

Integrating Sustainable Development Goals in Physical and Mental Health Education: A Study on the 8th Grade Fiqh Textbook

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Abstract

Objective: This study aims to analyze the content of Fiqh textbooks used in Muhammadiyah educational institutions, especially to assess the extent to which the material is in line with the ISMUBA curriculum and its relevance to the Sustainable Development Goals (SDGs). **Theoretical framework:** Based on Islamic education that is integrated with global development goals, especially the values of justice, social responsibility, and environmental conservation. **Literature review:** Reviewing the Islamic education curriculum of Muhammadiyah, the suitability of textbooks with the curriculum, and the relationship between religious education and global issues in the context of the SDGs. **Methods:** Using content analysis of Fiqh textbooks from the Dikdasmen Council and the Muhammadiyah Islamic Boarding School Development Institute, with a focus on the structure, content, and relationship with the SDGs. **Results:** The results of the study show that the Fiqh textbook published by the Muhammadiyah Higher Education Council is by the ISMUBA curriculum, while the version from the Islamic Boarding School Development Institute is still relevant, even though the structure is different. The material covers the pillars of Islam and supports the SDGs: fasting and prayer (Goal 3), zakat and social (Goals 1 & 10), and environmental ethics (Goal 13). **Implications:** Shows that Islamic education can contribute to the formation of a religious, social, and environmentally caring generation that is ready to face global challenges. **Novelty:** Offering a new perspective by connecting the Muhammadiyah Fiqh textbook with the SDGs, expanding the function of religious education towards sustainable development.

Keywords: fiqh, education, text book, physical and spiritual, sustainable development goals.

INTRODUCTION

The textbook, as one of the components of this learning process, holds an important position in the teaching and learning process. It serves as a reference for the teacher's explanation in front of the class. The information, descriptions, and explanations provided by the teacher are compiled from various existing textbooks. Textbooks are tools or resources to achieve competency standards. Therefore, when developing a textbook, it

should align with the learning objectives to be achieved [1]. Well-organized information sources, structured according to a specific body of knowledge, serve as a guide for students to expand their understanding. As such, the textbook becomes a reference in the teaching and learning activities, containing systematically arranged material in printed form and published by an authorized institution [2]–[4].

In Islamic educational institutions, religious material is crucial and must be studied thoroughly. Therefore, supportive textbooks are needed. Muhammadiyah, as one of the major Islamic organizations with educational institutions spread across Indonesia, offers Islamic Education as a religious subject covering Aqidah, Akhlaq, Ibadah/Fiqih, the Qur'an, and Hadith. The material for Islamic Education is mostly drawn from the *Himpunan Putusan Tarjih*, a book that serves as a guide for Muhammadiyah members in their daily worship practices. This book is, of course, complemented with proofs from the Qur'an and the accepted Sunnah. Once included in the textbook, the Learning Objectives (LO) and Learning Outcomes (LO) for each topic are adjusted to the level of education [5].

Although it is supplemented with proofs from the Qur'an and the accepted Sunnah, Muhammadiyah often faces attention due to reforms reflected in society, such as in the determination of the beginning of the month of Ramadan using *hisab*, which can sometimes differ from the government's decision. Therefore, the textbook, as a guide for both educators and students, must meet formal criteria, including the appropriateness of content, presentation, and language used. The relevance of the material in the textbook should also be assessed in terms of its alignment with the Learning Objectives (LO) and Learning Outcomes (LO) outlined in the curriculum, as well as in harmony with other supporting materials [6]. As such, Fiqh, as a subject that discusses daily worship matters, must have a textbook that meets these criteria. This way, in the future, there will be no serious misunderstandings between students and the broader community [7], [8].

Muhammadiyah, as an Islamic organization with educational institutions spread across Indonesia, has the ISMUBA curriculum (Islam, Muhammadiyah, and Arabic) as a guide in implementing education [9]. This curriculum is applied across Muhammadiyah's educational institutions, from elementary or *ibtidaiyah* schools, to junior high or *tsanawiyah* schools, senior high or *'aliyyah*, and even higher education institutions [10]. To realize a quality Fiqh textbook, Fiqh is one of the subjects in the ISMUBA curriculum, part of the broader Islamic Studies subject taught to students. To ensure effective learning, Muhammadiyah publishes textbooks for its educational institutions through the Majelis Pendidikan Dasar dan Menengah (Dikdasmen) Muhammadiyah. In addition, Muhammadiyah also publishes textbooks through the Lembaga Pengembangan Pesantren Muhammadiyah (LP2M) with Arabic text specifically for Muhammadiyah Islamic boarding schools, to support the execution of the boarding school program and enhance students' ability to study Arabic texts [11].



