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Students' Tawassuth Attitudes In Prayer Fiqh Learning: Preliminary Study For Islamic Religious Education E-Module Development

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Abstract

This study aims to analyze students' tawassuth attitudes in prayer fiqh learning as a preliminary study for developing an Islamic Religious Education (PAI) e-module. The research employed a descriptive quantitative approach using a survey method. Data were collected through a tawassuth attitude questionnaire consisting of 25 statements covering four indicators: fair and balanced attitudes, respect for differences of opinion, non-extremism in religious understanding, and tolerance toward differences in prayer fiqh practices. The participants were students of MAN 21 Jakarta. The findings revealed that students generally demonstrated good tawassuth attitudes, with the average responses in the Agree and Strongly Agree categories reaching approximately 82%. The indicator of fair and balanced attitudes obtained the highest score (approximately 83%), followed by tolerance toward differences in prayer practices (approximately 81%), non-extremism in religion (approximately 78%), and respect for differences of opinion (approximately 77%). Nevertheless, an average gap of about 10.25% remained compared with the expected ideal condition, particularly in maintaining consistency in moderate attitudes when facing real differences in religious practices. These findings indicate that tawassuth values have been relatively well internalized among students; however, further reinforcement is still needed through contextual and student-centered learning approaches. Therefore, the development of a Problem-Based Learning (PBL)-based Islamic Religious Education e-module is recommended to strengthen students' tawassuth attitudes in understanding and responding to differences in prayer fiqh in a moderate, balanced, and tolerant manner.

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Keywords: Tawassuth attitude; prayer fiqh learning; Islamic Religious Education; e-module development; Problem-Based Learning

INTRODUCTION

Islamic Religious Education (IRE) has an important role not only in transmitting religious knowledge but also in shaping students' character and attitudes (Niskaromah et al., 2025). In the learning process, IRE is expected to develop students' ability to understand religious teachings comprehensively while promoting moderation, tolerance, and balanced perspectives (Rahmadhani et al., 2025). One of the central values supporting this objective is *tawassuth*, which reflects a moderate attitude characterized by fairness, balance, openness, and avoidance of excessive tendencies in religious understanding and practice (Nurdi, 2026).

The implementation of *tawassuth* values becomes particularly important in fiqh learning, especially in the topic of prayer (*shalat*) (Al Ghifari et al., 2025). Prayer fiqh contains various differences among Islamic schools of thought regarding recitations, movements, and recommended practices (Hidayatulloh et al., 2025). These differences represent a natural part of Islamic intellectual traditions. However, when students do not adequately understand the diversity of opinions, differences in practice may lead to misunderstandings, rigid attitudes, or difficulties in accepting alternative views (Nemetz & Christensen, 1996). Therefore, learning prayer fiqh should not only emphasize procedural competence but also encourage students to appreciate diversity through the internalization of moderate religious values (Jafar, 2025).

At the senior secondary madrasah level, students experience a period of intellectual and emotional development in which they gradually build their own religious perspectives (Susanti & Nukman, 2024). Simultaneously, rapid access to digital information exposes students to a broad range of religious interpretations, including viewpoints that may promote exclusivism or intolerance (Adeoye et al., 2025). This condition creates challenges for Islamic Religious Education because students require learning experiences that help them evaluate religious differences critically and constructively (Demirel Ucan & Wright, 2019). Consequently, identifying students' initial *tawassuth* attitudes becomes an essential step in designing learning materials that are relevant to their actual needs (Syahrudin & Gunawan, 2025).

Preliminary findings from the present study indicate that students generally demonstrate positive *tawassuth* attitudes. The average responses categorized as "agree" and "strongly agree" reached approximately 82%, indicating that values related to fairness, respect for differing

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opinions, non-extremism, and tolerance have been relatively well developed. Nevertheless, the findings also reveal an average gap of around 10.25% compared with the expected condition. The gap mainly appears in students' consistency when responding to real situations involving differences in prayer practices and in their willingness to appreciate alternative opinions. This result suggests that students already possess a basic understanding of moderation, yet practical reinforcement remains necessary (Salmon, 2003).

