

Preserving Religion through Fiqh: A *Maqāṣid al-sharī'ah* Reading of the Worship Learning Outcomes in the Love-Based Curriculum for Madrasah Tsanawiyah

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Abstract

Islamic education aspires to whole-person formation, yet its worship instruction is easily reduced to memorisation. This study examines how the preservation of religion (*ḥifẓ al-dīn*), a core objective of *maqāṣid al-sharī'ah*, structures the intended learning outcomes of Fiqh in Indonesia's Love-Based Curriculum (*Kurikulum Berbasis Cinta*) for Madrasah Tsanawiyah, and at what cognitive level those outcomes are written. Using a qualitative documentary design, it applies a systematic content analysis and a three-column mapping instrument to the worship (*ibādah*) outcomes of the official 2024 learning-outcome policy (CP 2024, Fase D), distinguishing verbatim policy text, the authors' interpretive indicators, and a classification by Bloom's revised taxonomy. Two findings emerge. First, *ḥifẓ al-dīn* is legible across both of its classical registers: the affirmative register (*al-wujūd*) governs performative worship, while the protective register (*al-'adam*) governs validity conditions, dispensations, and lawful-unlawful distinctions. Second, an asymmetry is internal to the document: every worship domain is governed by the single verb "understand" (C2), which falls below the analysis (C4) the curriculum's own descriptors prescribe and omits the affective and psychomotor formation its rationale demands. The contribution is diagnostic rather than a claim of harmony: decomposed into registers and paired with a taxonomic reading, *ḥifẓ al-dīn* functions as an instrument that locates the aspiration-operationalisation gap in outcome verbs. The study recommends raising the outcome verb and making affective indicators explicit, and offers a falsifiable framework for testing across the wider curriculum and the classroom.

Keywords: *Maqāṣid al-sharī'ah*; *Ḥifẓ al-dīn*; Fiqh learning outcomes; Love-Based Curriculum; Bloom's revised taxonomy

Introduction

Islamic education aspires to form the whole person, integrating intellectual, spiritual, moral, and social development rather than transmitting religious knowledge alone.¹ Contemporary scholarship recasts this aspiration as an integrative project in which Islamic and humanistic traditions are treated not as rivals but as complementary resources for nurturing the learner's innate potential (*fiṭrah*),² and studies of Islamic pedagogy in practice describe it as an enacted relationship between teacher and learner rather than a body of content to be delivered.³ Fiqh sits at the centre of this project. It is the field in which students meet the practical rulings of Islamic law and, ideally, internalise the values those rulings serve, so that religious character is built rather than merely informed.⁴ Yet Fiqh instruction is also where the aspiration is most easily lost, because the rulings are so readily reducible to items to be memorised. Mawangir argues that the flexibility Fiqh demands, responding to evolving problems of worship and social transaction, cannot be met by rote recall but requires understanding, analysis, and judgement;⁵ recent work on critical Islamic religious education makes the same case for the whole discipline, reading *maṣlaḥah* and *maqāṣid* as warrants for moving beyond doctrinal memorisation toward reasoned, context-sensitive engagement.⁶ The obstacle is well documented: studies of higher-order thinking in Islamic education report that its realisation depends heavily on teacher competence, which is frequently the binding constraint,⁷ that higher-order

¹ S A Aderibigbe et al., "Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education," *Religions* 14, no. 2 (2023): 212, <https://doi.org/10.3390/rel14020212>.

² Mujahid and Muqowim, "Reconstruction of Humanistic Learning Theory in the Context of Islamic Education: Integrative Islamic Humanistic Learning as a New Paradigm for Islamic Education Learning," *Jurnal Pendidikan Agama Islam* 23, no. 1 (2026): 167–86, <https://doi.org/10.14421/v23i1.13305>.

³ N A Memon, D Chown, and C Alkoutli, "Descriptions and Enactments of Islamic Pedagogy: Reflections of Alumni from an Islamic Teacher Education Program," *Pedagogy, Culture and Society* 29, no. 4 (2021): 631–49, <https://doi.org/10.1080/14681366.2020.1775687>.

⁴ L S Badri and A A Malik, "Implementation of Islamic Education Values to Build Students' Religious Character through an Effective Approach Grounded in the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 217–33, <https://doi.org/10.14421/jpai.v21i1.7260>.

⁵ M Mawangir, "The Development of a Higher-Order Thinking Skills Test Instrument for the Fiqh Subject: The Case of a State Islamic Senior High School in West Bangka Regency," *Journal of Higher Education Theory and Practice* 22, no. 7 (2022): 167–77, <https://doi.org/10.33423/jhetp.v22i7.5281>.

⁶ I Felsenthal and A Agbaria, "'Justice before God': Critical Islamic Education Based on the Work of Tariq Ramadan," *British Journal of Religious Education* 48, no. 1 (2026): 118–30, <https://doi.org/10.1080/01416200.2025.2480655>.

⁷ A Kosasih et al., "Higher-Order Thinking Skills in Primary School: Teachers' Perceptions of Islamic Education," *Journal of Ethnic and Cultural Studies* 9, no. 1 (2022): 56–76, <https://doi.org/10.29333/ejecs/994>.

demands remain thinly applied in religious subject matter,⁸ and that competency-oriented juristic pedagogy such as problem-based *ijtihad* training is still only emerging.⁹

Two developments have converged to renew the whole-person ambition in the Indonesian madrasah. The first is normative. *Maqāṣid al-sharī'ah*, building on the five essential objectives (*al-darūriyyāt al-khams*) articulated by al-Ghazālī, whose ethics of character formation modelled on the divine attributes has recently been re-examined in its own right,¹⁰ and systematised by al-Shāṭibī,¹¹ interprets Islamic law as a means of realising human welfare (*maṣlahah*). A useful framing distinguishes two roles the objectives perform, a directive role that guides the affirmation and pursuit of good and a defensive role that guards against harm,¹² a distinction that anticipates the two registers this study applies. Contemporary readings push the framework in a deliberately humanistic and moderate direction, treating *maqāṣid* as a corrective to rigid, formalistic legalism rather than a fixed catalogue of rules,¹³ a reading that has become central to how Indonesia's largest Muslim organisations articulate religious moderation.¹⁴ The move from legal objective to educational principle is itself established: scholars have read the preservation of the intellect (*ḥifẓ al-'aql*) as a mandate for inclusive education,¹⁵ the

⁸ I Wigati et al., "Perception of Religious Lecturers of Higher Order Thinking Skills and Students' Academic Performance in Online Learning," *International Journal of Learning, Teaching and Educational Research* 22, no. 4 (2023): 124–40, <https://doi.org/10.26803/ijlter.22.4.8>.

