

Fiqh Education in the Age of Digital Clicks and Social Conflict: Preserving Islam Nusantara Amidst Social Fragmentation

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Abstract

This research is motivated by the phenomenon of strengthening social polarisation and digital penetration that increasingly affects the way Muslims, especially the younger generation, understand and access Islamic sciences, including fiqh. Amid information disruption and social media algorithms, a shift is occurring in scientific authority, leading to the development of instant, exclusive, and even radical religious interpretations. This threatens the sustainability of the Nusantara fiqh tradition, which has long been known as moderate, contextual, and multicultural. The purpose of this study is to analyse how traditional fiqh education in Indonesia responds to the challenges of social fragmentation reinforced by digital technology, while identifying the role of fiqh education in maintaining the values of Islam Nusantara amidst the disruption. This type of research employs a qualitative, descriptive-analytical approach. This approach enables researchers to thoroughly examine the social, cultural, and digital dynamics surrounding fiqh education in the contemporary era. Data sources include classical and contemporary Islamic literature, curriculum documents. The results show that although some Islamic educational institutions still maintain strong fiqh authority and tradition, many of them have not been fully adaptive to digital learning patterns and have not been effective enough to counter exclusive religious narratives circulating widely on social media. Fiqh education that is responsive to multiculturalism and digital challenges is needed to maintain social cohesion, strengthen moderate understanding of Islam, and maintain the distinctive character of Islam Nusantara. The urgency of this research lies in the need to formulate a model of fiqh education that is contextual, inclusive, and adaptive to technological developments, so that it can become an ideological and cultural bulwark in maintaining the integrity of society amid the age of cliques and conflict.

Keywords: Fiqh Education, Islam Nusantara, Social Polarisation

Abstrak

Penelitian ini dilatarbelakangi oleh fenomena menguatnya polarisasi sosial dan penetrasi digital yang semakin memengaruhi cara umat Islam, khususnya generasi muda, memahami dan mengakses ilmu-ilmu keislaman, termasuk fiqh. Di tengah disrupsi informasi dan algoritma media sosial, terjadi pergeseran otoritas keilmuan dan berkembangnya interpretasi keagamaan yang instan, eksklusif, bahkan radikal. Hal ini mengancam keberlangsungan tradisi fiqh Nusantara yang sejak lama dikenal moderat, kontekstual, dan multikultural. Tujuan dari penelitian ini adalah untuk menganalisis bagaimana pendidikan fiqh tradisional di Indonesia merespons tantangan fragmentasi sosial yang diperkuat oleh teknologi digital sekaligus mengidentifikasi peran pendidikan fiqh dalam menjaga nilai-nilai Islam Nusantara di tengah disrupsi tersebut. Jenis penelitian ini adalah kualitatif dengan menggunakan pendekatan deskriptif-analitis. Pendekatan ini memungkinkan peneliti menggali secara mendalam dinamika sosial, kultural, dan digital yang melingkupi pendidikan fiqh di era kontemporer. Sumber data meliputi literatur keislaman klasik dan kontemporer, dokumen kurikulum. Hasil penelitian menunjukkan bahwa meskipun sebagian institusi pendidikan Islam masih mempertahankan otoritas dan tradisi fiqh secara kuat, banyak di antaranya belum sepenuhnya adaptif terhadap pola belajar digital dan belum cukup efektif melawan narasi keagamaan eksklusif yang beredar luas di media sosial. Pendidikan fiqh yang responsif terhadap multikulturalisme dan tantangan digital sangat diperlukan untuk menjaga kohesi sosial, memperkuat pemahaman Islam moderat, serta merawat karakter khas Islam Nusantara. Urgensi penelitian ini terletak pada perlunya perumusan model pendidikan fiqh yang kontekstual, inklusif, dan adaptif terhadap perkembangan teknologi, agar dapat menjadi benteng ideologis dan kultural dalam merawat keutuhan masyarakat di tengah zaman klik dan konflik.

Kata Kunci: Pendidikan Fiqh, Islam Nusantara, Polarisasi Sosial

A. Introduction

The development of digital technology over the past two decades has transformed nearly every dimension of human life, including education and religion. In the context of Islam in Indonesia, this transformation brings both significant opportunities and significant challenges. The internet and social media have now become the primary sources of Islamic knowledge for many, especially the younger generation. Religious information that was once obtained through lengthy processes at Islamic boarding schools (pesantren) and educational institutions can now be accessed quickly through digital platforms like YouTube, TikTok, and Instagram.

