

The Effectiveness of Fiqh Learning through Educational Interaction in Forming Students' Conceptual Understanding

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Abstract

Fiqh instruction plays a strategic role in shaping students' religious understanding; consequently, the effectiveness of the learning process is a crucial aspect requiring in-depth study. Instructional effectiveness is determined not only by mastery of the subject matter but also by the quality of the educational interaction established between teacher and students. This study aims to analyze the effectiveness of Fiqh instruction specifically through educational interaction in shaping students' conceptual understanding. A qualitative approach with a descriptive-analytical design was employed, conducted at MTs Miftahul Huda in Tegalwaru District, Karawang Regency. Data were collected from the Fiqh teacher and eighth-grade students via in-depth interviews, classroom observations, and document analysis during the even semester of the 2024/2025 academic year. Data analysis utilized the Miles and Huberman interactive analysis approach, comprising data reduction, data display, and conclusion drawing. The findings reveal three key analytical themes: 1) Two-way Dialogic Communication Patterns, demonstrated through interactive Q&A sessions and open discussion spaces that reduce the dominance of the lecture method; 2) The Teacher's Facilitative Role and Contextualization, wherein the teacher provides scaffolding and concrete examples of Fiqh in daily life to clarify abstract concepts; and 3) Cognitive and Affective Student Responses, characterized by increased active participation, the confidence to ask questions, and a sense of psychological safety in expressing opinions. Theoretically, the study contributes insights through the application of symbolic interactionism and Vygotsky's constructivism within Islamic Religious Education. Practically, it offers guidance for educators and madrasahs in developing student-centered, meaningful Fiqh instruction grounded in dialogic interaction.

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INTRODUCTION

Religious education plays a strategic role in shaping students' comprehensive and sustainable understanding of Islamic values. In a global context, religious learning is no longer understood merely as the transfer of normative knowledge, but as a process of internalizing values through meaningful educational interactions (Miao et al., 2025). Developments in learning theory emphasize the importance of a dialogic relationship between teachers and students in building conceptual understanding (Larena, 2025). Fiqh, as part of Islamic religious education, encompasses integrated cognitive, affective, and practical dimensions (Firdaus & Ulfah, 2024). Therefore, the effectiveness of Fiqh learning is greatly influenced by the quality of the teaching and learning process in the classroom

(Aditia & Széll, 2025). Educational interaction is a key factor in bridging normative material with the realities of students' lives (Manuel et al., 2025).

In Islamic schools, Islamic jurisprudence (Fiqh) is often perceived as theoretical and requires memorization (Falak et al., 2024). This situation can lead to students lacking a grasp of the substantive meaning of Islamic jurisprudence teachings in everyday life (Supriatna, 2023). Teachers play a crucial role in creating a learning environment that encourages active student engagement (Shi et al., 2025). Dialogic educational interactions allow for the exchange of ideas and reflection on religious values (Kurata et al., 2025). Learning that emphasizes two-way communication can help students connect Islamic jurisprudence concepts to real-life experiences (Kamal Basir et al., 2025). Thus, the teaching and learning process is not solely oriented toward material acquisition but also toward fostering understanding (Aulia et al., 2025).

At the Madrasah Tsanawiyah (Islamic junior high school) level, student developmental characteristics demand an adaptive and communicative learning approach (Kholifah & Salim, 2025). Students at this level are in a transitional phase that requires guidance through intensive and meaningful interactions (Pratiwi, 2024). One-way Fiqh (Islamic jurisprudence) learning has the potential to reduce students' absorption of the material (Mawaddah, 2022). Teachers are required to be able to manage the classroom as a space for dialogue and collaborative learning (Kershner et al., 2023). Educational interaction is a crucial tool in fostering students' curiosity and conceptual understanding (Chookaew et al., 2024). Therefore, Fiqh learning needs to be directed towards a process that positions students as active learners (Matondang & Setiawan, 2025).

