



Fiqhul Wadiah-Based Learning Innovation to Improve Madrasah Students' Understanding of Fiqh Content: A Qualitative Case Study at MI Riyadlus Sholihin

Zaenol Fajri¹, Lukmanul Hakim Efendi²

^{1,2}Faculty of Islamic Studies, Nurul Jadid University, East Java, Indonesia

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ABSTRACT

Purpose of the study: Fiqh instruction in Islamic schools (madrasah) continues to face several difficulties, chief among them students' inadequate understanding of the ideas and rituals of worship due to traditional, memorization-focused teaching methods. The purpose of this study is to describe how students at the Riyadlus Sholihin Elementary Madrasah have improved their comprehension of the fiqh subject through innovative learning based on the Fiqhul Wadiah book.

Methodology: This study included a case study and a qualitative methodology. Key informants, including the madrasah principal, curriculum administrators, teachers, and students, were observed, interviewed in depth, and documented. Data reduction, data display, and conclusion drafting were the methods used for data analysis. Triangulating sources and methods enabled testing their validity.

Main Findings: The findings demonstrated that applying learning based on Fiqhul Wadiah greatly enhanced students' comprehension in both cognitive and worship-related domains. Students showed enhanced reasoning regarding fiqh concepts, practiced proper ablution and prayer techniques, and were better able to explain fiqh principles methodically. Additionally, through conversations, Q&A sessions, and practical experience, this learning increased student engagement and active participation. The conversation demonstrates how the book's methodical, communicative qualities, which are reinforced by interactive teaching strategies, contributed to its success.

Novelty/Originality of this study: The study's findings support the effectiveness of Fiqhul Wadiah-based instruction in raising students' knowledge of Islamic law. In terms of curriculum development, teacher learning methodologies, and raising the standard of Islamic education in madrasahs, this research offers an alternate paradigm for learning Islamic law.

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Corresponding Author:

Zaenol Fajri

Faculty of Islamic Studies, Nurul Jadid University, Jl. PP Nurul Jadid, Tj. Lor Hamlet, Karanganyar, Paiton District, Probolinggo Regency, East Java 67291, Indonesia

Email: alfajri002@unuja.ac.id

1. INTRODUCTION

Studying Islamic jurisprudence (Fiqh), which serves as the foundation for Islamic law in daily life [1], [2], is a crucial part of Islamic education [3]-[5]. The difficulties facing Islamic jurisprudence education are becoming more complicated in light of modern society [6], [7]. Many elementary and secondary school pupils struggle to comprehend Islamic jurisprudence [8], [9], leading to poor implementation of Islamic principles in daily conduct [10], [11]. Given that conducting worship and business correctly requires a solid grasp of Islamic jurisprudence (fiqh) [3], [10], [12], this phenomenon has become a major concern in Islamic education [13]. To

close this knowledge gap, a more applicable and communicative learning strategy is required [14]-[16]. The Fiqhul Wadiah book, renowned for its methodical presentation and simple language, is one option deemed pertinent [12], [17].

Students' comprehension of Islamic jurisprudence (fiqh) at the Riyadlus Sholihin Elementary School (Madrasah Ibtidaiyah) is still comparatively low, according to preliminary observations. This poor comprehension is evident in a lack of knowledge of fundamental concepts such as prayer [18]-[20], purification practices, and other religious rituals [21]-[23]. This is believed to be caused by traditional teaching strategies that emphasize memorisation and inappropriate references for pupils' cognitive abilities [24]-[26]. As a result, learning becomes less interesting and has little effect on enhancing comprehension of Islamic law [27], [28]. Innovative teaching methods that combine theory and practice are required to solve this problem. With its communicative format and captivating visual aids [18]-[20], the Fiqhul Wadiah book offers a viable way to enhance the effectiveness of fiqh instruction in Islamic elementary schools.

Even though there have been numerous earlier studies on innovations in fiqh learning, most have focused on learning approaches or methods, such as contextual, demonstration, and scientific approaches, without thoroughly examining how particular learning resources are used as the primary tool in the learning process [29]-[31]. The efficiency of the Fiqhul Wadiah book as the main teaching resource for fiqh instruction in Islamic elementary schools (Madrasah Ibtidaiyah) was not particularly examined in prior studies, which typically primarily evaluated gains in general learning outcomes [32], [33]. Moreover, this research tended to focus on immediate cognitive outcomes rather than thoroughly analyzing conceptual comprehension and the practical application of fiqh in students' daily lives [34]-[36]. These restrictions point to a need for further study, especially in research that contextualizes the analysis of instructional materials, the learning process, and their effects on student comprehension [37], [38].