Several previous studies have reported that strengthening religious moderation in Islamic Religious Education can be supported through innovative instructional strategies and digital learning media (Rukayah et al., 2025). E-modules have been widely used to improve students' independent learning and conceptual understanding (Andriani & Dwiningsih, 2024), while Problem-Based Learning (PBL) has shown potential in encouraging critical reflection and problem-solving skills related to authentic religious issues(Amelia Rizki, 2025). However, most existing studies focus primarily on product development and effectiveness evaluation. Limited attention has been given to the preliminary analysis of students' affective conditions, particularly *tawassuth* attitudes, as an empirical basis for instructional development.

This study addresses the gap by examining students' *tawassuth* attitudes in prayer fiqh learning as an initial stage for developing an Islamic Religious Education e-module integrated with the Problem-Based Learning approach. The study emphasizes that instructional products should be designed based on students' real conditions and learning needs, especially in the affective domain associated with moderation and tolerance.

The novelty of this research lies in the integration of students' *tawassuth* attitude mapping with the instructional development process in prayer fiqh learning. Unlike previous studies that mainly concentrated on media effectiveness, this study positions attitude analysis as a needs assessment stage for developing a PBL-based e-module. Therefore, the findings are expected to contribute both theoretically and practically by providing a foundation for developing learning materials that strengthen students' understanding of prayer fiqh while simultaneously fostering moderate, balanced, and inclusive religious attitudes.

LITERATURE REVIEW

TAWASSUTH (RELIGIOUS MODERATION)

Tawassuth represents one of the central principles in Islamic teachings that emphasizes moderation, balance, and justice in religious understanding and practice (Sulaiman & Yusuf, 2023). The term derives from the Arabic word *wasath*, which literally means middle, balanced, or fair. In

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Islamic discourse, *tawassuth* is interpreted as an attitude that positions individuals between two opposing tendencies, namely excessive behavior (*ghuluw*) and negligence (*tafrith*) (Mufi et al., 2023). Therefore, the concept reflects a balanced approach that integrates textual foundations with contextual considerations in responding to religious issues.

Within the framework of Islamic Religious Education (IRE), *tawassuth* has an important role in shaping students' religious character, particularly in plural and dynamic social environments (Syahriani & Jannah, 2025). The implementation of *tawassuth* encourages students to understand religious diversity as part of Islamic intellectual traditions rather than as a source of conflict (Saputra & Wahyuni, 2026). This perspective becomes highly relevant in fiqh learning because differences in legal interpretations among scholars are commonly encountered, including in the practice of prayer (*shalat*). Consequently, students need not only procedural knowledge related to worship practices but also the ability to appreciate varying opinions and maintain balanced attitudes toward differences.

Previous studies have identified several dimensions commonly associated with *tawassuth*, including fairness and balance, openness toward differing viewpoints, avoidance of extreme religious positions, and tolerance in social interactions(Nisa et al., 2025). These dimensions are frequently used as indicators to evaluate students' moderate attitudes in educational settings. In practice, the cultivation of *tawassuth* may be facilitated through learning activities that provide opportunities for discussion, reflection, and comparison of religious opinions(Nurbayani & Amiruddin, 2024). For example, comparative fiqh learning allows students to examine different scholarly perspectives regarding prayer procedures, enabling them to recognize that variations in practice may coexist within accepted Islamic traditions.

The integration of contextual learning activities is also considered important for strengthening *tawassuth* (Fathunnajih et al., 2025). Students who are exposed to authentic situations involving differences in worship practices tend to develop better reflective abilities and more adaptive responses toward diversity (Gay & Kirkland, 2003). Nevertheless, several studies indicate that the internalization of moderation values often encounters challenges, particularly regarding students' consistency in applying tolerant attitudes when facing real differences. In many cases, students may demonstrate positive perceptions of moderation conceptually but still experience difficulties when the values are implemented in everyday interactions (Schwarz & Asterhan, 2011).

