

Innovation in Fiqh Learning through the Implementation of Student Worksheets in Elementary Madrasahs

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Suggested Citation:

Inayati, Fajriah; Sukmara, Ghina Fadlilah; Prilianto, Figo; Koestanti, Melinda; Maslani, Maslani. (2026). Innovation in Fiqh Learning through the Implementation of Student Worksheets in Elementary Madrasahs. *Jurnal Iman dan Spiritualitas*, Volume 6, Number 1: 271–288. <https://doi.org/10.15575/jis.v6i1.48896>

Article's History:

Received July 2025; Revised February 2026; Accepted February 2026.
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Abstract:

This study aims to analyze the implementation of Student Worksheets (LKPD) in Fiqh learning at Al Huda Private Elementary School (MIS), Haurwangi, Cianjur, West Java, as an effort to overcome conventional teaching methods and limitations of learning media. The study used a qualitative case study design. Data were collected through observation, interviews, and documentation, then analyzed using thematic analysis techniques. The results of the study indicate that the use of structured LKPD can transform Fiqh learning into a more interactive, contextual, and student-centered one, so that students' conceptual understanding and practical skills significantly improve. The implications of this study confirm that LKPD can be an effective, innovative learning medium to bridge the gap between theory and practice in students' daily lives. The originality of this study lies in its focus on practical innovations in Fiqh learning at the elementary school level, while also providing a reference model for educators in designing more engaging and effective teaching materials.

Keywords: elementary madrasah; Fiqh learning; learning innovation; Student Worksheets.

INTRODUCTION

Islamic Religious Education (PAI—Pendidikan Agama Islam) at the elementary level, both in public schools and madrasas, plays a strategic role in shaping students' character, morals, and religious understanding from an early age (Sinaga et al., 2023). PAI subjects encompass several main elements, namely Fiqh (Islamic jurisprudence), Aqidah (belief), Al-Qur'an and Hadith (religious history), and Islamic cultural history (Mustari & Rahman, 2014). Each element has its own characteristics. Fiqh emphasizes the skills of correctly performing daily worship; Aqidah (belief) emphasizes faith and internalizing the values of Asmaul Husana (the Beautiful Names of Allah); while Al-Qur'an and Hadith emphasize Arabic literacy, understanding the meaning, and practicing the verses in daily life (Mahmudin, 2021). With its broad scope, PAI is not only intended to increase cognitive knowledge but also to shape students' religious personalities. In the context of Islamic jurisprudence (Fiqh) learning, many elementary Islamic schools still employ conventional methods of lectures and memorization (Luthfiyah, 2019; Qawi, 2017). This approach is inadequate to meet the learning needs of elementary school-aged children, who tend to require concrete experiences, interactive activities, and enjoyable methods. As a result, Fiqh learning is often only understood theoretically without adequate practical worship skills. This situation not only causes boredom but also has the potential to weaken the internalization of religious values in students. This phenomenon indicates a gap between the ideal goal of Fiqh learning—which is to instill both understanding and worship skills—and the reality of classroom learning practices.

The development of 21st-century education demands innovation in student-centered learning (Martin, 2007; Sekar Ayu Aryani et al., 2024). This approach emphasizes active student involvement in the learning process, encouraging them to think critically, collaborate, and connect material to real-life contexts (Bandur, 2022). One potential medium to address this challenge is the Student Worksheet (LKPD). Through LKPD, students are guided to learn independently or collaboratively with structured assignments, instructions, and activities. In the context of Islamic jurisprudence (Fiqh), LKPD can facilitate worship practices, transaction simulations, and contextual mini-projects. This phenomenon has prompted research into the role of LKPD in Islamic jurisprudence learning in elementary madrasas.

Previous studies on Student Worksheets can be categorized into several broad themes. First, research highlights LKPD as a learning tool in the 2013 Curriculum. Nana (2022) emphasized that LKPD is an important supporting medium for adapting learning to the demands of the modern curriculum. LKPD is seen as a means of helping teachers build optimal interactions with students, thereby enhancing learning activities and learning outcomes (Toyibah Toyibah et al., 2024). Research by Ukmal (2024) also emphasized that developing LKPD requires design creativity to attract student interest. However, these studies tend to focus more on the definition and concept of LKPD in general, rather than on its specific application in Fiqh subjects.

Second, research on the relationship between student worksheets (LKPD) and student learning outcomes. Farid & Sudarma (2022) emphasize that student interest in learning is a crucial factor in achieving learning outcomes. LKPD is seen as capable of stimulating this interest through activities that guide students to discover concepts independently, both individually and in groups. Putri et al. (2021) link LKPD to cognitive, affective, and psychomotor outcomes, in line with Bloom's (1979) framework. However, these studies still focus on general learning outcomes and have not explored the specific dimensions of religious practices in Islamic jurisprudence (Fiqh) learning.

Third, research on the function of Student Worksheets as an innovative learning medium. LKPDs serve not only as practice sheets but also as a means of developing process skills, scientific attitudes, and fostering students' closeness to their environment (Farid & Sudarma, 2022). LKPDs are considered to increase the efficiency and effectiveness of learning in terms of time, cost, and effort (Fadhila & Riani, 2024; Pebriyanti et al., 2025). However, most research focuses on LKPDs in science and mathematics subjects, leaving little attention to Islamic Religious Education, particularly Fiqh (Islamic Jurisprudence), in elementary madrasas.