Figure 1. The Cover of The Fiqh Textbook for Dikdasmen (Left) and The Fiqh Textbook for LP2M (Right)

The researcher has chosen the Fiqh textbooks published by the Dikdasmen and LP2 Muhammadiyah for eighth grade as the object of this study, because these textbooks remain relevant for use in Muhammadiyah educational institutions today. Although the current activity-based ISMUBA curriculum differs slightly from the previous version, the practices and material covered are not much different. This is especially true for the junior high school or madrasah tsanawiyah level of Muhammadiyah, which emphasizes the study and practice of daily worship (ibadah yaumiyah) as the main material at this level. The presentation of topics such as purification, prayer, types of prostration, funeral rites, fasting, and other related subjects in these textbooks makes them highly interesting for research [\[12\]–\[14\]](#).

Furthermore, the development and evaluation of Fiqh textbooks should align with global educational and development frameworks, particularly the Sustainable Development Goals (SDGs). The inclusion of health-related topics such as purification (thaharah), prayer (shalah), and fasting (shaum) directly contributes to SDG 3: Good Health and Well-Being, as these practices emphasize hygiene, physical discipline, and mental well-being. Additionally, ensuring quality education through well-structured and standardized Islamic studies curricula supports SDG 4: Quality Education, fostering religious literacy and moral development among students. The adaptation of Islamic education to contemporary challenges, while maintaining its core values, also aligns with SDG 10: Reduced Inequalities, ensuring that all students, regardless of their backgrounds, receive an equitable and well-rounded education. Thus, the study of Fiqh textbooks within Muhammadiyah educational institutions is not only relevant to religious learning but also contributes to broader sustainable development efforts in education and health [\[15\]–\[18\]](#).

LITERATURE REVIEW

The literature review on the analysis of Fiqh textbooks from various perspectives and types of books published is quite diverse. One relevant study is by Astuti, which highlights basic materials, as well as research on the seventh-grade Fiqh textbook published by the Majelis Pendidikan Dasar dan Menengah Muhammadiyah for schools and madrasahs in Muhammadiyah. Similarly, a comparative study of the sixth-grade Fiqh textbooks by Yanti at two different schools was also conducted. The study emphasized that the two textbooks differed in terms of material presentation, exercises, and learning evaluations, which, in turn, affected the learning outcomes of Fiqh students at both schools [\[19\]](#).

Furthermore, Rasidin emphasizes the importance of selecting a good Fiqh textbook that aligns with the development of students. According to Rosidin, there needs to be a review when determining the textbooks to be used by students, taking into account the standards set by the National Education Standards Agency (BSNP). This is aimed at making Fiqh learning in schools more effective and easier for students to understand, by their developmental age [\[20\]](#). Another study by Afrianto and Wirayudha focuses on the need for E-Modules in Fiqh education at Madrasah Aliyah (MA). The study aims to assess the effectiveness of teaching materials provided by teachers in helping students' understanding, as well as to identify topics that are considered difficult [\[21\]](#).

Through the literature presented, it is evident that the analysis of Fiqh textbooks in schools and specific types of books still needs to be conducted [\[22\]](#), [\[23\]](#). Such studies are valuable for evaluating and striving to improve the quality of textbooks presented to students in the future. This is especially true for Fiqh textbooks in Muhammadiyah's educational institutions, which are known as a large organization, and therefore require deeper study to maximize the learning outcomes of students [\[24\]–\[26\]](#).

METHODOLOGY

The researcher has chosen to use content analysis as the data analysis method. Content analysis is a research method conducted on information by studying specific documents [27]. The most commonly used technique to analyze existing documents is content analysis or textual analysis. Content analysis is a method for studying and drawing conclusions about a phenomenon by utilizing documents or texts [28].

Based on the explanation above, the researcher uses content analysis techniques to examine the teaching material or content in the primary data, specifically the Fiqh textbooks that have been selected [29].

