

Development of A Tpack-Based Fiqh Learning Model in Madrasah Aliyah: Teacher Needs Analysis

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Abstract: Fiqh learning is often characterized by rote memorization and the verbal delivery of instructional content with limited use of visual or interactive learning media. This condition reduces students' interest and makes it difficult for them to understand Islamic legal concepts that should be applicable to everyday life. Therefore, there is a need for a learning model that comprehensively integrates pedagogical, content, and technological aspects. Previous research on TPACK in Islamic education has predominantly focused on assessing teachers' TPACK competencies and the effectiveness of technology use. However, limited attention has been given to the development of instructional models that systematically and simultaneously integrate technological, pedagogical, and Fiqh content knowledge in response to teachers' actual needs and the specific characteristics of Fiqh instruction in Madrasah Aliyah. This study aims to analyze teachers' needs for the development of a TPACK-based Fiqh learning model. This study constitutes part of a Research and Development (R&D) project based on the 4D model (Define, Design, Develop, and Disseminate), with a particular focus on the Define stage (needs analysis). The study employed a mixed-methods approach by integrating a descriptive quantitative approach through questionnaire administration to Fiqh teachers and a qualitative approach through semi-structured interviews to obtain a more comprehensive understanding of teachers' needs for the development of a TPACK-based Fiqh learning model. As an applied and contextual discipline, Fiqh requires instructional approaches that go beyond theoretical explanation and emphasize practical implementation. Accordingly, Fiqh instruction should promote experiential learning (*learning by doing*) through activities such as worship practices and simulations of *muamalah* (Islamic social and economic transactions), enabling students to internalize Islamic legal values in their daily lives. The Technological Pedagogical Content Knowledge (TPACK) framework integrates multiple domains of teacher knowledge, including Content Knowledge (CK), Pedagogical Knowledge (PK), Technological Knowledge (TK), Pedagogical Content Knowledge (PCK), Technological Content Knowledge (TCK), and their intersections, with an emphasis on the effective integration of technology to support content delivery and achieve pedagogical objectives. The needs assessment revealed an overall mean score of 3.87 on a five-point Likert scale. Based on the established interpretation criteria, this score falls within the high category, indicating that teachers have a strong need for the development of a TPACK-based Fiqh learning model to support more effective and meaningful instruction in Madrasah Aliyah. The findings provide an empirical basis for designing a TPACK-based Fiqh learning model that is responsive to teachers' needs and relevant to the characteristics of Fiqh instruction in Madrasah Aliyah.

Keyword: TPACK, Fiqh Learning, Needs Assessment, Madrasah Aliyah, Teachers.

Introduction

The digital era requires innovation in the learning process so that it can be more effective, interesting, and relevant to the needs of today's students. Particularly in Islamic Religious Education, including Fiqh as a subject in Madrasah Aliyah, conventional approaches are still commonly found and have not fully utilized technological developments as a tool to support the delivery of learning materials.

In the learning process, teachers, as educators, are one of the main factors that determine students' understanding. Therefore, the National Education System Law emphasizes that educators are professional workers who are responsible for planning and implementing the learning process, assessing learning outcomes, as well as providing guidance and training (UU No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003).

Government Regulation Number 19 of 2005 concerning National Education Standards states that educators must have academic qualifications and competencies as learning agents, be physically and mentally healthy, and have the ability to achieve the goals of national education (*Peraturan Pemerintah Nomor 19 Tahun 2005 Tentang Standar Nasional Pendidikan*, 2005). The academic qualifications refer to the minimum level of education that must be fulfilled by an educator, as proven by a diploma and/or relevant professional certificate in accordance with the applicable laws and regulations. Competencies as learning agents at the primary and secondary education levels, as well as early childhood education, include pedagogical competence, personality competence, professional competence, and social competence. This standard also functions as a selection tool to ensure that educators and educational staff have quality, professionalism, and competence in their respective fields. Optimal educational quality can be achieved when it is supported by qualified Human Resources (HR) (Setiana et al., 2024).

In the context of contemporary society, teachers are responsible not only for mastering various pedagogical theories, methodologies, and teaching methods, but also for having skills in using technology and learning tools that are integrated with pedagogical methods and higher-order thinking skills. One of the characteristics of a good educator is the ability to provide teaching according to the students' needs and abilities, so that students can understand the learning materials more easily (Ilmiah & Pendidikan, 2024).

A Fiqh teacher is responsible for educating, teaching, guiding, directing, training, assessing, and evaluating students, as well as teaching them about Islamic law, which regulates various aspects of human life, including individuals, society, and the relationship between humans and God (Novita Kurniawati, Tamyiz, 2021).

Subject teachers must have pedagogical competence, which includes: (a) integrating students' characteristics, (b) conducting learning that is appropriate to students' characteristics, (c) designing student learning activities based on the curriculum, (d) conducting educational learning, (e) using information and communication technology, (f) developing students' potential, (g) communicating effectively, empathetically, and politely, (h) conducting assessments of the learning process and outcomes, (i) using the results of assessments of the learning process and outcomes, and (j) carrying out reflective actions (Setiawan & Rochman, 2019).

However, the current reality of education shows a gap between expectations and implementation in the field. Although technology has become an inseparable part of the daily lives of the younger generation, Fiqh learning in many madrasahs still uses conventional approaches. Traditional approaches view students as individuals who must always follow all of the teacher's instructions (Badrudin¹, Muhammad Alamsyah², Fahri Ali Maulana³, Mohamad Yusril Huda⁴ & Nurfitriah⁵, 2022). Teachers tend to use lectures and textual assignments, while the use of digital media, interactive learning resources, and technology-based learning strategies is still limited. This has resulted in low levels of active student participation, a lack of contextual understanding of the learning materials, and a learning process that is not yet optimal.

