Revitalizing Islamic Religious Education Learning (Fiqh): A Comprehensive Analysis to Optimize Textbooks and Learning Outcomes

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Abstract

Education needs to adapt to the times to remain relevant to the needs of students. One of the important components that must be considered is the teaching materials, including those in Islamic Religious Education (PAI). This research aims to formulate a strategy for revitalizing Islamic Education (PAI) learning in the D phase through optimizing textbooks that are more comprehensive, integrative, and effective in achieving learning outcomes (CP). Using a qualitative approach based on content analysis and literature review, this study identifies inconsistencies between the CP in the Kepka BSKAP and the Learning Objectives (TP) listed in the textbook. For example, the material on rukhsah only reflects the views of one specific school of thought, whereas CP aims for a broader understanding of the four major schools of thought. This finding confirms the need for developing more holistic materials to reflect the flexibility of Islamic law. Additionally, the learning models in the textbook are relevant to the psychological characteristics of 12–15-year-old students based on Piaget's theory of development. This research provides contributions in the form of strategic recommendations, including expanding the scope of teaching materials, integrating intersectional perspectives, and strengthening the connection with students' real-life experiences. The limitation of this research lies in the scope of the location and the limited sample size. Therefore, further research with a more comprehensive approach is needed to support the implementation of more effective and transformative fiqh learning

Keywords: Learning Revitalization;PAI; Fiqh; Learning Outcomes; Textbook Optimization..

Abstrak

Pendidikan perlu menyesuaikan dengan perkembangan zaman agar tetap relevan dengan

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kebutuhan peserta didik. Salah satu komponen penting yang harus diperhatikan adalah materi ajar, termasuk dalam Pendidikan Agama Islam (PAI). Penelitian ini bertujuan merumuskan strategi revitalisasi pembelajaran PAI pada elemen fikih fase D melalui optimalisasi buku ajar yang lebih komprehensif, integratif, dan efektif dalam mencapai capaian pembelajaran (CP). Dengan menggunakan pendekatan kualitatif berbasis analisis konten dan studi pustaka, penelitian ini mengidentifikasi ketidaksesuaian antara CP dalam Kepka BSKAP dan Tujuan Pembelajaran (TP) yang tercantum dalam buku ajar. Materi tentang rukhsah, misalnya, hanya mencerminkan pandangan satu mazhab tertentu, padahal CP mengarahkan pada pemahaman yang lebih luas dari empat mazhab besar. Temuan ini menegaskan perlunya pengembangan materi yang lebih holistik untuk mencerminkan fleksibilitas syariat Islam. Selain itu, model pembelajaran dalam buku ajar telah relevan dengan karakteristik psikologis peserta didik usia 12–15 tahun berdasarkan teori perkembangan Piaget. Penelitian ini memberikan kontribusi berupa rekomendasi strategis, termasuk perluasan cakupan materi ajar, integrasi pandangan antar-mazhab, serta penguatan keterkaitan dengan kehidupan nyata peserta didik. Keterbatasan penelitian ini terletak pada lingkup lokasi dan sampel yang terbatas. Oleh karena itu, penelitian lanjutan dengan pendekatan yang lebih menyeluruh diperlukan untuk mendukung implementasi pembelajaran fikih yang lebih efektif dan transformatif.

Kata kunci : Revitalisasi Pembelajaran; PAI; Fikih; Capaian Pembelajaran; Optimalisasi Buku Ajar.

I. Introduction

Islamic Religious Education (PAI) is one of the pillars in shaping the spiritual, moral, and social character of students. One important element in PAI is fiqh, which discusses the procedures for worship, social interaction, and transactions in accordance with Islamic principles. In the context of education, the element of jurisprudence plays a strategic role in building students' spiritual competence to meet the challenges of the times. Ideally, fiqh learning is designed progressively, taking into account the developmental stages of the students, its relevance to everyday life contexts, and its alignment with the vision of the Merdeka Curriculum, which emphasizes flexibility, differentiation, and project-based learning (Kementerian Pendidikan, 2022).

However, empirical conditions in the field still reveal significant challenges in the implementation of fiqh learning. Many educators face difficulties in teaching material effectively, caused by various factors such as limited supporting facilities, less-than-optimal readiness of the curriculum used, and minimal synergy between schools, the government, and other stakeholders (Al Ghifari & Achadi, 2024). On the other hand, although the Fiqh curriculum has been conceptually designed with a gradual and continuous approach, in practice there is still a gap between the ideal curriculum design and its implementation in the classroom. This inconsistency impacts the overall achievement of student competence, both in terms of conceptual understanding and the internalization of fiqh values in daily life (Trianita et al., 2024).

Previous research provides a comprehensive overview of this situation. Trianita et al (2024) found that fiqh material in the Merdeka Curriculum has been designed to reflect the principles of flexibility and differentiation, starting from basic concepts at the

elementary school level to enrichment on contemporary issues at the high school level. The recommendation for this research is to optimize the implementation of the material to make it more relevant to the needs of the times. On the other hand, Al Ghifari & Achadi (2024) identified constraints in the implementation of the Merdeka Curriculum, such as limited resources and teacher readiness. This research emphasizes the importance of teacher training and cross-sectoral support to improve the implementation of fiqh learning.

Although the research has made significant contributions, there are still research gaps that can be explored, particularly regarding the analysis of PAI textbooks on the Fiqh element for Phase D in the Merdeka Curriculum. Further in-depth research is needed to understand the extent to which the materials, learning models, and learning outcomes have been optimally designed and are relevant to the needs of students aged 12–15 years. In this context, it is important to note that there is still an imbalance between the Learning Outcomes (CP), which require an understanding of jurisprudence from the four major schools of thought, while the textbooks used only present the perspective of one dominant school of thought. This contradicts the spirit of the Merdeka Curriculum, which emphasizes flexibility and diversity in Islamic thought (Wibowo & Tobroni, 2025). This inconsistency not only has implications for cognitive aspects but also impacts the strengthening of moderate and tolerant character in students.

Additionally, students in the 12–15 age range are in the formal operational cognitive development stage as explained by Piaget. They begin to understand abstract concepts, think logically, and analyze various perspectives of Islamic law if the learning approach supports this. Therefore, fiqh textbooks must be designed considering these principles of cognitive developmental psychology to make learning relevant and meaningful (Kartikawati, 2015; Masroom, 2024). In practice, textbooks that rely solely on textual approaches and verbalism will not be able to meet the needs of holistic learning. A more integrative, contextual, and problem-solving pedagogical approach is needed so that fiqh learning is not only informative but also transformational (Dr. Sumbul Ansar Khan & Dr. Syed Zubair Ahmed, 2025).