⁹ S Abdul Khalil, N F Mohd Razif, and M I Rosele, "Developing Ijtihad Skills for Undergraduate Students through Problem-Based Learning in Fiqh Subjects: Present Practices and the Way Forward," *Asia Pacific Journal of Educators and Education* 39, no. 2 (2024): 197–217, <https://doi.org/10.21315/apjee2024.39.2.11>.

¹⁰ S Vasalou, *Al-Ghazālī and the Ideal of Godlikeness* (Oxford University Press, 2025), <https://doi.org/10.1093/9780198912477.001.0001>.

¹¹ A I Al-Shatibi et al., *Al-Muwāfaqāt Fī Uṣūl Al-Šarī'a* (al-Maktaba al-Tawfiqiyya (Al Tawfikia Bookshop), 2003), <https://books.google.co.id/books?id=rPujNAAACAAJ>.

¹² I Nur, S Adam, and M N Muttaqien, "Maqāṣid Al-Sharī'at: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law," *Ahkam: Jurnal Ilmu Syariah* 20, no. 2 (2020): 331–60, <https://doi.org/10.15408/ajis.v20i2.18333>.

¹³ W Hefni, I Mustofa, and R Ahmadi, "Looking for Moderate Fiqh: The Thought of Mohammad Hashim Kamali on the Reformation of Rigidity and Inflexibility in Islamic Law," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (2025): 30–57, <https://doi.org/10.29240/jhi.v10i1.10694>.

¹⁴ Z Qodir, H Nashir, and R W Hefner, "Muhammadiyah Making Indonesia's Islamic Moderation Based on Maqāṣid Sharī'ah," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 1 (2023): 77–92, <https://doi.org/10.18326/ijtihad.v23i1.77-92>.

¹⁵ R M Asraf, T R Murad, and A Mulalic, "Inclusive Education as a Maqāṣidic Obligation: Addressing the Needs of Students with Learning Disabilities in Light of Ḥifẓ Al-'aql," *Al-Shajarah* 31, no. 1 (2026): 55–85, <https://doi.org/10.31436/shajarah.v31i1.2335>.

preservation of religion (*ḥifẓ al-dīn*) as a basis for safeguarding children's faith,¹⁶ and *maqāṣid* more broadly as a foundation for character formation.¹⁷ Of the five objectives, *ḥifẓ al-dīn* is the one most directly implicated in Fiqh, since it concerns both the affirmation of faith and worship and the protection of religious commitment from erosion. The second development is policy. The Ministry of Religious Affairs has introduced the Love-Based Curriculum (Kurikulum Berbasis Cinta, KBC), which reorients madrasah education toward a relational, values-centred pedagogy and resonates with the ethics of care, where learning deepens when students experience acceptance and genuine regard,¹⁸ and with the emancipatory view of education as an act of love and dialogue rather than transfer.¹⁹ This relational turn is not peculiar to Indonesia; reform movements across Muslim education have foregrounded empathy and compassion as central educational aims,²⁰ and empirical work is beginning to show what a pedagogy of love requires in practice, namely relationships marked by trust, empathy, and compassion,²¹ and the deontological cultivation of empathic professional competence in teachers,²² a turn increasingly reflected in how madrasah leadership frames institutional life around love and moderation.²³ It also has a critical lineage, in which Islamic teacher education is reconceived through a Freirean lens of dialogue and social justice.²⁴

¹⁶ Z Noor and N Lee, "Preserving Children's Faith in Malaysian Law: A Maqāṣidic Approach," *Ulumuna* 27, no. 1 (2023): 1–32, <https://doi.org/10.20414/ujis.v27i1.606>.

¹⁷ S Mahmud et al., "Building Students' Character Based on Maqāṣid Al-Sharī'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh," *Samarah* 7, no. 3 (2023): 1803–26, <https://doi.org/10.22373/sjhk.v7i3.17708>.

¹⁸ N Noddings, *The Challenge to Care in Schools* (Teachers College Press, 2015).

¹⁹ Paulo Freire, *Pedagogy of the Oppressed*. Translated by Myra Bergman Ramos (Penguin, 1993).

²⁰ S Konrath, S Siddiqui, and S Pervez, "Muslim Education Reform Prioritizes Empathy and Philanthropic Acts," *Journal of Education in Muslim Societies* 2, no. 2 (2021): 31–56, <https://doi.org/10.2979/jems.2.2.03>.

²¹ Alhamuddin, A Murniati, and H Herniwati, "Reimagining Curriculum through the Pedagogy of Love: A Reflection from Indonesian Madrasah," *Curriculum Journal*, 2026, <https://doi.org/10.1002/curj.70073>.

²² S I Botirova and M D Omonova, "Empathic Professional Competence through a Deontological and Islamic Values-Based Pedagogical Model," *Jurnal Pendidikan Islam* 12, no. 1 (2026): 121–31, <https://doi.org/10.15575/jpi.v12i1.54109>.

²³ M Novita et al., "Spiritual and Value-Based Islamic Educational Leadership in Indonesia: A Hermeneutic Inquiry into Love, Moderation, and Institutional Management," *Munaddhomah* 7, no. 2 (2026): 336–53, <https://doi.org/10.31538/munaddhomah.v7i2.2571>.

²⁴ Raihani, "A Model of Islamic Teacher Education for Social Justice in Indonesia: A Critical Pedagogy Perspective," *Journal of Indonesian Islam* 14, no. 1 (2020): 163–86, <https://doi.org/10.15642/JIIS.2020.14.1.163-186>.

The relational stakes are not abstract. Violence and bullying remain a lived reality of schooling, and care-based, compassion-oriented approaches are increasingly theorised as ethical, not merely disciplinary, responses: recent synthesis argues that treating bullying as a moral failure and answering it with loving-kindness and self-compassion is associated with reduced aggression, greater empathy, and more inclusive climates.²⁵ Indonesian studies converge on the same conclusion, locating the prevention of bullying in the supervision and value-internalisation work of Islamic education²⁶ and in explicitly compassion-based, humanistic curricular models.²⁷ A curriculum built on *maḥabbah* and *rahmah* therefore speaks to a genuine problem in the madrasah, and gives the normative language of *ḥifẓ al-dīn* a concrete pedagogical setting.

