

‘FIQH OF CITIZENSHIP’ (FIQH AL-MUWATANA): A MULTICULTURAL EDUCATION FRAMEWORK FOR FOSTERING INCLUSIVITY IN ISLAMIC SCHOOLSSri Nur Rahmi¹, Mohamed Shifaz², and Mariyam Asm³¹ Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia² The Maldives National University, Maldives³ Maldives National University, Maldives**Corresponding Author:**

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2025**Abstract**

This study examines the implementation of Fiqh of Citizenship (Fiqh al-Muwatana) as a multicultural education framework for fostering inclusivity in Islamic schools. Contemporary Islamic educational institutions increasingly encounter diverse student populations and shifting socio-cultural realities, yet many curricula remain oriented toward doctrinal transmission rather than citizenship formation. The concept of Fiqh al-Muwatana, rooted in Islamic jurisprudence and civic ethics, offers a paradigm that integrates religious identity with principles of coexistence, social justice, and pluralistic engagement. This framework provides a normative foundation for nurturing inclusive dispositions among students. The study aims to analyze how Fiqh al-Muwatana can be transformed into a practical multicultural education model capable of strengthening inclusive attitudes, intergroup empathy, and participatory citizenship within Islamic school environments. A qualitative multiple-case design was employed, involving curriculum analysis, classroom observations, and semi-structured interviews with teachers, administrators, and students across three Islamic schools. Thematic coding was used to map conceptual, pedagogical, and behavioural components associated with citizenship-based inclusivity. The findings reveal that Fiqh al-Muwatana supports inclusivity through three core mechanisms: the cultivation of ethical citizenship grounded in Qur’anic values, the use of dialogic and participatory pedagogy to encourage mutual respect, and the integration of community-oriented learning activities that reinforce social responsibility. Schools implementing these components demonstrate improved student openness, reduced prejudice, and heightened civic engagement. The study concludes that Fiqh al-Muwatana provides a viable multicultural education framework that aligns Islamic ethical commitments with contemporary inclusivity goals. The findings highlight the potential for Islamic schools to become transformative spaces where religious identity harmonizes with civic pluralism.

Keywords: Fiqh al-Muwatana, Islamic Schools, Multicultural Education

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INTRODUCTION

Islamic schools today operate within increasingly diverse socio-cultural environments shaped by globalization, migration, and expanded digital interaction. Students encounter plural forms of identity, culture, and belief systems both inside and outside the school setting (Ribierre-Dubile, 2017). Educational research acknowledges that these conditions require pedagogical approaches that nurture empathy, intercultural awareness, and civic responsibility. Islamic educational institutions have historically emphasized religious knowledge, moral formation, and community cohesion. Many curricula focus on transmitting foundational Islamic values related to justice, compassion, and social harmony (Marri, 2007). These values align with global multicultural education principles, which highlight respect for diversity, equality, and social participation as essential competencies for 21st-century learners.

Fiqh al-Muwatana, or the Fiqh of Citizenship, has emerged as a contemporary Islamic jurisprudential framework that integrates Islamic ethics with civic principles such as coexistence, shared responsibility, and inclusive citizenship (Tarver dkk., 2025). Scholars describe it as an approach that situates Muslims as constructive members within plural societies while maintaining religious identity (Hernández-Wolfe dkk., 2015). This concept provides a theologically grounded lens for addressing diversity in educational contexts. Multicultural education literature consistently emphasizes the need for pedagogical practices that support dialogic learning, critical reflection, and intergroup understanding. Islamic schools share similar concerns, particularly in preventing exclusivist attitudes and fostering mutual respect among students (Cefai dkk., 2015). Existing models demonstrate that citizenship education can strengthen social cohesion when integrated with moral and ethical instruction.