The literature review reveals that although student worksheets have been extensively researched, few studies have focused on their implementation in Fiqh learning. This is despite the unique characteristics of Fiqh, which encompass not only cognitive knowledge but also ritual skills and socio-religious practices. This research gap underscores the need for further research.

Based on these gaps, this study aims to describe in depth the implementation process of student worksheets in learning at the Al Huda Private Elementary School in Haurwangi, Cianjur. This study highlights aspects of planning, implementation, and evaluation, as well as the impact of LKPD implementation on

students' conceptual understanding and practical skills. Furthermore, this study analyzes the challenges faced by teachers in designing and using LKPD, as well as students' responses to this learning medium.

This research is based on the argument that the use of structured and contextual worksheets (LKPD) in Islamic jurisprudence (Fiqh) learning can increase student active engagement, foster learning interest, and strengthen practical worship skills. Therefore, LKPD is believed to function as a learning innovation that bridges the gap between Fiqh theory and students' daily practices in Islamic elementary schools. This argument is supported by constructivism theory, which emphasizes that knowledge is built through direct experience and active interaction between students and their environment. LKPD provides space for students to construct understanding through practical activities, group discussions, and independent reflection. Furthermore, this approach aligns with the principle of student-centered learning, which gives students greater autonomy in the learning process, so they not only receive knowledge but also experience a process of searching for meaning (Junus, 2015; Sekar Ayu Aryani et al., 2024). In the context of Islamic education, this is crucial because understanding Fiqh is not sufficient to be simply memorized but must be practiced in the form of daily worship. Therefore, the use of LKPD in Fiqh learning can be seen as not just a technical strategy, but also a pedagogical effort to internalize Islamic values through real practice, while also answering the needs of 21st-century students who demand active, collaborative, and contextual learning.

METHOD

The unit of analysis in this study is the process of implementing Student Worksheets (LKPD) in Fiqh learning at the Al Huda Private Elementary School (MIS), Haurwangi, Cianjur Regency. The research focuses on how teachers design, implement, and evaluate the use of LKPD, as well as how students respond to and experience learning with this media. Thus, the research subjects include Fiqh teachers as the main implementers of learning, students as learners who use LKPD, and supporting documents related to the learning process.

This research uses a qualitative approach with a descriptive case study design (Maxwell, 2009). The qualitative approach was chosen because it enables researchers to gain an in-depth understanding of the experiences, perceptions, and dynamics of LKPD implementation. The case study design was chosen because the research focuses on a single institution, namely MIS Al Huda, in a specific context that can be explored in depth. Through this design, the research is expected to be able to describe the phenomenon of LKPD implementation in Fiqh learning in detail, holistically, and contextually.

The data sources in this study consist of primary and secondary data. Primary data were obtained through direct interactions with Fiqh teachers, students, and school administrators. Meanwhile, secondary data were obtained from relevant documents, such as Lesson Implementation Plans (RPP), syllabi, examples of student worksheets (LKPD) used in class, and student work. The combination of these two data types allows the researcher to present a more comprehensive picture of LKPD implementation, from both participants' perspectives and official documents supporting the learning process.

Data collection was conducted using three main techniques: observation, interviews, and documentation studies. Participatory observation was used to directly observe the Fiqh learning process using Student Worksheets (LKPD) in the classroom, including teacher-student interactions, classroom dynamics, and the learning strategies implemented. In-depth interviews using a semi-structured approach were conducted with Fiqh teachers to explore the planning, implementation, and evaluation of the use of LKPD, and with students to understand their responses and learning experiences. Documentation studies were conducted by reviewing lesson plans (RPP), student worksheets (LKPD) used, and student work results to identify the relationship between planning, implementation, and learning outcomes.

The collected data was analyzed using thematic analysis techniques (Miles & Huberman, 2013). The analysis was conducted through three main stages: data reduction, data presentation, and conclusion drawing. In the reduction stage, data from observations, interviews, and documentation were categorized according to research themes, such as planning, implementation, and evaluation of LKPD. In the presentation stage, the data were arranged in a descriptive narrative to display emerging patterns from the field. The final stage was conclusion drawing, where research findings were critically interpreted to answer the research questions while ensuring data validity through source and technique triangulation.

RESULTS AND DISCUSSION

Planning Stages of LKPD Implementation in Fiqh Learning

In the planning stage, the Fiqh teacher at MIS Al Huda carried out a series of systematic, interrelated steps, starting with curriculum mapping, the formulation of performance indicators, the design of scaffolding-based LKPD, and the determination of the strategy for using LKPD (individual-pair-group), tailored to the character of the material and student learning profiles. The core of this planning is to ensure vertical coherence (KD → GPA → LKPD activities → evidence of learning) and horizontal coherence (activities → media → assessment → feedback) so that each task in the LKPD truly lowers the targeted competencies. In the context of Fiqh material that demands the performance of worship (psychomotor) as well as simple reasoning (cognitive) and an attitude of reverence (affective), the teacher positions the LKPD not as an ordinary exercise sheet but as a learning scaffold that guides students through the stages of orientation, exploration, construction, and reflection. As the teacher emphasized: "I start with the Core Competencies, then scale them down to GPA, which is visible as performance. Only then do I design the Student Worksheet (LKPD) in a clear sequence—children are encouraged to observe, try, and evaluate themselves. My goal is for every assignment in the LKPD to relate to GPA." (GF, Fiqh Teacher, Interview, May 2025).