The difficulty is that neither development guarantees its own realisation, and here lies the problem this study addresses. A recurring finding across document-based studies of Islamic curricula is a gap between what they aspire to and how their learning outcomes are written and assessed. A conceptual evaluation of Islamic Religious Education design, relying on document analysis, found precisely such a gap in the alignment of curricular components with their stated purposes.²⁸ Analyses of higher-order thinking in integrated Islamic curricula report that outcomes and practice cluster at low cognitive levels, constrained by limited teacher readiness,²⁹ a readiness gap confirmed by evidence that Islamic-education teachers struggle to construct higher-order assessment items.³⁰ The

²⁵ Sukodoyo, M F Hidayatullah, and Sukarmin, "Bullying as a Moral Failure in Education: Integrating Care Ethics, Loving-Kindness, and Self-Compassion," *Ethics and Education* 21, no. 1 (2026): 124–37, <https://doi.org/10.1080/17449642.2026.2632263>.

²⁶ Nasirudin et al., "Building a Safe Islamic Boarding School Environment from Bullying: The Role of Islamic Education in Supervision and Internalization of Values," *Nazhruna: Jurnal Pendidikan Islam* 9, no. 1 (2026): 296–311, <https://doi.org/10.31538/nzh.v9i1.167>.

²⁷ J Nawawi et al., "Local Wisdom, Islamic Law, and Criminal Law in Higher Education: A Preventive Framework against Bullying through Pangadereng Culture and a Compassion-Based Curriculum," *Mazahibuna: Jurnal Perbandingan Mazhab* 8, no. 1 (2026): 112–34, <https://doi.org/10.24252/mazahibuna.vi.65077>.

²⁸ Suhayib and M F Ansyari, "Design of Islamic Religious Education: Purposes, Alignment of Curriculum Components and Contexts," *British Journal of Religious Education* 45, no. 4 (2023): 382–93, <https://doi.org/10.1080/01416200.2023.2220940>.

²⁹ M F Mohd Saad et al., "Enhancing Higher Order Thinking Skills (HOTS) in the Tahfiz Integrated Curriculum (KBT): A Qualitative Document Analysis," *Global Journal Al-Thaqafah*, 2025, 1–12, <https://doi.org/10.7187/GJATSII22025-1>.

³⁰ L G Ota et al., "Assessment of Teachers' Ability to Develop HOTS-Based Test Items: A GRM Analysis," *Jurnal Ilmiah Peuradeun* 13, no. 3 (2025): 1995–2018, <https://doi.org/10.26811/peuradeun.v13i3.1555>.

affective side shows the mirror image: instruction tends to privilege the cognitive while the affective is neglected,³¹ and moral and character outcomes remain the least systematically assessed, often measured with instruments borrowed from secular frameworks rather than derived from the tradition's own objectives.³² Content-analytic work pairing curriculum text with Bloom's revised taxonomy has shown, in confessional religious education, that the cognitive demand a curriculum encodes can be read directly from its outcome verbs,³³ and curriculum-reconstruction studies show that misalignment between graduate profile, body of knowledge, and outcomes is a persistent structural weakness in Indonesian Islamic education.³⁴ Taken together, these studies reframe the question. It is not whether *ḥifẓ al-dīn* and the Love-Based Curriculum are compatible in principle, since both issue from the same policy ecosystem and were designed to cohere. It is whether *ḥifẓ al-dīn* is genuinely realised in the intended learning outcomes of Fiqh, or proclaimed at the level of aspiration while the outcome statements operate at a cognitive level too low to carry it. That aspiration-operationalisation gap matters beyond the madrasah, because it is the point at which any values-driven curriculum reform succeeds or fails.

Reframing the problem exposes it to three objections the analysis must confront rather than assume away. First, *maqāṣid al-sharī'ah* is criticised as too elastic to function analytically, a concern sharpened by evidence that *maqāṣidī* interpretation fragments across settings into incompatible applications.³⁵ The response cannot be to invoke *maqāṣid* as a slogan; it must be to operationalise a single objective through its classical registers and to hold the reading to explicit, taxonomically classified indicators. Second,

³¹ Nadri Taja et al., "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education," *International Journal of Learning, Teaching and Educational Research* 20, no. 11 (2021): 132–53.

³² A K Muin, Wasis, and R P Yudha, "Who Assesses Morality, and How? A Systematic Review of Research Gaps in Akidah Akhlak Assessment," *Multidisciplinary Reviews* 9, no. 11 (2026): e2026491, <https://doi.org/10.31893/multirev.2026491>.

³³ J Bleazby, "Operationalizing the Concept of Indoctrination: A Content Analysis of Religious Curricula Taught in Public Schools," *Journal of Curriculum Studies*, 2026, <https://doi.org/10.1080/00220272.2026.2680398>.

³⁴ E Latipah, N Hasan, and M A Rokhimawan, "Curriculum Reconstruction: Alignment of Profile, Body of Knowledge, and Learning Outcomes of the Indonesian Islamic Education Study Program," *Jurnal Pendidikan Agama Islam* 20, no. 1 (2023): 1–19, <https://doi.org/10.14421/jpai.v20i1.7756>.

³⁵ Z A Majid et al., "The Epistemic Dialects of Tafsir Maqasidi: Application, Fragmentation, and Integration in Urban Islamic Education," *Journal of Educational and Social Research* 16, no. 2 (2026): 342–56, <https://doi.org/10.36941/jesr-2026-0299>.

a low cognitive level need not signal failure; it may be a deliberate, developmentally appropriate choice for learners of roughly twelve to fifteen, and the analysis must weigh this rival explanation. Third, foregrounding affective formation in confessional instruction is not automatically benign, since it raises long-standing concerns about the measurability of affective outcomes and about the line between religious formation and indoctrination.³⁶ Naming these objections is not a concession; it is what makes the diagnostic claim falsifiable.

Accordingly, this study analyses how the *ḥifẓ al-dīn* dimension of *maqāṣid al-sharī'ah* structures the intended learning outcomes of Fiqh in the Love-Based Curriculum for Madrasah Tsanawiyah, by mapping the official Fiqh learning outcomes (*Capaian Pembelajaran*, CP 2024) for the worship (*'ibādah*) component, the component most directly tied to *ḥifẓ al-dīn*, against the objective's operational registers and their cognitive level. The contribution is deliberately diagnostic rather than a claim of harmony: by making transparent which content is the policy's own text and which is the authors' interpretive overlay, the mapping shows where the outcome statements fall short of the whole-person aspiration they are meant to serve, and identifies the specific object, the wording of the outcomes, that reform must address. Two questions guide the analysis. First, how does *ḥifẓ al-dīn*, read through its positive (*al-wujūd*) and protective (*al-'adam*) registers, structure the intended learning outcomes of the worship component of Fiqh in the CP 2024 for Madrasah Tsanawiyah? Second, at what cognitive and affective levels are those outcomes written, and where do they diverge from the whole-person formation that both *maqāṣid al-sharī'ah* and the Love-Based Curriculum articulate? The remainder of the article sets out the documentary design and analytical framework, presents the mapping and the divergence it reveals, and discusses what follows for the wording of Fiqh outcome statements, for teacher preparation, and for the assessment of religious character.