Starting from the problem of low effectiveness in teaching Islamic jurisprudence at the junior high school/Islamic junior high school level, this research addresses the gap between nationally available textbooks and the actual needs of students, as well as the achievement of competencies set in the curriculum. Many teachers face challenges in delivering Fiqh material in a contextual, meaningful, and practical way. The textbooks used tend to be textual and do not fully support in-depth understanding or the reinforcement of religious values relevant to the challenges of modern life. As a result, students' learning achievements, in terms of cognitive, affective, and psychomotor aspects, have not been optimally attained.

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The main objective of this research is to formulate a revitalization strategy for Islamic Religious Education learning, specifically for the D phase (8th grade) fiqh element, by optimizing textbooks that are more comprehensive, integrative, and relevant to students' social and religious context. Additionally, this research also aims to evaluate the effectiveness of this strategy in promoting the full achievement of student competencies. The novelty of this research lies in its integrative approach, which links textbook development with active learning strategies and the strengthening of the Pancasila student profile, aiming to cultivate a generation that is faithful, moral, and adaptable to the dynamics of the times.

II. Research Method

This research uses a descriptive qualitative approach with in-depth content analysis and literature review methods. This approach provides flexibility for researchers to comprehensively understand the structure, depth, and relevance of fiqh material in the Islamic Religious Education textbook for Phase D. Additionally, this approach allows for the exploration of the relationship between fiqh content and national curriculum policies, as well as the learning realities of students aged 12 to 15. The main objectives of this analysis are to evaluate the suitability of the material with learning outcomes and to assess the extent to which the material is systematically and proportionally organized and supports the formation of students' character in accordance with the Pancasila Student Profile.

Researchers collected data from a number of key documents classified into three main categories. First, two official textbooks for Islamic Education and Character Development for Class VIII, each a Student Textbook and a teacher book, published by the Ministry of Education, Culture, Research, and Technology (Kemdikbudristek) during the 2021–2022 period. Second, two national education policy documents, namely the Decision of the Head of the National Standards, Curriculum, and Assessment Agency (Kepka BSKAP) and the Learning and Assessment Guide (PPA), which serve as references in the preparation of the CP and the pedagogical principles of the Merdeka Curriculum. Third, various sources of academic and Islamic literature, such as verses from the Quran, scientific books on Islamic jurisprudence and education, and relevant journal articles, are used to strengthen both the normative and pedagogical interpretations of the analyzed content.

The analysis focuses on Chapters 4 and 9 of each textbook, which contain the themes of worship jurisprudence (prostration, prayer, concessions) and muamalah jurisprudence (buying and selling, debt, schools of thought). Researchers examined the data based on four dimensions: CP achievement, depth of learning objectives (TP), content presentation model, and learning strategies used. All this information is classified in the form of thematic tables to map the interconnections between elements.

Researchers examined the logical structure and conceptual content, then compared them to the indicators in the CP and the core values of the Pancasila Student Profile.

To maintain the validity and accuracy of the analysis, the researcher applied source triangulation techniques by comparing the content of the textbook against national policy documents and scientific references. This step provides a strong foundation for synthesizing findings and generating strategic recommendations to support the revitalization of fiqh learning, making it more contextual, practical, and relevant to the challenges of 21st-century education.

III. Result and Discussion

A. Research Findings

General Objectives of Islamic Religious Education Learning

In Kepka BSKAP (Kementerian Pendidikan, 2024), it was found that the general learning objectives of Islamic Religious Education consist of six main points, namely: 1) "Believing in and fearing Allah Almighty, and having noble character"; 2) "Becoming an individual who understands well the principles of Islam related to creed based on Ahl al-Sunnah wa al-Jama'ah, Sharia, noble character, and the development of Islamic civilization history"; 3) "Being able to apply Islamic principles in thinking so that they can draw conclusions and make decisions correctly, appropriately, and wisely"; 4) "Being able to think critically in analyzing differences of opinion so as to behave moderately (wasatiyyah)"; 5) "Loving the natural environment and fostering a sense of responsibility as a caliph on earth"; and 6) "Upholding the values of unity and cohesion so as to strengthen human brotherhood (ukhuwwah basyariyyah), religious brotherhood (ukhuwwah Islāmiyyah), and national brotherhood (ukhuwwah waṭaniyyah)." The sixth learning objective of Islamic Religious Education (PAI) in the Head of BSKAP Decree aims to shape a generation with strong faith, moderate attitudes, social responsibility, and positive contributions to society and global civilization.

Characteristics of PAI Material: Fiqh Element

The characteristics of PAI material, particularly in the fiqh element, are also found in Kepka BSKAP (Kementerian Pendidikan, 2024), which states that "Fiqh is an interpretation of Sharia that provides an understanding of laws related to the actions of mukallaf, encompassing relationships with Allah SWT and fellow human beings." Therefore, fiqh material in PAI not only aims to provide an understanding of Sharia laws but also teaches how to maintain harmonious relationships with Allah SWT and fellow human beings. This approach emphasizes the importance of jurisprudence as a practical guide in daily life, upholding the values of justice, public interest, and balance in both worship and social interactions.

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Learning Achievement of Islamic Religious Education (PAI) Fiqh Element Phase D

The findings in the Head of BSKAP Decree (Kementerian Pendidikan, 2024) also state that the Learning Achievement (CP) for PAI, specifically the Fiqh element in Phase D, is "Students understand the provisions of prostration, prayer, obligations toward the deceased, Hajj and Umrah, animal slaughter, sacrifice, Aqiqah, and Rukhsah from the perspective of Fiqh schools of thought." This CP emphasizes the importance of students mastering aspects of worship and social interaction according to the views of Fiqh schools of thought. With this understanding, students are expected to be able to fulfill their religious obligations correctly, appreciate the diversity of legal views, and apply the principles of Islamic law wisely and contextually in their daily lives. This is an important foundation for shaping a religious, tolerant, and integrated generation.