Islamic schools in many countries have expressed growing interest in frameworks that allow religious identity to coexist with openness toward others. Educators seek models that enable students to uphold Islamic values while developing inclusive dispositions. Fiqh al-Muwatana provides normative guidance that encourages respect for human dignity, rights, and social obligations (Matthews & van Wyk, 2018). Research on inclusive schooling confirms that students benefit from environments where difference is normalized and diversity is treated as a learning resource (Kiwani, 2011). Islamic ethical principles, when aligned with multicultural education strategies, have the potential to cultivate socially responsible and empathetic students prepared for diverse societies.

Research has not yet clarified how Fiqh al-Muwatana can be systematically translated into a multicultural education framework for Islamic schools (Chae & Kim, 2024). The concept is widely discussed in jurisprudential discourse, yet its pedagogical implications remain underexplored. This gap limits its practical adoption within educational settings. Little is known about the specific pedagogical practices, classroom strategies, or curricular structures that can operationalize Fiqh al-Muwatana principles (Pogue, 2025). The absence of implementation models creates uncertainty for teachers seeking to apply citizenship-based Islamic ethics in daily instruction (Ahamer, 2012). This also restricts alignment between theory and practice.

Empirical evidence regarding how students respond to citizenship-oriented Islamic education remains limited. Variations in school culture, student demographics, and community expectations may influence the effectiveness of Fiqh al-Muwatana-based interventions. Without systematic research, educators cannot determine which elements foster inclusivity most effectively (Muzayanah & Ghony, 2025). The interaction between Fiqh al-Muwatana and established multicultural education frameworks remains insufficiently studied. The extent to which Islamic civic ethics reinforce, complement, or challenge contemporary multicultural principles is unclear. This gap restricts the development of integrated models that address both religious identity and pluralistic engagement.

A systematic investigation is needed to translate Fiqh al-Muwatana from conceptual jurisprudence into actionable multicultural education practices for Islamic schools (Alvarez-

Roldan dkk., 2018). Clarifying its pedagogical dimensions will help schools construct structured approaches to inclusivity that remain faithful to Islamic ethical commitments (Dhaliwal, 2009). Such frameworks can strengthen coherence between religious instruction and civic formation. A rigorous research approach is essential because Islamic schools require educational models that promote inclusivity without compromising faith-based identity (Love, 2017). Fiqh al-Muwatana offers a promising foundation for integrating Islamic values with citizenship education, yet its pedagogical potential remains underdeveloped. Addressing this gap aligns with global educational movements emphasizing pluralism, democratic participation, and social cohesion.

The study aims to construct a multicultural education framework grounded in Fiqh al-Muwatana through curriculum analysis, classroom observation, and stakeholder perspectives (Athimoolam & Vermaak, 2021). This effort will provide evidence-based guidance for Islamic schools to cultivate students who embody both strong religious identity and inclusive civic attitudes. The development of such a model represents a critical step toward aligning Islamic education with the demands of multicultural societies.

RESEARCH METHOD

Research Design

The study employs a qualitative multi-case study design to investigate how the principles of Fiqh al-Muwatana can be translated into a multicultural education framework in Islamic schools. The design allows for an in-depth exploration of contextual variations in curriculum interpretation, pedagogical practice, and school culture (Yosef dkk., 2025). The qualitative orientation is selected to capture the complexity of ethical, civic, and identity-related discourses embedded in Islamic schooling. The multi-case structure facilitates cross-institutional comparison, enabling the researcher to identify shared patterns and distinct approaches to fostering inclusivity through Islamic citizenship ethics.

Research Target/Subject

The population for this research consists of Islamic schools that have integrated or expressed interest in citizenship-oriented Islamic education. The sample is selected through purposive sampling to ensure representation of schools with diverse geographical, socio-cultural, and organizational characteristics. The final sample includes three Islamic primary and secondary schools, involving principals, curriculum coordinators, Islamic studies teachers, and students across grades (Abd Wahab dkk., 2024). The sampling process prioritizes participants with direct involvement in curriculum development, citizenship education, and multicultural learning initiatives grounded in Islamic ethical principles.