The need to make sure that fiqh education is still applicable, relevant, and transformational in the face of changing times is just as pressing as the students' poor comprehension of the subject matter [39], [40]. Fiqh learning could remain theoretical and underemphasize students' religious practices in the absence of empirical research on the efficacy of adopting a structured, communicative textbook like Fiqhul Wadiah [41]-[43]. The quality of worship and the formation of pupils' religious character from an early age are greatly influenced by a solid grasp of fiqh [44], [45]. As a result, this research is essential because it provides a scientific foundation for developing fiqh learning models [46]-[48], resources, and strategies that are more effective in Islamic elementary schools [49].

Based on this description, the study's objectives are to: (1) examine how fiqh learning is implemented at Riyadlus Sholihin Islamic Elementary School using the Fiqhul Wadiah textbook; (2) evaluate how well it enhances students' conceptual knowledge and application of fiqh; and (3) pinpoint factors that facilitate and hinder its use in the classroom. This research is new because it focuses on a single fiqh textbook as a teaching tool and analyzes it thoroughly, taking into account all facets of the subject matter, the educational process, and students' comprehension outcomes in a cohesive way. As a result, this study proposes a framework for teaching Islamic jurisprudence (fiqh) that combines a contemporary, student-centered pedagogical approach with the traditions of classical scholarship.

The use of Islamic jurisprudence instruction based on the book Fiqhul Wadiah will enhance students' conceptual and practical knowledge of the subject. The book's features, which deliver the content methodically, logically, and suitably for the developmental stage of Madrasah Ibtidaiyah students, lend credence to this assumption. With the aid of visual aids and conversational language, the presentation makes the previously abstract concepts of Islamic law easier for pupils to understand. By using this method, educators can establish a more dynamic, interactive, and collaborative learning environment that allows students to better comprehend and assimilate the principles of Islamic law, in addition to memorizing them. Therefore, this study not only raises the standard of instruction in the classroom but also offers strategic guidance for enhancing the teaching of Islamic jurisprudence in Islamic elementary schools (Madrasah Ibtidaiyah) in a way that is more applicable, relevant, and long-lasting.

This study specifically aims to analyze the implementation of Islamic jurisprudence learning based on the Fiqhul Wadiah book at Riyadlus Sholihin Islamic elementary school (Madrasah Ibtidaiyah), assess its efficacy in enhancing students' conceptual understanding and practice of Islamic jurisprudence, and identify factors that facilitate and hinder its classroom implementation. These findings are based on the background and research gaps previously mentioned. This set of goals serves as the foundation for a methodical analytical framework and validates the research's targeted, quantifiable direction. Thus, this study will likely contribute conceptually and empirically to the creation of an integrative, contextual, and pertinent Islamic jurisprudence learning paradigm for elementary school children studying Islam.

2. RESEARCH METHOD

2.1. Type and Method of Research

This study employs a case study and a qualitative methodology [50]-[52]. Because the goal of this research is to obtain a comprehensive knowledge of the application of Islamic jurisprudence (Fihul Wadiah) based on Islamic jurisprudence learning in a natural situation, the qualitative approach was used [53], [54]. Instead of merely quantifying outcomes, this method enables researchers to investigate the meanings, perceptions, and dynamics that unfold during the learning process.

Because this research focuses on a specific, restricted system, the case study research technique was chosen to apply Islamic jurisprudence (Fihul Wadiah) based on Islamic jurisprudence learning at MI Riyadlus Sholihin in Rejing. Given the madrasah's social, cultural, and institutional setting, the case study enables a thorough, contextual investigation of the phenomena.

Given that the madrasah has distinctive features in using modified classical texts as teaching materials inside the formal education system at the primary madrasah level, the location was purposefully chosen.

2.2. Research Sample and Population (Informants)

In qualitative research, the term "population" refers to a data source or informant relevant to the research focus, rather than the overall subject in a statistical sense. All parties actively involved in implementing Islamic jurisprudence learning at MI Riyadlus Sholihin, based on Fihul Wadiah (Islamic jurisprudence), served as the research subjects.

Purposive sampling, which entails specifically selecting informants based on factors such as their direct engagement, expertise, and capacity to provide information pertinent to the research objective, was employed in the informant selection process. Among the research informants were: 1) One Madrasah Principal, who contributes to the formulation of policy and the course of educational progress; 2) One Curriculum Manager is responsible for organizing and incorporating Islamic jurisprudence into the curriculum; 3) As the main practitioner of Islamic jurisprudence-based education, one Islamic Jurisprudence Teacher. 4) Five students were chosen from Islamic jurisprudence-based learning classes, accounting for differences in academic proficiency (high, medium, and poor) and degree of engagement.