Digital transformation in education should be an opportunity to improve the quality of learning, including in religious subjects. The development of information and communication technology (ICT) has provided various tools for creating learning that is more interesting, interactive, and meaningful. The era of Industrial Revolution 4.0 and Society 5.0 requires teachers not only to master the subject matter, but also to be able to integrate technology pedagogically into the learning process. Teachers need to become creative, innovative, and digitally aware facilitators so that learning can be relevant to the needs and characteristics of today's generation of students.

However, the reality in the field shows that many Fiqh teachers still face difficulties in integrating technology into learning. Low digital literacy, a lack of ICT-based training, and the absence of structured learning models that are appropriate to the characteristics of Fiqh as a subject are some of the factors that contribute to the slow transformation of religious education in madrasahs. This situation indicates the need for innovation in developing a learning model that is not only relevant to technological developments, but also in line with pedagogical principles and Islamic content.

In line with the points above, the large number of Islamic Religious Education teachers who still have limited skills in developing and using technology has become a concern in the educational process. Therefore, efforts are needed to improve the technological skills of Islamic Religious Education teachers in optimizing technology-based learning (Abdul Mun'im Amaly et al., 2021).

In responding to this challenge, the *Technological Pedagogical Content Knowledge* (TPACK) approach, developed by Mishra and Koehler (2006), serves as a comprehensive conceptual framework. TPACK emphasizes that mastering technology alone is not enough; teachers must also understand how to use technology pedagogically (TPK), in the context of specific subject matter (TCK), and with appropriate teaching methods (PCK). TPACK is not simply a collection of knowledge, but a dynamic integration of three main domains: *Content Knowledge* (CK), *Pedagogical Knowledge* (PK), and *Technological Knowledge* (TK). In essence, 21st-century teachers are expected to have strong professional, pedagogical, social, and personal competencies, as well as skills in educational technology. The challenges faced by teachers include developing the context of the subject matter and formulating effective learning plans. This requires teachers to adapt quickly to meet the competencies needed. Therefore, professional teachers need to integrate these four competencies with technology in classroom settings, a framework known as the TPACK model (Usman et al., 2024).

The *Technological Pedagogical Content Knowledge* (TPACK) framework has been widely used to explain teachers' competence in integrating technology, pedagogy, and learning content. However, previous research on TPACK in Islamic education still has several limitations. Most studies have focused on measuring teachers' TPACK competence or perceptions of TPACK, rather than developing learning models that systematically integrate these three components into Fiqh learning. In addition, research that specifically examines the characteristics of Fiqh content, the needs of teachers and students, and the use of technology that is appropriate to the context of Madrasah Aliyah is still relatively limited. The integration of technology in several studies also tends to be positioned merely as the use of learning media, rather than being developed as an integral part of pedagogical strategies and the characteristics of Fiqh content. This condition shows a gap between the TPACK conceptual framework and its implementation in Fiqh learning at Madrasah Aliyah.

This study is expected to provide theoretical and practical contributions to expanding the application of TPACK in Islamic education and to produce a Fiqh learning model that is more adaptive to technological developments and students' needs.

Method

This study is part of a Research and Development (R&D) study using the 4D model, particularly the *Define* stage (needs analysis), proposed by Sivasailam Thiagarajan and his colleagues. The *Define* stage aims to identify and analyze the needs that serve as the basis for developing a product or learning model.

This study uses a *mixed-methods* approach, which combines a descriptive quantitative approach through questionnaires distributed to Fiqh teachers and a qualitative approach through interviews to obtain a more comprehensive understanding of teachers' needs for the development of a TPACK-based learning model. The use of a *mixed-methods* approach is based on the consideration that needs analysis requires not only numerical data to show the level of teachers' needs, but also qualitative data that can explain in depth the reasons, experiences, challenges, and expectations of teachers regarding the development of a TPACK-based learning model. Thus, the combination of these two approaches allows the researcher to obtain a more comprehensive understanding than using only one approach.

The study was conducted at Madrasah Aliyah Negeri II Kota Bandung, with Fiqh teachers serving as informants. Data were collected through interviews, observations, documentation studies of Fiqh teaching materials for Grade X students at Madrasah Aliyah, and questionnaires distributed to Fiqh teachers.

The quantitative approach in this study is descriptive and is used to describe the level of teachers' needs for the development of a TPACK-based Fiqh learning model. Quantitative data were collected through questionnaires distributed to Fiqh teachers at Madrasah Aliyah. The questionnaire instrument was developed based on the main components of the TPACK framework, including *Content Knowledge* (CK), *Pedagogical Knowledge* (PK), *Technological Knowledge* (TK), *Pedagogical Content Knowledge* (PCK), *Technological Content Knowledge* (TCK), *Technological Pedagogical Knowledge* (TPK), as well as the integration of these three aspects in *Technological Pedagogical Content Knowledge* (TPACK). In addition, the questionnaire also included indicators regarding teachers' needs for learning models, the use of digital learning media, the development of learning materials and tools, and readiness to implement technology in Fiqh learning.