Unfortunately, this convenience has also been accompanied by the increasing spread of instant, narrow, and even radical religious interpretations, far from the moderate Islamic jurisprudence (fiqh) that has long flourished in Indonesia through the Nusantara Islamic tradition.

The tradition of Islamic jurisprudence education in Indonesia is fundamentally rooted in local values that uphold tolerance, diversity, and the contextualization of Islamic law within a pluralistic society. Nusantara Islam is known as a model of Islam that is culturally friendly, peaceful in its delivery of da'wah, and wise in its response to diversity. However, today's digital reality presents new challenges: the emergence of social polarization due to narrative wars in the digital space, the loss of authority of traditional ulama in the public eye, and the influx of transnational ideological influences incompatible with local Islamic culture..¹

Several studies have examined the impact of digital disruption on Islamic education. A study by Faiz and Lutfi concluded that social media has shifted traditional religious authority to digital figures who often lack adequate scientific competence.² Another study conducted by Rahmawati found that most fiqh teachers in madrasas have low digital literacy, so they are unable to compete with instant da'wah content that goes viral on social media.³ On the other hand, Suryadi and Wibowo, suggest that Islamic education integrate a multicultural approach as a response to the increasing social segregation that occurs among students..⁴

However, a gap that has not been widely addressed in these studies is how fiqh education specifically plays a role in preserving the values of Nusantara Islam in the context of social polarization triggered by digital disruption. Existing

¹M. Wahid, *Digitalization of Islamic Education: Opportunities and Challenges in the Era of Disruption*, (Jakarta: Prenada Media, 2021), p. 95.

²M. Faiz & A. Lutfi, "Ulama vs Influencers: The Struggle for Religious Authority on Social Media", *Journal of Islamic Communication*, 11(2), (2021), h. 123-140.

³E. Rahmawati, "Digital Literacy in Fiqh Learning: A Case Study at Madrasah Aliyah", *Journal of Islamic Religious Education*, 7(1), (2020), h. 55-70.

⁴A. Suryadi & H. Wibowo, "Multicultural Education Based on Nusantara Islam: A Strategy to Counter Social Polarization", *Journal of Education and Culture*, 27(3), (2022), h. 289-305.

research tends to focus on aspects of digital literacy, shifts in religious authority, or the integration of multiculturalism in general, without delving deeply into how the fiqh curriculum, methods, and narratives taught in Islamic educational institutions are able or fail to address the challenges of disruption and the fragmentation of Islamic identity in the digital space.

Herein lies the novelty (*novelty*) of this research: first, this research specifically places fiqh education as the main object of study in the context of the era of clicks and conflict, namely an era when Muslims are faced with a flood of religious information that triggers fragmentation of legal understanding. Second, this research uses a contextual approach based on the values of Nusantara Islam, which has not been studied systematically in relation to digital disruption and social polarization. Third, this research aims not only to identify problems, but also to formulate adaptive and constructive strategies in revitalizing fiqh education that are relevant to the digital era and remain grounded in the principles of multiculturalism.

Thus, this research is important and urgent to conduct, considering the central role of fiqh education in shaping the way of thinking, religion, and social interaction of the Indonesian Muslim generation in the midst of an era full of identity conflicts and social fragmentation.

B. Literature Review

1. Fiqh Education in Islamic Tradition in the Archipelago

Fiqh is a branch of Islamic knowledge that examines the practical laws derived from Islamic legal principles. In the Indonesian context, fiqh is not merely a normative doctrine but also an integral part of moral, social, and cultural education. The tradition of fiqh education in Islamic boarding schools (*pesantren*), the oldest Islamic educational institutions in Indonesia, is rooted in the methodology of the Islamic schools of thought, particularly the Shafi'i school, and has evolved in line with local values.⁵

⁵D. Hidayat, *Genealogy of Fiqh Education in Islamic Boarding Schools*, (Yogyakarta: Pustaka Pelajar, 2021), p. 75.