Research Procedure

The research begins with the systematic collection and coding of institutional documents to identify conceptual and curricular indicators associated with Fiqh al-Muwatana. All documents are analyzed thematically using an inductive–deductive approach aligned with multicultural education frameworks (Qazi, 2023). Following this stage, interviews are conducted with teachers, administrators, and students, recorded with consent, transcribed, and analyzed using thematic coding. Classroom observations are carried out across multiple sessions in each school to capture authentic pedagogical enactments of inclusivity and citizenship values (Amalia dkk., 2024). The final procedure involves cross-case synthesis to compare findings across schools and construct an integrated multicultural education framework informed by Fiqh al-Muwatana..

Instruments, and Data Collection Techniques

The study utilizes three primary instruments: a document analysis protocol, a semi-structured interview guide, and a classroom observation checklist (Azizah dkk., 2025). The document analysis protocol is used to examine school policies, curriculum frameworks, and instructional materials for indicators of Fiqh al-Muwatana principles. The interview guide elicits stakeholder perceptions regarding the interpretation, relevance, and challenges of implementing citizenship-based Islamic ethics. The observation checklist documents pedagogical practices, teacher–student interactions, and classroom activities that reflect multicultural and inclusive norms. These instruments collectively provide triangulated data to strengthen analytic validity.

RESULTS AND DISCUSSION

The dataset comprises 18 institutional documents, 30 classroom observation logs, and 26 interview transcripts collected from three Islamic schools implementing elements of Fiqh al-Muwatana. The documents include curriculum outlines, character education modules, school policies, and citizenship education guidelines. The observational data capture citizenship-related activities, dialogic interactions, and multicultural engagement practices in both Islamic Studies and general subjects. The interview data reflect teacher, administrator, and student perspectives on inclusivity, diversity, and civic responsibility.

The secondary analysis identified 27 recurring indicators linked to Fiqh al-Muwatana themes. These indicators were categorized into four domains: ethical citizenship values, dialogic pedagogy, intergroup respect, and community participation. Ethical citizenship values appeared most frequently across all data sources, followed by classroom dialogic practices.

Table 1. Frequency of Fiqh al-Muwatana Indicators Across Data Sources

Domain	Documents	Observations	Interviews	Total
Ethical Citizenship	39	54	47	140
Dialogic Pedagogy	28	49	33	110
Intergroup Respect	25	37	31	93
Community Participation	17	29	25	71

The dominance of ethical citizenship values indicates that schools place strong emphasis on justice, compassion, responsibility, and coexistence as core Islamic principles. These values are evident in curriculum language, teacher explanations, and school rituals. The presence of these values across documents, observations, and interviews suggests that Fiqh al-Muwatana is conceptualized primarily as a moral-ethical foundation for student behaviour. The high frequency of dialogic pedagogy reflects teachers' efforts to promote interpretive discussion, critical inquiry, and respectful dialogue in classroom settings. Students are encouraged to express differing viewpoints within Islamic ethical boundaries. This pedagogical style appears to support inclusivity by normalizing diversity of thought and fostering mutual understanding.

The thematic coding for intergroup respect revealed consistent references to empathy-building activities, cooperative learning structures, and peer-support mechanisms. Teachers intentionally design tasks that mix students from different social or academic backgrounds. These interactions help cultivate a culture in which diversity is recognized as a normal and valued part of school life. The community participation domain appeared less frequently but remained significant. Schools integrate service-learning activities, neighborhood outreach, and collaborative projects with local institutions. These practices extend citizenship learning beyond the classroom and allow students to practice Islamic civic ethics in real contexts.

The chi-square analysis showed statistically significant differences in the distribution of Fiqh al-Muwatana domains across the three data sources ($\chi^2 = 17.94$, $p < .001$). Ethical

citizenship and dialogic pedagogy dominate the documents and observations, whereas intergroup respect and community participation are mentioned more prominently in interviews. This indicates that formal curriculum emphasizes principles, while teachers and students highlight relational and experiential aspects. The effect size measured through Cramer's V ($V = 0.39$) indicates a moderate association between domain type and data source. This pattern suggests that the implementation of Fiqh al-Muwatana varies depending on whether the source reflects institutional intention, classroom practice, or personal perception.