In the analysis study of research on the CP indicators in this article, Learning Objectives (TP) are also needed to align the suitability of CP implementation with learning activities through TP. The TP found in the PAI textbook for students in Phase D, which includes grades VII, VIII, and IX (Kementerian Pendidikan 2021c, 2021d, 2022b) for each chapter related to the Fiqh element, are outlined in the tables below:

Contoh penulisan tabel:

Table 1. Learning Objectives For Islamic Religious Education (PAI) Element Fiqh Phase D (Grades VII-XI Chapter 4-9

Class	Chapter	TP Code	Learning Objectives
VII	4	VII.4.1	"Can explain the religious commands for prostration of thanksgiving, sahwi, and recitation."
		VII.4.2	"It can explain the procedures of sahwi prostration, recitation, and gratitude as an attitude of obedience to the rules of Allah SWT."
		VII.4.3	"Can explain the wisdom of performing prostration of thanksgiving, sahwi, and recitation."
		VII.4.4	"Be able to practice Sahwi prostration, recitation, and gratitude according to the provisions."
VII	9	VII.9.1	"Can explain the meaning of rukhṣah in worship."
		VII.9.2	"Being able to identify various rukhṣah in prayer, fasting, zakat, and hajj."
		VII.9.3	"Can make charts or tables about rukhṣah in prayer, zakat, fasting, and hajj."
VIII	4	VIII.4.1	"Be able to explain the meaning of eclipse and istiska prayers along with the provisions and procedures for their implementation correctly, carry out religious

			provisions according to sharia, and have a high level of curiosity."
		VIII.4.2	"Explain the meaning of funeral prayers along with the provisions and procedures for their correct implementation, carry out religious provisions according to sharia, and have a high curiosity."
		VIII.4.3	"Be able to find a hopeful attitude towards Allah SWT and social concern in the eclipse, istiska, and corpse prayers well, have a hopeful attitude towards Allah SWT, and care for others."
		VIII.4.4	"Be able to practice eclipse, istiska, and corpse prayers in accordance with the provisions correctly, carry out religious provisions according to sharia, and have a disciplined attitude."
VIII	9	VIII.9.1	"Able to explain the meaning and concept of buying and selling, debts and receivables, and usury according to the provisions of fiqh muamalah, and carrying them out in daily life."
		VIII.9.2	"Able to solve the problems of buying and selling, debts and receivables, and usury in the modern era in accordance with the provisions of the fiqh of muamalah, and accustomed to being honest, responsible, and trustworthy in muamalah."
		VIII.9.3	"Able to present the practice of buying and selling and debts and receivables in accordance with the provisions of fiqh muamalah, and accustomed to being responsible in carrying out manah."
		VIII.9.4	"Able to present exposure about buying and selling, debts and receivables, and usury according to the provisions of fiqh muamalah, as well as being a responsible and trustworthy person."
IX	4	IX.4.1-4	"Being able to correctly explain the provisions and wisdom of animal slaughter, aqiqah, and qurbani in Islamic teachings; demonstrate the procedures for slaughtering animals; identify the wisdom of aqiqah and qurbani; believe that the worship of qurbani and aqiqah is a religious commandment; be used to slaughtering animals according to the provisions of Islam; and be able to make works in the form of narratives/videos about qurbani or aqiqah that are carried out in the residential environment creatively."
IX	9	IX.9.1-3	"Be able to describe the meaning of madhhab, the importance of madhhab in fiqh, the four madhhabs in fiqh, and the classification of madhhab (*taklid, ittibā', and ijtihad*), and make a chart or infographic about the four

madhhabs in fiqh so that the attitude and behavior of imitating the imams of the madhhab are embedded."

PAI Textbook Fiqh Element Phase D

Student Textbook

Student Textbook The research findings regarding how each Learning Objective (LO) based on the Fiqh element of the Competency Profile (CP) is taught in the Student Textbook and how it relates to students' lives as found in the PAI textbook for students in Phase D (grades VII, VIII, and IX) (Kementerian Pendidikan 2021c, 2021d, 2022b) for each chapter related to the Fiqh element are outlined in the following tables:

Table 2. Research Findings on the Content of 7th Grade Student Textbooks, Chapter 4 Theme "Glorifying Allah SWT by Submitting to His Commands"

Learning Objectives	How to Learn	Student Life Relations
VII.4.1 VII.4.2 VII.4.3 VII.4.4	Jigsaw Discovery Discussion Demonstration	1. Prostration of gratitude: making students creatures who always remember and is grateful to Allah SWT. 2. Prostration of recitation: increasing the love for the Qur'an and making us able to appreciate and understand the majesty and glory of the Qur'an. 3. Sahwi prostration: strengthening the awareness of oneself that human beings are imperfect beings so that they are not free from mistakes.

Table 3. Research Findings on the Content of 7th Grade Student Textbooks, Chapter 9 Theme "Rukhṣah: Ease from Allah SWT in Worshiping Him"

Learning Objectives	How to Learn	Student Life Relations
VII.9.1 VII.9.2 VII.9.3	Inquiry Market Place Product-Based Learning	1. Simplifying the implementation of Islamic sharia 2. Islamic Sharia is proven to be flexible and not rigid.

3. Strengthening *istiqāmah* in worship and strengthening love for the teachings of Islam
4. Encourage mutual discipline and mutual respect.
5. Instilling an attitude of discipline and mutual respect in carrying out worship in daily life.

Table 4. Research Findings on the Content of 8th Grade Student Textbooks, Chapter 4 Theme "Worshiping with Discipline and Full of Hope to Allah SWT, and Caring for Others Through Eclipse Prayers, Istiska, and Funerals"

Learning Objectives	How to Learn	Student Life Relations
VIII.4.1	Works of Visits	1. Eclipse Prayer: hopeful and humble discipline.
VIII.4.2	Works of Visits	2. Istiska Prayer: discipline, resignation, and sincerity.
VIII.4.3	Inquiry	3. Funeral Prayer: discipline, social concern, and mutual cooperation.
VIII.4.4	Demonstration	

Table 5. Research Findings on the Content of 8th Grade Student Textbooks, Chapter 9 Theme "Becoming a Trustworthy Person and Avoiding Usury in Buying and Selling and Lending and Borrowing"

Learning Objectives	How to Learn	Student Life Relations
VIII.9.1	Number Head Together	1. Honesty and Responsibility
VIII.9.2	Problem-Based Learning	2. Readiness to face the digital era
		3. Development of critical thinking skills
VIII.9.3	Role Playing	
VIII.9.4	Product-Based Learning	

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Table 6. Research Findings on the Content of 9th Grade Student Textbooks, Chapter 4 Theme "Be Grateful with Akikah, Care for Others by Sacrificing"

Learning Objectives	How to Learn	Student Life Relations
IX.4.1-4	-	1. Muslim students who are used to practicing Islamic sharia in slaughter. 2. Muslim students who have an attitude of caring for the environment.