The data saturation concept states that when the collected data reveals repetitive material and no noteworthy new topics are discovered, the number of informants is determined.

2.3. Instruments of Research

Planning, gathering, evaluating, and interpreting data are all carried out by the researcher, who is the primary human instrument in qualitative research. The researcher directly engages with the informants and the situation under study.

Using the following auxiliary tools, systematic data collection is supported:

- a. Rules for Observation, used to watch: 1) Teachers' methods and strategies for instruction. 2) The manner in which educators incorporate and explain material from textbooks. 3) Interaction patterns between students and between students and teachers. 4) Student participation and reaction levels. 5) The processes of learning evaluation and feedback.
- b. Guide to Semi-Structured Interviews: has a set of open-ended questions that let you create follow-up inquiries based on the answers of your informants. The primary topics of the interview are: 1) Policy for textbook use; 2) Curriculum integration and planning; 3) Learning tactics and difficulties faced; 4) Views and experiences of learning among students.
- c. The Documentation Sheet: Syllabi, lesson plans, teaching resources, grade books, and archives of learning activities are among the documents stored and examined using this tool.
- d. Field notes and record-keeping instruments: used for detailed documentation of observation results and to guarantee the accuracy of interview data.

2.4. Data Gathering Methods

Over the course of about three months, data were gathered primarily using three methods:

a. Observation

Direct observations were made during six meetings, each lasting roughly two and a half hours, in the classroom. As a non-participant observer, the researcher observed separately to preserve objectivity rather than taking part in the learning activities. Observations were centered on: 1) The application of the book-based learning approach; 2) Delivery methods for Fiqh materials; 3) Student participation and reactions; 4) The environment and dynamics of classroom interactions.

b. Detailed Interviews

Semi-structured interviews lasted 30 to 60 minutes per informant. The goal of the interviews was to explore experiences, opinions, and assessments of textbook-based learning. With the informants' permission, every interview was videotaped, and the verbatim transcriptions were then analyzed.

c. Documentation

Documentation was done by gathering and examining supporting records, including: 1) Curriculum and Instructional Plans; 2) Instructional resources based on text; 3) Evaluation materials; 4) Archives of educational activities.

Data from interviews and observations were strengthened and validated using these papers (technique triangulation).

2.5. Methods of Data Analysis

During the data collection phase, data analysis was carried out concurrently and interactively. The following stages make up the interactive analysis model that is being used:

- a. Reduction of Data: selecting, narrowing down, and organizing unprocessed data from documents, interviews, and observations into pertinent thematic groups.
- b. Information Display: To make it easier to spot particular patterns, connections, and trends, the condensed data is displayed as tables, thematic matrices, or descriptive narratives.
- c. Drawing and Verifying Conclusions: After carefully analyzing the data and drawing conclusions, the researcher cross-checked them with the field data.

The following actions were taken to guarantee the veracity of the data: 1) Triangulation of sources (principal of the madrasah, teachers, and students); 2) Technical triangulation, which includes documentation, interviews, and observation; 3) Member checking, which entails asking informants to validate findings; 4) To reduce subjective bias, researchers should take reflective notes.

2.6. Qualitative Research Process Steps

The following steps were taken in the research process:

- a. The two-week preparation phase: This includes creating and validating research instruments, acquiring research permits, and producing proposals.
- b. Stage of Data Collection (\pm 8 Weeks): The researcher followed a schedule agreed upon with the madrasah to undertake observations, interviews, and documentation.
- c. Stage of Data Analysis (two to three weeks): From the start of data collection until all data were gathered and verified, analysis was conducted continuously.
- d. Stage of Report Preparation: Creating a methodical scientific report based on research findings while adhering to academic writing guidelines.

3. RESULTS AND DISCUSSION

3.1. Results

a. Improvement in Fiqh Content Understanding

Based on interviews conducted with the principal, curriculum coordinator, fiqh teacher, and students, the findings indicated a significant improvement in students' understanding of fiqh content following the implementation of the *Fiqhul Wadiah* textbook. The main findings were as follows:

- 1) Students were able to explain the pillars of ablution (wudhu) more systematically and comprehensively.
- 2) Their understanding of the pillars and requirements of prayer (shalat) became more structured.
- 3) The practice of ablution and prayer was performed in the correct sequence and with greater accuracy.
- 4) Students began to understand the rationale and purpose behind fiqh rules rather than merely memorizing them.
- 5) Conceptual reasoning related to fiqh content showed notable development.