Fiqh education in Islamic boarding schools serves not only as a medium for transmitting knowledge, but also as a space for developing ulama (Islamic scholars) and shaping the character of the community. According to Zamzami, the approach to fiqh in Islamic boarding schools is contextual and cultural, emphasizing not merely memorizing laws but also understanding the social realities in which those laws are applied.⁶

However, in the context of modern formal education, such as madrasas or Islamic universities, fiqh learning is often trapped in a textual approach and is insufficiently responsive to social change. This has resulted in a weakening of fiqh's appeal among the younger generation, who are now more familiar with instant religious narratives on social media.⁷

2. Islam Nusantara and Multiculturalism

The term Islam Nusantara reflects the face of Islam that is developing in the Southeast Asia region, especially Indonesia, with its characteristics. *moderate* (moderate), tolerant, and inclusive. Islam Nusantara is a form of Islamic practice that is closely connected to local culture, yet remains grounded in the principles of sharia and legitimate schools of jurisprudence.⁸

In the context of multiculturalism, Islam Nusantara has proven to be a model of Islam that can coexist with the ethnic, cultural, and religious diversity that is the reality of Indonesian society. According to Suryana, Islam Nusantara is a "guardian of social harmony" that integrates the values of Islamic jurisprudence within the context of the plurality of Indonesian society.⁹

⁶A. Zamzami, "Contextual Approach in Fiqh Education in Salafiyah Islamic Boarding Schools", *Indonesian Journal of Islamic Education*, 6(1), (2022), h. 45-59.

⁷M. Marzuki, "The Declination of Traditional Fiqh Authority in the Digital Era", *Journal of Islamic Thought*, 15(2), (2020), h. 131-148.

⁸T. Alamsyah, *Islam Nusantara: The Struggle for Identity and the Politics of Knowledge*, (Jakarta: Kompas, 2021), p. 95.

⁹Suryana, A. (2021). "Islam Nusantara and the Challenges of Multiculturalism in the Global Era", *Journal of Islamic Moderation*, 3(2), 210-225.

However, the existence of Islam Nusantara is currently threatened by the tide of digital conservatism and online radicalism, which spread rigid and intolerant religious teachings through digital platforms. Social polarization is also intensifying as the community is divided between traditional Islamic narratives and transnational ideologies that penetrate digital channels.¹⁰

3. Social Fragmentation and Religious Polarization in the Digital Age

Social fragmentation is a phenomenon where society splits into small groups isolated by ideology, values, or identity. In the context of modern society, especially in the digital era, social fragmentation occurs due to the increasing loss of healthy and open dialogue between groups. Information technology, while promising connectivity, has instead created what is known as "social isolation." *filter bubble* And *echo chamber*, namely a condition in which individuals are only exposed to information that strengthens their own beliefs or views.¹¹ As a result, differences of opinion are no longer understood as a social inevitability, but rather as a threat to the absolute truth of the group.

In a religious context, this phenomenon is evident in the increasing polarization among Muslim groups, both in terms of sects of thought, methods of da'wah (preaching methods), and political views disguised as religious identity. Social media accelerates this polarization by presenting religious content that is often provocative, exclusive, and even intolerant. According to Harahap and Mun'im, religious narratives that marginalize other groups are now rife on digital platforms, reinforcing the divide between "us" and "them" within the Muslim community.¹² This exacerbates social

¹⁰R. Nurdin, "Transnational Islam and the Threat to Local Islam in Indonesia", *Digital Islamic Journal*, 5(1), (2023), h. 100-115.

¹¹E. Pariser, *The Filter Bubble: What the Internet Is Hiding from You*, (London: Penguin, 2019), h. 98.

¹²A. Harahap & A. Mun'im, "Religious Polarization and Social Fragmentation in Social Media", *Journal of Digital Islamic Communication*, 4(2), (2023), h. 66-81.

segregation and makes it difficult to create spaces for dialogue between religious groups.

Religious polarization fueled by digital media has also eroded traditional religious authority. Previously, people looked to Islamic scholars (kyai), religious teachers (ustadz), or academics for legal opinions based on clear fiqh methodology. However, many new figures have emerged as "digital ustadz" or "da'wah influencers," albeit without strong scientific credentials. Religious authority has become decentralized and often shifts to those with the most viral reputations, rather than the most authoritative. This creates fertile ground for the spread of narrow and inhospitable religious understandings.¹³

Theoretically, this situation can be explained using critical communication theory and digital culture, which examine how technology shapes new social structures rife with symbolic conflict. When digital spaces are not balanced with sound religious literacy, a gap emerges for digital extremism, namely religious expressions that use religion as a tool to divide rather than unite.¹⁴In this case, social fragmentation is not only dangerous for social cohesion, but also threatens the values of Islamic moderation that have long been a characteristic of Islam Nusantara.