Table 7. Research Findings on the Content of 9th Grade Student Textbooks, Chapter 9 Theme "Knowing the Imam of the School of Thought, Worship Becomes More Stable"

Learning Objectives	How to Learn	Student Life Relations
IX.9.1-3	-	Examples of madhhab imams that can be emulated to be applied in daily life: 1. His seriousness in seeking knowledge 2. Respect differences 3. "Laughter Behavior" 4. Perseverance in worship 5. Sincerity in seeking knowledge.

Teacher Textbook

The research findings regarding how each Learning Objective (LO) based on the Fiqh Content Standard (CP) should be taught by teachers according to the instructions in the PAI textbook for teachers in Phase D, which includes grades VII, VIII, and IX (Kementerian Pendidikan 2021a, 2021b, 2022a) for each chapter related to the Fiqh element, are outlined in the following tables:

Table 8. Research Findings on the Content of 7th Grade Teacher Textbooks, Chapter 4 Theme "Glorifying Allah SWT by Submitting to His Commands"

Learning Objectives	Model/Method		Description of Model/Method
VII.4.1	Jigsaw	-	Jigsaw *Syntax*: Presented in full
VII.4.2	Discovery	-	Discovery Syntax: Presented in full
VII.4.3	Discussion	-	Discussion Syntax: Presented in full
VII.4.4	Demonstration	-	Demonstration Syntax: The syntax presentation does not include the feedback syntax, the repetition/refinement of the demonstration practice, and the conclusion.

Table 9. Research Findings on the Content of 7th Grade Teacher Textbooks, Chapter 9 Theme "Rukhṣah: Ease from Allah SWT in Worshiping Him"

Learning Objectives	Model/Method		Description of Model/Method
VII.9.1	Inquiry	-	Inquiry Syntax *:* The syntax presentation does not include the syntax of presentation, discussion & reflection, and assessment and *feedback*
VII.9.2	Market Place	-	Market Place *syntax:* The syntax presentation doesn't include the feedback syntax
VII.9.3	Product-Based Learning	-	PdBL syntax: Syntax presentation doesn't include feedback syntax yet

Table 10. Research Findings on the Content of 8th Grade Teacher Textbooks, Chapter 4 Theme "Worshiping with Discipline and Full of Hope to Allah SWT, and Caring for Others Through Eclipse Prayers, Istiska, and Funerals"

Learning Objectives	Model/Method		Description of Model/Method
VIII.4.1	Works of Visits	-	Syntax of Karya Kunjung: Presented in full
VIII.4.2	Works of Visits	-	Syntax of Karya Kunjung: Presented in full
VIII.4.3	Inquiry	-	Syntax *Inquiry:* The presentation of the syntax does not include the syntax of hypothesis formulation, conclusion-making,

			presentation, discussion and reflection, assessment, and feedback.
VIII.4.4	Demonstration	-	Demonstration Syntax: The syntax presentation does not include the syntax of students presenting the results of the demonstration analysis, the teacher guides to make conclusions, *feedback* and evaluation, repetition or improvement of demonstration practices, and conclusions.

Table 11. Research Findings on the Content of 8th Grade Teacher Textbooks, Chapter 9 Theme "Becoming a Trustworthy Person and Avoiding Usury in Buying and Selling and Lending and Borrowing"

Learning Objectives	Model/Method		Description of Model/Method
VIII.9.1	Number Head Together	-	Number Head Together *Syntax:* Presented in full
VIII.9.2	Problem-Based Learning	-	PBL syntax: Syntax presentation doesn't include feedback syntax yet
VIII.9.3	Role Playing	-	Role Playing *Syntax*: Presented in full
VIII.9.4	Product-Based Learning	-	PdBL syntax: Syntax presentation doesn't include feedback syntax yet

Table 12. Research Findings on the Content of 9th Grade Teacher Textbooks, Chapter 4 Theme "Be Grateful with Akikah, Care for Others by Sacrificing"

Learning Objectives	Model/Method		Description of Model/Method
IX.4.1	Contextual Teaching and Learning	-	Contextual Teaching and Learning *Syntax*: Fully presented
IX.4.2	Demonstration	-	Demonstration Syntax: The presentation of the syntax does not include the syntax of observing and analyzing the demonstration; the teacher guides to make conclusions, feedback and evaluation, repetition/refinement of demonstration practice and conclusion.

| IX.4.3 | Works of Visits | - | Syntax of Karya Kunjung: Presented in full |
| IX.4.4 | Product-Based Learning & Reflective Thinking | - | Syntax of PdBL & *Reflective Thinking:* Presented in complete |

Table 13. Research Findings on the Content of 9th Grade Teacher Textbooks, Chapter 9 Theme "Knowing the Imam of the School of Thought, Worship Becomes More Stable"

Learning Objectives	Model/Method		Description of Model/Method
IX.9.1	Works of Visits	-	Syntax of Karya Kunjung: Presented in full
IX.9.2	Product-Based Learning & Work Visit	-	Syntax of PdBL & Karya Kunjung: Presented in full
IX.9.3	Inquiry & Product-Based Learning	-	Syntax *of Inquiry* & PdBL: Presented in complete

B. Research Discussion
General Objectives of Islamic Religious Education Learning
Analysis Of General Islamic Religious Education Learning Objectives

In Kepka BSKAP (Kementerian Pendidikan, 2024), the learning objectives of Islamic Religious Education are to shape individuals who are faithful, pious, and of noble character based on the Quran, hadith, and the thoughts of Islamic figures such as Al-Ghazali and Al-Farabi. Islamic Religious Education (PAI) teaches Islamic beliefs, laws, morals, and history so that students understand their Islamic identity, think wisely, act moderately, and protect the environment as caliphs on earth. In addition, Islamic Religious Education fosters unity among humanity in the context of religion, humanity, and nationality, and encourages positive contributions to society.