A summary of the changes before and after implementation is presented in Table 1.

Table 1. Changes in Students' Fiqh Understanding Based on Interview Data

No.	Understanding Indicator	Before Implementation	After Implementation
1	Ability to Explain the Pillars of Ablution	Low	Moderate to High
2	Accuracy of Ablution Practice	Inaccurate	Accurate
3	Understanding of the Pillars and Requirements of Prayer	Less Systematic	More Systematic
4	Sequence of Prayer Practice	Unstructured	Structured and Sequential
5	Conceptual Reasoning in Fiqh	Weak	Improved

Source: Interview data (2025)

b. Student Response and Participation

Classroom observations revealed increased student engagement during learning with the *Fiqhul Wadiah* textbook. The main observational findings included:

- 1) Students became more active during question-and-answer sessions.

- 2) Their confidence in asking and answering questions increased.
- 3) Classroom discussions became more interactive.
- 4) Students actively participated in the practical exercises of ablution and prayer.
- 5) The use of illustrations and visual media enhanced students' attention and focus.

Student involvement was observed from the initial presentation of the material through to the practical application stage. Learning activities engaged not only cognitive aspects but also affective and psychomotor domains.

c. Implementation of the Textbook in Instructional Planning and Practice

Document analysis of the syllabus, lesson plans (RPP), teaching materials, and classroom activity photographs showed that the *Fiqhul Wadiah* textbook was consistently used throughout the instructional process. The main documentation findings were as follows:

- 1) The syllabus was structured according to the textbook's chapter sequence.
- 2) Lesson plans integrated discussion, question-and-answer sessions, and practical exercises, aligned with the textbook content.
- 3) Teaching materials consisted of summarized textbook content enriched with illustrations and practical activities.
- 4) The teacher used the textbook as the primary instructional reference during classroom instruction.

A summary of these findings is presented in Table 2.

Table 2. Implementation of the *Fiqhul Wadiah* Textbook in Instructional Planning and Classroom Practice.

No.	Document Types	Form of Implementation
1	Syllabus	Learning objectives and materials developed according to the textbook structure
2	Lesson Plan (RPP)	Instructional strategies aligned with the textbook content and organization
3	Teaching Materials	Summarized content, illustrations, and practice-based activities derived from the textbook
4	Classroom Documentation	Direct use of the textbook and supporting visual media during instruction

Source: Analysis of instructional documents, Academic Year 2025/2026

d. Interpretation

The findings suggest that the use of the *Fiqhul Wadiah* textbook contributed to an overall improvement in the quality of fiqh learning. First, the improvement in students' ability to explain and practice acts of worship indicates that the textbook's systematic structure supported a more organized conceptual understanding the sequential presentation of material enabled students to connect theoretical concepts with practical application. Second, the increased student participation demonstrates that the learning process shifted from a teacher-centered approach to a more interactive, dialogic model. The integration of discussion, questioning, and practical exercises fostered a participatory learning environment. Third, the consistent use of the textbook from the planning stage to classroom implementation reflects alignment between curriculum design, instructional strategies, and classroom practice. This systematic integration has been a key factor in enhancing both student understanding and engagement.

Overall, the implementation of the *Fiqhul Wadiah* textbook enhanced not only students' cognitive development but also strengthened their affective and psychomotor engagement in fiqh learning at the Islamic elementary school level. From the planning phase through the actual execution of learning, the documentation demonstrates how the *Fiqhul Wadiah* textbook is implemented methodically. Consistently using the textbook throughout the learning cycle is essential to improving student comprehension and engagement. Consequently, it can be said that the *Fiqhul Wadiah* textbook's complete application offers a solid basis for the MI's fiqh education.

3.2. Discussion

The findings of this study demonstrate that the implementation of *Fiqhul Wadiah*-based learning significantly enhances students' comprehension of Islamic jurisprudence at MI Riyadlus Sholihin. This improvement is evident not only in students' conceptual understanding but also in their ability to explain and apply fiqh principles in practical contexts [42]. These results are consistent with previous research indicating that structured and communicative learning materials contribute to deeper conceptual understanding and cognitive clarity. Earlier studies have emphasized that systematic instructional design and accessible language improve students' retention and comprehension of complex religious content. However, unlike prior research that mainly focused on general Islamic education textbooks, this study specifically examines a classical fiqh text adapted for elementary-level instruction, thereby providing more contextualized empirical evidence.