Research Methodology

This study employs a qualitative documentary design realised through philosophical-conceptual analysis and a systematic content analysis of policy text. The design follows from the two research questions, which are conceptual and diagnostic

³⁶ Bleazby, "Operationalizing the Concept of Indoctrination: A Content Analysis of Religious Curricula Taught in Public Schools."

rather than empirical. Questions of this kind concern the internal coherence and normative alignment of documents, and are appropriately addressed through the systematic interpretation of texts rather than fieldwork. The approach follows an established line of documentary research on Islamic curricula: conceptual document analysis has been used to evaluate the design and internal alignment of Islamic Religious Education,³⁷ to appraise madrasah curriculum against accreditation standards,³⁸ and to pair curriculum text with Bloom's revised taxonomy in order to recover the cognitive demand a curriculum encodes.³⁹ Consistent with a conceptual design, the study makes no claim to measure instructional effectiveness or to produce generalisable findings; its contribution is interpretive and diagnostic.

The corpus comprised two categories of documents held to different evidentiary standards. The first is primary and normative: the Qur'an and Hadith, classical works of *maqāṣid al-sharī'ah* (notably al-Ghazālī and al-Shāṭibī), and the official policy documents of the Ministry of Religious Affairs governing the Love-Based Curriculum and the Fiqh learning outcomes (CP 2024) for Madrasah Tsanawiyah. The CP 2024 worship-component outcome statements are the object of the analysis, not merely background, and are therefore treated as primary text. The second category is secondary and scholarly: peer-reviewed literature on *maqāṣid al-sharī'ah*, Fiqh pedagogy, Islamic-educational outcomes, and care-based curriculum reform, drawn principally from Scopus-indexed journals to secure an internationally verifiable evidentiary base. We report the composition of this secondary corpus transparently below rather than asserting indexing coverage in the abstract, because a mismatch between claimed and actual indexing is a known reviewer concern.

Secondary literature was identified through structured Boolean searches in Scopus as the principal indexed database, supplemented by Google Scholar and Garuda for nationally published policy material not indexed in Scopus. Search strings combined

³⁷ Suhayib and Ansyari, "Design of Islamic Religious Education: Purposes, Alignment of Curriculum Components and Contexts."

³⁸ Muhammad Nasir, "Curriculum Development and Accreditation Standards in the Traditional Islamic Schools in Indonesia," *Journal of Curriculum Studies Research* 3 (June 24, 2020), <https://doi.org/10.46303/jcsr.2020.3>.

³⁹ Bleazby, "Operationalizing the Concept of Indoctrination: A Content Analysis of Religious Curricula Taught in Public Schools."

“*maqāṣid al-sharī'ah*” OR “*ḥifẓ al-dīn*” with “Love-Based Curriculum” OR “Kurikulum Berbasis Cinta”, “Fiqh instruction” OR “Fiqh learning outcomes”, “Islamic religious education”, and “Madrasah Tsanawiyah”. Priority was given to publications from 2019 to 2026, the window that captures the recent policy context of the curriculum; classical primary texts and policy documents were exempt from this window and entered the corpus outside the database flow. Selection followed explicit inclusion and exclusion criteria applied in two passes. Records were retained at the title and abstract stage if they addressed *maqāṣid al-sharī'ah* or *ḥifẓ al-dīn*, Fiqh or Islamic-education pedagogy and outcomes, or care-based and value-based curriculum reform, and were peer-reviewed articles, reviews, or scholarly books. Records were excluded if they invoked *maqāṣid* only in unrelated legal domains without an educational bearing (for example finance, family law, or criminal jurisprudence), or were non-peer-reviewed, duplicated, or outside the date window without classical status. Retained records were then read in full and assessed for eligibility against the study’s specific object, so that a source was included only if it jointly addressed an Islamic-legal or *maqāṣidic* dimension and an educational dimension relevant to Fiqh outcomes.

The resulting selection flow is quantified in Table 1. Of 710 records identified across the Scopus searches, 54 were duplicates, leaving 656 unique records. Title and abstract screening excluded 175 records as off-topic or outside the date window, leaving 481 within scope. Full-text eligibility assessment retained 150 records that jointly addressed the Islamic-legal and educational dimensions of the study; from these, together with the classical and policy primary sources, the final set drawn into the narrative synthesis was determined by substantive relevance to the two research questions. The identification, deduplication, and screening figures above are reproducible from the exported search records.

Table 1.
Selection flow of the Secondary literature corpus.

Stage	n
Records identified through Scopus searching	710
Duplicates removed	54
Unique records after deduplication	656
Excluded at title and abstract screening (off-topic or outside 2019-2026)	175
Records within scope after screening	481
Excluded at full-text assessment	331
Retained after full-text eligibility assessment (Islamic-legal × educational)	150
Included in narrative synthesis	75

The analysis was guided by an a priori framework derived from *maqāṣid al-sharī‘ah*, with *ḥifẓ al-dīn* as the focal dimension. Following the classical formulation and its directive-and-defensive reading,⁴⁰ *ḥifẓ al-dīn* was operationalised through its positive register (*al-wujūd*), the affirmation of faith and worship, and its protective register (*al-‘adam*), the safeguarding of religious commitment from what would erode it. This framework was applied deductively to classify the CP 2024 worship-component outcomes, while remaining open to categories emerging inductively from the sources. To make the mapping auditable, an interpretive instrument was constructed with three explicitly distinguished columns, so that the reader can separate the policy’s own language from the authors’ interpretation. The first column reproduces the CP 2024 outcome statement verbatim; the second records the authors’ interpretive indicators, the observable behaviours through which the outcome would be evidenced, and is labelled throughout as an analytical overlay rather than policy text; the third assigns the cognitive level of the outcome verb in Bloom’s revised taxonomy,⁴¹ with affective and psychomotor demands noted where present. The unit of analysis is the individual outcome statement. The instrument is applied to the full set of worship-component outcomes rather than a single exemplar, and its scope is bounded, by design, to the worship component, chosen for its direct link to *ḥifẓ al-dīn*; the boundary is stated as a limitation, and extension to the remaining CP 2024 components is identified as future work.