Each statement in the questionnaire was measured using a five-point Likert scale, namely score 1 (strongly disagree), score 2 (disagree), score 3 (fairly agree), score 4 (agree), and score 5 (strongly agree). The data obtained were then analyzed using descriptive statistics by calculating the mean, percentage, and interpretation categories based on the predetermined score ranges. This analysis aimed to determine the level of teachers' needs for each indicator as well as their overall needs, so that aspects requiring attention in the development of the learning model could be identified.

Meanwhile, the qualitative approach was used to complement and deepen the findings obtained from the questionnaire. Qualitative data were collected through semi-structured interviews with Fiqh teachers as research informants. The interviews were conducted to explore information about teachers' experiences in conducting Fiqh learning, the learning strategies they have used so far, the level of digital technology utilization, the obstacles they face in integrating technology into the learning process, and teachers' expectations regarding the characteristics of the TPACK-based learning model to be developed. The interview data provided a deeper explanation of the phenomena found in the quantitative data, thereby enriching the interpretation of the research findings.

Qualitative data analysis was carried out interactively through three stages: data reduction, data display, and conclusion drawing. In the data reduction stage, the researcher selected, grouped, and focused the data according to the objectives of the study. The next stage was presenting the data in the form of a narrative description so that the relationships between findings could be understood systematically. The final stage was drawing conclusions through the interpretation of patterns that emerged from the data to obtain an overview of teachers' needs for the development of a TPACK-based Fiqh learning model.

To improve the validity of the findings, the quantitative and qualitative analyses were integrated through a triangulation process. The findings obtained from the questionnaires were compared and confirmed with the interview results to produce more accurate, consistent, and comprehensive information regarding teachers' needs. The integration of these two types of data served as the empirical basis for developing the specifications of the TPACK-based Fiqh learning model, which will be developed in the *Design* stage. Thus, the resulting model is expected to be truly in accordance with the needs of users, the characteristics of Fiqh learning at Madrasah Aliyah, and the demands of 21st-century learning, which emphasize the balanced integration of technology, pedagogy, and mastery of subject matter.

Results and Discussion

1. Fiqh Learning

Fiqh is one of the main branches of Islamic Religious Education (PAI) and has a strategic role in developing a comprehensive understanding and practice of Islamic teachings. Terminologically, Fiqh is defined as the study of Islamic Sharia laws that are practical (*amaliyah*) and derived from detailed sources of evidence. Thus, Fiqh does not only function as knowledge, but also serves as a guide in regulating the behavior and daily life of Muslims. In general, Fiqh is one of the fields of Islamic religious studies that mainly discusses laws governing the relationship between humans and God, between humans and other humans, and between humans and their environment (Zali, 2022).

Within the structure of Islamic Religious Education (PAI), Fiqh is an integral part that cannot be separated from other components, such as the Qur'an and Hadith, Aqidah Akhlak, and Islamic Cultural History. These four aspects complement each other in forming students' character as a whole. Aqidah functions to instill faith, Akhlak shapes character and behavior, while Fiqh serves as a guide for the actual implementation of Islamic teachings. Thus, the position of Fiqh in PAI can be understood as a normative-practical aspect that bridges religious knowledge and its implementation in daily life.

Likewise, Fiqh plays an important role as an instrument for developing students' character. Through Fiqh learning, students are trained to perform worship correctly, understand social rules in Islam, and develop legal awareness based on the values of Sharia. For example, in worship practices such as prayer, fasting, and zakat, students not only understand the concepts but are also guided to perform them according to the applicable rules. This shows that Fiqh contributes to developing discipline, responsibility, and obedience to religious rules.

In addition, Fiqh is characterized as an applied and contextual discipline. This means that Fiqh learning is not sufficient if it is only delivered theoretically, but must also be implemented through actual practice. Therefore, the Fiqh learning approach should ideally emphasize direct experience (*learning by doing*), such as worship practices and simulations of muamalah activities. This approach aims to enable students to internalize Fiqh values in their daily lives.

On the other hand, Fiqh also has a dynamic nature that allows it to respond to the developments of the times. This can be seen from the *ijtihad* of Islamic scholars in addressing various contemporary issues, such as Islamic economic transactions, digital technology, and other modern social issues. Thus, Fiqh does not only function as a classical discipline, but also as a normative framework that remains relevant to the needs of modern society.

The objectives of Fiqh learning at Madrasah Aliyah cannot be separated from the broader objectives of Islamic Religious Education, which are to develop students who have faith, piety, and noble character, as well as the ability to implement Islamic teachings in their personal and social lives. More specifically, Fiqh learning aims to develop students' competence in understanding, internalizing, and practicing Islamic Sharia laws derived from the Qur'an and Hadith through the process of *ijtihad* by Islamic scholars.

From a curriculum perspective, the objectives of Fiqh learning cover three main domains: cognitive, affective, and psychomotor. In the cognitive domain, students are expected to have a comprehensive understanding of Fiqh concepts, principles, and rules. In the affective domain, learning is directed toward developing religious awareness, obedience, and appreciation of differences in opinion (*ikhtilaf*). Meanwhile, in the psychomotor domain, students are expected to be able to properly practice Fiqh teachings in their daily lives, both in the context of worship and muamalah.

In the context of contemporary education, the objectives of Fiqh learning also include developing critical and reflective thinking skills in dealing with contextual Islamic legal issues. Thus, students are not only recipients of knowledge, but are also able to understand the process of constructing Islamic law in a rational and contextual manner. This is important because continuously developing social dynamics require the ability to adapt and apply *ijtihad* in understanding Islamic teachings.