Previous research findings indicate that educational policies emphasize the importance of religious instruction oriented toward strengthening students' understanding and character (Bahiyah, 2025). Learning evaluation results indicate that students' understanding of religious material is significantly influenced by classroom interaction methods and processes. Initial observations in madrasah environments indicate variations in interaction patterns between teachers and students. Some learning still focuses on verbal delivery of material without adequate dialogue. This situation results in low student engagement in the learning process (Ali et al., 2025). This situation highlights the need for a more in-depth study of the effectiveness of Fiqh learning through educational interactions.

Based on these conditions, the main question that arises is the effectiveness of learning Fiqh material through educational interactions in shaping student understanding. The focus of this research problem lies in the quality of the teaching and learning process that takes place in the classroom. The interaction between teachers and students is a central aspect that determines the success of learning. Student understanding is measured not only by mastery of the material but also by their ability to interpret the teachings of Fiqh (Zuhri & Zakariyah, 2023). Therefore, it is necessary to examine how educational interactions contribute to the formation of this understanding. This issue is important to investigate in depth through a qualitative approach.

This research was conducted at Miftahul Huda Islamic Junior High School (MTs) in Tegalwaru District, Karawang Regency. The location was chosen based on the characteristics of the madrasah, which is active in developing religious learning. The MTs has diverse student backgrounds, enabling dynamic educational interactions. Furthermore, Fiqh (Islamic Jurisprudence) is one of the core subjects taught routinely. The research focused on the process of learning Fiqh through educational interactions in the classroom. Thus, this study seeks to provide an in-depth description of the learning practices that take place.

Constructivism theory emphasizes that understanding is built through social interaction and learning experiences (Atias & Mawasi, 2025). Vygotsky emphasized the importance of dialogue and scaffolding in shaping students' conceptual understanding

(Rahman, 2024) (Chang et al., 2023). However, in Islamic jurisprudence (Fiqh) teaching practices, this approach has not been consistently implemented. Learning is often understood as the process of conveying material from teacher to student. As a result, educational interaction has not been maximized as a means of constructing meaning. This situation indicates a gap between the demands of learning theory and practice in the field.

Previous research on the effectiveness of Fiqh (Islamic jurisprudence) instruction has generally focused on evaluating cognitive learning outcomes and the application of specific teaching methods. A systematic literature review across major academic databases (such as Google Scholar, Scopus, and ERIC) reveals a predominance of quantitative experimental or correlational designs (Khauroh et al., 2025; Zamzami, 2025). These studies largely involve students from urban Islamic senior high schools or Islamic boarding schools, placing primary emphasis on measuring final cognitive test scores. Consequently, prior research has tended to overlook dynamic dimensions of educational interaction such as verbal and non-verbal dialogic communication patterns, the process of negotiating the meaning of Islamic law during class discussions, and the psychological climate and affective relationships between teachers and students. Theoretically, this limitation leaves an unresolved gap: how the construction of Fiqh knowledge actually occurs through mechanisms of symbolic interaction and the Zone of Proximal Development (ZPD) within the unique local context of a madrasah classroom. Therefore, this qualitative study aims to address this gap by conducting an in-depth analysis of educational interaction processes during Fiqh instruction at the Islamic junior high school level.

Recent studies have shown increasing attention to interaction- and dialogue-based religious learning. Research by Firnando et al. emphasized the importance of pedagogical interaction in Islamic religious education (Firnando et al., 2025). Another study by Mayasari showed that dialogic learning contributes to students' understanding of religious values (Mayasari, 2025). Research by Bushaeri et al. also emphasized the role of educational communication in Islamic jurisprudence (Fiqh) learning (Bushaeri et al., 2024). However, most of these studies have not specifically examined the effectiveness of the learning process through educational interaction. Therefore, this research is positioned to develop a study of process-based Islamic jurisprudence learning.