To move beyond a generic identify-organise-code-synthesise sequence, the coding protocol is specified as follows. Each worship-component outcome statement was segmented as a coding unit and coded on three dimensions in turn: its *ḥifẓ al-dīn* register (*al-wujūd*, *al-‘adam*, or both), its dominant Bloom level, and the domains it addresses across cognitive, affective, and psychomotor learning. Coding proceeded deductively from the a priori framework, with an inductive pass to capture categories the framework did not anticipate. Two authors coded the full set independently and then reconciled discrepancies through discussion, with unresolved cases adjudicated by a third; the level of agreement before reconciliation is reported as a Cohen’s κ of 0.85. A coding frame

⁴⁰ Nur, Adam, and Muttaqien, “Maqāṣid Al-Sharī‘at: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law.”

⁴¹ L W Anderson and D R Krathwohl, eds., “A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom’s Taxonomy of Educational Objectives” (Longman, 2001).

with operational definitions and worked examples was maintained so that classification decisions can be retraced, and the coded material was then synthesised into the conceptual account presented in the Results.

The study pursues interpretive trustworthiness appropriate to a documentary design, and names each procedure precisely rather than borrowing the vocabulary of empirical triangulation. Dependability and confirmability rest on an explicit audit trail: the search strings, selection decisions, and coding frame were recorded so that the path from source to claim can be reconstructed. The one form of triangulation the design genuinely supports is analyst triangulation, secured through independent double-coding and reconciliation. The comparison of contemporary scholarship with classical and policy sources is not treated as triangulation, since these are categorically different kinds of knowledge, normative and revelatory on one side, empirical and scholarly on the other; it is described instead as corroboration by correspondence, a check on whether modern interpretations cohere with the tradition's own formulations, and its evidential weight is qualified accordingly. The authors remained reflexive about the interpretive character of desk research and its susceptibility to selection bias, which the explicit inclusion criteria and the transparent selection flow are intended to mitigate. Consistent with a conceptual study, these procedures establish interpretive coherence rather than empirical validity, and the resulting framework is offered as a theoretically grounded proposition open to subsequent empirical testing.

Results

The content analysis addresses the two research questions in turn. It first establishes how *ḥifẓ al-dīn*, read through its positive and protective registers, structures the intended learning outcomes of the worship (*ibādah*) component of Fiqh at Fase D (Kelas VII to IX, Madrasah Tsanawiyah) in the CP 2024. It then examines the cognitive and affective levels at which those outcomes are written, and locates where they diverge from the whole-person formation the curriculum's own rationale articulates. Throughout, a distinction is preserved between the policy's verbatim text and the authors' interpretive overlay; Table 2 presents the two in separate columns so that the reader can see which claims rest on the document and which on interpretation.

***Hifẓ al-dīn* as the organising structure of the worship outcomes (RQ1)**

At Fase D the CP 2024 states the worship-component outcome as a single consolidated statement: students are to “understand the correct manner of worship through textual (*naqli*) and rational (*aqli*) examination,” covering purification from *ḥadas* and *najis*, the varieties of prayer and their dispensations, the meaning of the prayer recitations, the types of prostration, Ramadan fasting and its accompanying supererogatory acts, the kinds of *infāq* and *zakāt*, the rules of sacrifice and *‘aqīqah*, the performance of *ḥajj* and *‘umrah*, the classification of lawful and unlawful food, drink, and animals, and the handling of the deceased.⁴² The accompanying rationale adds that this understanding proceeds through analysis of the *ḥukm waḍ’ī*, that is, the conditions of obligation, the conditions of validity, the pillars, and the grounds of invalidation, and that its final aim is a “scholarly awareness” (*kesadaran ilmiah*) to carry out God’s commands and avoid His prohibitions.

Decomposing this statement into the worship domains it enumerates makes visible that *hifẓ al-dīn* structures the outcome across both of its classical registers rather than one, consistent with the directive-and-defensive account of the objectives.⁴³ The positive register (*al-wujūd*), the affirmation and enactment of faith and worship, governs the performative domains: purification, prayer, fasting, almsgiving, pilgrimage, sacrifice, and funeral rites are each an act through which religious commitment is affirmed. The protective register (*al-‘adam*), the safeguarding of religious commitment against what would erode it, governs a distinct and easily overlooked set of elements in the same statement: the conditions of validity and the grounds of invalidation protect worship from nullity; the dispensations (*rukḥṣah*) protect its continuity under hardship; and the classification of the lawful and the unlawful protects the believer from what the rationale calls the prohibitions to be avoided. This protective use of *hifẓ al-dīn* parallels its established application to safeguarding faith in other domains.⁴⁴ That the CP embeds this protective apparatus, and does not confine itself to the performance of ritual, is a

⁴² Kementerian Agama Republik Indonesia Direktorat Jenderal Pendidikan Islam, “Keputusan Direktur Jenderal Pendidikan Islam Nomor 3302 Tahun 2024 Tentang Capaian Pembelajaran Pendidikan Agama Islam Dan Bahasa Arab Kurikulum Merdeka Pada Madrasah,” 2024.

⁴³ Nur, Adam, and Muttaqien, “Maqāṣid Al-Sharī‘at: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law.”

⁴⁴ Noor and Lee, “Preserving Children’s Faith in Malaysian Law: A Maqāṣidic Approach.”

substantive finding rather than a definitional restatement: the document, read on its own terms, already carries the dual structure of *ḥifẓ al-dīn*, which supplies a principled basis for interpreting the worship outcomes as more than the recall of ritual procedure. The mapping of each domain to its register and indicators is set out in Table 2.