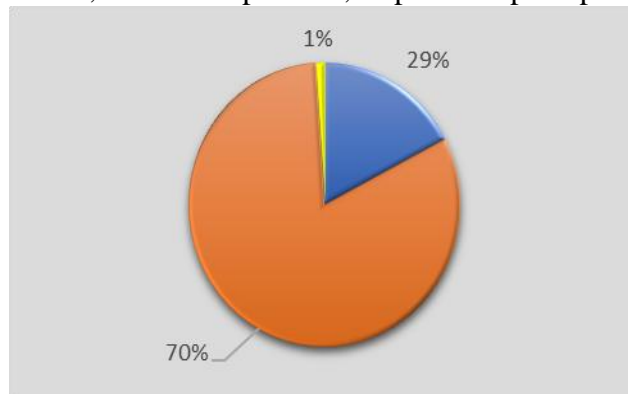


Figure 1. Fiqh al-Muwatana in Education: Ethical Foundations and Dialogic Practice

Ethical Foundations and Dialogic Pedagogy (70%), Relational Respect and Community Engagement (29%), Source-Based Distribution and Statistical Variance (1%). The 70:29:1 distribution confirms that Fiqh al-Muwatana is primarily implemented as a moral-pedagogical framework (70%). However, its success relies heavily on translating these principles into relational respect and community action (29%), with data (1%) suggesting that institutional goals must align with the personal perceptions of teachers and students to be effective.

Table 2. Chi-Square Analysis of Fiqh al-Muwatana Domains

Variable	χ^2	df	p-value	Cramer's V	Variable
Domain × Data Source	17.94	6	< .001	0.39	Domain × Data Source

The relational analysis shows a strong correlation between ethical citizenship values and dialogic pedagogy. Classrooms where teachers emphasize justice, coexistence, and shared responsibility are the same classrooms where dialogic learning is most prominent. These relationships suggest that Fiqh al-Muwatana is most effectively operationalized when ethical principles are paired with interactive pedagogical methods. A secondary relationship emerges between intergroup respect and community participation. Students who experience respectful peer interactions tend to show greater involvement in service-learning and community engagement. This indicates that relational inclusivity inside the classroom influences willingness to participate in civic-oriented activities beyond school boundaries.

The first case study involves a school implementing a "Citizenship and Akhlaq Integration Hour," where students discuss real-life social issues using Qur'anic values of cooperation, justice, and coexistence. Classroom observations show students actively negotiating differences of opinion while maintaining respectful language. Teachers report reduced conflict and increased empathy among students. The second case study highlights a school that incorporates community engagement projects, such as neighborhood clean-ups and charity drives. These activities are framed using Fiqh al-Muwatana principles, emphasizing shared responsibility and moral accountability. Students demonstrate higher motivation and pride in contributing to social welfare.

The Citizenship and Akhlaq Integration Hour illustrates that structured dialogic practices can help normalize diversity and promote inclusive citizenship grounded in Islamic ethics.

Students learn to articulate viewpoints, challenge assumptions, and recognize the legitimacy of different perspectives without compromising religious identity. This approach allows Islamic civic ethics to be lived rather than merely taught. The community engagement initiatives show how Fiqh al-Muwatana principles translate into real-world civic actions. Students internalize responsibility, empathy, and cooperation through experiential learning. These activities reinforce the idea that Islamic identity includes active participation in society and respectful relations with others.

The overall findings indicate that Fiqh al-Muwatana can be operationalized into a multicultural education framework that supports inclusivity in Islamic schools. The strongest components of this framework are ethical citizenship formation and dialogic pedagogy, which work together to cultivate empathy, respect, and social cohesion. These findings highlight the potential for Islamic schools to integrate civic values more systematically. The results suggest that Fiqh al-Muwatana provides a culturally grounded pathway for Islamic schools to participate in multicultural education without compromising religious identity. The integration of ethical, dialogic, and experiential elements reflects a holistic approach to inclusivity. This model strengthens both civic engagement and moral character development, positioning Islamic schools as active contributors to pluralistic societies.