The first step is curriculum analysis by confirming the Core Competencies (KD) and Competency Achievement Indicators (IPK) which are operational in nature. For the theme of Prayer, for example, the KD "understanding the procedures for performing obligatory prayers" is reduced to IPK: (1) students are able to sequence prayer movements from takbiratul ihram to salam; (2) students are able to recite the main prayer readings with the correct makhraj; (3) students are able to explain the wisdom and benefits of prayer in everyday life.

This measurable and observable GPA formulation serves as the anchor for all planning elements: each GPA is paired with an activity in the Student Worksheet (LKPD), supporting media, and specific learning evidence. At this stage, the teacher prepares a brief blueprint—a kind of "trail map"—that maps GPA → activity → media → assessment criteria → evidence so that traceability from objectives to tasks is maintained. For GPA (1), for example, the LKPD contains illustrations of a deliberately randomized sequence of movements and asks students to rearrange them correctly; for GPA (2), the LKPD includes links/audio recordings of readings and a step-by-step recitation practice space; for GPA (3), the LKPD provides reflective questions that encourage students to associate prayer with time discipline, cleanliness, and reverence. The teacher explains the rationale thus: "I break down my indicators into smaller tasks. Some tasks practice movement sequences, others focus on pronunciation, and others encourage reflection on benefits. So the children know, 'Oh, what's being assessed is this and this.'" (GF, Fiqh Teacher, Interview, May 2025).

The second step is to design the Student Worksheet (LKPD) with the principle of simplicity, comprehensiveness, and child-friendly. The LKPD is structured in four tiered sections: (a) orientation to spark interest (pictures/illustrations, starter questions), (b) exploration to understand concepts and procedures (ablution flowchart, comparison of obligatory and sunnah prayers in a table), (c) construction to complete practical assignments or case analysis, and (d) reflection to write down personal findings and improvement plans. For the ablution material, the LKPD presents a picture of a randomized ablution member; students assign the correct sequence number and write a brief intention; the construction section directs a paired ablution simulation with a simple check box (correct sequence, washing up to the elbows, washing the face evenly), while the reflection section asks students to write one thing that needs to be improved in the next exercise. For the Halal & Haram Food material, the LKPD displays a list of local snacks/packaging; students mark halal/haram and include a simple reason (e.g., the principle of thayyib/not harmful). The visual design—icons, flowcharts, and concise tables—is intentionally designed to reduce cognitive load while accommodating visual-auditory-kinesthetic learning styles. The teacher asserts: "Visuals are key. Elementary school children need to see the steps. That's why I use flowcharts for ablution and sequential images for prayer. For reading, I provide audio so that children with an auditory learning style can also benefit." (GF, Fiqh Teacher, Interview, May 2025).

The third step relates to determining the strategy for using the Student Worksheet (LKPD) in class—whether to work individually, in pairs, or in groups—which is decided during the planning stage, not spontaneously in class. The decision is based on the material's character and the objectives of each GPA. Tasks that require personal accountability (e.g., arranging movement sequences, marking halal and haram)

are designed individually at the beginning of the LKPD to build ownership of the task. Tasks that require process feedback (e.g., practicing ablution or prayer movements) are positioned in pairs to allow for directed peer feedback using mini-rubrics in the LKPD. Meanwhile, tasks that require simple argumentation and collaboration (e.g., analyzing a mini-case of muamalah) are designed in small groups (4–5 heterogeneous students) to foster a healthy exchange of perspectives. This pattern—individual → pair → group—is mapped out in the lesson plan so that the flow of activities, time allocation, and teacher roles (demonstrator, facilitator, feedback provider) are clear from the start. The teacher explains her considerations: “I decided from the lesson plan: start individually so everyone has a foothold, then work in pairs for practice so someone can correct them, and finally, in groups for case discussions. This pattern makes the class more lively but still manages the time.” (GF, Fiqh Teacher, Interview, May 2025).

In addition to the three pillars mentioned above, planning also incorporates differentiation and student-centeredness. Teachers vary the difficulty levels of exercises (e.g., basic and full versions of prayer motion picture sets) and media options (offline audio for reading; procedure cards for kinesthetic learning) to ensure students with varying literacy abilities can still access the core tasks. In the reflection section of the student worksheet (LKPD), teachers provide guiding sentences (“What I have done well is...; What I will improve is...”) to help students who have difficulty expressing their findings. Planning also includes anticipating obstacles (e.g., practice time in large classes, queues for ablution, limited devices) by setting up learning stations (audio–practice–reflection) and offline audio devices so that activities are not dependent on a connection. All of this is documented in the lesson plan and LKPD appendices as part of realistic time and logistical management. The teacher summarizes her student-centeredness orientation as follows: “Every child is different. In the LKPD (Fiqh) I provide a fast track for those who are already fluent, and a support track for those who need more examples. The important thing is that all children achieve a GPA, even if their paths are not always the same.” (GF, Fiqh Teacher, Interview, May 2025).