Based on these considerations, the assessment of students' *tawassuth* attitudes becomes an important stage before developing instructional products (Muddatstsir, 2025). Mapping

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students' initial conditions can provide empirical information regarding aspects that require reinforcement and serve as a foundation for designing learning interventions. In the present study, *tawassuth* is examined through four indicators, namely fair and balanced attitudes, respect for differences of opinion, non-extremism in religious understanding, and tolerance toward differences in prayer fiqh practices (Syihabuddin & Nafiuddin, 2023). These indicators are used to analyze students' initial attitudes as a basis for developing a Problem-Based Learning (PBL)-based Islamic Religious Education e-module.

FIQH OF PRAYER (*SHALAT*) AND DIVERSITY OF *MAZHAB*

Fiqh of prayer (*fiqh al-shalat*) constitutes an important component of Islamic jurisprudence that discusses legal provisions and practical procedures related to the performance of prayer (Qotadah, 2020). The discussion covers various elements, including prerequisites of validity, obligatory pillars, recommended practices, and actions that may invalidate prayer. As one of the core topics in Islamic Religious Education (IRE) (Suhayib & Ansyari, 2023), prayer fiqh is not only intended to develop students' procedural competence in worship but also to build their understanding of the diversity that exists within Islamic legal traditions (Kurniawati et al., 2025).

One characteristic that distinguishes prayer fiqh from many other instructional topics is the presence of different interpretations among Islamic schools of thought (*mazhab*)(Muzahab Badar Ar, 2025). Variations may appear in several aspects of prayer practices, such as hand positioning during standing, recitations, movements, and additional supplications. These differences emerge from scholars' interpretations of the Qur'an and Hadith, as well as methodological variations in deriving legal conclusions. Therefore, diversity in prayer practices should be understood as part of the dynamic development of Islamic jurisprudence rather than as contradictory religious positions(Husain et al., 2024).

In educational settings, introducing students to *mazhab* diversity is considered important because it helps them recognize the legitimacy of differing opinions and reduces the tendency toward rigid judgments(Husain et al., 2024). Students who understand the foundations of these differences are more likely to demonstrate openness and tolerance when encountering variations in worship practices. This aspect becomes increasingly relevant in contemporary learning environments where students have broad access to religious information from multiple sources, often presenting diverse viewpoints simultaneously.

Several educational studies suggest that comparative learning approaches can facilitate students' understanding of fiqh diversity. Through the comparison of scholarly opinions, students

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are encouraged to examine the arguments underlying each interpretation and reflect on their practical implications. Learning strategies such as problem-based learning, reflective discussion, and case analysis are frequently used because they allow students to engage with authentic situations related to religious differences(Rizki, 2025). For example, students may analyze cases involving variations in congregational prayer practices and discuss appropriate responses based on moderation, mutual respect, and acceptance of diversity.

Despite its potential benefits, learning about *mazhab* differences also presents challenges. Exposure to multiple perspectives may generate uncertainty among students when instructional guidance is limited(Mukhlis et al., 2026). In some cases, students may selectively accept opinions that align with their previous understanding while rejecting other valid interpretations. Consequently, fiqh instruction requires structured learning experiences that emphasize both the legitimacy of scholarly differences and the importance of maintaining unity within diversity.

In relation to the present study, prayer fiqh serves as an appropriate context for examining students' *tawassuth* attitudes because differences in worship practices directly reflect situations where moderation, tolerance, and balanced perspectives are required. The analysis of students' attitudes toward diversity in prayer practices is therefore expected to provide an empirical basis for developing learning materials that strengthen both conceptual understanding and moderate religious character(Masturin, 2023).