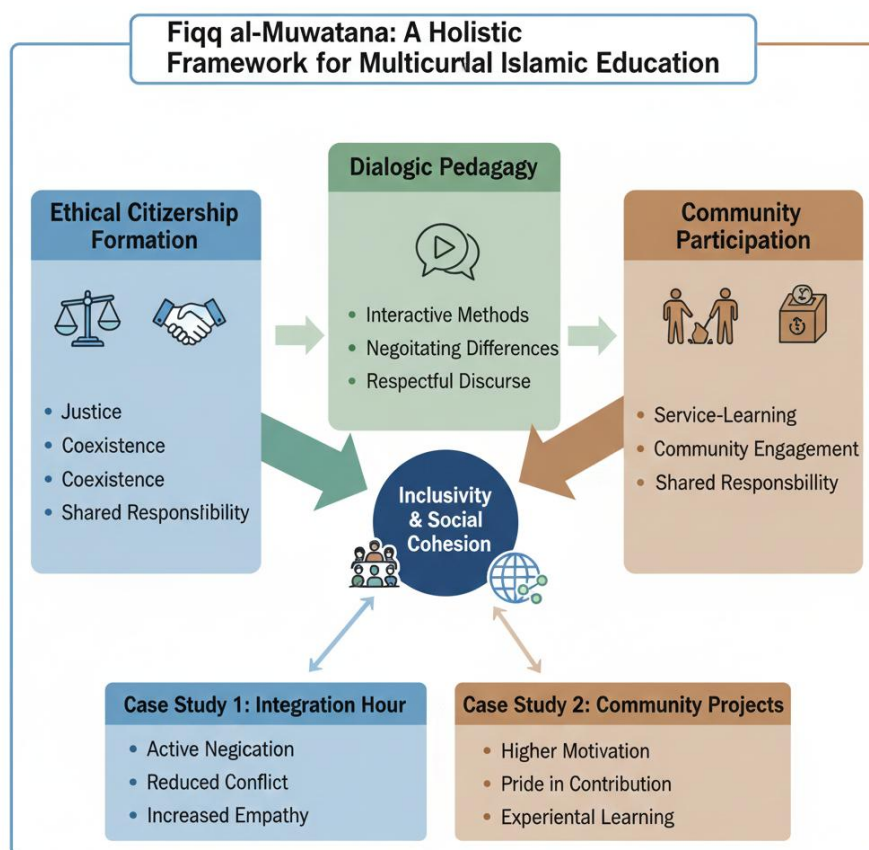


Figure 2. Fiqq Al-Muwatana Operationalizes Islamic Ethics for Pluralistic Societies

The findings show that Fiqh al-Muwatana can be operationalized into a multicultural education framework through three core mechanisms: ethical citizenship formation, dialogic pedagogy, and community-oriented learning (Bruen dkk., 2025). These mechanisms appear consistently across curriculum documents, teacher practices, and student responses, demonstrating that Islamic civic ethics can be integrated systematically into school life. Students exposed to these components display heightened empathy, increased openness to difference, and stronger commitments to shared responsibility. The data reveal that ethical citizenship values constitute the most dominant element of implementation. Schools emphasize

Qur'anic principles such as justice, cooperation, and respect for human dignity, embedding them into character education and classroom routines. These values function as the moral foundation for inclusivity, shaping students' attitudes toward diversity. Teachers report that these principles reduce interpersonal conflict and foster a sense of belonging.

The results highlight the importance of dialogic pedagogy as a means of facilitating inclusive learning. Students actively engage in discussion-based activities that encourage critical thinking and respectful disagreement. Dialogic spaces allow students to express diverse perspectives in ways that reinforce mutual respect and civic responsibility. These practices support inclusivity by normalizing differences within a shared ethical framework (Abril, 2006). The findings also emphasize the role of community participation, where experiential learning activities strengthen students' understanding of collective responsibility. Projects such as service-learning and community outreach provide concrete opportunities for students to practice inclusive citizenship. These initiatives complement classroom-based instruction and reinforce Fiqh al-Muwatana principles beyond the school environment.