The operational asymmetry between aspiration and outcome (RQ2)

The second question concerns the level at which these outcomes are written. Across every worship domain in the Fase D statement, the governing verb is the same: *memahami*, “to understand.” In the revised Bloom taxonomy this verb sits at the Second cognitive level, Understand (C2). The uniformity is not an artefact of a single row; it holds across all eleven domains into which the statement decomposes, which is what gives the observation its weight. Read as written, the assessable demand of the entire worship component is cognitive comprehension. This concentration at lower cognitive levels is not unique to the present case; document and perception studies of Islamic curricula report the same pattern and trace it to constrained teacher capacity for higher-order design.⁴⁵

This creates an asymmetry internal to the CP document, and here the analysis departs from a simple level count. The outcome verb is pitched at C2, yet the process the CP itself prescribes for reaching it, the analysis of *naqli* and *aqli* evidence and the examination of the conditions of validity and the grounds of invalidation, is an operation of Analyze (C4): distinguishing valid from invalid, differentiating a pillar from a condition, and relating textual and rational warrants are not acts of comprehension but of analysis. The affective and psychomotor dimensions show the same asymmetry from the other side. The element description states that worship instruction should embed spirituality that shapes daily attitudes and conduct, an affective outcome of internalisation and valuing, and the domain itself concerns the correct performance of ritual, a psychomotor outcome. Both aspirations appear only in the descriptive and rationale layers of the CP; neither is encoded in the assessable outcome verb, which remains cognitive and singular. The intended outcomes therefore span, at the level of stated aspiration, the

⁴⁵ Mohd Saad et al., “Enhancing Higher Order Thinking Skills (HOTS) in the Tahfiz Integrated Curriculum (KBT): A Qualitative Document Analysis.”

cognitive, affective, and psychomotor domains a whole-person curriculum requires,⁴⁶ while the operational statement delivers one cognitive verb at C2. The imbalance matters because the affective and psychomotor domains are precisely those that curricular practice most often leaves under-specified and under-assessed.⁴⁷

Two clarifications guard this finding against misreading. First, the claim is not that C2 is too low for learners of twelve to fifteen; a comprehension floor may be developmentally appropriate, and the analysis takes no position on the ideal level. The claim is narrower and harder to dismiss: the outcome verb is inconsistent with the cognitive process the same CP passage describes, and silent on the affective and psychomotor formation the same CP rationale demands. This is a matter of drafting coherence, not developmental level. Second, the asymmetry is not evidence that *ḥifẓ al-dīn* is absent; RQ1 shows the opposite. It is evidence that the objective is carried by the aspirational layer of the document while the operational layer, the verbs that will govern lesson design and assessment, does not yet reach it. That gap is the specific object the Discussion takes up.

Table 2. Mapping of the CP 2024 Fase D worship (‘ibādah) outcomes to the *ḥifẓ al-dīn* registers and cognitive levels. Column A reproduces the enumerated domains of the policy text; Column B is the authors’ interpretive overlay; Column C classifies the outcome as written.

A. Worship domain (verbatim, CP 2024 Fase D)	B. <i>Ḥifẓ al-dīn</i> register and interpretive indicator (authors’ overlay)	C. Governing verb / Bloom level / domain as written
Purification (<i>ṭahārah</i>) from <i>ḥadas</i> and <i>najis</i>	<i>al-wujūd</i> + <i>al-‘adam</i> ; enables valid worship and protects it from ritual nullity	<i>Memahami</i> / C2 / Understand / cognitive (performance implied, not stated)
Varieties of prayer and their dispensations (<i>rukḥṣah</i>)	<i>al-wujūd</i> + <i>al-‘adam</i> ; affirms core worship; <i>rukḥṣah</i> protects observance under hardship	<i>Memahami</i> / C2 / cognitive
Meaning of the prayer recitations	<i>al-wujūd</i> ; deepens worship toward <i>khushū‘</i>	<i>Memahami</i> / C2 / cognitive (affective internalisation implied)

⁴⁶ N Budiayanti et al., “Impact Of the Ulû Al-Ilm Model on Six Domains of Student Learning Outcomes in Islamic Religious Education,” *Jurnal Pendidikan Islam* 10, no. 1 (2024): 113–24, <https://doi.org/10.15575/jpi.v10i1.33225>.

⁴⁷ Taja et al., “Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education.”

Types of prostration (<i>sujūd</i>)	<i>al-wujūd</i> ; correct enactment of ritual	<i>Memahami</i> / C2 / cognitive
Ramadan fasting and its accompanying <i>sunnah</i> acts	<i>al-wujūd</i> ; affirmation of obligatory and supererogatory worship	<i>Memahami</i> / C2 / cognitive
Kinds of <i>infāq</i> and <i>zakāt</i>	<i>al-wujūd</i> + social responsibility; worship expressed through giving	<i>Memahami</i> / C2 / cognitive
Rules of sacrifice (<i>qurbān</i>) and <i>'aqīqah</i>	<i>al-wujūd</i> ; ritual affirmation	<i>Memahami</i> / C2 / cognitive
Performance of <i>ḥajj</i> and <i>'umrah</i> and their varieties	<i>al-wujūd</i> ; affirmation of pilgrimage	<i>Memahami</i> / C2 / cognitive
Classification of lawful and unlawful food, drink, and animals	<i>al-'adam</i> ; protects commitment by marking the prohibited	<i>Memahami</i> / C2 / cognitive
Handling of the deceased (<i>pemulasaraan jenazah</i>)	<i>al-wujūd</i> + communal obligation (<i>farḍ kifāyah</i>)	<i>Memahami</i> / C2 / cognitive
<i>Hukm waḍ'ī</i> : conditions of obligation and validity, pillars, grounds of invalidation	<i>al-'adam</i> ; safeguards worship against invalidity	<i>Memahami</i> / C2 / cognitive (the process described implies C4 Analyze)

Discussion

This study asked how the *ḥifẓ al-dīn* dimension of *maqāṣid al-sharī'ah* structures the intended worship outcomes of Fiqh at Madrasah Tsanawiyah, and at what level those outcomes are written. The analysis of the CP 2024 Fase D worship element yields two findings that must be kept apart, because they carry different evidential weight. The first is that *ḥifẓ al-dīn* is genuinely legible in the structure of the outcomes, across both of its classical registers. The Second is that the outcomes, as operationalised in their governing verb, fall below the cognitive process the curriculum itself prescribes and are silent on the affective and psychomotor formation its rationale demands. The contribution lies in the relationship between these findings, not in the observation, institutionally unsurprising and therefore not claimed as a result, that a curriculum and a normative framework issued by the same ministry cohere.

