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The Implementation of Fiqh Learning as a Local Content Subject in Improving Students' Competencies at SMP Tarbiyatus Sibyan Waibu

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ABSTRACT

This study aims to describe the implementation of fiqh learning as a local content subject within Islamic Religious Education (PAI) and its contribution to improving students' competencies at SMP Tarbiyatus Sibyan Waibu, Jayapura Regency, Papua. The competencies examined comprise cognitive knowledge, affective religious attitudes, and psychomotor skills in performing religious practices. This study employed a descriptive qualitative approach. Data were collected through direct observation, in-depth interviews, and documentation involving the curriculum management, PAI/fiqh teacher, and students. Data were analyzed using the Miles and Huberman model through data reduction, data display, and conclusion drawing/verification, while credibility was strengthened through triangulation, member checking, and persistent observation. The findings indicate that fiqh learning was implemented through three main stages: planning, implementation, and evaluation. Planning involved the preparation of learning objectives, teaching materials, lesson plans, and practical learning resources. Implementation employed interactive lectures, group discussions, question-and-answer sessions, case studies, demonstrations, and direct practice of worship, including ablution, prayer, fasting, zakat, and funeral prayer. Evaluation covered cognitive tests, observation of religious attitudes, and assessment of practical worship skills. The study reports an increase in the average examination score from 72 before the local-content program to 85 after its implementation, while approximately 90% of students were able to perform ablution according to the taught Sunnah in the practical simulation. Improvements were also observed in prayer discipline, religious awareness, social concern, and students' ability to apply fiqh in daily life. Supporting factors included teacher competence, school and foundation support, parental involvement, adequate worship facilities, and a religious school culture. Major constraints included limited instructional time, limited contextual learning media and locally based fiqh textbooks, differences in students' prior religious knowledge, and some limitations in practical resources. The study concludes that contextual and practice-oriented fiqh learning can strengthen students' knowledge, attitudes, and practical religious competencies when supported by an enabling school environment.

INTRODUCTION

Education plays a central role in developing students' knowledge, skills, character, and capacity to participate responsibly in society. In Islamic education, these objectives extend beyond the transmission of religious information to the formation of faith, worship practices, moral conduct, and the ability to apply Islamic teachings in everyday life. Fiqh occupies an important position because it deals with practical Islamic law and guides Muslims in matters of worship and social conduct.

Fiqh is derived from the Arabic expression faqiha–yafqahu–fiqhan, referring to understanding or deep comprehension. In Islamic scholarship, fiqh concerns practical legal rulings derived systematically from the Qur'an, Sunnah, ijma', and qiyas. Consequently, fiqh learning should not remain at the level of memorizing legal concepts. Students need opportunities to understand, internalize, and practice the principles they learn. This

orientation is particularly relevant to school-based Islamic education, where cognitive, affective, and psychomotor development should be integrated.

The need for additional fiqh learning is particularly relevant at SMP Tarbiyatus Sibyan Waibu, a school-based Islamic educational institution connected with a pesantren environment in Waibu, Jayapura Regency. The thesis identifies that students come from varied educational backgrounds and that not all students entering junior secondary school have previously received substantial fiqh instruction. The school therefore developed fiqh as local content to complement PAI and to strengthen students' practical religious knowledge. The program is also consistent with the school's orientation toward producing students who are faithful, pious, knowledgeable, and morally upright.

Local content provides schools with an opportunity to organize learning that responds to local needs, institutional characteristics, and community expectations. In this context, fiqh is positioned not simply as an additional subject but as a contextual component of the school's religious culture. Learning is connected with daily worship practices, including purification, prayer, fasting, zakat, and funeral prayer, while religious habits such as congregational prayer, dhuha prayer, Qur'anic recitation, and short religious talks reinforce classroom learning.

The study is grounded in the view that student competence develops through the integration of knowledge, attitudes, and practical skills. Bloom's taxonomy and subsequent work on affective and psychomotor domains provide a useful framework for understanding this integration. Cognitive learning concerns understanding concepts and legal principles; affective learning concerns religious awareness, values, discipline, and moral behavior; and psychomotor learning concerns the ability to perform worship practices correctly. This integrated perspective is particularly appropriate for fiqh because the subject inherently links religious knowledge with action.