To address these challenges, religious education, particularly Islamic jurisprudence (fiqh), needs to play a central role as an agent of social and theological reconciliation. A fiqh approach is needed that is not only normative but also intercultural, communicative, and contextual, capable of addressing the challenges of the times while building bridges across differences. Fiqh education grounded in the values of Nusantara Islam, with a moderate and adaptive character to cultural diversity,

¹³M. Faiz & A. Lutfi, "Ulama vs Influencers: The Struggle for Religious Authority on Social Media", *Journal of Islamic Communication*, 11(2), (2021), h. 123-140.

¹⁴H. A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds*, (London: Routledge, 2020), h. 115.

can be key to reducing social fragmentation and restoring the spirit of religious brotherhood in a digital era rife with identity conflicts.¹⁵

4. Digital Disruption in Religious Education

Digital disruption is a drastic change caused by advances in digital technology that not only impacts communication and economic patterns but also education systems, including religious education. In this context, digital disruption refers not only to the presence of new technologies, but also to fundamental changes in how people access, understand, and disseminate religious knowledge. The presence of social media, video platforms, and online learning applications has shifted the traditional role of formal religious institutions such as Islamic boarding schools (pesantren), madrasahs (madrasas), or Islamic universities. People can now obtain religious information from various sources, including non-authoritative figures, instantly and without scientific validation.

Within the framework of Islamic jurisprudence (fiqh) education, digital disruption has transformed the learning ecosystem, which previously relied on a gradual process and the guidance of teachers or kyai. Viral religious content, excerpts from sermons quoted out of context, and social media algorithms that reinforce certain religious biases have led to the decontextualization of Islamic jurisprudence (fiqh) teachings. This has led to a narrowing of perspectives on Islamic law and fueled the emergence of extreme textual understandings. As Campbell notes, religion consumed through digital platforms tends to be shallower, more immediate, and more prone to politicization.¹⁶

Furthermore, digital disruption also challenges the pedagogical competence of religious educators. Many teachers, ustadz, and lecturers lack digital literacy and

¹⁵A. Suryadi, "Multicultural Fiqh as a Solution to the Social Fragmentation of the Ummah" *Journal of Islamic Moderation*, 4(1), (2022), h. 77-92.

¹⁶H. A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds*, h. 121-122.

pedagogical transformation skills to compete in the digital space. Rahmawati found that less than 30% of Islamic jurisprudence teachers in madrasas effectively integrate digital media into their teaching.¹⁷ This creates a significant gap between stagnant formal educational content and the widespread digital religious narratives in the public sphere. As a result, students are more attracted to populist, albeit superficial, approaches than to methodological fiqh education based on the sanad of knowledge.

In a broader context, digital disruption demands a revitalization of the religious education system to enable it to respond to changing times without losing its traditional roots. Fiqh education must be reoriented so that it is not merely textual and normative, but also adaptive to new media and the complexities of social reality. Integrating Islamic values from the Indonesian archipelago, such as moderation, tolerance, and local contextualization, is key to maintaining the relevance of fiqh education and serving as an ideological bulwark against social fragmentation and religious polarization exacerbated by the digital era.

C. Research Methods

The research method in this study uses an approach *library research* or library research, conducted by reviewing and analyzing relevant library sources to answer the research problem. Library research was chosen because the focus of this study is more on theoretical and conceptual exploration of the dynamics of fiqh education in the digital era and the challenges of social fragmentation and religious polarization, by positioning the values of Nusantara Islam as an interpretive framework.¹⁸

The data sources in this study consist of primary and secondary literature. Primary literature includes classical fiqh books, Islamic education policy documents, and scholarly articles on Nusantara Islam, digital disruption, and religious moderation. Meanwhile, secondary literature includes academic books, previous research results,

¹⁷E. Rahmawati, "Digital Literacy in Fiqh Learning: A Case Study at Madrasah Aliyah", *Journal of Islamic Religious Education*, 7(1), (2020), h. 55-70.