The scope of Fiqh learning at Madrasah Aliyah reflects the broad range of Islamic laws that regulate various aspects of human life. Substantively, this scope includes the dimensions of worship, muamalah, *munakahat*, *jinayah*, *siyasah*, as well as contemporary Fiqh studies.

In the aspect of worship, learning focuses on the procedures for performing *mahdhah* worship, such as *thaharah*, prayer, zakat, fasting, and hajj. This aspect emphasizes procedural accuracy and conformity with Sharia provisions. Meanwhile, in the aspect of muamalah, learning covers various forms of social and economic interaction, such as buying and selling, leasing, and business cooperation, which require an understanding of the principles of justice and public benefit.

The aspects of *munakahat* and *jinayah* expand the scope of learning into the areas of Islamic family law and criminal law, which are not only normative in nature but also have broad social implications. Meanwhile, the aspect of *siyasah* discusses the principles of governance in Islam, while contemporary Fiqh seeks to examine various modern issues that have not been explicitly discussed in classical literature.

With such a broad scope, Fiqh learning at Madrasah Aliyah is not only oriented toward mastering the subject matter, but also toward students' ability to relate Fiqh concepts to the dynamic realities of life. Therefore, an integrative and contextual learning approach is needed.

The objectives and scope of Fiqh learning at Madrasah Aliyah as stated in the Decree of the Minister of Religious Affairs Number 183 of 2019 are as follows (Kementrian Agama Republik Indonesia, 2019):

Table 1 Objectives and Scope of Fiqh Learning at Madrasah Aliyah

Objectives	Scope
1. □ To understand the principles, rules, and procedures for implementing Islamic law, both in the aspects of worship and muamalah, as a guide for personal and social life, and to elaborate on them by analyzing them in the context of everyday life. 2. □ To implement and practice the provisions of Islamic law correctly and properly as a manifestation of obedience in carrying out Islamic teachings, both in the relationship between humans and Allah SWT, with oneself, with fellow human beings and other creatures, as well as with the environment.	1. A study of the principles of worship and Sharia in Islam; the concept of Fiqh and its historical development; provisions for the care and burial of the deceased; provisions regarding zakat and legislation on zakat management; hajj and umrah; qurban and aqiqah; 2. Islamic law, including the concept of contracts for ownership of property and <i>ihyaaul mawaat</i>; buying and selling, <i>khiyaar</i>, <i>salam</i>, and <i>hajr</i>; <i>musaaqah</i>, <i>muzaara'ah</i>, <i>mukhaabarah</i>, <i>mudlaarah</i>, <i>muraabahah</i>, <i>syirkah</i>, <i>syuf'ah</i>, <i>wakaalah</i>, <i>shulh</i>, <i>dlaaman</i>, and <i>kafaalah</i>; <i>nafaqah</i>, <i>shadaqah</i>, <i>hibah</i>, <i>hadiah</i>, and <i>wakaf</i>; the laws of <i>riba</i>, banking, and insurance; <i>jinaayat</i>, <i>hudud</i>, and the prohibition of <i>bughaat</i>; Islamic courts and their wisdom. 3. Islamic law concerning marriage provisions under Islamic law and legislation; provisions regarding divorce (<i>talak</i>) and reconciliation (<i>rujuk</i>) and their legal consequences; provisions regarding inheritance law and wills; the concept of <i>ushul fiqh</i>; <i>muttafaq</i> and <i>mukhtalaf</i>; and the concept of <i>ijtihad</i> and following a particular <i>madhhab</i> in the implementation of Islamic law; the concepts of <i>al-haakim</i>, <i>al-hukmu</i>, <i>al-mahkum fiih</i>, and <i>al-mahkum 'alaih</i>; <i>al-qawaaidul khamsah</i>; the principles of <i>'amr</i> and <i>nahi</i>; <i>'aam</i> and <i>khaash</i>; <i>takhshiish</i> and <i>mukhasshish</i>; <i>mujmal</i> and <i>mubayyan</i>; <i>muraadif</i> and <i>musytarak</i>; <i>muthlaq</i> and <i>muqayyad</i>; <i>dhaahir</i> and <i>ta'wiil</i>; <i>manthuq</i> and <i>mafhuum</i>.

Learning will be effective and efficient when the method chosen is appropriate to what is being taught, especially in Fiqh learning, which is one of the subjects of Islamic Religious Education. A method is a way for a teacher to make the learning process effective, creative, and enjoyable (Zulaikha, 2024).

The selection of learning methods is very important before conducting the learning process, because the right method can have an impact on students' understanding. Teachers need to know which methods are suitable for conducting the learning process. If teachers choose the wrong method, it can affect students' understanding and academic performance. Fiqh learning contains provisions of Islamic law that are practiced in everyday life. Therefore, a method that can be easily understood by students is needed. If teachers only deliver Fiqh materials using the lecture method, there is a concern that students may have difficulty understanding the application of Fiqh knowledge in practice (Hana Khopipah, Nurlia, 2024).