The analysis will be carried out systematically and logically, beginning with reading and reviewing the available data. Then, the data will be grouped, and the analysis results will be organized to make them easier to understand. This analysis will be conducted on primary data sources, namely the "Fiqh Education for Muhammadiyah Junior High School" textbook for eighth grade, published by the Majelis Pendidikan Dasar dan Menengah (Dikdasmen), and the "الفقه" (Fiqh) textbook for eighth grade, published by the Lembaga Pengembangan Pesantren Muhammadiyah (LP2 M) [30], [31].

Table. 1. Research Methods

Aspect	Description
Data Analysis Method	Content Analysis
Definition	A method used to study and draw conclusions from information by analyzing documents or texts systematically and logically.
Purpose	To examine teaching materials, especially the content of Fiqh textbooks used in Muhammadiyah Junior High Schools.
Steps of Analysis	1. Reading and reviewing data 2. Grouping data 3. Organizing results for easier understanding
Type of Data	Primary Data
Primary Sources	1. <i>Fiqh Education for Muhammadiyah Junior High School</i> (8th grade), published by Majelis Dikdasmen 2. <i>الفقه</i> (Fiqh textbook), 8th grade, published by LP2M
Institutions Involved	- Majelis Pendidikan Dasar dan Menengah (Dikdasmen) - Lembaga Pengembangan Pesantren Muhammadiyah (LP2M)

RESULTS AND DISCUSSION

After analyzing the two textbooks that are the objects of this research, significant differences were found. Not only in terms of language used, but also in the organization of the textbooks and the presentation of the material in the two Fiqh textbooks for eighth grade. These differences, of course, have their strengths and weaknesses, making them interesting to discuss. The Fiqh textbook published by the Majelis Dikdasmen Muhammadiyah, titled "Pendidikan Fikih SMP Muhammadiyah kelas 8", was printed by Gramasurya in Yogyakarta. The total content presented consists of seven chapters with 152 pages from the cover to the last page of the book. The structure of this textbook includes the front and back covers, a preface, core competencies, basic competencies, a concept map, a preview, a table of contents, Chapter I: Sunnah Prayer, Chapter II: Funeral Care, Chapter III: Prostration, Chapter IV: Dhikr and Du'a in Islam, Chapter V: Ramadan Fasting, Chapter VI: Eid Prayer, and Chapter VII: Sunnah Fasting. Each chapter contains learning indicators, learning objectives, learning steps, a material summary, Quranic and Hadith evidence, reference guidance, a material explanation, insights, group tasks, individual tasks, summaries, hadith pearls, competency tests, and reflections [32]-[34].

Meanwhile, the Fiqh textbook for eighth grade, published by the Lembaga Pengembangan Pesantren Muhammadiyah, titled "الفقه" (Fiqh), was printed by Surya Mediatama in Yogyakarta. This book contains seven chapters and a total of 136 pages from

the cover to the last page. The entire textbook is presented in Arabic, in line with its intended purpose for students at Muhammadiyah Islamic boarding schools. The structure of this book includes the front and back covers, a publication certification, a foreword, core competencies, a table of contents, Chapter I: Prostration of Gratitude, Chapter II: Prostration of Recitation, Chapter III: Fasting, Chapter IV: Zakat, Chapter V: Hajj and Umrah, Chapter VI: Charity, Gifts, Donations, and Waqf, and Chapter VII: Food and Drink. Each chapter includes subchapters with learning objectives, learning indicators, a concept map, notes, core material, discussions, enrichment, assignments, exercises, vocabulary, and competency tests [35]–[37].

Ismuba Curriculum

In the ISMUBA (Islamic Studies, Muhammadiyah, and Arabic) curriculum owned by Muhammadiyah, the learning outcomes for eighth-grade students are as follows:

Table 2. Ismuba Curriculum

Fiqh Education			
Odd Semester			
Spiritual Attitude	Social Attitude	Knowledge	Skills
1.1. Perform Sunnah Prayers as a religious command	2.1. Have a disciplined attitude in the implementation of performing Sunnah Prayers	3.1. Understand the rules of Sunnah prayers, such as Rawatib, Dhuha, Tahajjud, and Tarawih	4.1. Practice Rawatib, Dhuha, Tahajjud, and Tarawih Sunnah prayers
1.2. Perform Funeral Prayers as a manifestation of belief in Allah's decrees	2.2. Have a caring attitude towards others as the implementation of the Funeral Prayer	3.2. Understand the rules of Funeral Prayer	4.2. Practice Sunnah Funeral Prayer
1.3. Understand that Sujud (prostration) is an embodiment of servitude to Allah SWT	2.3. Have an obedient, humble attitude as the implementation of Sujud	3.3. Understand the rules of Sujud Syukur, Sujud Sahwi, and Sujud Tilawah	4.3. Practice Sujud Syukur, Sujud Sahwi, and Sujud Tilawah
1.4. Understand the teachings of Islam regarding Dhikr (remembrance of Allah) and Dua (supplication)	2.4. Have peace and simplicity in daily life	3.4. Understand the rules of Dhikr and Dua in Islam	4.4. Recite the Dhikr and Dua according to the rules
Even Semester			
1.5. Perform fasting in the month of Ramadan as a religious command	2.5. Have a disciplined, responsible, and caring attitude as the implementation of fasting during Ramadan	3.5. Understand the rules of worship during the month of Ramadan	4.5. Present the rules of fasting in Ramadan
1.6. Perform Sunnah worship during the	2.6. Have a disciplined and	3.6. Understand the series of worship	4.6. Present the series of worship

Eid al-Fitr celebration as a manifestation of gratitude to Allah	responsible attitude as the implementation of Sunnah worship during Eid al-Fitr	activities in Eid al-Fitr prayers	activities in Eid al-Fitr prayers
1.7. Perform Sunnah fasting as a command from Allah	2.7. Have an honest and caring attitude in the implementation of Sunnah fasting	3.7. Understand the rules of Sunnah fasting	4.7. Present the rules of Sunnah fasting

Looking at the learning outcomes in the ISMUBA curriculum for eighth grade, the Fiqh textbook published by the Majelis Dikdasmen Muhammadiyah is more relevant. Each topic within the book aligns with the expected outcomes in the ISMUBA curriculum at each level. However, this does not mean that the Fiqh textbook published by the Lembaga Pengembangan Pesantren Muhammadiyah is irrelevant to the learning outcomes in the ISMUBA curriculum. The structure of the material in this book is organized according to the five pillars of Islam, starting with the second pillar, which is purification before performing obligatory worship, followed by prayer, fasting, zakat, and hajj [38].

The Differences And Similarities

The difference from the eighth-grade Fiqh textbook can be seen from the material presented. Even so, there are similarities that have different presentations. Likewise, the Muhammadiyah Basic Education Council published an eighth-grade fiqh textbook, which presents material about various types of prostration after the chapter on caring for corpses. Then, the material about various types of prostration is made into a detailed chapter discussing the meaning, propositions, and laws regarding prostration. The material discussed is sequentially starting from prostration of gratitude, prostration of recitation, and prostration of sahwi. Meanwhile, the class 8 fiqh textbook published by LP2 Muhammadiyah includes material on prostration in separate chapters according to the various types of prostration. In the eighth semester of the first semester, prostration material was presented regarding the chapter on prostration of gratitude and the chapter on prostration of recitations. Material about prostration for sahwi is presented specifically after the congregational prayer chapter in the first semester [39], [40].

Even though the two fiqh textbooks above have significant differences in presenting the material, the 8th-grade fiqh textbook for Muhammadiyah schools has broad similarities in presenting material about fasting. The Muhammadiyah Basic Education Council includes a chapter on Ramadan fasting, a chapter on Eid al-Fitr, and a chapter on sunnah fasting. The material for the Ramadan Fasting chapter in this book also includes a sub-chapter on how to determine the beginning and end of the holy month of Ramadan, which is still diverse in Indonesia. Meanwhile, the Fiqh class textbook published by LP2 Muhammadiyah includes the material on Fasting in one large chapter entitled Fasting. The sub-chapters in it discuss obligatory fasting, sunnah fasting, haram fasting, various determinations of the beginning and end of the month of Ramadan, laws, pillars, sunnahs, and things that invalidate fasting [41]-[43].

In general, they do have similarities in presenting material about fasting, it's just that the two still have differences, starting from the discussion and separate chapters. As in the fiqh textbook published by LP2 Muhammadiyah, material about Eid al-Fitr prayers is included in a chapter discussing the Rawatib and Nawafil prayers in seventh grade [44]. The teaching material about fasting and prayer, when connected to SDGs 3: Good Health and Well-Being, covers various aspects related to physical, mental, and spiritual health. Here is an explanation of how these two acts of worship support this goal:

1. Physical Health through Fasting and Prayer

Both voluntary and obligatory fasting offer significant benefits for physical health. Especially fasting during the holy month of Ramadan, where Muslims abstain from food and drink from dawn until sunset for an entire month, provides several health benefits. One of the key benefits is the detoxification process in the body. By regulating eating and drinking patterns at specific times, such as during fasting, the body is allowed to cleanse the digestive system optimally and allows the organs to rest [45]–[48]. In addition, fasting has been shown to improve heart health by lowering cholesterol levels and blood pressure. It can help enhance heart function, thus reducing the risk of heart disease and blood vessel disorders. Fasting also lowers the risk of obesity by limiting eating times. The benefits gained from fasting help regulate body weight and prevent obesity, which is a trigger for various chronic diseases. Moreover, fasting also benefits the body's metabolic functions. This process can improve metabolism, help regulate blood sugar levels, and increase insulin sensitivity, which is crucial for preventing the onset of diseases like type 2 diabetes [49]–[51].

2. Prayer's Impact on Physical and Mental Health

Prayer has a significant impact on both physical and mental health. The movements in prayer, such as prostration (sujud), bowing (ruku'), and standing, serve as regular physical exercises. These activities help strengthen muscles, improve flexibility, and correct posture. Performing prayer regularly helps improve blood circulation, making the muscles in the back, legs, and neck stronger. Additionally, the transition between standing, bowing, and prostrating also trains the body's balance and motor coordination, which is beneficial for maintaining agility and stability. Prayer also plays an essential role in reducing stress and anxiety because this spiritual activity teaches calmness and peace, which lowers stress levels and enhances overall mental health. Therefore, prayer is not just a spiritual act but also encompasses the physical and mental well-being of a person [52].

3. Mental Health through Fasting and Prayer

Fasting has a significant positive impact on mental well-being, one of which is through increased self-awareness. During fasting, individuals have time for self-reflection and are better able to discipline themselves and manage their emotions. Fasting helps improve self-control and reduces impulsiveness, contributing to better mental health. Additionally, abstaining from food and drink at designated times is effective in relieving stress and anxiety. The sensations experienced during fasting also increase empathy toward those who are less fortunate, which has a positive impact on mental health. Furthermore, fasting regularly, especially during Ramadan, is often accompanied by a more structured sleep pattern, which improves sleep quality. This improved sleep quality is crucial for maintaining physical and mental balance. Therefore, fasting not only provides spiritual benefits but also plays a significant role in supporting mental and emotional well-being [53]–[56].

4. Prayer's Impact on Mental Health

Prayer can also have a positive impact on mental health, particularly by enhancing mental calmness. When prayer is performed with full attention and awareness, anxiety tends to decrease, providing a sense of peace, which is vital for mental well-being. In addition to increasing devotion in prayer, the regularity of performing prayer teaches self-discipline and provides time for the body and mind to rest. This is highly effective in managing the stress that arises in daily life. Prayer also helps individuals feel more connected to God, giving life deeper meaning. This sense of spiritual connection can enhance happiness and overall well-being, creating better emotional balance in life [57], [58].

5. Increasing Health Awareness in Education

Health Education through Fiqh: The teaching material on fasting and prayer in Fiqh can provide 8th-grade students with an understanding of how these two acts of worship are not

only religious obligations but also practices that support physical and mental health. This contributes to achieving the SDGs related to health and well-being [59].

Content Analysis of Fiqh Textbooks and Their Integration with SDGs

This study presents a comprehensive content analysis of two 8th-grade Fiqh textbooks used in Muhammadiyah educational institutions. The analysis is anchored in the ISMUBA curriculum and focuses on evaluating the alignment between textbook content and the Sustainable Development Goals (SDGs), particularly SDG 3 (Good Health and Well-Being), SDG 4 (Quality Education), and SDG 10 (Reduced Inequalities). The two textbooks under review are published by two different Muhammadiyah bodies: the Majelis Pendidikan Dasar dan Menengah (Dikdasmen) and the Lembaga Pengembangan Pesantren Muhammadiyah (LP2M). While both serve the same grade level, their structure, presentation, and language differ. The Dikdasmen textbook, written in Indonesian, is more accessible to a broader range of students and closely follows the ISMUBA learning outcomes. It contains detailed chapters on purification, prayer, fasting, and other core acts of worship. In contrast, the LP2M textbook, written in Arabic, is designed for pesantren students and organizes topics around the five pillars of Islam, integrating classical religious terminology and structure.