This study aims to describe the effectiveness of Fiqh (Islamic jurisprudence) learning through educational interactions. The primary focus is on the teaching and learning process that occurs in the classroom. It also aims to uncover the forms of educational interactions between teachers and students. Furthermore, this study seeks to understand how these interactions shape students' understanding. This research is exploratory and descriptive. Therefore, it is hoped that this study will provide a comprehensive overview of Fiqh learning.

This research is crucial for improving the quality of Islamic jurisprudence (Fiqh) learning in madrasas. The results can serve as a reflection for teachers in managing educational interactions in the classroom. This research also contributes to the development of Islamic religious learning theory. Furthermore, the findings can inform madrasah education policymakers. This research is expected to foster more meaningful Islamic jurisprudence learning for students. Thus, this study has strong theoretical and practical relevance.

METHOD

This study uses a qualitative approach with a descriptive approach. A qualitative approach was chosen because this study seeks to understand the process of learning Fiqh in depth through educational interactions that occur in the classroom. Qualitative research allows researchers to uncover meanings, patterns, and social dynamics within the learning context. According to Creswell, qualitative research focuses on exploring phenomena

through the naturalistic perspectives of participants (Creswell, 2019). The descriptive approach is used to systematically describe ongoing learning practices. Thus, this study emphasizes understanding the process rather than numerically measuring outcomes.

This research was conducted at MTs Miftahul Huda, Tegalwaru District, Karawang Regency. The research location was selected based on the characteristics of the madrasa, which actively conducts Fiqh (Islamic jurisprudence) learning. This madrasa also has a learning environment that allows for educational interaction between teachers and students. Furthermore, the madrasa's openness to research activities was an important consideration. The research was conducted in the even semester of the current academic year. The research time was adjusted to fit the learning schedule to ensure a natural data collection process.

The subjects of this study were students enrolled in Fiqh (Islamic jurisprudence) lessons. The informants consisted of Fiqh teachers and other relevant stakeholders familiar with the learning process. Informants were selected purposively based on their direct involvement in the learning process. Teachers were chosen as the primary informants because they play a central role in managing educational interactions. Students were selected to gain perspective on their learning experiences. According to Moleong, purposive informant selection aims to obtain rich data relevant to the research focus (Moleong, 2019).

Data collection techniques in this study included observation, interviews, and documentation. Observations were conducted to directly observe the Fiqh learning process and educational interactions in the classroom. Interviews were used to elicit teachers' and students' perspectives on the learning experience. Documentation was used to supplement the data in the form of learning tools and academic records. This combination of techniques enabled the researcher to obtain comprehensive data. This aligns with Sugiyono's opinion that triangulation techniques strengthen the depth of qualitative data (Sugiyono, 2023).

The primary instrument in this research was the researcher herself. She served as planner, data collector, and data analyst. To assist in the data collection process, observation and interview guidelines were used. The observation guidelines were designed to record educational interactions during the learning process. The interview guidelines were semi-structured to allow informants to express their views freely. According to Lincoln and Guba, the researcher, as the primary instrument, has high flexibility in exploring the meaning of the data (Guba & Lincoln, 2005).

The data analysis technique used was an interactive qualitative data analysis model. The analysis was conducted through data reduction, data presentation, and conclusion drawing. Data reduction was achieved by selecting and focusing data according to the research objectives. Data presentation was carried out in the form of a systematic descriptive narrative. Conclusions were drawn gradually throughout the research process (Miles et al., 2014).

Data validity testing was conducted to ensure the validity of the research findings. The techniques used included source triangulation and technical triangulation. Source triangulation was conducted by comparing data from teachers and students. Technical triangulation was conducted by comparing the results of observations, interviews, and documentation. Furthermore, researchers extended their participation in the field. According to Moleong, data validity testing is crucial for increasing confidence in the results of qualitative research (Moleong, 2019).