From a theoretical perspective, the findings align with constructivist learning theory, which posits that students construct knowledge actively through engagement and interaction. The integration of discussion, question-and-answer sessions, and practical simulations in Fiqhul Wadiah-based learning reinforces active knowledge construction [14], [15]. Previous studies on active learning approaches have demonstrated their effectiveness in increasing student motivation and participation. This study confirms those findings within the specific domain of fiqh instruction, thus extending active learning theory into the context of classical Islamic text-based pedagogy.

A key finding of this research is the increased student engagement observed during classroom interactions. Compared to traditional lecture-dominated fiqh instruction reported in earlier studies, the implementation at MI Riyadlus Sholihin demonstrates a shift toward participatory learning. Students were more responsive, confident in expressing opinions, and actively involved in applying jurisprudential concepts [26]. This suggests that when classical texts are presented through interactive pedagogical strategies, they can overcome the commonly reported challenge of fiqh being perceived as abstract and difficult [29]. The practical implication is clear: fiqh learning in madrasas should move beyond rote memorization toward structured, dialogical, and application-oriented instruction.

Another significant finding concerns curriculum integration. The documentation analysis revealed that Fiqhul Wadiah is systematically embedded in lesson plans, syllabi, and assessment instruments. While previous research has acknowledged the importance of curriculum alignment in Islamic education, this study provides concrete evidence of how a classical reference book can function simultaneously as a primary content source and a pedagogical framework. The structured incorporation of Fiqhul Wadiah into institutional planning demonstrates that effective fiqh learning requires not only suitable materials but also coherent instructional management. The practical implication for educational institutions is the need for strategic curriculum design that ensures consistency between learning objectives, teaching materials, and evaluation methods [31].

In terms of novelty, this study contributes scientifically in three main ways. First, it provides empirical evidence on the pedagogical optimization of a classical fiqh text in a formal elementary education setting, an area that has received limited scholarly attention. Second, it integrates classical Islamic scholarship with contemporary educational theory, bridging traditional textual learning with constructivist and active learning paradigms. Third, it offers a replicable instructional model that combines structured textual material, interactive strategies, and institutional curriculum alignment. This integrative framework distinguishes the study from prior research that typically examines either instructional methods or textbook effectiveness separately.

The broader implications of this study extend to Islamic educational institutions beyond MI Riyadlus Sholihin. The findings suggest that classical Islamic texts, when methodically adapted and pedagogically structured, remain highly relevant for modern education [20]. Rather than replacing traditional references, institutions can optimize them through strategic instructional design. This reinforces the idea that innovation in Islamic education does not necessarily mean abandoning classical sources, but recontextualizing them within contemporary pedagogical frameworks.

Furthermore, the study highlights that improved cognitive understanding of fiqh correlates with students' practical worship skills and observable religious behavior. This finding strengthens the argument that effective fiqh instruction contributes not only to academic achievement but also to character formation and spiritual development. Compared to earlier studies that measured outcomes primarily in cognitive terms, this research emphasizes the integrative impact of fiqh learning on knowledge, practice, and attitude.

Overall, this discussion underscores that the effectiveness of fiqh learning depends on the synergy between structured learning materials, interactive teaching strategies, and a supportive institutional environment. The Fiqhul Wadiah textbook has demonstrated its capacity to fulfill these components simultaneously. By explicitly connecting empirical findings with pedagogical implications, this study offers both theoretical enrichment and practical guidance for improving the quality of fiqh education in madrasas and Islamic elementary schools.

4. CONCLUSION

This study concludes that implementing fiqh learning based on the Fiqhul Wadiah textbook significantly improved students' understanding of Islamic jurisprudence at MI Riyadlus Sholihin. The findings indicate enhancement in three main areas: conceptual comprehension, accuracy of worship practices, and active classroom participation. The textbook's systematic structure, combined with accessible language and interactive teaching strategies, helped students develop more organized reasoning and practical competence in fiqh.

From a practical perspective, the study highlights important implications for teachers and madrasah administrators. Teachers are encouraged to adapt classical texts into structured and student-friendly learning materials while incorporating dialogic and practice-oriented instructional strategies. Madrasahs should ensure curricular coherence between textbooks, lesson plans, and classroom implementation, and support professional development focused on active learning approaches. These efforts may strengthen both instructional quality and student engagement in fiqh education.

Despite its contributions, this study was limited to a single institutional context and employed a qualitative case study design, which may restrict the generalizability of the findings. Future research should involve multiple madrasahs, employ mixed methods, and examine the long-term impact of textbook-based fiqh instruction on students' religious practice and moral development. Overall, integrating a classical fiqh text with structured, interactive pedagogy offers a communicative, applicable model for strengthening fiqh education in Islamic elementary schools.

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