Previous studies cited in the thesis have examined local-content curricula, Qur'anic literacy, and fiqh learning in Islamic educational institutions. However, the present study focuses specifically on the implementation of fiqh as local content in a junior secondary school within a pesantren-based setting in Papua and examines its relationship with students' cognitive, affective, and psychomotor competencies. Therefore, the research addresses two questions: how is fiqh learning implemented as local content to improve students' competencies, and what factors support and hinder its implementation?

METHOD

Research Design and Setting

This study employed descriptive qualitative research to examine the implementation of fiqh as local content in Islamic Religious Education at SMP Tarbiyatus Sibyan Waibu. The school is located on Jl. Polres Doyo Baru, Jayapura Regency, Papua, and operates within a pesantren-based educational environment. The research was conducted during the first semester of the 2024/2025 academic year. The thesis also reports that data collection in the study involved approximately three months of observation, interviews, and documentation.

Participants and Data Sources

The participants and information sources included the school's curriculum management, the PAI/fiqh teacher, and students. Primary data were obtained through interviews and direct observation, while secondary data included school profiles and learning documents such as lesson plans, syllabi, fiqh materials, and activity records. The teacher identified in the thesis as the fiqh/PAI teacher was Hamzah Nurul Fikri.

Data Collection

Data were collected using observation, interviews, and documentation. Observation was used to examine classroom learning and religious practices. Interviews were conducted to obtain information about planning, teaching methods, student responses, supporting factors, and obstacles. Documentation was used to examine learning materials and school records and to support observational and interview findings.

Data Analysis and Trustworthiness

The analysis followed the Miles and Huberman model, consisting of data reduction, data display, and conclusion drawing/verification. The credibility of the findings was strengthened through source and method triangulation, member checking, and persistent observation. These procedures allowed the researcher to compare information from observations, interviews, and documents before drawing conclusions.

RESULTS

Implementation of Fiqh as Local Content

The findings show that fiqh was implemented as a structured complement to the regular PAI curriculum. The program was designed to provide students with religious knowledge that they could immediately apply in daily life. The learning content included thaharah (purification), prayer, fasting, zakat, funeral-related practices, and other aspects of practical Islamic life. The school's pesantren environment strengthened the connection between classroom learning and religious routines.

Planning

At the planning stage, the teacher prepared learning objectives, lesson plans, materials, and practical resources. The learning plan was connected with fiqh competencies and included both conceptual and practical components. The thesis reports that the teacher prepared fiqh modules containing illustrations and practical steps for worship. Planning also considered the students' needs and the school's religious environment.

Learning Implementation

Learning activities used varied methods, including interactive lectures, group discussions, question-and-answer sessions, case studies, demonstrations, and direct practice. The teacher used a board, tutorial videos, and practical equipment for ablution and prayer. The thesis reports that the local-content learning was conducted twice a week outside the regular PAI schedule. Practical learning was especially important: students practiced ablution, congregational prayer, and other worship procedures, and some students were given opportunities to lead dhuha prayer.

Observation and interviews indicate that learning was contextual. Students were encouraged to connect fiqh with everyday religious situations. For example, thaharah was discussed in relation to maintaining purity before prayer and Qur'an recitation, while prayer lessons were reinforced through congregational practice. The learning process therefore moved from explanation to demonstration and then to student practice.

Evaluation

Evaluation covered three competency domains. Cognitive competence was assessed through written tests, affective competence through observation of students' religious attitudes and behavior, and psychomotor competence through practical assessment of worship. Evaluation was conducted at the end of learning themes and at the semester level. This assessment design reflects the study's emphasis on holistic competence rather than academic knowledge alone.

Table 1. Improvement in Student Competence

Competency domain	Finding	Observed indicator
Cognitive	Average examination score increased from 72 to 85.	Improved understanding of fiqh concepts and Islamic legal principles.
Affective	Religious awareness and discipline improved.	More consistent congregational prayer, social concern, tolerance, and Islamic manners.
Psychomotor	Approximately 90% of students performed ablution according to the taught Sunnah in the simulation.	Students could practice ablution, prayer, zakat distribution, and other worship procedures.

The reported findings suggest that the program contributed to improvement across the three domains. Cognitive development was reflected in the increase in the average examination score from 72 to 85. Affective development appeared in greater awareness of worship, discipline in congregational prayer, social concern, and tolerance. Psychomotor development was demonstrated through students' ability to perform ablution, prayer, and zakat-related practices, with approximately 90% meeting the expected standard in the ablution simulation.