Finally, the planning stage also incorporates formative assessment plans from the outset—rather than waiting for implementation—so that success criteria are explicit for teachers, students, and peers (during peer feedback). Although assessments are implemented at a later stage, rubric descriptors (e.g., accuracy of sequence, completeness of washing, accuracy of makhraj, attitude of reverence) are already embedded in the LKPD as check boxes and small notes, so that the LKPD serves a dual function: a work guide and a formative measurement tool. Thus, planning ensures that each activity is not just “filling time,” but delivers evidence that directly corresponds to GPA. The teacher concluded: “I embed a small section in the student worksheets (LKPD) so that the standards are visible. This way, the children know what ‘good’ looks like, and I can simply refer to it when making notes.” (GF, Fiqh Teacher, Interview, May 2025).

In essence, the planning of LKPD implementation at MIS Al Huda is based on four foundations: (1) performative and measurable mapping of KD–IPK; (2) a gradual LKPD design that combines illustrations, flowcharts, tables, audio, and reflective questions; (3) a usage strategy that from the beginning matches the type of task with the modality (individual–pair–group) along with time allocation and teacher roles; and (4) differentiation and anticipation of obstacles that guarantee all students’ access to the core tasks. These four form a blueprint that is consistent with the characteristics of MI students and the demands of Fiqh material, ensuring that LKPD truly becomes a bridge between theory and practice of worship in a student-centered learning design.

Table 1. LKPD Planning Stages at MIS Al Huda

Materia I	KD (Summary)	GPA	LKPD Activities (Core)	Media/Supporters	Modality	Evidence	Criteria (Summary)
Prayer	Understanding the procedures for performing obligatory prayers	Ordering prayer movements correctly	Random motion illustration → sequence arrangement ; sequence checklist; step-by-step mini-demo	Sequential images; simple diagrams	Individual → Couple	Completed sequence sheet; peer checklist; teacher notes	Accuracy of sequence; neatness of transition; respectful attitude

Prayer	Understanding the procedures for performing obligatory prayers	Reciting the main prayer with the correct makhraj	Step-by-step pronunciation practice; audio imitation; peer drill; self-check	Offline audio reading; word cards	Individual → Couple	Pronunciation control sheet; makhraj rubric; correction notes	The accuracy of makhraj; fluency; intonation
Prayer	Understanding the procedures for performing obligatory prayers	Explaining the wisdom/benefits of prayer	Guided reflective inquiry; examples of everyday contexts; mini discussion	Sparking questions; situation cards	Individual → Group	Reflection answers; discussion summary	Relevance of reasons; relevance of values; clarity
Ablution	Understanding the procedures for ablution	Arrange the order of ablution parts and write down the intention	Image of ablution members is randomized → number them; write a short intention	Image of ablution members; flowchart of stages	Individual	Sequence sheet; writing of intentions	The sequence is true; completeness of intention
Ablution	Understanding the procedures for ablution	Practice ablution correctly	Paired simulation; peer-assessment (massage, washing coverage, cleanliness)	Check rubric; step card	Partner	Rubric filled; teacher observation	Wash coverage (up to elbows); sequence; water efficiency
Halal-Haram food	Understand the halal-haram criteria of food	Classify food/drinks and give reasons	List of local snacks → tick halal/haram + reasons; mini-presentation	Classification table; packaging image	Individual → Group		

Table 1 above shows the following pattern: First, there is a very consistent integration of objectives, tasks, and learning evidence. Each GPA is directly translated into specific LKPD activities, producing observable evidence—such as sequence sheets, makhraj rubrics, and reflection notes—and assessed using clear criteria. This integration minimizes undirected activities and ensures that all assignments truly lead students to the intended learning outcomes.

Second, the planning demonstrates a sequential scaffolding of modalities: individual → partner → group. Tasks requiring personal accountability begin individually; procedural practices requiring feedback are carried out in pairs; while strengthening reasoning and argumentation is done in groups. This sequence has been shown to reduce student anxiety, increase participation, and improve the quality of interactions and peer correction.

Third, a multi-modality design is used to reduce cognitive load while accommodating diverse learning styles. The use of sequential images, flowcharts, tables, flashcards, and audio makes the work steps clear, concrete, and easy to follow for students with diverse literacy abilities—visual, auditory, and kinesthetic.

Fourth, formative assessment is embedded directly within the student worksheet through peer checklists, mini-rubrics, and reflection questions. Quality standards are transparent to students from the outset, facilitating specific peer feedback and fostering a habit of self-reflection for continuous improvement in subsequent sessions.

In conclusion, the implementation planning for the Student Worksheet (LKPD) at MIS Al Huda demonstrates a well-thought-out design: performative GPA is translated into authentic assignments with measurable evidence and an explicit assessment rubric, while modality and differentiation strategies are prepared from the outset. With this blueprint, Fiqh learning has strong potential to shift from a transmission model to a transformational one—more interactive, encouraging courage to practice, and connecting with students' everyday contexts.