¹⁸M. Zed, *Library Research Method*, (Jakarta: Obor Indonesia Foundation, 2019), pp. 123-124.

national and international journals, and official publications from relevant religious and educational institutions. These sources were collected through physical and digital libraries, including online journal databases such as Google Scholar, DOAJ, and Sinta. Source selection was based on the criteria of relevance, scientific credibility, and recency (at least within the last 5 years).¹⁹

The data analysis technique was carried out qualitatively-descriptively, with a content analysis approach (*content analysis*). Data obtained from the literature were classified into main themes such as: the development of Islamic jurisprudence education, the impact of digitalization on the transmission of Islamic knowledge, the polarization of religious discourse, and the role of Islam Nusantara as a basis for moderate values. After classification, each theme was analyzed in depth by linking Islamic education theories and contemporary socio-religious developments.²⁰ This analysis is also carried out by examining arguments from various perspectives, both conservative, moderate, and progressive, in order to build a constructive and reflective synthesis of thought.

With this approach, the research aims to develop a new conceptual framework for Islamic jurisprudence education that is not only adaptive to developments in digital technology but also capable of strengthening social cohesion and religious moderation based on the local values of Islam Nusantara. The novelty of this research lies in the integration of three often separate areas of study—fiqh education, digital disruption, and Islam Nusantara—into a single, coherent epistemological framework. This research is expected to contribute to the development of a more contextual, inclusive, and relevant discourse on Islamic education amidst the challenges of the times.

D. Result

¹⁹C. Mahfud, "Islamic Education in the Digital Era: A Literature Review", *Digital Journal of Islamic Education*, 3(2), (2022), h. 101-117.

²⁰K. Kusmana, "Content Analysis Method in Islamic Studies: Educational and Social Perspectives", *Journal of Indonesian Islamic Studies*, 8(1), (2020), h. 55-70.

The results of this study indicate that Islamic jurisprudence education in the Indonesian archipelago currently faces dual challenges: disruptive digital transformation and social fragmentation due to religious polarization. On the one hand, advances in information technology have accelerated the dissemination of religious knowledge through social media, Islamic preaching videos, podcasts, and online learning platforms. However, this rapid distribution of information is not always accompanied by quality substance and methodological depth. The religious content circulating tends to be instantaneous, populist, and full of emotional rhetoric, lacking clarity of scientific chain of command or careful legal interpretation.²¹ This has caused many users, especially the younger generation of Muslims, to experience disorientation in understanding fiqh, and have made social media a new religious authority.²²

Research also found that traditional fiqh educational institutions, such as Islamic boarding schools (pesantren) and madrasahs (madrasahs), are experiencing delegitimization in the eyes of some communities who prefer to rely on "viral religious teachers" on YouTube, TikTok, or Instagram. While this represents an opportunity for digital da'wah (Islamic preaching), it also risks creating a textualist and exclusive fiqh narrative, easily infiltrated by transnational religious ideologies that are often out of context with local cultures.²³ Islamic boarding school which has been a stronghold of moderate Islam in the archipelago, Often, they are not quick enough or ready enough to adopt learning methods responsive to the digital world. As a result, there is an epistemological gap between traditional fiqh values and how they are conveyed to the digital generation.

The study's findings also reinforce the fact that Nusantara Islam, as a uniquely Indonesian Islamic epistemology, possesses strong, contextual values of

²¹M. F. Hidayatullah, "Digital Disruption and the Challenges of Moderate Islamic Preaching", *Journal of Islamic Communication*, 12(1), (2022), h. 45-60.

²²A. R. Siregar, "Religious Authority in the Digital Era: A Case Study of Celebrity Ustadz and Islamic Education", *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(2), (2023), h. 133-150.

²³A. Baswedan, "Contestation of Islamic Discourse in Cyberspace: Between Salafi, Wahabi, and Islam Nusantara", *Indonesian Journal of Islamic Studies*, 9(1), (2021), h. 22-39.

moderation. *tawassuth* (moderate), *i'tidal* (justice), and *tolerance* Tolerance has long been a social practice among Muslims in Indonesia, reflected in Islamic boarding school traditions, local rituals, and social ethics. However, this approach has not yet been sufficiently mainstreamed in the fiqh curriculum in both formal and non-formal educational institutions. Most fiqh curricula are still based on imitation and focus on mastery of texts, without contextual narratives addressing the challenges of the digital age.²⁴In fact, Islam Nusantara has great potential to be used as a learning approach that grounded fiqh in the lives of multicultural and digital societies.