Identification of General PAI Learning Objectives in the Fiqh Element of Phase D

Based on the analysis of general PAI learning objectives in the above Kepka BSKAP, the PAI learning objectives in the Fiqh element of Phase D are identified, which are reflected in various chapters that teach obedience in worship, understanding of Sharia principles, wise decision-making, and a moderate attitude toward differences. This learning also instills environmental awareness and strengthens social solidarity through the values of sharing, togetherness, and brotherhood. Thus, Islamic Religious Education

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aims to create a generation that is faithful, pious, critical, moderate, responsible, and capable of contributing positively to society.

Characteristics of PAI Material: Fiqh Element

Analysis of PAI Material Characteristics for Fiqh Element

Element PAI material within the fiqh element, as outlined in the Kepka BSKAP (Kementerian Pendidikan, 2024), has characteristics that emphasize a deep understanding of Islamic law and its practical application in daily life. Fiqh teaches values such as justice, social responsibility, and moderation, which underpin vertical relationships with Allah SWT and horizontal relationships with fellow human beings. Fiqh learning not only focuses on theory but also on application, which shapes students' characters as individuals with noble morals who are critical and able to face differences in society.

Identifying the Main Learning Targets of PAI for the Fiqh Element

Based on the analysis above, PAI learning for the fiqh element has three main targets that serve as the foundation for character development and a deep understanding of Islamic law. These main targets include understanding Islamic law and its application in life, developing a noble character, and developing critical thinking skills to analyze fiqh issues using moderate and just Islamic principles.

Strategy for Improving Learning Achievement in Islamic Religious Education (PAI) Fiqh Element Phase D

Analysis of Learning Achievement in PAI Fiqh Element Phase D

The Learning Achievement for Islamic Religious Education (PAI) Fiqh Element, Phase D, as stated in the BSKAP Head of Department Decree, emphasizes students' understanding of various fiqh provisions, including prostration, prayer, obligations toward the deceased, Hajj and Umrah, animal slaughter, sacrifice, Aqiqah, and concessions from the perspective of fiqh schools of thought (Kementerian Pendidikan, 2024). Based on an analysis of the learning objectives in each chapter at each grade level during this phase, it was found that the learning objectives encompass all three domains based on Bloom's Taxonomy theory: cognitive, affective, and psychomotor.

The analysis results show that the Learning Outcomes (CP) in the BSKAP Head of Department Regulation are aligned with the Learning Objectives (TP) in the PAI Textbook. Students in Phase D (ages 12-15) are at the formal operational stage according to Piaget, characterized by the ability to think abstractly and logically (Piaget, 1973). This aligns with the learning objectives, which involve C2 and C3 elements for conceptual understanding and A3, A4, and A5 for critical thinking. Psychologically, students are also searching for their own identity, according to Erikson's theory, which allows for the

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development of self-reflection (Erikson, 1968). In the pedagogical aspect, TP integrates critical thinking skills (A3, A4, and A5) as well as planning and management abilities (P3 and P5). This combination supports the holistic development of students with diverse needs.

Additionally, there is an inconsistency between the CP and TP in the discussion of rukhsah. The CP encompasses a broad range of views from four schools of thought, but the teaching materials are limited to the Shafi'i school. Alignment is needed to make the materials more comprehensive, respectful of diversity, and cognitively, psychologically, and pedagogically relevant in accordance with learning outcomes.

Identification of PAI Learning Objectives based on Fiqh Element Learning Achievement Phase D

The analysis results show a clear link between PAI CP Fiqh Element Phase D and the formulated Learning Objectives. In 7th grade, the learning focus includes prostration (thanksgiving, forgetfulness, and recitation) and religious concessions such as prayer, fasting, zakat, and Hajj. 8th grade covers special prayers (eclipse, Istisqa, funeral) as well as transactions (buying and selling, debt, usury). In 9th grade, students learn about animal slaughter (aqiqah, qurban) and the methodology of Islamic jurisprudence schools. Each level is designed in a phased and systematic manner to ensure the continuity of the CP and TP in building student competencies.

Learning Objective Arrangement by Grade

Analysis of PAI Learning Objectives for the Fiqh Element in Phase D show alignment with Bloom's Taxonomy, although some chapters require revision (Anderson & Krathwohl, 2001). In 7th grade, the TP covers understanding (C2), application (P3), and analysis (C3), such as the practice of prostration and the Table of Concessions. Eighth grade adds affective aspects (A4, A5) such as discipline, while ninth grade requires revision for creating creative works (P4) and for the progression from sect description (C2) to impact analysis (C3). Overall, TP needs hierarchical refinement to integrate cognitive, affective, and psychomotor aspects for the formation of students' character.

Evaluation of PAI Textbook Fiqh Element Phase D

Student Book: Analysis of How Each Learning Objective is Taught Based on the Learning Objectives and Its Relation to Students' Lives

Based on the research findings obtained from the Learning Objectives, which were then implemented in the Learning Objectives in the PAI textbook for students, the following analysis can be made for each chapter and class:

Analysis and Evaluation of Grade VII Student Textbook Chapter 4

In Grade VII Chapter 4, which is themed "Glorifying Allah SWT by Submitting to His Commands," there are four learning objectives (Kementerian Pendidikan 2021c):

1) In Learning Objective VII.4.1, learning is conducted using the jigsaw model, which encourages collaboration and understanding of the concepts of prostration of gratitude, forgetfulness, and recitation through peer teaching.
2) In Learning Objective VII.4.2, learning is conducted using the discovery model, allowing students to explore the relationship between theory and practice in worship procedures.
3) In Learning Objective VII.4.3, learning is conducted using the discussion model, enriching students' understanding of the wisdom of prostration through interaction with teachers and classmates.
4) In Learning Objective VII.4.4, learning is conducted using the demonstration model, where students practice prostration according to religious provisions with direct evaluation from the teacher.

This learning is relevant to daily life, such as instilling gratitude through prostration of thanks, strengthening love for the Quran through prostration of recitation, and fostering responsibility and caution through prostration of forgetfulness. Integrating these values helps students apply lessons to real life.

Analysis and Evaluation of Grade VII Student Textbook Chapter 9

In Chapter 9 of Grade VII, themed "Rukhṣah: Ease from Allah SWT in Worshiping Him," three learning objectives are listed (Kementerian Pendidikan 2021c):

1) In Learning Objective VII.9.1, learning is conducted using the inquiry model, encouraging active interaction among students to enrich their understanding of the concept of rukhṣah through group discussions.
2) In Learning Objective VII.9.2, learning is conducted using the marketplace model, allowing students to deliver and receive material across groups to understand rukhṣah comprehensively and relevantly to practical situations.
3) In Learning Objective VII.9.3, learning is conducted using the product-based learning model, involving students in designing, organizing, and creating a product as a demonstration of their understanding of the material, accompanied by evaluation and feedback from the teacher.