LKPD Implementation Stage

The implementation phase demonstrates a structured classroom transformation from a teacher-centered to a student-centered model through a series of apperceptions that map objectives and success criteria, a structured distribution of student worksheets (orientation, exploration, construction, and reflection), and an orchestration of individual-pair-group modalities that reduces anxiety while increasing participation. Short, step-by-step instruction, accompanied by differentiation (basic/advanced task versions, guiding sentences, audio practice-reflection stations), ensures equal access for students with diverse abilities. During student work, peer assessment with mini-rubrics in the student worksheets and micro-feedback from the teacher make quality standards visible, peer correction language is specific, and improvements occur in real time. Presentation-discussion sessions then calibrate class standards, correct recurring misconceptions, and tie the meaning of the assignment to the daily context. Closing through independent reflection confirms the shift from merely "knowing" to "willing and able" to practice, so that the implementation of the student worksheets not only activates engagement but also builds critical thinking skills, communication, collaboration, and a sustainable appreciation of the values of worship.

In the apperception phase, learning begins with an explicit connection between the Fiqh topic to be studied and students' daily experiences—for example, the habit of performing ablution before Maghrib prayer at home, or the choice of snacks in the school cafeteria when discussing halal and haram. The teacher doesn't simply "deliver" the material, but maps out the learning objectives together with the students. And The success criteria are written on the board and reflected back in the Student Worksheet (what must be done, what evidence will be collected, and how it will be assessed). This stage also agrees on peer feedback norms (specific, polite, behaviorally focused) so that subsequent class discussions are psychologically safe. Pedagogically, apperception functions as an advance organizer: it reduces initial cognitive load, activates schemata, and prepares a conceptual bridge from "knowing" to "willing and able," so that when the Student Worksheet is distributed, students already have a clear anchor of meaning about why the tasks are important.

Entering the worksheet distribution phase, the teacher explains the worksheet structure (orientation–exploration–construction–reflection), how to move between sections, and how checklists or mini-rubrics are completed throughout the process, rather than waiting for the end. Instructions are kept concise, gradual, and visible: for example, one item is worked on together, then students take over. In large classes, the teacher sets up learning stations (audio pronunciation, movement practice, and reflection) to break up queues and provide pathway options as needed. Differentiation is also enabled from the start: students with strong literacy can use extended versions of the worksheets (e.g., more detailed movement sequences), while students who still need scaffolding receive worksheets with guiding sentences. Thus, the distribution of LKPD is not just a matter of distributing sheets, but rather a synchronization of expectations and class orchestration so that each student knows where to start, where to move, and what the benchmarks for success are for each step.

During the student work phase, the classroom atmosphere transforms from passive to active-directed. Students work individually on basic tasks (sequencing motion pictures of prayer, marking halal/haram words with the reasons), then move into pairs for procedural tasks that require process feedback (ablution simulations, pronunciation exercises with word cards and audio). In this section, peer assessment using mini-rubrics in the worksheet (LKPD) makes the language of correction between students more specific ("the sequence is correct, but the handwashing hasn't reached the elbow"), while the teacher circulates providing micro-feedback (correcting makhraj, correcting movement positions) and scaffolding questions that stimulate reasoning rather than providing direct answers. When moving to small groups, students discuss contextual cases (e.g., conditions for tayammum when water is limited, or reading the ingredient labels of snacks), agree on simple rule-based reasons, and prepare a summary of findings. The individual → partner → group modality pattern reduces anxiety (because there are clear steps and a partner to accompany them), while increasing participation and the quality of interactions—observational findings noted that more "quiet" students began taking turns practicing after feeling safe due to the presence of rubrics and concrete examples in the LKPD.

The presentation and discussion phase serves as a space for knowledge consolidation and standard calibration. Student/group representatives present their results—for example, demonstrating movement sequences or rationales for halal-haram classifications—while their peers use the worksheets as an observation instrument (checking whether rubric items are met and noting errors that need to be corrected). The teacher facilitates the discussion by highlighting common misconceptions that are seen repeatedly in peer rubrics (for example, the order of *basuhan* or frequently mixed-up phonemes), then models brief corrections and links them back to the success criteria agreed upon at the outset. The discussion results are summarized into a “key findings list” (what went well, what needs to be practiced) as a classroom artifact—photographed/archived alongside the worksheets—that serves a dual purpose: evidence of learning and a guide to improvement in the next cycle. The session’s conclusion encourages metacognitive reflection in the worksheet columns (“One thing I’ll improve next week is...”), shifting the focus from pass-fail to continuous improvement.

As a result, the findings of the implementation phase confirmed a real shift from teacher-centered to structured student-centered: goals, tasks, and evidence were aligned; work steps were gradual; peer and teacher feedback ran parallel; and reflection became an integral part of the cycle, not an attachment. Students were no longer recipients of information, but learners who performed, assessed, and improved; while teachers acted as designers of learning experiences and skills coaches who ensured quality standards were visible and achieved through the Student Worksheets (LKPD). The impact was visible in three domains: (1) increased engagement (more participation and turns in practice); (2) growing courage to practice (students asked to repeat when they realized their own mistakes using the rubric); and (3) strengthening the connection of meaning (reasons for worship and the principles of halal and haram were linked to real situations). With systematic implementation like this, the LKPD proved effective in transforming Fiqh learning into something meaningful and contextual, while cultivating 21st-century skills—critical thinking, communication, and collaboration—within a more internalized religious character framework.