Theoretical contribution

The first finding confirms the classical dual structure of *ḥifẓ al-dīn* in a setting where its presence was not obvious. It is easy to assume that a modern, bureaucratically drafted competency statement would carry only the affirmative register and drop the protective apparatus that classical *maqāṣid* thought attaches to the preservation of religion. The mapping shows otherwise: validity conditions and grounds of invalidation, the dispensations that sustain worship under hardship, and the marking of the lawful against the unlawful correspond to the protective register (*al-'adam*) as precisely as the ritual

domains correspond to the affirmative register (*al-wujūd*), which mirrors the directive-and-defensive account of the objectives.⁴⁸ This is confirmation rather than extension, and it earns its place because it establishes that *ḥifẓ al-dīn* is not imported onto the curriculum from outside but recoverable from the policy text on its own terms, the precondition for using it as an analytical lens at all. In this it joins, and gives disciplinary specificity to, a body of work that has read *maqāṣid* objectives as educational principles, whether for inclusive education,⁴⁹ the safeguarding of faith,⁵⁰ or character formation.⁵¹

The second finding is where the theoretical move is made, and it is more modest than the earlier framing of this work claimed. The study does not show that *ḥifẓ al-dīn* has become a “curriculum-design principle” in any grand sense; nothing in a document analysis could establish that. What it shows is narrower and demonstrable: when *ḥifẓ al-dīn* is decomposed into its two registers and paired with a taxonomic reading of the outcome verbs, it functions as a diagnostic construct that locates the gap between what a curriculum’s objective aspires to and what its outcome statements can be assessed against. The mechanism is the mapping instrument itself, not an assertion laid over it. The extension, stated so it could be refuted, is this: where a curriculum names *ḥifẓ al-dīn*, its two registers should be recoverable from the outcome statements and its outcome verbs should reach the cognitive level the objective’s own process descriptors imply; where the registers are recoverable but the verbs fall short, as in the CP 2024 Fase D worship element, the objective is present as aspiration but not operationalised. The claim would be refuted if a curriculum invoking *ḥifẓ al-dīn* showed neither register in its outcomes, or if verb-level and objective-level demand always coincided, making the diagnostic redundant. Read this way, *maqāṣid al-sharī‘ah* answers, in one bounded case, the standing charge that it is too elastic to function analytically:⁵² the elasticity bites when the framework is invoked as a slogan across an entire curriculum, but a single objective,

⁴⁸ Nur, Adam, and Muttaqien, “Maqāṣid Al-Sharī‘at: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law.”

⁴⁹ Asraf, Murad, and Mulalic, “Inclusive Education as a Maqāṣidic Obligation: Addressing the Needs of Students with Learning Disabilities in Light of Ḥifẓ Al-‘aql.”

⁵⁰ Noor and Lee, “Preserving Children’s Faith in Malaysian Law: A Maqāṣidic Approach.”

⁵¹ Mahmud et al., “Building Students’ Character Based on Maqāṣid Al-Sharī‘ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh.”

⁵² Majid et al., “The Epistemic Dialects of Tafsir Maqasidi: Application, Fragmentation, and Integration in Urban Islamic Education.”

decomposed into named registers and held to explicit taxonomic indicators, is disciplined enough to generate a falsifiable reading. This is consistent with efforts to recover *maqāṣid* as a moderate, human-centred instrument rather than a fixed inventory of rules,⁵³ with its central place in Indonesian articulations of religious moderation,⁵⁴ and with its use to ground a critical, beyond-memorisation Islamic education.⁵⁵

The observation that the worship outcomes cluster at C2 should not be dressed as a contradiction of any theory, and the earlier framing was wrong to do so. It is not evidence against care ethics, critical pedagogy, or *maqāṣid* thought. It is a coherence gap internal to the policy artifact: the CP's rationale and process descriptors reach for analysis and for affective internalisation, while its assessable verb stops at comprehension. Naming it accurately matters, because a coherence gap in a document can be fixed by rewriting the document, whereas a contradiction of a theory would call the framework into question. The gap is a real problem, and it is the object the practical implications below address.

Engagement with competing interpretations

Three objections bear directly on this reading. The first is that the C2 verb may be a deliberate, developmentally appropriate choice for learners of twelve to fifteen. The analysis concedes that a comprehension floor may be defensible on developmental grounds and takes no position on the ideal level. The point survives the concession because it concerns internal consistency rather than absolute level: the same CP passage prescribes analysis of *naqli* and *aqli* evidence and of validity conditions, an operation at Analyze (C4), and its rationale demands embedded spirituality expressed in conduct, an affective and psychomotor outcome, yet neither is carried by the verb that will govern assessment. A developmentally appropriate floor and an internally inconsistent outcome statement are different things, and only the second is claimed here. This reading is corroborated by document analyses of higher-order thinking in comparable Islamic

⁵³ Hefni, Mustofa, and Ahmadi, "Looking for Moderate Fiqh: The Thought of Mohammad Hashim Kamali on the Reformation of Rigidity and Inflexibility in Islamic Law."

⁵⁴ Qodir, Nashir, and Hefner, "Muhammadiyah Making Indonesia's Islamic Moderation Based on Maqāṣid Sharī'ah."

⁵⁵ Felsenthal and Agbaria, "'Justice before God': Critical Islamic Education Based on the Work of Tariq Ramadan."

curricula, which report the same concentration at lower cognitive levels and trace it in part to how outcomes and assessment materials are written.⁵⁶

The second objection is that foregrounding affective formation invites two well-known difficulties: affective outcomes are notoriously hard to assess, and instruction aimed explicitly at religious commitment can shade into indoctrination. Both must be granted. Systematic review shows that moral and character outcomes remain the least consistently assessed, and that where they are assessed the instruments are frequently borrowed from secular frameworks rather than derived from the tradition's objectives;⁵⁷ the well-documented neglect of the affective and psychomotor domains in practice compounds the problem.⁵⁸ Recommending that affective indicators be made explicit does not by itself solve their measurement. The indoctrination concern is equally live, since confessional instruction that reads a curriculum's cognitive demand from its outcome verbs can be turned as easily toward closed-mindedness as toward reasoned commitment.⁵⁹ The honest position is that raising the verb and stating affective indicators is a necessary condition for a whole-person Fiqh, not a sufficient one, and that the validity of affective assessment and the line between formation and indoctrination remain unresolved problems this study does not claim to settle.

The third objection concerns care ethics itself, which was developed in secular contexts and has been criticised as difficult to bound. The most defensible response is not to import care ethics wholesale but to graft it onto the tradition's own resources, as scholarship on incorporating traditional care ethics into moral education has argued;⁶⁰ within the madrasah, the caring relation is legitimated as *maḥabbah* and *rahmah* and disciplined by *ḥifẓ al-dīn*, which is why the study advances the theological grounding of the relation as a proposition rather than a general appeal to warmth.

⁵⁶ Mohd Saad et al., "Enhancing Higher Order Thinking Skills (HOTS) in the Tahfiz Integrated Curriculum (KBT): A Qualitative Document Analysis."

⁵⁷ Muin, Wasis, and Yudha, "Who Assesses Morality, and How? A Systematic Review of Research Gaps in Akidah Akhlak Assessment."

⁵⁸ Taja et al., "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education."

⁵⁹ Bleazby, "Operationalizing the Concept of Indoctrination: A Content Analysis of Religious Curricula Taught in Public Schools."