The content analysis method used in this research involves systematically reviewing, categorizing, and synthesizing data to highlight both alignment and divergence between textbook content and SDGs. This methodology enables the researchers to identify specific aspects of Islamic teachings—such as prayer and fasting—that offer physical, mental, and spiritual health benefits, and how they support SDG 3. For instance, fasting is linked to improved metabolism, cardiovascular health, and mental discipline, while prayer contributes to stress relief, posture correction, and spiritual well-being. These practices demonstrate the relevance of Islamic education in promoting holistic health. Furthermore, by ensuring that the content adheres to the ISMUBA curriculum, both textbooks contribute to SDG 4, which advocates for inclusive and quality education. The materials foster religious literacy, moral development, and spiritual awareness. Although the LP2M version presents a higher linguistic challenge due to its Arabic content, it deepens students' engagement with original Islamic texts and enhances their classical Arabic proficiency, contributing indirectly to reduced educational inequalities (SDG 10) by offering advanced learning opportunities to pesantren students.

The analysis reveals that the Dikdasmen textbook is more systematically aligned with the ISMUBA learning objectives, making it highly effective for formal educational settings. However, the LP2M textbook adds depth through its classical format and thematic focus, particularly useful for boarding school environments. Both textbooks incorporate materials that are critical for religious understanding and relevant for modern sustainable development frameworks. The study offers a novel perspective by integrating SDGs into Islamic religious education. It proposes that acts of worship traditionally seen only through spiritual lenses can be reframed to include health and educational outcomes. This interdisciplinary approach encourages curriculum developers, educators, and policymakers to consider broader development goals when designing religious education materials. Ultimately, the study demonstrates that Islamic education, particularly Fiqh, has the potential not only to shape pious individuals but also to contribute to global efforts in sustainability, health, and educational equity.

CONCLUSION

This study concludes that the two eighth-grade Fiqh textbooks published by Majelis Dikdasmen Muhammadiyah and LP2 Muhammadiyah each contribute distinct strengths and limitations to the learning of Islamic jurisprudence within the ISMUBA curriculum framework. The Majelis Dikdasmen textbook demonstrates a strong pedagogical advantage in terms of accessibility. Its use of clear Indonesian language and systematic organization

aligned with learning outcomes enables students to comprehend, review, and internalize core Fiqh concepts more easily. This accessibility supports equitable learning opportunities, particularly for students with diverse academic backgrounds. However, the relative simplicity of its presentation limits the depth of conceptual engagement, as the material would benefit from more detailed explanations, stronger argumentative structures, and richer textual evidence to enhance analytical understanding. Conversely, the LP2 Muhammadiyah Fiqh textbook offers greater academic depth and textual rigor. By incorporating Arabic texts alongside explanations, it introduces students to authentic sources of Islamic jurisprudence and strengthens their exposure to primary religious language. This approach has the potential to cultivate higher-order thinking skills, textual literacy, and a more nuanced understanding of Fiqh reasoning. Nevertheless, this strength simultaneously becomes a limitation, as not all eighth-grade students possess sufficient Arabic proficiency. As a result, the learning experience may become less inclusive and place additional cognitive demands on learners who require more scaffolding. Importantly, the thematic content of fasting (ṣawm) and prayer (ṣalāh) in both textbooks demonstrates strong relevance to the Sustainable Development Goals, particularly SDG 3: Good Health and Well-Being. The integration of these acts of worship highlights that Fiqh is not solely normative or ritualistic but also deeply connected to physical, mental, and spiritual health. Fasting promotes self-regulation, metabolic balance, and psychological resilience, while prayer supports mental tranquility, emotional stability, and bodily discipline. When taught reflectively, these practices help students understand Islamic teachings as a comprehensive framework for holistic well-being. Furthermore, this alignment with SDG 3 reinforces the role of Islamic education in supporting sustainable human development. By linking religious obligations with healthy lifestyles, quality of life, and well-being, Fiqh education contributes indirectly to broader educational goals such as SDG 4 (Quality Education), fostering values-based learning that is meaningful and contextually relevant. Therefore, an integrative approach that combines the accessibility of the Majelis Dikdasmen textbook with the textual depth of the LP2 Muhammadiyah textbook is recommended. Such a synthesis would enhance inclusivity, deepen understanding, and position Fiqh learning as a transformative tool for nurturing balanced, healthy, and ethically grounded students in line with the Sustainable Development Goals.

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Author Contribution

All authors contributed equally to the main contribution to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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