Table 2. Visualization of the Implementation Stages of LKPD at MIS Al Huda

Phase	Learning Objectives (Operational)	Core Activities	Modality	The Role of Teachers	Instruments/Media	Evidence/Evidence of Learning	Criteria/Rubric (Summary)
Apperception	Activating schemata; agreeing on goals & success criteria; relating material to real contexts	Connecting Fiqh topics (ablution/prayer /halal-haram) with everyday experiences; writing goals & success indicators on the board; agreeing on peer feedback norms	Full class	Facilitator & advance organizer	Goal board, daily context examples, LKPD (orientation section)	Class purpose statement; summary of contextual links	Clarity of purpose; of contextual connectedness; agreement on norms
Distribution of LKPD	Ensuring access & understanding of LKPD structure	Explaining the structure (orientation–exploration–construction–reflection), how to use the rubric/checklist; example of one item being worked on together; preparing learning stations	Full class → group transition	Class orchestrator designer	Structured LKPD; flowchart, table; audio/word cards; audio–practice–reflection stations	LKPD filled in the initial section; students' readiness to start	Understanding instructions; early independence; accuracy in following steps

Student Work	Perform procedural & conceptual tasks; give/receive feedback	Individual: sort moving pictures/classify halal-haram; Pair: simulate ablution/recitation with rubric; Group: discuss contextual cases & prepare summaries	Individual → Couple → Group	Skills coach & microfeedback provider	LKPD (exploration–construction section); mini rubric; audio; word cards	Completed worksheets; peer rubric; teacher correction notes	Sequence/classification accuracy; correctness of makhraj; quality of reason
Presentation & Discussion	Calibrating standards; correcting misconceptions; binding meaning	Presentation of results/performance; friends use LKPD as an observation instrument; discussion of common misconceptions; improvement modeling	Group → Full class	Moderator & modeler of improvements	LKPD (observation section), "key findings" board	List of key findings; photos of classroom artifacts	Relevance of explanation; accuracy of demonstration; explanatory power
Reflection & Closing	Strengthening metacognition & improvement plans	Writing a reflection on "what was good/what was improved"; compiling a short practice plan	Individuals	Mini-summative feedback provider			

Table 2 above reveals several patterns and tendencies. First, the gradual orchestration of modalities fosters independence and confidence. The individual → partner → group flow appears consistent across sessions. The initial individual task establishes a foundation and personal accountability; the partner phase allows for procedural peer feedback during practice; and the group phase opens up space for argumentation and generalization of meaning. This pattern reduces anxiety due to clear steps and peer support, while simultaneously increasing participation—especially from previously passive students.

In the second pattern, quality standards are made visible through embedded formative assessment. Mini-rubrics, peer checklists, and reflection columns are embedded directly into the student worksheets (LKPD) and used throughout the process (not just at the end). The impact: peer correction language becomes more specific, teachers are more efficient in providing micro-feedback, and students understand "what good looks like" operationally. The calibration of standards is further strengthened during presentation-discussion sessions when the class agrees on "key findings" together.

The third pattern, multi-modality design, reduces cognitive load and expands access. The combination of sequential images, flowcharts, summary tables, flashcards, and audio supports students with diverse learning styles (visual, auditory, and kinesthetic) and literacy heterogeneity. Differentiation (basic and advanced versions of worksheets, guiding sentences, learning stations) ensures each student finds an appropriate path toward achieving the same GPA.

The fourth pattern, connecting meaning through real-life contexts, deepens the transfer of learning. The apperception that opens the session, contextual examples (tayammum, snack labels), and closing reflection connect Fiqh concepts to students' lives. This shifts learning from simply "knowing" to "being willing and able" to practice, fostering a more internalized religious disposition.

In conclusion, the implementation phase demonstrated a well-aligned execution of objectives, tasks, and evidence, with support mechanisms designed to enhance participation, feedback quality, and depth of understanding. The structured implementation of student worksheets resulted in a more student-centered classroom, enabling students to continuously perform, assess, and improve, and connecting Fiqh material to

everyday contexts. These findings indicate that when the orchestration of modalities, formative assessment, and differentiation are prepared from the outset, Fiqh learning has the potential to consistently move from transmission to transformation.

LKPD Evaluation Stage

The evaluation phase at MIS Al Huda is designed as a continuous assessment cycle that links feed-up (affirmation of objectives and success criteria), feedback (feedback during the process), and feed-forward (improvement plans) so that the focus does not stop at the final score, but rather on measurable learning progress. Assessment is carried out in multiple domains—cognitive, affective, and psychomotor—with evidence triangulation: LKPD artifacts, peer checklists, teacher observation notes, practical performance, and student reflection entries. The criteria/indicators for each domain are integrated directly into the LKPD as mini-rubrics and notes columns, so that quality standards are visible and understood by students from the start. This practice increases transparency, strengthens accountability, and enables students to self-assess and plan for improvement.