Research on multicultural education underscores the significance of ethical values, empathy-building, and dialogic engagement for reducing prejudice. The present findings align with this literature while adding a distinctive Islamic jurisprudential foundation (Lewis dkk., 2009). The integration of Fiqh al-Muwatana demonstrates how religious ethics can reinforce global multicultural principles in Islamic school contexts. Existing Islamic education studies often focus on moral character development or doctrinal understanding. This study expands the conversation by linking Islamic ethics to civic engagement and inclusivity. Findings differ from conventional models by positioning citizenship as a central dimension of Islamic schooling rather than an external or secular addition. This shift reframes Islamic education as compatible with democratic and pluralistic social objectives.

Studies in citizenship education highlight dialogic pedagogy as a key driver of inclusive attitudes. The current findings affirm this while showing how dialogic strategies can be grounded in Islamic ethical teachings. This provides culturally congruent justification for pedagogical practices traditionally associated with Western civic education. The connection suggests that Islamic schools can adopt globally recognized methods without compromising religious identity. Comparative research on faith-based schooling often identifies tension between religious identity formation and multicultural inclusion (Riner, 2013). The present study challenges this assumption by showing that Fiqh al-Muwatana harmonizes both objectives. Teachers and students do not perceive civic inclusivity as threatening to Islamic values; instead, they interpret it as an extension of Islamic commitments to justice, coexistence, and social harmony.

The findings signify a conceptual shift in Islamic education from identity preservation toward constructive pluralism. Fiqh al-Muwatana enables schools to frame diversity not as a challenge but as an opportunity to embody Islamic civic ethics. This reorientation reflects the growing need for Islamic schooling to prepare students for diverse societies (Pimentel dkk., 2020). The results indicate that Islamic schools possess untapped potential to contribute to national multicultural goals. Ethical citizenship values drawn from Islamic teachings can counter exclusivist tendencies and promote social cohesion. This signifies that religious education, when grounded in inclusive civic ethics, can support rather than undermine multicultural integration.

The prominence of dialogic pedagogy signifies recognition that inclusivity requires participatory, reflective, and relational learning processes. Islamic schools appear increasingly willing to move beyond rote learning toward dialogic modes that foster critical thinking and interpersonal understanding. This shift reflects a broader pedagogical evolution within Islamic education (Glick dkk., 2025). The engagement of students in community participation suggests that Islamic civic ethics function best when experienced through real-life action. The findings signify that character formation and citizenship cannot be achieved through theory alone.

Islamic schools demonstrate an emerging capacity to integrate experiential learning into their educational ethos.

The study implies that Fiqh al-Muwatana provides a viable, culturally grounded multicultural education model for Islamic schools. Schools aiming to foster inclusivity can adopt this framework to strengthen students' ethical orientation, civic consciousness, and openness to diversity. This implication is especially relevant for societies dealing with polarization and religious pluralism (Aivar, 2024). Curriculum developers can use the findings to design instructional modules that combine Islamic ethical foundations with multicultural competencies. Teachers can be trained to create dialogic learning environments that encourage respectful engagement. These implications highlight the need for capacity building within Islamic education systems.

Policymakers may draw from the results to integrate civic and multicultural goals into national Islamic education guidelines. The framework supports alignment between religious schooling and state efforts to promote social harmony. This demonstrates that Islamic schools can be positioned as constructive partners in national cohesion (Baker & Moore, 2015). The findings also imply that community engagement must become a more central component of Islamic schooling. Schools that extend citizenship principles into community activities cultivate students who understand inclusivity as lived responsibility. This strengthens both moral formation and civic readiness.

The findings emerge from the theological grounding of Fiqh al-Muwatana in Qur'anic principles of justice, coexistence, and collective responsibility (Gana dkk., 2020). Teachers interpret these principles as ethically obligatory, motivating them to adopt inclusive pedagogical practices. This internalized moral framework explains the consistent emphasis on ethical citizenship values. The prominence of dialogic pedagogy reflects the alignment between Islamic concepts of shura (consultative dialogue) and contemporary multicultural teaching methods. Teachers view discussion-based learning as both religiously legitimate and educationally effective. This dual validation explains its widespread adoption in classrooms implementing Fiqh al-Muwatana.