The research procedure begins with the preparatory stage, which involves developing a proposal and obtaining research permits. The next stage is data collection through observation, interviews, and documentation. Once the data is collected, the researcher conducts simultaneous data analysis. The analysis is conducted from the beginning of data collection until the end of the study. The final stage is drawing

conclusions and compiling a research report. This procedure is designed to ensure the research is systematic and in accordance with scientific principles.

RESULT AND DISCUSSION

The results of the study indicate that Fiqh learning occurs through a relatively consistent pattern of educational interactions between teachers and students. This interaction is evident in two-way communication, providing space for questions, and teachers' responses to student understanding. The teaching and learning process focuses not only on delivering material but also on building understanding through classroom dialogue. Teachers play an active role in guiding discussions and connecting Fiqh material to students' experiences. Students demonstrate diverse engagement in learning, particularly when interactions are dialogical. Overall, field findings indicate that educational interactions are an important part of the Fiqh learning process.

Educational interaction in Fiqh learning is demonstrated through the dialogue that occurs between the teacher and students during the learning activities. The teacher opens the lesson with questions that direct students to the material to be learned. Based on the interview results, the teacher stated: *"I invite students to discuss so they understand the meaning of the material being taught and not just take notes."* This statement indicates that dialogue is used as a learning tool. Observations show active question and answer sessions throughout the lesson. The learning planning document also shows the existence of activity designs that facilitate interaction.

Based on the interview results above, educational interaction is understood as a consciously designed communication process to help students understand Islamic jurisprudence (Fiqh) material more deeply. This process does not occur spontaneously, but is planned through strategies, provocative questions, and a dialogical approach tailored to the characteristics of the students. Teachers are no longer positioned as the sole source of knowledge, but rather as facilitators who guide the direction of discussions and clarify concepts. In this context, Islamic jurisprudence learning focuses not only on cognitive aspects but also on developing attitudes and contextual understanding of Islamic law. The interactions that are established provide opportunities for students to ask questions, express opinions, and relate specific material to their daily experiences. The open classroom atmosphere encourages active and reflective two-way communication. Thus, educational interaction becomes a strategic tool for strengthening conceptual understanding and internalizing Islamic jurisprudence values.

Observations showed that students responded directly and enthusiastically to the teacher's questions throughout the learning process. These responses were evident in verbal responses, group discussions, and nonverbal expressions that demonstrated their attention to the material. This engagement indicated that students were not merely passive listeners but were actively involved in constructing their own understanding. Intense interactions between teachers and students contributed to a lively and conducive classroom dynamic. When students were given space to speak, they tended to be more confident in presenting arguments and questions. This demonstrates that a participatory approach can increase motivation and a sense of ownership in the learning process.

The teacher's role in Islamic jurisprudence (Fiqh) learning is evident in their efforts to guide students' understanding through educational interactions. Teachers deliver material using language tailored to the students' abilities. In interviews, teachers stated, *"If students don't understand the material, I repeat the explanation and provide examples relevant to their lives."* This statement demonstrates the teacher's concern for students' understanding. Observations indicate that teachers frequently provide concrete examples when explaining Islamic jurisprudence material. They also provide opportunities for students to ask follow-up questions.

The teacher's statement demonstrates that the teacher's role extends beyond delivering the material and guiding student understanding. Repetition of explanations is used in response to student learning difficulties. Contextual examples are used to clarify Fiqh concepts. Observations indicate that students become more focused after being given examples. Learning documentation supports this finding through the provision of supporting materials. This illustrates the teacher's role in the process of developing student understanding.

Students' responses to Fiqh learning were evident in their engagement in the learning interactions. Some students actively asked questions and responded to the teacher's explanations. Based on interviews, one student stated, *"The learning process discussed together helped me understand the material better and encourage me to ask questions."* This statement indicates that students perceived the benefits of dialogic learning. Observations noted that students were more active during discussions. Students also connected the Fiqh material to their own experiences.