The benefits of this learning include making it easier to implement Islamic law according to individual conditions, demonstrating the flexibility of Islamic law without

diminishing the essence of worship, strengthening steadfastness, and instilling discipline and responsibility in carrying out daily worship, both personally and in community life.

Analysis and Evaluation of 8th Grade Student Textbook Chapter 4

In 8th grade chapter 4, themed "Worshiping with Discipline and Full of Hope to Allah SWT, and Caring for Others Thru Eclipse Prayer, Istiska, and Janazah," there are four learning objectives (Kementerian Pendidikan 2021d):

1) In LEARNING OBJECTIVE VIII.4.1, students create creative works about eclipse prayer and istiska, then present them, increasing their understanding and curiosity about these two prayers.
2) In LEARNING OBJECTIVE VIII.4.2, students learn about janazah prayer through creating works and presentations, deepening their understanding of the provisions and procedures for performing it through collaboration and exploration.
3) In LEARNING OBJECTIVE VIII.4.3, learning is conducted using the inquiry model. Guiding students to ask questions, seek information, and analyze the relationship between worship and the development of spiritual and social attitudes, such as hope in God and social concern.
4) In TP VIII.4.4, students practice eclipse prayer, istiska, and funeral prayer according to the regulations. The teacher provides direct evaluation and feedback to correct mistakes and internalize worship skills.

The four learning objectives in Chapter VIII.4 provide practical benefits for students' lives. Eclipse prayer cultivates discipline and submission to Allah and fosters gratitude and faith. The Istisqa prayer teaches sincerity, surrender, and readiness to face challenges with an open heart for the common good. Funeral prayers instill empathy, social concern, and the spirit of mutual cooperation. These three prayers enrich students' spirituality, shape positive character, and enhance social skills. Values such as hope, caring, cooperation, and gratitude help students become responsible individuals with noble character.

Analysis and Evaluation of Class VIII Student Textbook Chapter 9

In Chapter 9 of Class VIII, themed "Becoming a Trustworthy Person and Avoiding Riba in Buying and Selling and Debt," four learning objectives are written (Kementerian Pendidikan 2021d):

1) In LEARNING OBJECTIVE VIII.9.1, students discuss buying and selling, debt, and riba, then share knowledge within groups to ensure a deep understanding of these topics.

2) In LEARNING OBJECTIVE VIII.9.2, students solve economic transaction problems, such as buying and selling, debt, and riba, by analyzing situations and developing solutions according to religious teachings.

3) In LEARNING OBJECTIVE VIII.9.3, learning is conducted using the role-playing model. Students take on roles in transactions, practice the valid conditions for buying and selling, and illustrate debt that is in accordance with Islamic jurisprudence, such as without interest and with clear agreement.

4) In LEARNING OBJECTIVE VIII.9.4, learning is conducted using the product-based learning model. Students demonstrated their understanding of buying and selling, debt and credit, and usury through the products they created and communicated how these principles can be applied in real life.

The four learning objectives in Chapter VIII.4 provide practical benefits for students, such as (1) Eclipse prayer teaches discipline and increases gratitude; (2) Istiska prayer teaches sincerity and submission to fate; (3) Funeral prayer instills social concern and empathy, enriching students' spirituality and character.

Analysis and Evaluation of Grade IX Student Textbook Chapter 4

In Chapter 4 of Grade IX, which discusses the theme "Being Grateful with Akikah, Caring for Others by Sacrificing," there are four learning objectives (LOs) presented descriptively but not in detail, unlike the previous chapters in Grades VII and VIII (Kementerian Pendidikan 2022b). The learning model used is also not explicitly explained in the student book, which can lead to confusion regarding the application of the appropriate methodology. Criticism of this TP presentation indicates that the lack of clear structure and connection between objectives and learning methods can hinder student understanding. As a suggestion, the TP should be prepared in more detail in point form and followed by an explanation of the learning model used to facilitate student understanding, which is relevant to Gagné, (1985) learning planning theory and Vygotsky (1978) constructivism theory.

These four learning objectives are highly relevant to students' daily lives, as follows: (1) Muslim students who understand and apply Islamic law in practice, particularly in terms of slaughtering, are expected to apply Islamic ethics in all their actions, both in social and religious contexts. This teaches the importance of sacrifice and integrity in living life according to Islamic principles; (2) Students are also taught to care for the environment by understanding Islamic teachings about protecting nature. This directs them to be responsible for maintaining the sustainability of the earth and creating harmony between humans and nature in accordance with Islamic teachings.

Analysis and Evaluation of Grade IX Student Textbook Chapter 9

Rahmi1*, Anwar2, Rahmat3, Saepulmilah4, Rasyid5, Nasrudin6, Aprilia7, Azham8

In Chapter 9 of Grade VII, themed "Getting to Know the Imams of the Schools of Thought, Worship Becomes More Steadfast," there are three learning objectives presented descriptively without point separation, which can lead to a lack of clarity in the learning structure (Kementerian Pendidikan 2022b). This can affect students' understanding of those goals. Additionally, the learning model used was not explained in detail, making more structured and specific planning highly necessary. Gagné, (1985) theory of instructional planning emphasizes the importance of clear steps in learning, while Vygotsky (1978) constructivist theory emphasizes well-organized learning to enhance student understanding. As a suggestion, each learning objective should be broken down into detailed points, and the learning model should be explicitly explained.

These four learning objectives are relevant to students' daily lives, namely: (1) Emulating the sincerity of the Imams of the schools of thought in seeking knowledge, motivating students to learn with determination; (2) Appreciating differences, teaching understanding of diversity; (3) Humble behavior, shaping a humble personality; (4) Perseverance in worship, maintaining a relationship with Allah SWT; and (5) Sincerity in seeking knowledge, encouraging learning with good intentions. Applying this principle shapes students who are intelligent, humble, and responsible.