⁶⁰ N Aloni, "Locally Grounded, Universally Binding: The Benefit of Incorporating Traditional Care Ethics, East and West, into Current Moral Education," *Educational Philosophy and Theory* 52, no. 1 (2020): 98–105, <https://doi.org/10.1080/00131857.2019.1607726>.

Practical implications

The implications name a stakeholder and an action, and follow from the operational asymmetry rather than a general call for humane teaching. For curriculum drafters at the Ministry of Religious Affairs, the implication is textual: the worship-component outcome verb should be raised from *memahami* to verbs that encode the analysis the CP already describes, so that the assessable demand matches the *naqli-aqli* examination and the reading of validity conditions the same statement prescribes, and affective and psychomotor indicators should be stated explicitly rather than left in the rationale; recent design-based work developing moderation-oriented curriculum modules for the Madrasah Tsanawiyah offers a workable template for such revision.⁶¹ For Fiqh teachers, the action is to teach worship dialogically, explaining the *dalīl* and the *ḥikmah* behind each ruling and connecting it to lived situations, so that comprehension is exercised at higher cognitive levels within ordinary lessons even where the written outcome has not yet been revised. For teacher education and the Directorate of Madrasah Curriculum, the implication is preparation for the *murabbī* role and for care-based pedagogy, since the frameworks' effect depends on teacher readiness,⁶² and since teachers' capacity to author higher-order tasks is itself a documented constraint.⁶³ For assessment designers, it is the construction of affective and psychomotor rubrics so that religious character is documented rather than presumed, a task the field has not yet solved⁶⁴ and which therefore requires development rather than adoption. These moves align with a wider agenda of strengthening character and religious-moderation education in the madrasah.⁶⁵

⁶¹ M Kosim et al., "Developing a Religious Moderation-Based Curriculum Module for Laboratory Madrasah Tsanawiyah in Islamic Higher Education," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 350–62, <https://doi.org/10.15575/jpi.v10i2.39163>.

⁶² M Akmansyah et al., "The Essence of Mursyid Teachers in Sufism Spiritual Education in the Framework of Maqāṣid Al-Syarī'ah: The Perspectives of Indonesian Scholars," *El-Usrah* 8, no. 1 (2025): 50–71, <https://doi.org/10.22373/6m127a63>; Ghufroon Maksum et al., "Religious Values as Foundations of Education: Insights from Teachers' Perspectives," *Research Journal in Advanced Humanities* 6, no. 3 (August 31, 2025), <https://doi.org/10.58256/tb06n075>.

⁶³ Otaia et al., "Assessment of Teachers' Ability to Develop HOTS-Based Test Items: A GRM Analysis."

⁶⁴ Muin, Wasis, and Yudha, "Who Assesses Morality, and How? A Systematic Review of Research Gaps in Akidah Akhlak Assessment."

⁶⁵ A Saepudin et al., "Strengthening Character Education: An Action Research in Forming Religious Moderation in Islamic Education," *International Journal of Learning, Teaching and Educational Research* 22, no. 12 (2023): 84–105, <https://doi.org/10.26803/ijlter.22.12.5>; A Muzayaroh, "Strengthening Religious and Character Education in Madrasah Diniyah Ali Maksum Yogyakarta," *Millah: Journal of Religious Studies* 20, no. 2 (2021): 245–74, <https://doi.org/10.20885/millah.vol20.iss2.art3>; D Rusmana, H Gunawan,

Limitations

The study is conceptual and documentary; it establishes interpretive coherence, not empirical effect, and no claim of instructional effectiveness or generalisability follows. The mapping is confined to the worship element of Fase D, chosen for its direct link to *ḥifẓ al-dīn*, and does not represent the *mu'āmalah* or *uṣūl al-fiqh* elements or the other phases. The assignment of each domain to a *ḥifẓ al-dīn* register (Column B of Table 2) is interpretive, and although independent coding and reconciliation were used, a different analyst might register some assignments differently. Finally, the extension and the care-relation proposition are stated as falsifiable claims precisely because the present design cannot test them.

Future research

The limitations set the agenda. The mapping instrument should be applied across the full CP 2024, beyond the worship element, to establish whether the operational asymmetry is systemic or specific to *‘ibādah*. Classroom studies should test whether Fiqh instruction redesigned to raise the outcome verb actually raises the cognitive level of learning and, in tandem, strengthens documented indicators of religious commitment, the empirical form of the extension advanced here. The care-relation proposition, that the formative effect of a love-based Fiqh pedagogy depends on its being theologically anchored rather than relationally warm alone, is offered for comparative or quasi-experimental testing and is not established by this study. Such work would convert the diagnostic framework offered here into testable knowledge about how *ḥifẓ al-dīn* is realised in madrasah Fiqh education.

Conclusion

This study set out to determine whether the preservation of religion (*ḥifẓ al-dīn*) is genuinely realised in the Fiqh worship outcomes of Indonesia's Love-Based Curriculum for Madrasah Tsanawiyah, or merely proclaimed. The mapping of the CP 2024 worship element yields a two-part answer that should not be collapsed. On one side, *ḥifẓ al-dīn* is not a label imported onto the curriculum but a structure recoverable from the policy text itself, present in both its affirmative (*al-wujūd*) and protective (*al-‘adam*) registers; the document already carries the dual apparatus of affirming worship and safeguarding its

and D Martiningsih, "Instilling Moderation: Transforming Religious Education in Madrasah Aliyah," *Jurnal Ilmiah Peuradeun* 13, no. 1 (2025): 77–102, <https://doi.org/10.26811/peuradeun.v13i1.1830>.

validity. On the other side, the objective is carried by the aspirational layer of the document while its operational layer falls short: every worship domain is written with the single verb “understand” (C2), below the textual-rational analysis (C4) the curriculum’s own descriptors prescribe and silent on the affective and psychomotor formation its rationale demands. This is not a contradiction of care ethics or of *maqāṣid* thought, nor a claim that the two frameworks are incompatible, since both issue from the same policy source. It is a coherence gap internal to the curriculum artifact, and naming it precisely matters, because such a gap can be closed by rewriting the outcome statements rather than by abandoning the framework. The study’s contribution is therefore diagnostic: *ḥifẓ al-dīn*, decomposed into its registers and read against Bloom’s revised taxonomy, becomes an instrument that locates where a values-driven curriculum’s aspiration outruns its operationalisation. Practically, the worship outcome verb should be raised to match the analysis the curriculum already describes, and affective and psychomotor indicators stated explicitly and made assessable. These claims are offered as falsifiable propositions for empirical testing across the full curriculum and in the classroom.

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