There are many methods that can be used in Fiqh learning, including (Rahmatullah & Hamid, n.d.):

- a. The Lecture Method, which is a method of delivering learning materials verbally by the teacher in the classroom.
- b. The Question-and-Answer Method, which is a method of delivering or discussing learning materials through question-and-answer activities between teachers and students, including: (1) the teacher asks questions and the students answer; (2) the students ask questions and the teacher answers; or (3) the students ask questions and other students answer them.
- c. Discussion Method, which is a group activity for solving problems and drawing conclusions.
- d. Recitation Method (Assignment Method).
- e. Demonstration and Experiment Method, which is a way of delivering learning materials through demonstrations, either performed by the teacher or by asking someone else to demonstrate them.
- f. Role-Playing Method, which is a way of teaching by demonstrating how to behave in social relationships.
- g. Inquiry or Investigation Method, which is a method that prepares students for situations in which they can conduct experiments independently.
- h. Storytelling Method, which may be one of the methods most enjoyed by students. This method can be used to touch students' feelings and encourage them to be brave, diligent, afraid, anxious, hopeful, and so on.

- i. Repetition/Memorization Method. In Fiqh learning, the repetition method can be used to memorize prayers and recitations.
- j. Modeling Method. In religious education, especially in Fiqh, the modeling method is very effective in supporting successful teaching.

Fiqh learning methods at Madrasah Aliyah are a crucial component in determining the success of the process of internalizing Islamic Sharia values among students. This is because Fiqh, as a discipline, is not only cognitive and normative in nature, but also applied and practical, thus requiring a learning approach that can simultaneously integrate knowledge, attitudes, and skills. Therefore, the selection and development of Fiqh learning methods cannot be carried out conventionally, but should be based on pedagogical approaches that are adaptive, contextual, and transformative.

Epistemologically, Fiqh learning methods should be based on an understanding that Fiqh is the result of the intellectual construction of Islamic scholars through the process of *ijtihad* on Islamic legal sources. Thus, Fiqh learning should not only be oriented toward the transfer of legal knowledge (*transfer of knowledge*), but also toward developing students' legal reasoning and normative awareness. In this context, learning methods need to be designed to encourage students to understand *why* a particular law is established, rather than simply *what* the law is and *how* it is practiced.

Conceptually, Fiqh learning cannot be separated from the classical Islamic intellectual tradition. Al-Ghazali (Al-Ghazali, 1979) in his thoughts, emphasized that the main purpose of education is the formation of good character and closeness to Allah, so the learning process should lead to behavioral transformation, not merely the mastery of knowledge. In this context, Fiqh learning methods should be able to integrate the cognitive dimension with the development of spiritual and moral awareness. Thus, Fiqh learning does not stop at understanding Islamic law, but continues toward the internalization and practice of Sharia values in everyday life.

In line with this, Ibn Khaldun, in the *Muqaddimah*, criticized educational practices that place too much emphasis on memorization without understanding. He emphasized the importance of a gradual approach (*tadarruj*) and habituation (*ta'wid*) in the learning process (Ibnu Khaldun, 2000). This perspective is highly relevant to Fiqh learning at Madrasah Aliyah, where students need to be guided gradually from basic understanding toward more complex analysis, as well as accustomed to practicing Fiqh teachings in real-life situations. Thus, learning methods should not be instant, but should be designed systematically and continuously.

In the context of modern pedagogy, Abdul Majid emphasizes that Islamic Religious Education, including Fiqh, should use varied and student-centered learning approaches (*student-centered learning*). According to him, the use of various methods not only increases learning motivation, but also allows learning objectives to be achieved more comprehensively. Therefore, the one-way lecture method needs to be combined with other methods that are more participatory and interactive (Abdul Majid, 2021).

In its implementation, the lecture method is still relevant as a means of delivering basic Fiqh concepts. However, its use should be proportional and combined with discussion and question-and-answer methods to encourage active student participation. Group discussions, for example, can be used to discuss differences of opinion among Islamic scholars (*ikhtilaf*), so that students not only understand one perspective, but are also able to appreciate the diversity of views in Islam.

Problem-based learning is one of the approaches that can be very effective in Fiqh learning. This method allows students to examine real-life cases related to everyday life, such as Islamic economic transactions or contemporary social issues. Through this process, students are trained to develop critical, analytical, and argumentative thinking skills, as well as to understand the relevance of Fiqh in modern life.

The contextual approach (*contextual teaching and learning*) also plays an important role in bridging theory and practice. In this approach, teachers are required to relate Fiqh materials to the realities of students' lives so that learning becomes more meaningful. In Fiqh learning, this approach provides students with an opportunity to understand that Fiqh laws do not exist in isolation, but are closely related to the dynamics of society. Teachers can present current cases related to Fiqh materials, such as the practice of *riba* in online loans, differences between schools of thought in worship practices, or modern buying and selling practices. Through this approach, students can feel that the learning is more relevant and meaningful. They are not only required to memorize religious evidence and laws, but are also challenged to understand and practice Fiqh values in real life. In this strategy, teachers must be able to act as a bridge between theory and social reality, while also creating a dynamic and reflective learning environment (Hanum et al., 2025).

In addition, the demonstration method and direct practice are approaches that cannot be ignored, especially in learning Fiqh of worship. The principle of *learning by doing* is highly relevant in this context, because worship skills can only be mastered through repeated and guided practice. Teachers act as models who provide examples, as well as facilitators who guide students throughout the practice process.

Project-based learning can also be applied to develop students' research and collaboration skills. Through simple projects, such as case studies on Islamic economic practices in the surrounding environment, students can integrate Fiqh knowledge with analytical and communication skills. This approach is in line with the demands of 21st-century education, which emphasizes the development of *higher order thinking skills* (HOTS).

In the digital era, technology integration has become an inseparable aspect of Fiqh learning methods. An approach based on *Technological Pedagogical Content Knowledge* allows teachers to integrate content, pedagogy, and technology synergistically. The use of digital media, such as worship tutorial videos, interactive simulations, and online learning platforms, can improve the quality of learning while adapting it to the characteristics of the digital generation.