Supporting Factors

Several factors supported implementation. First, the fiqh/PAI teacher had an adequate religious and pedagogical background and acted as facilitator, motivator, and role model. Second, the school provided supporting facilities, particularly a mushalla and worship equipment. Third, school leadership, teachers, and the foundation supported the program and reinforced a religious school culture. Fourth, parental involvement helped extend religious learning into the home. Fifth, the integration of fiqh with the school's pesantren environment made practical application more natural.

Obstacles

The main obstacles were limited instructional time, limited contextual learning media, and insufficient locally based fiqh textbooks. Students also entered the program with different levels of prior religious knowledge, requiring differentiated guidance. The thesis additionally identifies some limitations in practical resources and differences in the level of student interest. These constraints did not prevent implementation, but they required teacher creativity and greater reliance on direct demonstration and practice.

DISCUSSION

The findings indicate that fiqh learning is most meaningful when it integrates explanation, reflection, and practice. This pattern is consistent with the study's theoretical framework, which emphasizes cognitive, affective, and psychomotor development. Students were not only expected to remember the rules of ablution, prayer, fasting, or zakat but also to understand why the rules matter and to perform the practices correctly. Such integration is particularly suitable for fiqh because the subject concerns practical dimensions of Islamic law.

The increase in the reported average examination score from 72 to 85 provides a clear descriptive indication of improved cognitive achievement. However, because the overall research design was qualitative and the thesis does not report a controlled statistical test, this change should be interpreted as an observed before-and-after classroom indicator rather than as a causal experimental effect. The improvement is nevertheless consistent with interview and observation findings showing greater student engagement and understanding after varied instructional methods were introduced.

The affective findings are also important because religious education seeks behavioral and character formation as well as knowledge acquisition. Increased discipline in congregational prayer, religious awareness, social concern, and tolerance suggests that repeated exposure to religious practices and school routines can support internalization of values. The teacher's role as a model is particularly significant because students encounter fiqh not only as written rules but also through the behavior of adults and peers in the school environment.

The psychomotor findings reinforce the value of demonstration and direct practice. Worship procedures such as ablution and prayer contain sequences that are difficult to master through verbal explanation alone. Demonstration followed by guided practice enables students to observe correct procedures, imitate them, receive feedback, and gradually perform them independently. The reported 90% success rate in the ablution simulation indicates that this practical orientation was productive within the observed learning context.

The supporting environment is another important finding. Local-content fiqh is strengthened when the curriculum, school culture, facilities, teachers, parents, and pesantren environment work in the same direction. This corresponds with the thesis's emphasis on curriculum integration and contextual learning. At the same time, limited instructional time and learning resources demonstrate that local-content programs require institutional planning. Without sufficient time, appropriate media, and accessible textbooks, teachers may struggle to provide the depth and repetition needed for mastery.

The study also suggests that the local-content approach has particular value for students with heterogeneous prior religious educational experiences. Rather than assuming that all students possess the same foundation, the teacher can use contextual explanations, demonstrations, and guided practice to establish common competencies. This is especially relevant in a school environment where students may arrive from different elementary educational backgrounds.

CONCLUSION

Fiqh learning as local content at SMP Tarbiyatus Sibyan Waibu was implemented through planning, learning activities, and evaluation that integrated cognitive, affective, and psychomotor competencies. The learning process used interactive lectures, discussion, question-and-answer, case studies, demonstrations, and direct worship practice. The reported findings show improved cognitive performance, stronger religious attitudes and discipline, and better practical worship skills. The average examination score increased from 72 to 85, while approximately 90% of students performed ablution according to the taught Sunnah in the practical simulation.

The implementation was supported by teacher competence, school and foundation support, parental involvement, worship facilities, and a religious school culture. Its principal challenges were limited instructional time, limited contextual media and locally based fiqh textbooks, differences in students' prior religious knowledge, and some limitations in practical resources. Overall, the study indicates that contextual, interactive, and practice-oriented fiqh learning can strengthen students' religious competencies when it is embedded in a supportive school and pesantren environment.

For practice, the study recommends strengthening contextual and interactive teaching methods, providing more religious books and audiovisual media, expanding worship-practice facilities, conducting regular assessments of students' religious understanding and practice, and strengthening cooperation among teachers, school leaders, parents, and the wider community. Future research may broaden the geographical and educational scope, develop digital fiqh learning models, and employ quantitative designs to measure the effect of fiqh learning more objectively.

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