Research has found that the social fragmentation and religious polarization occurring in digital spaces are rooted in the absence of a fiqh approach based on local realities and multiculturalism. In online spaces, such as discussion forums, video lecture comments, or WhatsApp da'wah groups, religious expressions often accuse each other of being infidels, misleading others, or labeling other groups as heretics. This is a symptom of a social fiqh crisis, where understanding Islamic law is no longer an instrument of public welfare but has become a tool for identity polarization. In this context, fiqh education driven by the spirit of Nusantara Islam can be a reconciliatory and integrative tool, particularly by revitalizing the spirit of brotherhood and the welfare of the community.²⁵

Furthermore, research results indicate that some Islamic boarding schools (pesantren) and madrasahs (madrasahs) have begun pioneering the revitalization of integrative and contextual fiqh education. They have begun developing curricula based on the principles of Islamic principles (maqasid al-shari'ah), adopting project-based learning methods and digital media, and explicitly integrating the values of Nusantara Islam. Some Islamic boarding schools have even developed moderate digital da'wah content, collaboration between schools of thought (mazhab), and digital fiqh literacy

²⁴B. A. Rachmat, "Islam Nusantara as a Strategy for Deradicalizing the Understanding of Fiqh", *Journal Tarbyatuna*, 13(1), (2020), h. 11-28.

²⁵Mr. Amin, *Social Fiqh: A Contextual Approach to Community Problems*, (Yogyakarta: LKiS, 2021), 93.

training for students and ustadz (teacher).²⁶ Although still limited, these initiatives demonstrate that moderate, adaptive fiqh education based on local Islamic traditions is not only possible, but is urgently needed as a response to an increasingly fragmented religious climate.

Thus, the findings of this study confirm that the revitalization of fiqh education in the era of digital disruption must begin from the framework of Nusantara Islam as a value base. This is not only crucial for maintaining the sustainability of the fiqh tradition, but also for maintaining the integrity of the Islamic faith. *mercy for all the worlds*, but also to stem the infiltration of exclusive, intolerant, and destructive religious discourses. Fiqh education that integrates an understanding of social context, critical thinking skills, and values of moderation has proven more capable of addressing the challenges of the era of "cliques and conflicts," while strengthening social cohesion among Indonesian Muslims amidst the currents of digital globalization.

E. Discussion

The phenomenon of digital disruption has created a new landscape for the learning and transmission of religious knowledge, including fiqh education. The digital space has now become the primary arena for interaction within the Muslim community, where religious narratives compete freely, unfiltered by scholarly authority. In this context, traditional fiqh education faces significant challenges in maintaining its relevance and authority. This transformation impacts not only the methods of knowledge delivery but also the structures of socio-religious authority itself. What was once the domain of religious scholars and teachers can now be accessed, interpreted, and even misinterpreted en masse through social media and online platforms.²⁷

²⁶A. Sulaiman, "Inclusive Islamic Education Model in the Digital Era: A Study of Media-Based Islamic Boarding Schools", *Journal of Islamic Education and Technology*, 4(2), (2023), h. 77-94.

²⁷R. Heryadi, "Digital Disruption and Religious Authority: Challenges of Islamic Education in the 4.0 Era", *Journal of Islamic Education*, 11(2), (2022), h. 137-153.

The following table presents qualitative findings from a number of studies and literature observations related to changes in the preferences of fiqh learning sources among Indonesian Muslim communities in the digital context:

Fiqh Reference Source	Percentage of Users	Information
Traditional Islamic Boarding Schools & Madrasas	35%	Especially in rural areas and NU environments
Social Media (YouTube, TikTok)	45%	Used by young and urban Muslim generations
Islamic Mobile Application & Website	15%	Generally used by professionals & students
Classical Fiqh Books and Scriptures	5%	Only by academic circles and elite Islamic boarding schools

Source: Compilation of Fadhilah (2023), Mufidah (2021), and Syafi'i (2023)

This situation exacerbates symptoms of social fragmentation and religious polarization, particularly when fiqh narratives are framed exclusively, rigidly, and divorced from local values and social diversity. Polarization often arises from religious groups that use fiqh arguments to reinforce their exclusive identities, while simultaneously negating others perceived to have differing understandings or practices.²⁸ Without moderate and contextual fiqh education, the digital space becomes fertile ground for the dissemination of harsh, literal, and even radical religious discourse. This has been demonstrated in several studies that reveal a correlation between a lack of understanding of social fiqh and increasing digital intolerance.