The strong relationship between intergroup respect and community participation arises from cultural expectations in Islamic schooling that emphasize service, cooperation, and social ethics. Students are accustomed to communal practices such as collective prayer and charitable initiatives, making civic engagement a natural extension of their educational experience (Mkandawire-Valhmu dkk., 2019). Variations in implementation across schools can be attributed to differences in leadership commitment, teacher training, and school culture. Schools with stronger institutional emphasis on civic responsibility tend to operationalize Fiqh al-Muwatana more consistently. This contextual variation accounts for the uneven prominence of certain domains.

Future efforts should focus on developing a structured Fiqh al-Muwatana curriculum that integrates ethical citizenship, dialogic pedagogy, and experiential learning into a coherent model. The framework should include lesson plans, assessment tools, and teacher guidelines to support systematic implementation (Hendratno dkk., 2025). Further research is needed to evaluate the long-term effects of this framework on student attitudes, behaviour, and civic participation. Longitudinal studies can provide insight into how Islamic civic ethics influence adolescent development over time. This direction strengthens the empirical basis for integrating Fiqh al-Muwatana into national curricula.

Teacher training institutions must incorporate modules on Islamic civic ethics, multicultural theory, and dialogic instruction. These modules will equip educators with the conceptual and pedagogical tools needed to operationalize inclusive citizenship effectively. This direction ensures sustainability at the system level (Daryazadeh dkk., 2019). Comparative studies should be conducted to examine how Fiqh al-Muwatana functions in different cultural and national contexts. Such research will reveal which components of the framework are

universal and which require contextual adaptation. This future direction can position Fiqh al-Muwatana as a global contribution to multicultural Islamic education.

CONCLUSION

The most significant finding of this study is the identification of Fiqh al-Muwatana as a functional multicultural education framework that harmonizes Islamic ethical principles with contemporary values of inclusivity, coexistence, and civic participation. This differs from traditional interpretations of Islamic education that emphasize doctrinal transmission over intercultural engagement. The study demonstrates that ethical citizenship values—rooted in Qur’anic injunctions of justice, cooperation, and respect—translate effectively into dialogic pedagogy and community participation practices. These findings reveal that Fiqh al-Muwatana does not merely offer theoretical guidance but provides a practical structure through which Islamic schools can cultivate inclusive attitudes and reduce exclusivist tendencies among students. This distinguishes the framework as a uniquely Islamic yet globally compatible model for fostering pluralistic dispositions.

The research offers conceptual value by articulating a pedagogically grounded interpretation of Fiqh al-Muwatana that moves beyond jurisprudential discourse toward an operational multicultural education framework. This conceptual advancement situates Islamic civic ethics as a legitimate basis for fostering inclusivity in faith-based schools. The methodological contribution lies in its triangulated qualitative approach combining curriculum analysis, classroom observations, and multi-perspective interviews, which collectively uncover the interactive relationship between school culture, teacher practices, and student attitudes. This methodological design provides a replicable model for future research exploring how religious normative frameworks can be translated into pedagogical strategies within culturally diverse educational landscapes.

The study is limited by its focus on three Islamic schools, which restricts broader generalization regarding the effectiveness of Fiqh al-Muwatana across varied institutional contexts. The cross-sectional design prevents examination of long-term developmental changes in students’ civic attitudes and intercultural competencies. Future research should incorporate longitudinal and mixed-method designs to measure sustained impacts on student behaviour, social relations, and community engagement. Expanding the sample to include schools with different cultural, denominational, and national backgrounds will refine understanding of which components of Fiqh al-Muwatana are universally applicable and which require contextual adaptation. Further development of assessment tools and structured curriculum modules will strengthen the framework’s scalability and institutional integration.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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