In the cognitive domain, teachers assess conceptual accuracy and application through worksheet items that progress from understanding to contextual application. For the topic of Prayer and Ablution, for example, cognitive items require not only the sequencing of procedures but also a brief rationale (why the order is that way; what the impact is if missed). For the theme of Halal–Haram Food, classifications are always accompanied by justification with simple rules (e.g., *thayyib*, not harmful), so that correct answers are not the result of guesswork but rather logic. Teachers use analytical rubrics (e.g., conceptual accuracy, relevance of reasoning, clarity of explanation) and provide micro-feedback in the margins of worksheets. When recurring patterns of misconceptions (e.g., phoneme errors or washing sequence errors) are observed, teachers raise these in class discussions as key findings so that corrections have a collective impact.

In the affective domain, assessment focuses on attitudes and learning dispositions evident throughout the process: commitment to completing assignments, ethical peer feedback (specific, polite, and behaviorally focused), group collaboration, adherence to practice procedures, and courage to ask questions/express opinions. These indicators are recorded through brief observation sheets and confirmed by peer checklists to reduce bias. Teachers link affective comments to real-life events (evidence-based praise/correction)—for example, “your question paved the way for clarification of the *makhraj*”—so that feedback is meaningful and worthy of action. This approach positions attitudes as an integral part of Fiqh learning performance, not merely an add-on.

In the psychomotor domain, evaluation is conducted through observed performance (ablution practice and prayer movements) with a rubric that assesses the accuracy of sequence, precision of movements/washing, fluency/calmness of execution, efficiency (e.g., water use), and reverence/reverence. The process is multi-layered: students practice in pairs using a mini-rubric (receiving and giving structured feedback), then the teacher conducts verification observations and adds micro-corrections. To maintain consistency in assessment, the teacher uses reference examples (exemplars)—descriptions of performance at each indicator level—and, at certain moments, conducts quick calibrations in class (modeling “good level” movements/readings to establish uniform standards). The results of the practical observations are always tied back to the feedback plan—for example, practicing pronunciation of difficult phonemes for 5–7 minutes at home with a parent control sheet.

Overall, the evaluation concludes with a metacognitive reflection written on the Student Worksheet (LKPD): students formulate “what went well” and “one thing to improve” along with concrete steps (e.g., practice schedule, audio resources/phrase cards). The teacher provides a mini-summative at the end of the cycle (completed theme) that summarizes the achievements of the three domains and recommends follow-up (directed remedial or enrichment). With this design, the evaluation becomes a learning driver: data from the cognitive-affective-psychomotor domains are used to inform subsequent instructional decisions (adjusting tempo, group composition, or practice focus), while for students, the evaluation fosters a sense of ownership in the self-improvement process. The results demonstrate a clear shift: from simply “getting a grade” to building a holistic competency—knowing, performing, and interpreting worship in a more conscious and directed manner.

Table 3. Evaluation Stage of LKPD Implementation

Domain	Evaluation Objectives	Activities/ Instruments	Evidence/ Evidence of Learning	Criteria/Rubric (brief)	Feedback Time	Appraiser	Differentiation & Support	Key Findings
Cognitive (Procedural Prayer & Ablution)	Measuring the accuracy of concepts & procedures	LKPD item on movement/washing sequence; question "what are the consequences if a step is missed?"	Completed sequence sheet; consequence answers	Accuracy of sequence; consistency of reasoning; clarity of explanation	Feed up(goals & criteria at the beginning), feedback during the process, feed forward at the end	Teachers & Peers	Basic/advanced version of LKPD; example of answer model	Misconceptions decreased after class calibration ; reasons became more relevant
Cognitive (Halal-Haram Justification)	Assessing the application of simple rules	Classification table + reasons; mini-presentation	Table filled; note reason	Accuracy of classification ; accuracy of reference to rules (thayyib, not harmful); ability to explain	Feedback during group discussions & presentations	Teacher, Peer, Self	Reason sentence guide; easy case example → ambiguous	Reasons to switch from memorization to simple, rule-based argumentation
Affective (Learning Attitude & Disposition)	Observing sincerity, collaboration, ethics peer feedback	Process observation; correction ethics checklist; class contract	Teacher observation sheet; peer checklist	Seriousness/persistence; cooperation; politeness-specificity when giving feedback; courage to ask questions	Feedback micro during the process; positive reinforcement at the end of the session	Teachers & Peers	Feedback guiding language; role assignment in groups	Corrective language becomes specific; participation of "silent" students increases
Psychomotor (Ablution Practice)	Assess observed performance	Paired simulation; check rubric	Rubric peer filled; teacher's notes	Sequence; wash coverage (evenly covering elbows/face) ; water efficiency; neatness	Feedback on-the-spot; feed forward home workout plan	Equivalent → Teacher	Step card; role-switch; additional exercises for those who have difficulty	Repeated errors decreased in meetings 2-3; confidence increased
Psychomotor (Movement & Prayer Recitation)	Evaluating reading movement & meaning	Pronunciation drill (audio/cards); tiered mini-demo	Makhrāj control sheet; correction notes	The accuracy of makhrāj; fluency; bowing attitude; motion transition	Feedback micro during drill; feed forward difficult phoneme targets	Teacher & Self (self-check)	Slow/normal tempo audio; difficult phoneme focus (ra/qa)	Pronunciation accuracy improves; students ask for repetition
Metacognitive (Reflection & Improvement Plan)	Cultivating self-regulation	LKPD reflection column ("what is good/what can be improved" + concrete steps)	Reflection entry; practice plan	Specificity of reflection; realism of plan; relevance to criteria	Feed forward explicit for the next meeting	Self → Teacher	Reflection template; sample 5-7 minute practice plan	Continuou s improvement; increased ownership of learning