Based on student statements, the educational interactions established in the classroom provide a sense of security and comfort throughout the learning process. This sense of security arises because teachers open a non-judgmental dialogue space and respect every opinion expressed. This environment makes students more confident in asking questions, even regarding Fiqh material considered complex or sensitive. This confidence is an indicator that the learning environment fulfills the psychological aspects that support active participation. When students feel accepted and valued, they tend to be more confident in expressing thoughts and experiences relevant to the material. This situation indirectly strengthens the interpersonal relationship between teachers and students during the learning process. Thus, educational interactions serve not only as a means of delivering material but also as a foundation for establishing a supportive learning climate.

Figure 1. Student Engagement in Fiqh Learning



The image depicts a Fiqh learning atmosphere in a classroom that is orderly and conducive. Students are seen sitting in their respective chairs, focused on the assignments or worksheets given by the teacher. Their expressions and body language indicate a high level of concentration on the material being studied. The neat classroom layout and orderly seating positions support a comfortable learning environment and minimize distractions. This situation aligns with previous findings that effective educational interactions can build a sense of security and increase student engagement. This

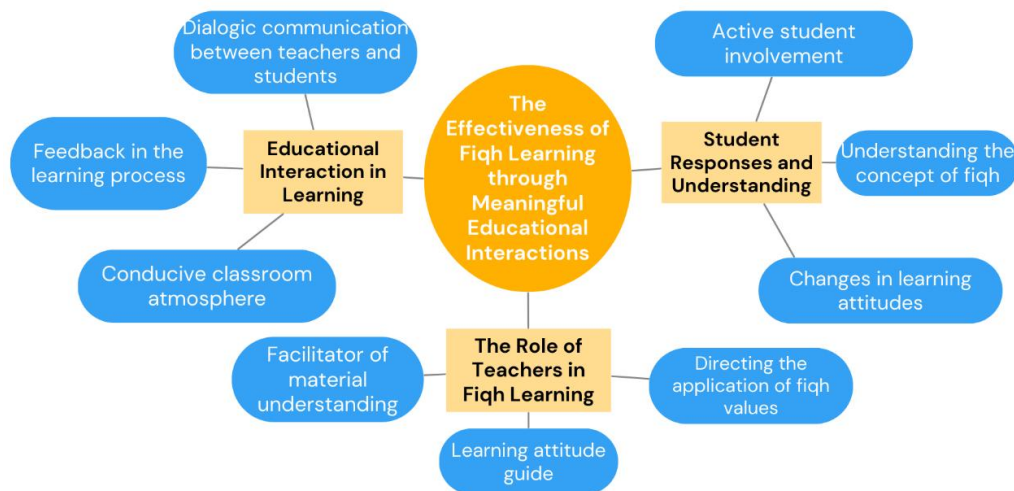
engagement is not always demonstrated through verbal discussions, but also through sincerity in completing learning tasks.

Table 1. Summary of Key Research Findings

Indicators	Focus of Findings	Implementation Method	Data Sources
Educational Interaction	Teacher-student communication	Question-and-answer dialogue and discussion	Interview Observation
Teacher Role	Understanding support	Re-explanation and contextual examples	Interview Documentation
Student Responses	Learning engagement	Asking questions and sharing experiences	Interview Observation

The table shows a relationship between the form of educational interaction, the teacher's role, and student responses. The educational interactions established by the teacher influence student engagement in learning. The teacher's role as a facilitator fosters a dialogic learning environment. Student responses emerge as a result of open and communicative interactions. Observations and interviews indicate that these three aspects are mutually supportive. Learning documents reinforce the description of the processes taking place in the classroom. Thus, Fiqh learning occurs as a unified, interactive process.