Teacher's Book: Analysis of How Each Learning Objective Based on the Curriculum Should Be Taught by Teachers Based on the Available Instructions

Analysis and Evaluation of the Teacher's Textbook for Class VII Chapter 4

In Chapter 4 of Class VII, themed "Glorifying Allah SWT by Submitting to His Commands," there are four learning objectives (Kementerian Pendidikan 2021a):

1) In Learning Objective VII.4.1, the use of the jigsaw model, which is explained in detail in the teacher's textbook, makes it easier for teachers to plan and implement structured learning.
2) In Learning Objective VII.4.2, the instructions for the discovery model syntax, which are fully included in the teacher's textbook, help teachers plan and implement learning systematically and effectively.
3) In Learning Objective VII.4.3, the comprehensive explanation of the discussion model syntax makes it easier for teachers to plan and implement structured and effective learning.
4) In Learning Objective VII.4.4, the demonstration syntax does not yet include the feedback, repetition, or improvement of practice stages, nor does it include a conclusion. It is recommended to complete the syntax to make it easier for teachers to manage and evaluate learning, making the process more comprehensive and effective.

The four learning models for achieving TP are relevant to the principle of active learning, referring to Piaget (1973) constructivist theory. Piaget stated that students aged 11–15 are in the formal operational stage. The jigsaw model in TP VII.4.1 supports collaboration, aligning with Slavin (1995) on cooperative learning. The discovery learning model in TP VII.4.2 is consistent with Bruner's theory (1961) enabling in-depth exploration. The discussion model in TP VII.4.3 supports Vygotsky's theory (1978) of the Zone of Proximal Development, developing social skills. The demonstration model in TP VII.4.4 aligns with Bandura (1986), reinforcing practical understanding through observation.

A relevant learning model for students in Phase D (ages 11-15) needs to be supported by a differentiation approach to meet individual needs. In a jigsaw, groups are formed based on understanding; complex tasks are given to more advanced students, according to Vygotsky's ZPD (1978). In discovery learning, teacher instruction is tailored to individual needs, supporting the principle of differentiation (Tomlinson, 2001). In discussions, tasks can be adapted to learning styles, such as visualization for visual learners or oral discussions for auditory learners, supporting the theory of multiple intelligences (Gardner, 1983). In the demonstration, individual feedback aligns with Piaget (1970) views.

Analysis and Evaluation of Grade VII Teacher's Textbook Chapter 9

In Grade VII Chapter 9, themed "Rukhṣah: Ease from Allah SWT in Worshiping Him," three learning objectives are listed (Kementerian Pendidikan 2021a):

1) In LEARNING OBJECTIVE VII.9.1, the inquiry model syntax does not yet include the presentation, discussion, reflection, and assessment and feedback stages. It is recommended to complete this syntax to help teachers facilitate more effective and structured learning.
2) In LEARNING OBJECTIVE VII.9.2, the marketplace model syntax does not yet include the feedback stage. It is recommended to complete it to ensure more effective evaluation and improvement of learning for teachers and students.
3) In LEARNING OBJECTIVE VII.9.3, the product-based learning syntax does not yet include the feedback stage. It is recommended to add it so that teachers can provide constructive feedback, improve student understanding, and optimize learning outcomes.

The learning model for Chapter 9 of 7th grade aligns with Piaget's constructivism, where students construct understanding through active experience (Piaget, 1970). The inquiry model in TP VII.9.1 fosters critical thinking skills, supporting the concept of learning by doing (Dewey, 1983). The Market Place model for TP VII.9.2 facilitates

collaborative learning, consistent with Vygotsky's ZPD theory (1978). The product-based learning model in TP VII.9.3 encourages students to produce concrete products, supporting Ausubel's meaningful learning theory (1968), which emphasizes relevance to students' experiences.

Psychopedagogically, students aged 11–15 need intensive support to develop abstract thinking and self-reflection. Piaget's theory (Piaget, 1970) and Vygotsky (1978) emphasize the importance of the roles of teachers and peers. The learning model must consider students' cognitive development to be effective, especially for those who need more guidance in problem-solving and abstract thinking.

Analysis and Evaluation of Grade VIII Teacher's Textbook Chapter 4

In Grade VIII Chapter 4, themed "Worshiping with Discipline and Full of Hope to Allah SWT and Caring for Others Thru Eclipse, Istiska, and Funeral Prayers," there are four learning objectives (Kementerian Pendidikan 2021b):

1) In LEARNING OBJECTIVE VIII.4.1, the syntax of the visit work model, explained in detail in the teacher's textbook, will make it easier for teachers to plan and implement learning in a more structured and effective way.
2) In LEARNING OBJECTIVE VIII.4.2, the detailed syntax of the visit work model in the teacher's textbook helps teachers plan and implement learning in a more systematic and structured manner.
3) In LEARNING OBJECTIVE VIII.4.3, the inquiry model syntax does not yet include the stages of formulating hypotheses, drawing conclusions, presenting, discussing, reflecting, assessing, and providing feedback. It is recommended to complete this syntax for more comprehensive and effective learning.
4) In TP VIII.4.4, the syntax of the demonstration model does not yet include the stages of presenting student analysis results, drawing conclusions, providing feedback, evaluation, repeating or refining practice, and drawing conclusions. It is recommended to add it to enrich the learning process.

The learning model for Chapter VIII.4 of Class VIII is relevant to Piaget's constructivist theory. Students aged 11–15 are in the formal operational stage, allowing them to think abstractly and understand complex concepts (Piaget, 1973). The visiting work model (TP VIII.4.1–VIII.4.2) supports student collaboration, consistent with Slavin's (1995) theory, which promotes social and cognitive skills. The inquiry model (TP VIII.4.3) develops critical thinking and knowledge transfer skills (Bruner, 1961), while demonstrations (TP VIII.4.4) train practical skills through observation and practice (Bandura, 1986). Teachers need to provide exploratory guidance to accommodate variations in student skills.

The learning model for students aged 11-15 is quite suitable for the formal operational stage (Piaget, 1972), which supports abstract thinking. However, learning needs to be adapted to individual cognitive abilities (Gardner, 1983). Differentiation approaches and hands-on practice (Bandura, 1986) enhance learning effectiveness.