PROBLEM-BASED LEARNING (PBL) AND E-MODULE IN ISLAMIC RELIGIOUS EDUCATION

Problem-Based Learning (PBL) is widely recognized as a student-centered instructional approach that encourages learners to construct knowledge through the exploration of authentic problems (Ali, 2019). This approach is closely associated with constructivist learning theory, which emphasizes that learning occurs when students actively interpret experiences, relate new information to prior knowledge, and reflect on the learning process. Rather than positioning students as passive recipients of information, PBL places them in situations where they are required to identify problems, analyze available information, discuss possible alternatives, and formulate solutions collaboratively.

Within Islamic Religious Education (IRE), the application of PBL is considered relevant because many religious issues encountered by students involve contextual situations that require interpretation, reflection, and balanced judgment (Arif & Abd Aziz, 2023). Topics related to fiqh, particularly prayer (*shalat*), frequently involve differences in practice and interpretation among Islamic scholars. These differences provide meaningful learning opportunities for students to

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examine religious issues from multiple perspectives and develop moderate attitudes in responding to diversity. Therefore, the use of PBL in prayer fiqh learning is expected not only to improve conceptual understanding but also to strengthen affective dimensions such as tolerance, openness, and *tawassuth* attitudes.

Along with the development of digital learning environments, e-modules have become one of the instructional media frequently used to support independent learning. E-modules are designed as structured digital learning materials that may integrate various multimedia components, including text, images, videos, hyperlinks, interactive exercises, and self-assessment activities (Utama & Qomario, 2026). Compared with conventional printed materials, e-modules provide greater flexibility because students can access learning resources repeatedly according to their own pace and learning needs.

The integration of PBL into e-modules creates opportunities to develop learning experiences that are more contextual and interactive. In this model, learning activities are organized around problem situations that require students to investigate issues, collect information, analyze evidence, and reflect on possible solutions. In the context of prayer fiqh learning, students may be introduced to cases involving differences in congregational prayer practices, variations in recitation, or contrasting opinions regarding particular rituals (Rayani et al., 2024). Through these activities, students are encouraged to understand that diversity in fiqh represents a legitimate aspect of Islamic scholarly traditions rather than a source of conflict.

Several previous studies have reported positive contributions of PBL-based e-modules in improving students' learning engagement, conceptual understanding, critical thinking skills, and independent learning abilities. In addition, contextual problem-solving activities have been found to support affective development by encouraging reflective thinking and collaborative discussion(Hamidah et al., 2024). Nevertheless, the implementation of PBL-based digital learning also faces several challenges, including differences in students' digital literacy, availability of technological facilities, and teachers' readiness to facilitate student-centered instruction.

In relation to the present study, the integration of PBL and e-module development is positioned as an instructional strategy to reinforce students' *tawassuth* attitudes in prayer fiqh learning. The use of authentic cases related to differences in worship practices is expected to help students develop balanced perspectives, appreciate diversity, and apply moderation values in practical situations. Therefore, the findings from the analysis of students' initial *tawassuth* attitudes become important as a basis for designing learning materials that are aligned with students' actual needs and affective conditions.

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METHOD

This study employed a descriptive quantitative approach using a survey method to analyze students' tawassuth attitudes in the context of fiqh of prayer. The research was conducted at MAN 21 Jakarta, involving students at the Madrasah Aliyah level as the research subjects. The participants were selected using a purposive sampling technique, considering that they had received instruction on fiqh of prayer materials. The focus of the study was to obtain an initial profile of students' attitudes as a basis for developing an Islamic Religious Education (IRE) e-module based on a problem-based learning approach.