Figure 2. Chart of Findings on the Effectiveness of Fiqh Learning through Educational Interaction



Research findings indicate that the effectiveness of Fiqh learning is formed through the integration of educational interactions, the role of the teacher, and student responses in the learning process. Educational interactions serve as the primary foundation, enabling dialogic communication, providing feedback, and creating a conducive classroom atmosphere. These elements are interconnected and form a participatory learning climate. In this process, the teacher acts as a facilitator of understanding, a guide for learning attitudes, and a director for the application of Fiqh values. The teacher's consistent role encourages active student involvement throughout the learning process. Thus, learning effectiveness is reflected in the quality of the interactions established, not solely in the delivery of material.

The research results also show that students' responses and understanding develop as a consequence of the structured and interactive learning process. Active student engagement reflects growing participation through educational interactions.

Conceptual understanding of the Fiqh material develops along with teacher guidance and the dialogue provided during the learning process. In addition to cognitive aspects, changes in students' learning attitudes are also evident as part of the learning outcomes. This indicates that Fiqh learning is not only oriented towards mastery of the material but also towards developing students' learning attitudes. Overall, these findings illustrate the integral relationship between the learning process, the teacher's role, and student learning outcomes.

Overall, the results of this study indicate that the learning of Fiqh material occurs through educational interactions between teachers and students. This interaction is reflected in two-way communication, discussion activities, and the provision of contextual examples. Throughout this process, the teacher plays an active role in guiding and facilitating students' understanding of the material being taught. Students responded quite well, demonstrating engagement throughout the learning interactions. This condition indicates that the teaching and learning process is aligned with the formulated research focus. These findings further form the basis for a more in-depth discussion in the next chapter.

DISCUSSION

The results of this study confirm that educational interaction plays a crucial role in Fiqh instruction; however, its effectiveness specifically regarding comprehension cannot be assessed solely based on the frequency of students' verbal participation in class. It is essential to explicitly distinguish between superficial verbal participation (surface-level engagement) and deep conceptual understanding. High levels of verbal engagement such as frequently answering questions or interrupting discussions do not necessarily reflect substantial cognitive processing. In many Fiqh classroom settings, active verbal responses are often limited to the rote memorization of legal texts, the mechanical recitation of essential pillars or conditions, and the reproduction of normative definitions without a genuine grasp of the underlying legal rationale ('illat al-hukm). Equating verbal activity with deep understanding risks obscuring the fact that a student may simply be relying on short-term memory, lacking the capacity to contextualize Fiqh rulings within real-life situations.

Conversely, students who tend to be quiet or "silent learners" or who participate minimally in verbal exchanges should not be assumed to be struggling with comprehension. From the perspectives of Vygotsky's social constructivism and symbolic interactionism, the processes of meaning internalization and cognitive scaffolding can occur intensively through passive yet reflective peripheral participation (receptive/reflective engagement). Quiet students often engage in active listening, analyzing the arguments of their teacher and peers, and independently contemplating the application of Fiqh (Islamic jurisprudence) principles. Their conceptual understanding is frequently confirmed not through interruptions during class discussions, but rather through analytical written responses, meticulous resolution of Fiqh case studies, or precision in practical demonstrations (such as acts of worship). Therefore, *Fiqh* teachers must carefully distinguish between outward behavioral engagement and cognitive-reflective knowledge construction, ensuring that evaluations of educational interaction effectiveness do not fall prey to an extroversion bias in the learning process.

The main findings demonstrate that educational interaction is manifested through three mutually reinforcing processes. First, teachers employ two-way communication through questioning, discussion, and opportunities for students to express their interpretations, thereby transforming the classroom from a predominantly transmission-oriented environment into a dialogic learning space. Second, teachers function not merely as transmitters of Fiqh knowledge but as facilitators who repeat explanations, adapt their

language to students' abilities, and provide concrete examples connected to students' everyday lives. Third, students respond through greater participation, willingness to ask questions, expression of personal experiences, and increased confidence in discussing complex material. These findings suggest that conceptual understanding in Fiqh develops through a continuous process of explanation, questioning, clarification, contextualization, and reflection rather than through memorization alone. Importantly, the study also indicates that student participation should not be interpreted exclusively through visible verbal activity. A student's frequent verbal response may represent surface-level participation, whereas quieter students may demonstrate understanding through attentive listening, written responses, case analysis, or practical application. Consequently, the significance of educational interaction lies not simply in increasing the amount of classroom talk but in creating conditions that facilitate meaningful cognitive processing and contextual interpretation of Fiqh knowledge.