However, the implementation of these various methods faces challenges, such as limited facilities, differences in students' abilities, and unequal teacher competencies. Therefore, teachers need flexibility and creativity in selecting and developing learning methods that are appropriate to the existing conditions. In addition, strengthening teachers' competencies through training and professional development is an important factor in improving the quality of Fiqh learning.

Thus, Fiqh learning methods at Madrasah Aliyah should be understood as a dynamic and integrative system that combines the values of Islamic educational tradition with modern pedagogical approaches. The integration of classical thoughts, such as those proposed by Al-Ghazali and Ibn Khaldun, with contemporary approaches developed by Abdul Majid and other modern learning theories is key to creating Fiqh learning that is effective, relevant, and oriented toward the holistic development of students' character and competencies.

The implementation of Fiqh learning still has many weaknesses due to the unstable understanding of students and the lack of improvement in learning effectiveness. This may be indicated by learning factors that tend to be boring and less interactive and communicative in transferring knowledge, students' motivation to participate in classroom learning, and the limited abilities and skills of educators in designing learning (Muhammad Zaki Rahman, Minnah El Widdah, 2024).

Fiqh learning at Madrasah Aliyah, although it has a strategic role in developing students' understanding and practice of Islamic teachings, faces various multidimensional challenges. These challenges are not only related to pedagogical aspects, but also involve epistemological, sociological, and technological dimensions. Therefore, an analysis of the challenges in Fiqh learning needs to be carried out comprehensively in order to formulate appropriate and sustainable development strategies.

Internal challenges, particularly in the development of the Fiqh curriculum as one of the components of Islamic Religious Education (PAI), include the fact that the goals of education, especially developing faith and piety toward God Almighty and noble character, have not yet been achieved on a broad scale. PAI learning in general is still focused on the level of knowledge and has not yet made religion a way of life that guides students to become spiritually and socially pious. On the other hand, the tendency toward extreme-textualist and secular-liberal patterns of religious and national life has influenced society and may damage the order of national and state life. The practice of religion is often limited to symbols that do not sufficiently reflect the substance of religion, so that religious values do not become the basis for thinking, behaving, and acting in everyday life. In relation to these challenges, Islamic Religious Education (PAI) learning should be able to equip students with a moderate, inclusive, and tolerant religious perspective, as well as a holistic and integrative religious attitude oriented toward both worldly well-being and happiness in the hereafter, within the context of national and state life based on Pancasila, the 1945 Constitution, and *Bhinneka Tunggal Ika* (Kementrian Agama Republik Indonesia, 2019).

One of the main challenges in Fiqh learning is the dominance of traditional approaches that are still oriented toward memorization and knowledge transfer (*teacher-centered learning*). Learning practices that place the teacher as the only source of knowledge tend to overlook the potential of students as active subjects in the learning process. This condition has implications for students' low critical and analytical thinking skills in understanding Islamic law. Criticism of learning methods that place too much emphasis on memorization without understanding has long been expressed by Ibn Khaldun in the *Muqaddimah* (Ibnu Khaldun, 2000), where he emphasized that an approach that is not gradual and is too demanding can actually hinder the intellectual development of students.

Fiqh learning, which was previously conducted using traditional approaches, now faces new challenges with the rapid development of digital technology. Digital technology provides many advantages, such as easier access and more interactive learning. However, the challenge is how this technology can be implemented without reducing the depth of Fiqh materials that should be provided to students (Jurnal et al., 2025).

In addition, the complexity of Fiqh materials is also a challenge in itself. Fiqh covers various aspects of life, ranging from worship to muamalah, and involves differences of opinion among Islamic scholars (*ikhtilaf*). For students, this diversity of opinions can often cause confusion, especially when it is not accompanied by an appropriate pedagogical approach. In this context, the teacher's ability to simplify concepts without losing their substance is very important. As stated by Al-Ghazali (Al-Ghazali, 1979), learning should be adjusted to the students' level of ability so that it does not cause excessive difficulties.

The next challenge is the limited pedagogical and professional competence of teachers in managing Fiqh learning innovatively. Although teachers have adequate mastery of the subject matter, not all of them are able to develop varied and contextual learning methods. This causes the learning process to tend to be monotonous and less interesting for students. In the perspective of modern education, as explained by Abdul Majid (Abdul Majid, 2021), the success of learning is largely determined by the teacher's ability to select and implement learning

strategies that are appropriate to the characteristics of the students and the learning materials.

In the digital era, the challenges of Fiqh learning have become increasingly complex due to the rapid development of information technology. On the one hand, technology offers great opportunities to improve the quality of learning through various digital media and platforms. However, on the other hand, the limited digital literacy of teachers and students becomes an obstacle to the optimal use of technology. Many teachers are still unable to integrate technology effectively into the learning process, so the potential of technology as a learning tool has not been fully utilized. In this context, the *Technological Pedagogical Content Knowledge* approach becomes highly relevant, as it emphasizes the importance of integrating content, pedagogy, and technology into the learning process.