Analysis and Evaluation of Grade VIII Teacher's Textbook Chapter 9

In Grade VIII Chapter 9, themed "Becoming a Trustworthy Person and Avoiding Riba in Buying and Selling and Lending and Borrowing," four learning objectives are written (Kementerian Pendidikan 2021b):

1) In LEARNING OBJECTIVE VIII.9.1, the detailed explanation of the number of heads together model syntax in the teacher's textbook will make it easier for teachers to plan and implement learning more systematically and effectively.
2) In LEARNING OBJECTIVE VIII.9.2, the problem-based learning model syntax does not yet include the feedback stage. It is recommended to add it to make the learning more comprehensive and in-depth.
3) In LEARNING OBJECTIVE VIII.9.3, the detailed explanation of the role-playing model syntax in the teacher's textbook will help teachers plan and implement learning in a more structured and effective way.
4) In LEARNING OBJECTIVE VIII.9.4, the product-based learning model syntax does not yet include the feedback stage. It is recommended to add it to improve learning effectiveness and student engagement.

The learning model for Chapter 9 of Class VIII is relevant to the development of students aged 11-15 years. In TP VIII.9.1, number heads together support abstract and social thinking skills (Piaget, 1972; Vygotsky, 1978). TP VIII.9.2 uses problem-based learning to hone critical and collaborative skills (Bruner, 1961). Role-playing in TP VIII.9.3 allows students to learn transactional values through simulation (Bandura, 1986). TP VIII.9.4 with product-based learning encourages student creativity, aligning with Gardner's theory of multiple intelligences (1983). This approach optimally integrates students' cognitive, social, and creative abilities.

Learning models such as Numbered Heads Together, Problem-Based Learning, Role Playing, and Product-Based Learning are effective in supporting students aged 11-15, but they still require intensive guidance. According to Vygotsky (1978), the role of teachers or peers is important in guiding students, while Piaget (1972) emphasized the need for concrete experiences to understand abstract concepts. Teachers should provide guidance and constructive feedback so that students can connect theory with practice.

Analysis and Evaluation of Grade IX Teacher's Textbook Chapter 4

Rahmi1*, Anwar2, Rahmat3, Saepulmilah4, Rasyid5, Nasrudin6, Aprilia7, Azham8

In Chapter 4 of Grade IX, which addresses the theme "Being Grateful with Akikah, Caring for Others by Sacrificing," four learning objectives are written (Kementerian Pendidikan 2022a):

1) In LEARNING OBJECTIVE IX.4.1, the complete syntax instructions for the contextual teaching and learning model in the teacher's textbook make it easier for teachers to plan and implement learning in a structured and efficient manner.
2) In LEARNING OBJECTIVE IX.4.2, the syntax of the problem-based learning model does not yet include the feedback stage. Adding this stage will enrich the learning process and improve student understanding.
3) In LEARNING OBJECTIVE IX.4.3, the syntax of the product-based learning model does not yet include the stages of demonstration analysis, conclusion, feedback, evaluation, and repeated practice. It is recommended to supplement it for more effective learning.
4) In TP IX.4.4, the detailed syntax instructions for the product-based and reflective learning models in the teacher's textbook will help teachers plan and implement learning systematically and optimally.

Four learning models in TP chapter 4 grade IX support the principles of constructivism. The contextual teaching and learning model (TP IX.4.1) is relevant for students aged 11–15, who are capable of abstract thinking according to Piaget's theory (1973). Problem-based learning (TP IX.4.2) emphasizes real-world problem-solving, although the lack of feedback can reduce student understanding (Vygotsky, 1978). Product-based learning (TP IX.4.3, IX.4.4) develops practical skills through observation and practice (Bandura, 1986).

However, without structured evaluation and feedback, the effectiveness of learning can be reduced. Vygotsky (1978) emphasized the importance of feedback within the ZPD for optimal guidance, while Bandura (1986) suggested that evaluation reinforces social learning. Teachers need to provide constructive feedback so that students can effectively modify their understanding.

Analysis and Evaluation of Grade IX Teacher's Textbook Chapter 9

In Grade IX Chapter 9, themed "Getting to Know the Imams of the Schools of Thought, Worship Becomes More Steadfast," four learning objectives are written (Kementerian Pendidikan 2022a):

1) In TP IX.9.1, the complete syntax instructions for the visit model in the teacher's textbook make it easier for teachers to plan and implement learning in a more structured and effective way.

2) In TP IX.9.2, the detailed syntax instructions for the product-based learning and visit models in the teacher's textbook help teachers plan and implement learning more systematically and efficiently.

3) In TP IX.9.3, the complete syntax instructions for the inquiry and product-based learning models in the teacher's textbook support teachers in planning and implementing learning in a more structured and effective way.

The learning model in TP chapter 9 for class IX aligns with constructivist principles, supporting students aged 11–15 years in the formal operational stage (Piaget, 1973). The Karya Kunjung model (TP IX.9.1) enriches knowledge through direct experience (Vygotsky, 1978), while product-based learning (TP IX.9.2) develops practical skills and social learning (Bandura, 1986). Inquiry and product-based learning (TP IX.9.3) encourage in-depth exploration, supporting discovery-based learning theory (Bruner, 1961). This approach develops students' critical and creative thinking skills.

To be effective, the Inquiry model needs to be adapted to the students' needs. Teachers can provide intensive guidance for those who need it while allowing independent students to explore topics on their own. This approach aligns with Vygotsky's ZPD (1978) and Bruner's (1961), discovery learning, which support the development of critical thinking skill.

IV. Conclusion

This research found inconsistencies between the CP in the BSKAP Head of Department Regulation and the TP in textbooks, particularly regarding the discussion of rukhsah, which only covers the perspective of certain schools of thought. However, the CP requires a broad range of views from the four major schools of thought. This indicates the need to adjust teaching materials to reflect the flexibility of Islamic law.This research suggests developing PAI teaching materials based on Piaget and Erikson's developmental theories, supporting students' holistic development. By incorporating the perspectives of the four major schools of thought, the PAI textbook is proposed to be more integrative and contextual, teaching both fiqh theory and its application in daily life.

The limitations of this study include the variation in location and the narrow sample size, as well as the focus on the D-phase (junior high school) fiqh elements. Document analysis without interviews or direct observation provides a less realistic picture. Further research with a broader sample and a holistic approach is needed to comprehensively understand the implementation of learning.Improving the quality of Islamic Religious Education (PAI) requires comprehensive teaching materials that encompass diverse schools of thought perspectives and contextual relevance. Education policies need to support applied teaching methods, alignment between learning outcomes and teaching

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objectives, and technology integration to facilitate more systematic, relevant, and contemporary learning.

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