The significance of the findings is also evident in the changes in students' responses to Fiqh learning. Students are not only physically engaged but also demonstrate cognitive engagement and a more positive learning attitude. This process occurs because learning is not positioned as a mere transfer of knowledge, but rather as a collaborative activity. Teachers play a role in guiding learning to maintain focus on objectives while also providing students with space for exploration. The uniqueness of this finding lies in the direct link between educational interactions and student understanding. Thus, the effectiveness of Fiqh learning is formed through a continuous process between interactions, the teacher's role, and student responses.

The findings of this study align with the theory of symbolic interactionism in education, which emphasizes the importance of meaning constructed through social interaction (Azarian, 2023). Furthermore, the results of this study support Vygotsky's view, as cited by Irshad et al., on the role of social interaction in students' cognitive development through the zone of proximal development (Irshad et al., 2021). This study also reinforces Slavin's view, as cited by Collini et al., that active learning increases student engagement and understanding (Collini et al., 2023). A previous study by Santosa et al. showed that dialogue-based learning can improve students' understanding of religious concepts (Santosa et al., 2025). This similarity suggests that educational interaction is an important element in learning. Therefore, the results of this study expand the application of this theory in the context of Islamic jurisprudence (Fiqh) learning.

The findings are broadly consistent with at least five strands of previous research, while also extending them in several respects. First, the present study is consistent with Bushaeri et al. (2024), who emphasized the importance of communication in improving the quality of Islamic Religious Education learning; however, the present study specifies how communication operates within Fiqh learning through questioning, discussion, clarification, and contextualization. Second, the findings correspond with Kershner et al. (2023), whose study demonstrated that dialogic classroom practices can be developed through teacher agency and inquiry-oriented professional practice; similarly, the present findings show that teachers actively structure opportunities for dialogue rather than allowing interaction to occur incidentally. Third, the results support Santosa et al. (2025), who highlighted the importance of dialogue in religious education, particularly in relation to students' understanding and engagement with religious values. Fourth, the findings are compatible with research on contextual Fiqh learning, which indicates that connecting Islamic jurisprudential concepts with students' everyday experiences can facilitate more meaningful understanding. Recent evidence on contextual Fiqh learning likewise shows that teachers' use of real-life examples and direct practice can make Fiqh concepts easier for students to understand. Fifth, the findings are strongly aligned with recent research on dialogic pedagogy in Indonesian Islamic secondary education. Alam et al. (2025), for example, found that moving from memorization-oriented religious instruction toward

dialogue, inquiry, and problem-based learning encouraged active participation and deeper conceptual engagement. More recent evidence from Indonesian Islamic Religious Education classrooms similarly demonstrates that interpersonal teacher–student communication characterized by openness, empathy, encouragement, and equal opportunities for participation can strengthen students’ engagement and motivation. Taken together, these studies provide convergent evidence that meaningful interaction, contextualization, and supportive teacher–student relationships are important conditions for religious learning. The present study extends this literature by integrating these dimensions specifically within the learning process of Fiqh at the junior secondary madrasah level.

On the other hand, this study reinforces empirical findings that suggest that Fiqh learning is often one-way. Unlike Dara and Kesavan’s research, which highlighted the dominance of the lecture method, this study’s results demonstrate more participatory learning practices (Dara & Kesavan, 2025). This demonstrates a shift in the approach to Fiqh learning toward a more dialogical one. Research by Norliza et al. emphasized the importance of the teacher’s role as a value guide, a finding also reflected in this study (Norliza et al., 2020). Therefore, the results of this study do not contradict, but rather enrich, previous research. Its primary contribution lies in strengthening the interactional dimension of Fiqh learning.

