad* method of the Tarjih Council and the Lajnah Bahtsul Masail

Majelis Tarjih		Lajnah Bahtsul Masail	
Bayani Method	That is an attempt to interpret one verse *dzanni* with another verse. In the rules of tafsir, it is also called *tafsir of bil ma'tsur*	**Qauly Method (Argumentation)**	This means a way of determining the law by referring to the pole of *mu'tabarah* belonging to the madhhab priest
Qiyasi Method	Analogy a problem that has no law into a new problem that has no law because there is an equality of *'illat*	**Ilhaqy Method (Analogy)**	It can be understood as an analogical process in that its origin is the opinion of the imam of the madhhab
Istilahi Method	This method relies on the concept of mashlahah as the basis for any legal requirements that are not at all in the texts, both *qath'i* and *dzanni*, as long as it still has benefits for humans at large. This method was developed in 5 ways, namely *ihtihsan, saddu al'dzariyyah, istishlah, al-'urf*, and *ijtihad kauniyyah*.	**Manhajy Method (Methodology)**	Determination of law by taking illah in the form of the realization of a benefit to the law. In its determination, Lajnah applies several principles such as moderate, tolerant, fair and balanced, and socially sensitive

The point of difference between these two institutions is in three broad lines, namely in the roots of thought, attitudes to school of thought and differences in nomenclature. Based on

these three things, the difference in nomenclature has the most important position to explain to students. The three main views that differ between Tarjih and Lajnah lie in: 1) *Ijtihad* and *Istinbath*; 2) *Taqlid* (bind or follow); and 3) *Qiyas*.

For Tarjih, *istinbath* is more of an effort to find law from the contents of texts that are not clear or called dzanni either by the Qur'an or Hadith, whereas according to Lajnah ijtihad covers texts that are qath'iy and dzanni which are open but are positioned more within the framework of madzhab thought. which was judged only feasible by the previous mujahideen. In the taqlid position, for Tarjih *taqlid* is understood as following the priest without wanting to know the basis for taking the law, following it blindly, while for Lajnah, taqlid is not always identified with this. Whereas in terms of qiyas, for Tarjih *ushul qiyas* only in the form of arguments from the Qur'an and Sunnah while the Lajnah qiyas point of view includes ilhaq, namely analogy with the component of ushul in the form of opinions on the priests of madhhab.

After explaining the example, students understand more that taking different methods will produce different legal products. This knowledge is expected to provide provisions so that students can take different points of view and be inclusive of these differences, as well as being more mature in finding a way out of a difference that cannot be avoided in society in the future.

D.   CONCLUSION

Based on the research results, the learning of ushul fiqh at Madrasa Aliyah Nagari Gantung Ciri West Sumatra has implemented moderate Islamic education to students in four ways, namely through content, active learning methods, programmed habituation such as deliberation and evaluation. This shows that ushul fiqh learning has an essential role in instilling moderate attitudes in students so that with this reasonable attitude it is hoped that it can stem extremism and conservative attitudes in the shariah aspects of religious, social and national life by maintaining Islamic values as a mercy religion (*Rahmatan lil 'alamin*).

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