The research procedure consisted of several stages. First, the researcher conducted a preliminary study to identify the need for strengthening tawassuth attitudes in fiqh learning. Second, the research instrument was developed based on four main indicators of tawassuth, namely: (1) fairness and balance, (2) respect for differing opinions, (3) non-extremism in religious understanding, and (4) tolerance toward differences in prayer practices. Third, the instrument was validated through expert judgment to ensure content validity and clarity of statements. After validation, the questionnaire was distributed to students using an online platform to facilitate efficient data collection.

The instrument used in this study was a questionnaire consisting of 25 statements measured using a Likert scale with five response categories: Strongly Disagree (STS), Disagree (TS), Quite Agree (CS), Agree (S), and Strongly Agree (SS)(Robinson, 2023). The questionnaire was designed to capture students' attitudes toward differences in fiqh of prayer comprehensively. The quality of the instrument was ensured through content validation and limited trials to confirm that each item was understandable and relevant to the research objectives.

Data collection was carried out by administering the questionnaire to respondents within a specified time frame. The collected data were then tabulated and analyzed using descriptive statistical techniques, including percentage distribution and average score calculation for each indicator. The analysis focused on identifying the tendency of students' responses in each category and determining the level of tawassuth attitude. Furthermore, a gap analysis was conducted by comparing the actual results with the ideal target (≥90%) to identify aspects that require reinforcement.

The results of the analysis were interpreted to provide an overview of students' tawassuth attitudes and to serve as a foundation for designing a problem-based learning–oriented IRE e-module. All procedures in this study were conducted systematically to ensure that the findings are reliable and can be replicated in similar educational contexts.

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RESULTS

The findings of this study are presented based on the distribution of students' responses and the analysis of tawassuth attitude indicators in the context of fiqh of prayer.

Table 1. Distribution of Students' Responses on Tawassuth Attitudes

Category	Average Percentage	Interpretation
STS	1%	Very low rejection
TS	4%	Low disagreement
CS	13%	Moderate understanding
S	50%	Dominant positive response
SS	32%	High internalization

Table 1 presents the overall distribution of students' responses toward tawassuth attitudes based on 25 questionnaire items. The data indicate that the "Agree" (S) category dominates with 50%, followed by "Strongly Agree" (SS) at 32%. This demonstrates that most students tend to show positive attitudes toward the values of religious moderation in understanding fiqh of prayer.

Meanwhile, the "Quite Agree" (CS) category accounts for 13%, indicating that a portion of students is still at a moderate level of understanding and has not fully internalized tawassuth values. The percentages of "Disagree" (TS) at 4% and "Strongly Disagree" (STS) at 1% are relatively low, suggesting minimal rejection of moderate attitudes among students.

When combining the "Agree" and "Strongly Agree" categories (S–SS), the total reaches approximately 82%, which indicates that tawassuth attitudes have been well internalized by the majority of students. However, the presence of responses in the CS, TS, and STS categories suggests that further reinforcement is still needed to strengthen students' understanding and consistency in applying moderate attitudes(Sasway & Kelly, 2021).

Table 2. Analysis of Tawassuth Attitude Indicators

Indicator	S + SS (%)	Interpretation
Fairness and Balance	83%	High
Respect for Differences	77%	Moderately high

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Indicator	S + SS (%)	Interpretation
Non-Extremism in Religion	78%	Moderately high
Tolerance toward Differences	81%	High

Table 2 provides a more detailed analysis based on the four main indicators of tawassuth attitudes. The "Fairness and Balance" indicator shows the highest percentage at 83%, indicating that students generally understand the importance of maintaining balance in religious practices, both in terms of internal values and external expressions(Nisa et al., 2025).

The "Tolerance toward Differences" indicator also demonstrates a high percentage of 81%, reflecting students' ability to accept variations in prayer practices and maintain harmonious social relationships. This suggests that values related to unity and mutual respect have been relatively well established.

In contrast, the "Non-Extremism in Religion" indicator scores 78%, indicating that most students tend to avoid fanaticism, although some inconsistency remains in certain situations. The lowest score is found in the "Respect for Differences" indicator at 77%, suggesting that some students still face challenges in fully appreciating diverse viewpoints, particularly when dealing with differing fiqh arguments.