The discussion of the research findings demonstrates a clear link to the proposed research problem. The research’s focus on the effectiveness of Fiqh learning through educational interaction has been answered through the findings obtained. The analyzed learning process demonstrates interactions that contribute to student understanding. The research objective of uncovering how educational interaction shapes learning effectiveness has been achieved. The results demonstrate that interaction, the teacher’s role, and student responses are mutually supportive. Thus, this study successfully addresses the research objectives and direction systematically.

The results of this study provide important implications for the practice of Islamic jurisprudence (Fiqh) learning in madrasas. Teachers need to develop learning strategies that emphasize educational interaction and two-way communication. Fiqh learning can be directed to be more contextual to be relevant to students’ experiences. From a curriculum perspective, the results of this study support the strengthening of active and participatory learning approaches. These implications are also relevant for the development of teachers’ pedagogical competencies. Thus, this research contributes to improving the quality of Fiqh learning both practically and conceptually. The findings have several practical, academic, and policy implications. Practically, Fiqh teachers should design lessons around structured questioning, guided discussion, contextual examples, opportunities for student explanation, and formative feedback rather than relying predominantly on one-way exposition and memorization. Teachers should also develop assessment practices that capture not only factual recall but students’ ability to explain legal reasoning, interpret cases, and apply Fiqh principles to authentic situations. Particular attention should be given to quieter students so that assessment does not create an “extroversion bias” in which verbal participation is automatically interpreted as superior understanding. Academically, the study strengthens the application of social constructivism and symbolic interactionism to Islamic jurisprudence education by demonstrating how classroom interaction can mediate the construction of religious meaning. At the curriculum and policy level, madrasah administrators and policymakers should consider strengthening teacher professional development in dialogic pedagogy, contextual learning, formative assessment, and interaction-sensitive classroom management. However, the implications should be interpreted within the boundaries of the research design. Because the study was conducted in a single madrasah and relied primarily on qualitative observations,

interviews, and documentation, the findings should be understood as contextually grounded rather than statistically generalizable.

This study is limited by its subject scope and context, which are confined to a single educational unit. The data obtained also depend on the depth of interviews and observations conducted. Furthermore, this study did not fully explore the variety of Fiqh learning methods used. Therefore, the results cannot be broadly generalized. Future research is recommended to involve more locations and subjects. Further studies could also integrate quantitative approaches to deepen understanding of the effectiveness of Fiqh learning. Future research should therefore examine multiple madrasahs with diverse sociocultural backgrounds and combine qualitative observation with quantitative measures of conceptual understanding, student engagement, and learning outcomes. Longitudinal and mixed-method studies would also be valuable for determining whether interactionally constructed understanding is sustained over time and whether different forms of dialogue—such as problem-based discussion, case-based Fiqh learning, peer dialogue, or digital-mediated discussion—produce different patterns of conceptual and affective development. Such research would further clarify whether the interactional framework identified in this study can be transferred across different Fiqh topics, school contexts, and student populations.

CONCLUSION

Based on the research results above, it can be concluded that the effectiveness of Fiqh learning is determined by the quality of the educational interactions established between teachers and students during the learning process. Dialogic, contextual, and responsive interactions encourage active student engagement and strengthen understanding of the material being studied. The teacher's role as facilitator, guide, and director of learning is a key factor in creating a meaningful teaching and learning process. The research findings indicate that the research objective has been achieved, namely to uncover how educational interactions contribute to the effectiveness of Fiqh learning. Scientifically, this research contributes to strengthening the perspective of interactive learning in religious education, particularly in Fiqh. Practically, the results of this study can serve as a reference for teachers in developing more participatory and contextual learning strategies. These findings also open up space for further, more in-depth studies related to variations in approaches and contexts of Fiqh learning. Future researchers are advised to expand the scope of the study by involving more educational units to obtain a more comprehensive picture.

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