2. Theoretical Framework of TPACK

Technological Pedagogical Content Knowledge (TPACK) is a form of knowledge that goes beyond the three main components: content, pedagogy, and technology. TPACK is different from the knowledge possessed by experts in a particular discipline or technology experts, as well as from the general pedagogical knowledge possessed by teachers across disciplines. TPACK is the foundation for effective technology-based teaching, which requires an understanding of:

- The representation of concepts using technology
- Pedagogical techniques that use technology constructively to teach the subject matter
- Knowledge of concepts that are difficult or easy for students to understand, as well as how technology can help overcome these difficulties
- An understanding of students' prior knowledge and epistemological theories
- How to utilize technology to build existing understanding and develop or strengthen new and existing epistemologies

Technological Pedagogical and Content Knowledge (TPACK) is a type of knowledge that combines various areas of knowledge, including Content Knowledge, Pedagogical Knowledge, Technological Knowledge, Pedagogical Content Knowledge, and Technological Content Knowledge, with a focus on using technology to teach content and achieve pedagogical goals. It refers to the knowledge of how to facilitate students' learning of specific content through pedagogical and technological approaches.

Technological Pedagogical and Content Knowledge refers to the knowledge required by teachers to integrate technology into students' learning activities. TPACK is a new type of knowledge that teachers need to master in order to integrate technology into the learning process. In addition to being a new type of knowledge, TPACK also serves as a framework that can be used to analyze teachers' knowledge related to technology integration in learning.

The implementation of TPACK consists of several components, namely *Technological Knowledge* (TK), *Pedagogical Knowledge* (PK), *Content Knowledge* (CK), *Technological Pedagogical Knowledge* (TPK), *Technological Content Knowledge* (TCK), and *Pedagogical Content Knowledge* (PCK).

Technological Knowledge refers to knowledge of various digital technologies, such as computers, the internet, digital video, and software applications, as well as the ability to adapt to and learn new technologies. Knowledge of technology is useful for individuals in using and learning about available technologies. The ability to continuously learn about and explore the latest technologies that can be used in learning is important, considering that technology continues to develop rapidly. For example, the development of educational software has progressed from PowerPoint, Lectora, Adobe Captivate, and Adobe Flash to more recent technologies such as Augmented Reality. These software and technologies can be used in the learning process. (Sudiarti et al., 2025)

Marks (1990) stated that PCK is a form of knowledge that is highly important in teachers' work and is not possessed by experts in a particular field who are not educators. TPACK represents a type of knowledge that is essential to teachers' work in using technology. This knowledge is not possessed by experts in a discipline who are only proficient in technology but lack teaching experience, by technologists who have limited understanding of the subject matter or pedagogy, or by teachers who have limited understanding of the subject matter or technology.

Therefore, the model of technology integration in teaching and learning that they proposed argues that the development of effective content requires a careful combination of three main sources of knowledge: technology, pedagogy, and content. At the core of their argument is that there is no single technological solution that can be universally applied to every teacher, subject, or teaching approach. Quality teaching requires a deep understanding of the complex relationships between technology, content, and pedagogy, as well as the use of this understanding to develop strategies and representations that are appropriate to specific contexts. Productive technology integration in teaching must consider these three aspects simultaneously, rather than separately, within the complex relationships formed by these three main elements.

The following are the dimensions and examples of TPACK :

Table 2. Definitions and Examples of TPACK Dimensions

Kerangka TPACK	Definisi	Contoh
TK	Knowledge of how to use ICT hardware, software, and related supporting devices.	Knowledge of how to use Web 2.0 tools, such as Wikis, Blogs, and Facebook.
PK	Knowledge of student learning, teaching methods, various educational theories, and learning assessment for teaching a subject without referring to specific content.	Knowledge of how to use Problem-Based Learning (PBL) in teaching.
CK	Knowledge of subject matter without considering how to teach it.	Knowledge of Science or Mathematics as subject matter.
PCK	Knowledge of how to present content knowledge and adopt pedagogical strategies to make specific content or topics easier for students to understand.	Knowledge of using analogies to teach electrical concepts (see Shulman, 1986).
TPK	Knowledge of the existence and specifications of various technologies to support teaching approaches without referring to specific subject matter.	Ideas about WebQuest, KBC, the use of ICT as a cognitive tool, and computer-supported collaborative learning.
TCK	Knowledge of how to use technology to present, explore, and create content in various ways without considering teaching aspects.	Knowledge of online dictionaries, SPSS, subject-specific ICT tools (e.g., Geometer's Sketchpad), and topic-specific simulations.
TPACK	Knowledge of how to use various technologies to teach, present, and/or facilitate the creation of knowledge in specific subject content.	Knowledge of how to use Wikis as communication tools to enhance collaborative learning in social sciences.

3. Analysis of Teachers' Needs in the Development of a TPACK-Based Fiqh Learning Model

The *Define* stage is the initial stage in development research, which aims to identify the actual conditions of learning, user needs, and various problems that serve as the basis for designing the learning model. In this study, the needs analysis focuses on Fiqh teachers at Madrasah Aliyah as the main users of the learning model to be developed. The analysis was conducted to obtain empirical information regarding teachers' needs for the integration of *Technological Pedagogical Content Knowledge* (TPACK) in Fiqh learning.

The following are the variables, indicators, and statements in the questionnaire developed by the researcher and completed by Fiqh teachers at Madrasah Aliyah Negeri II Kota Bandung:

Table 3. Variables, Indicators, and Statements in the Questionnaire

Number	Variable	Indicator	Statements
1	Learning Conditions	Method, interest, media	Fiqh learning is still dominated by lecture-based methods.
2			Students have difficulty understanding Fiqh materials.
3			Students' interest in learning Fiqh is still low.
4			The learning media used are still limited.
5			Innovation is needed in Fiqh learning.
6	Media needs	Media technology &	I need technology-based learning media.
7			Interactive media can improve students' understanding.
8			Learning applications can support the teaching process.
9			I need a variety of learning media.
10			Digital learning media can increase students' motivation.
11	TK	Technological Competence	I am able to use technological devices in the learning process.