Overall, all indicators fall within the moderately high to high category, but variations among them indicate that certain aspects especially respect for differing opinions equire further strengthening in the learning process.

Table 3. Gap Analysis of Tawassuth Attitudes

Indicator	Ideal (%)	Actual (%)	Gap (%)
Fairness and Balance	90%	83%	7%
Respect for Differences	90%	77%	13%
Non-Extremism	90%	78%	12%
Tolerance	90%	81%	9%

Table 3 illustrates the gap between the ideal target (≥90%) and the actual results obtained in this study. The "Fairness and Balance" indicator shows the smallest gap at 7%, indicating that students are relatively close to the expected level in this aspect. This suggests that the

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foundational understanding of balanced religious attitudes has been well developed.

On the other hand, the "Respect for Differences" indicator exhibits the largest gap at 13%, highlighting a significant area that requires improvement. This finding indicates that students still need support in developing openness and appreciation toward differing opinions, particularly in the context of fiqh discussions.

The "Non-Extremism" indicator shows a gap of 12%, suggesting that although students generally reject extreme attitudes, they may still encounter difficulties in maintaining neutrality when faced with real-life differences. Meanwhile, the "Tolerance" indicator has a gap of 9%, which is relatively small and indicates that students' tolerance levels are already strong but still require reinforcement (Sapitri et al., 2025).

In general, the average gap of approximately 10.25% indicates that students' tawassuth attitudes are well developed but have not yet reached the ideal level. Therefore, more contextual and application-oriented learning strategies are needed to strengthen these attitudes, particularly in real-life situations.

DISCUSSION

The findings of this study indicate that students generally demonstrate a strong tendency toward tawassuth attitudes, as reflected in the high percentage (82%) of responses in the "Agree" and "Strongly Agree" categories. This result supports the assumption that Islamic Religious Education (IRE) has played a significant role in introducing and internalizing the values of religious moderation among students (Fasyiransyah et al., 2025). These findings are consistent with previous studies that emphasize the importance of IRE in fostering balanced, tolerant, and inclusive religious attitudes (Muis, 2026). The relatively high scores in the indicators of fairness and balance (83%) and tolerance (81%) suggest that students have developed a foundational understanding of moderate religious behavior, particularly in maintaining harmony in the context of differences in fiqh of prayer (Abdul Aziz, 2024)**.**

However, the study also reveals that the internalization of tawassuth values is not yet optimal, as indicated by the average gap of 10.25% from the ideal target. The lowest score in the "respect for differences" indicator (77%) highlights a critical issue in students' attitudes, namely the difficulty in fully appreciating diverse viewpoints. This finding aligns with previous research suggesting that while students may conceptually understand the importance of tolerance, they often face challenges in applying it when confronted with real differences, especially those related to deeply held beliefs or habitual practices (Lahelma, 2004). This condition indicates that cognitive

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understanding alone is insufficient and must be supported by experiential and reflective learning processes.

Furthermore, the gap in the "non-extremism" indicator (12%) suggests that some students may still exhibit tendencies toward partiality or mild fanaticism in certain situations. This can be influenced by various factors, including limited exposure to diverse perspectives, lack of structured dialogue in the classroom, and the influence of external information sources, particularly in the digital era (Timotheou et al., 2023). In line with constructivist learning theory, students need opportunities to actively engage with differences through discussion, argumentation, and reflection in order to construct a deeper and more balanced understanding of religious concepts.

The findings of this study have important implications for the design of Islamic Religious Education, particularly in the teaching of fiqh of prayer(Asril et al., 2023). The identified gaps indicate that learning should not only focus on the procedural and normative aspects of fiqh but also emphasize the development of students' attitudes and values. In this regard, the integration of problem-based learning (PBL) is considered highly relevant. PBL enables students to confront real-life problems involving differences in religious practices, thereby encouraging critical thinking, empathy, and the application of tawassuth values in practical contexts (Amin, 2025). This approach is supported by previous studies showing that PBL can enhance both cognitive and affective learning outcomes, including the development of tolerance and reflective thinking (Voronchenko et al., 2015).