In this context, the Nusantara Islam approach is important as an epistemological and pedagogical foundation in fiqh education. Nusantara Islam emphasizes the value of *tawassuth* (moderate), *tolerance* (tolerance), and *'tradition* (local wisdom), which has historically been successful in mitigating potential conflict between schools of thought and religious groups in Indonesia. When these values are used as the basis for fiqh education, the learning process involves not only

²⁸A. Fadhilah, "Religious Polarization on Social Media: A Case Study of Digital Preaching in Indonesia", *Journal of Communication and Islam*, 5(1), (2023), h. 23-41.

mastering law and evidence, but also developing inclusive and contextual religious attitudes. Unfortunately, this study found that not many Islamic educational institutions have consciously and systematically integrated these Nusantara Islamic values into their fiqh teaching systems.²⁹

This gap between the content of Islamic jurisprudence (fiqh) education taught and the actual needs of a digital society is a critical point. While society faces complex social issues, digital ethics, and ever-growing religious diversity, many Islamic educational institutions remain trapped in a textual, legalistic, and inapplicable model of fiqh teaching.³⁰ This has led to a disconnect between the science of fiqh and social practices in society, and ultimately made Muslims vulnerable to the influence of superficial but emotionally and visually appealing populist religious discourse.

Therefore, this discussion emphasized the urgency of revitalizing fiqh education through the integration of Nusantara Islamic values and the wise use of digital technology. Fiqh education in the era of disruption must be developed into an instrument of social transformation, not simply a preservation of classical laws. This can be achieved by expanding the fiqh curriculum to address contemporary issues (e.g., social media law, digital da'wah ethics, citizenship jurisprudence), and designing learning strategies that are participatory, reflective, and adaptive to digital culture.³¹ Thus, fiqh education is not only a bastion of knowledge, but also a tool for social reconciliation in maintaining the integrity of the community in the midst of an era of cliques and conflict.

²⁹N. Mufidah, "Islam Nusantara and Fiqh Education: Integration of Local Values in the Islamic Education Curriculum", *Tadris: Journal of Islamic Education*, 16(1), (2021), h. 89-104.

³⁰A. Karim, "The Crisis of Contextualization in Fiqh Education: Between Tradition and Social Reality", *Al-Tarbiyah: Scientific Journal of Islamic Education*, 8(1), (2020), h. 51-66.

³¹M. Shafi'i, *Fiqh, Multiculturalism, and Digital Disruption: Building a Responsive Religious Education Model*, (Yogyakarta: Pustaka Pelajar, 2023), pp. 71-73.

Conclusion

The conclusion of this study shows that fiqh education in the digital era has undergone significant shifts in terms of delivery methods, religious authority, and its impact on the religiosity of the Muslim community in Indonesia. The results confirm that digitalization provides easier access to fiqh literature, but on the other hand, it also gives rise to new problems such as the spread of narrow religious narratives, the loss of scientific validation, and increased religious-based social polarization. The advantage of this condition lies in the potential for opening up a broader space for da'wah and fiqh education, across regions and generations, through the creative use of digital technology. However, a fundamental weakness is the lack of strong epistemological controls, so that the digital space often becomes a place for the development of exclusive, intolerant fiqh discourse, detached from the multicultural realities of society.

This research also shows that the Islam Nusantara approach has advantages in responding to these conditions because it is based on the values of moderation, tolerance, and local wisdom. Islam Nusantara has proven to have historical strength in maintaining harmony and managing the internal diversity of the Muslim community. However, its shortcomings lie in the lack of systematic integration of this approach into the fiqh education curriculum, as well as the lack of teacher training in developing contextual fiqh materials that are responsive to digital challenges. Therefore, the transformation of fiqh education towards a more adaptive, inclusive, and locally based direction is crucial to its role as a unifying agent in an era marked by cliques (digitalization) and conflict (polarization). This research thus makes an important contribution in emphasizing the urgency of reforming fiqh education based on Islam Nusantara values to address contemporary challenges, while also opening up space for further, more specific research on curriculum design and digital fiqh teaching practices in Indonesia.

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