12			I am accustomed to using learning applications.
13			I am able to integrate technology into the learning process.
14			I do not experience difficulties in using technology.
15			I am ready to use learning applications in the classroom.
16	PK	Learning strategy	I use various teaching methods in Fiqh learning.
17			I implement student-centered learning.
18			I provide interactive learning activities.
19			I use various assessment methods.
20			I adapt teaching methods to students' characteristics.
21	CK	Mastery of Subject Matter	I have a good understanding of the Fiqh material I teach.
22			I am able to explain the material clearly.
23			I relate Fiqh materials to everyday life.
24			I am able to organize the material systematically.
25			I understand the competencies that students are expected to achieve.
26	TPACK	Integration	I need a TPACK-based learning model.
27			Technology integration can improve the quality of learning.
28			I need guidance on implementing TPACK.
29			TPACK helps deliver the material more effectively.
30			TPACK is relevant to Fiqh learning.
31	Application Needs	Product Support	I need a Fiqh learning application.
32			The application can help deliver the material.
33			I need an application with assessment features.
34			The application should be easy for teachers and students to use.
35			I support the development of the "Fiqhku" application.

The results of the needs analysis show that the overall average score was 3.87 on a five-point Likert scale. Based on the interpretation criteria used, this score falls into the high category, indicating that teachers have a strong need for the development of a TPACK-based Fiqh learning model. This finding indicates that teachers recognize the importance of integrating technology, pedagogy, and learning content in responding to the challenges of 21st-century education, although its implementation in the learning process still faces various challenges.

Based on the interview results, teachers have used several technological devices in practice, such as digital presentations, instructional videos, and online communication platforms. However, their use still tends to be instrumental, serving mainly as tools to deliver learning materials, and has not been fully integrated with pedagogical strategies or the characteristics of Fiqh materials. Therefore, the use of technology does not yet reflect the full implementation of TPACK, which emphasizes the integration of technological, pedagogical, and content knowledge in designing meaningful learning experiences. Thus, teachers need a TPACK-based learning model in the form of a learning application.

From a pedagogical perspective, the needs analysis shows that teachers need a learning model that not only provides alternative digital media but also provides guidance on how technology can be used to support a student-centered learning process. Fiqh learning is not sufficient if it only conveys Islamic legal concepts textually, but it also needs to develop students' abilities to analyze real-life problems, make decisions based on evidence, and develop attitudes and character in accordance with Islamic values. Therefore, technology integration should be directed toward strengthening critical thinking, collaboration, communication, and problem-solving skills, rather than merely improving the presentation of learning materials.

The results of this study also show that teachers need a learning model with clear steps, easy to implement, and appropriate to the characteristics of Fiqh materials. These needs include guidance on selecting relevant digital media, designing case-based learning activities, facilitating collaborative discussions, and conducting technology-based assessments. With a systematic model, teachers are expected to find it easier to integrate the components

of *Technological Knowledge*, *Pedagogical Knowledge*, and *Content Knowledge* in a balanced manner at each stage of learning.

These findings show that teachers' needs are not only related to improving technological competence but also to providing learning tools that can connect technology with Fiqh learning objectives. This is in line with the TPACK concept, which places technology as an integral part of the pedagogical process, rather than as a separate component. In the context of Fiqh learning, the selection of technology needs to consider the characteristics of the materials, learning objectives, and students' abilities so that learning becomes more contextual and meaningful.

From the perspective of model development, the results of the needs analysis at the *Define* stage provide a strong empirical basis for continuing the research to the *Design* stage. Information regarding teachers' needs serves as a reference for formulating the specifications of the learning model to be developed, including the development of learning steps, selection of digital media, learning strategies, and assessment systems that are appropriate to the characteristics of Fiqh learning at Madrasah Aliyah. Thus, the resulting model will not only be based on theoretical studies of TPACK but also on the actual needs of users in the field.

Conclusion

Fiqh has the characteristics of an applied and contextual discipline. This means that Fiqh learning is not sufficient if it is only delivered theoretically, but it must also be implemented through practical activities. Therefore, the ideal approach to Fiqh learning should emphasize direct experience (*learning by doing*), such as practicing acts of worship and simulating muamalah activities. This approach aims to enable students to internalize Fiqh values in their daily lives.

Technological Pedagogical and Content Knowledge (TPACK) is a type of knowledge that combines various areas of knowledge, including *Content Knowledge*, *Pedagogical Knowledge*, *Technological Knowledge*, *Pedagogical Content Knowledge*, and *Technological Content Knowledge*, with a focus on using technology to teach content and achieve pedagogical goals. It refers to knowledge of how to facilitate students' learning of specific content through pedagogical and technological approaches. Technological Pedagogical and Content Knowledge refers to the knowledge required by teachers to integrate technology into students' learning activities.

The results of the needs analysis show that the overall average score was 3.87 on a five-point Likert scale. Based on the interpretation criteria used, this score falls into the high category, indicating that teachers have a strong need for the development of a TPACK-based Fiqh learning model. The findings of this study provide an empirical basis for designing a TPACK-based Fiqh learning model that is appropriate to teachers' needs and the characteristics of Fiqh learning at Madrasah Aliyah.

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