In addition, the use of e-modules as digital learning media provides an opportunity to deliver more flexible, interactive, and student-centered learning experiences(Santosa, 2024). By integrating tawassuth values into PBL-based e-modules, students can engage in independent learning while being guided through structured problem-solving activities(Umi et al., 2025). This combination is expected to bridge the gap between theoretical understanding and real-life application of moderate attitudes. Moreover, the use of digital media aligns with the characteristics of contemporary learners who are highly familiar with technology and require innovative learning approaches.

From a broader perspective, this study contributes to the discourse on religious moderation in education by providing empirical evidence on students' initial attitudes toward tawassuth (Husna & Thohir, 2020). The results highlight the importance of conducting needs assessments before developing instructional materials, ensuring that learning design is aligned with students' actual conditions. This approach can enhance the effectiveness of educational

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interventions and support the development of more targeted and impactful learning resources.

Nevertheless, this study has several limitations. The use of a descriptive quantitative approach limits the depth of understanding regarding the underlying reasons behind students' attitudes. Future research is recommended to employ mixed-method or qualitative approaches, such as interviews or focus group discussions, to explore students' perspectives more comprehensively. Additionally, further studies can examine the effectiveness of PBL-based e-modules in improving tawassuth attitudes through experimental designs.

In conclusion, while students have demonstrated a relatively strong foundation of tawassuth attitudes, continuous and contextual reinforcement is necessary to achieve optimal outcomes. The integration of innovative learning approaches, such as problem-based learning and digital e-modules, is essential to support the development of moderate, tolerant, and balanced religious attitudes among students in contemporary educational settings (Agus Purwanto et al., 2025).

CONCLUSION

This study aimed to analyze students' tawassuth attitudes in the context of fiqh of prayer as a foundation for developing an Islamic Religious Education (IRE) e-module based on a problem-based learning approach. The findings reveal that students generally demonstrate a strong tendency toward moderate attitudes, as indicated by the high percentage (approximately 82%) of responses in the "Agree" and "Strongly Agree" categories. This result confirms the expectation stated in the introduction that students have begun to internalize the values of religious moderation through existing learning processes.

However, the study also shows that the internalization of tawassuth is not yet fully optimal. The existence of an average gap of 10.25% from the ideal condition highlights that certain aspects particularly respect for differing opinions and consistency in avoiding extremism still require further strengthening. This indicates that while students possess a foundational understanding of moderation, there remains a need to enhance its application in real-life contexts, especially when dealing with differences in religious practices.

The results of this study emphasize that Islamic Religious Education should not only focus on cognitive mastery of fiqh content but also prioritize the development of students' affective and social competencies. The findings substantiate the importance of integrating contextual and student-centered learning approaches, such as problem-based learning, to facilitate deeper understanding and practical application of tawassuth values. In this regard, the development of a

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PBL-based e-module is expected to serve as an effective medium to bridge the gap between theoretical knowledge and real-life practice.

Furthermore, this study provides a meaningful contribution by offering an empirical basis for instructional design in IRE, particularly in strengthening religious moderation among students. The mapping of students' tawassuth attitudes can be used as a reference for educators in designing more targeted, relevant, and impactful learning interventions.

For future research, it is recommended to extend this study by developing and experimentally testing the effectiveness of the proposed PBL-based e-module in improving students' tawassuth attitudes. Additionally, further studies using qualitative or mixed-method approaches are needed to explore the underlying factors influencing students' attitudes in greater depth. Such efforts are expected to enrich the understanding of religious moderation in education and support the development of more comprehensive and sustainable learning strategies

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