Table 3 above can be explained through the following patterns: First, triangulation of evidence with embedded rubrics makes standards transparent. Evidence is drawn from student worksheet artifacts, teacher observations, peer checklists, performance, and reflections. Because rubrics/checklists are embedded directly in student worksheets and used throughout the process, quality standards are no longer abstract: students know what is being assessed, how to achieve it, and where they currently stand. Consequently, recurring misconceptions (e.g., wash order, difficult phonemes) decrease after collaborative calibration.

Second, the multi-layered role of assessors improves the quality of feedback and engagement. Assessment isn't solely by the teacher; peer assessment and self-checking are present side by side. Peers provide procedural corrections during practice, the teacher verifies and adds micro-corrections, while self-reflection closes the cycle with an improvement plan. This combination makes the correction language more specific, accelerate real-time improvements, and increase participation, especially from students who were previously passive.

Third, the feed-up → feedback → feed-forward cycle drives progress, not just scores. Goals and criteria are explained at the outset (feed-up), corrections occur during the process (feedback), and each session ends with a concrete follow-up plan (feed-forward). This pattern makes evaluation the engine of competency development, not an administrative closure; seen from the reduction in repeated errors and the increasing courage of students to ask for the opportunity to retake.

Fourth, performative and contextual assessment bridge theory and practice. The cognitive domain does not stop at correct answers but demands rule-based reasoning; the psychomotor domain emphasizes observable performance; The affective domain ensures that learning attitudes are formed. This performative-contextual emphasis makes the learning outcomes more meaningful and readily transferable to real-life situations (worship at home, snack choices, etc.).

The multi-layered, transparent evaluation design embedded in the student worksheet (LKPD) moves learning from "getting a grade" to building holistic competencies—knowing, doing, and understanding. With evidence triangulation, collaborative assessor roles, and a complete feedback cycle, classes become more student-centered, and progress can be tracked from meeting to meeting. Early indications show a decrease in procedural misconceptions, increased pronunciation accuracy, and increased ownership of learning in students.

DISCUSSION

This study shows that the implementation of Student Worksheets (LKPD) in Fiqh learning at MIS Al Huda takes place in three mutually reinforcing nodes: planning, implementation, and evaluation. In the planning stage, teachers align KD–GPA–LKPD activities–evidence–rubric (constructive alignment) while preparing scaffolding modalities of individual → pair → group, multimodal design (sequential images, flowcharts, tables, audio), and task differentiation. The implementation stage marks a shift from teacher-centered to student-centered in a structured manner through contextual apperception, structured LKPD distribution (orientation–exploration–construction–reflection), student work accompanied by peer assessment and teacher micro-feedback, and presentation–discussion for standard calibration and misconception correction. The evaluation stage combines cognitive–affective–psychomotor with evidence triangulation (LKPD artifacts, peer checklists, teacher observations, performance, reflection), placing mini-rubrics as transparent standards and used throughout the process. Visible impacts: increased participation, increased courage to practice, decreased procedural misconceptions, and a strengthened theory-practice bridge.

Mechanistically, these results can be explained by several principles. First, constructive alignment reduces non-essential cognitive load because the goal, task, and evidence are aligned; students know exactly what is expected and what evidence to produce. Second, the tiered modality scaffolding works as a zone of proximal development scaffold: individual stages establish a foundation, partners provide safe process feedback, and groups stimulate argumentation and meaning transfer. Third, embedded formative assessments (rubrics/checklists/reflections) make standards visible, feedback language is more specific, and improvement occurs in real time (rather than waiting for the end of the session). Fourth, the multimodal design facilitates heterogeneity in learning styles and literacies, allowing more students to access the core tasks. Finally, contextualization (apperception and real-life cases) strengthens motivation and facilitates transfer to religious practices and everyday decisions (e.g., snack choices).

This finding aligns with Nana (2022) who positions Student Worksheets (LKPD) as a strategic tool in the 2013 Curriculum, and with Toyibah et al. (2024) who emphasize the role of LKPD in optimizing teacher-student interactions and enhancing learning activities. It is also consistent with Farid & Sudarma (2022) and Putri et al.

(2021) who link LKPD with cognitive-affective-psychomotor achievements and increased learning interest. Consistent with Ukmal (2024), this study reinforces the importance of creative LKPD design to ensure its attractiveness and effectiveness.

However, there are two key novelties. First, the specific focus on Fiqh subjects at the elementary madrasah level—a domain relatively under-recognized by student worksheet (LKPD) studies, which often focus on science/mathematics. This study demonstrates how LKPD bridges the ritual domain (psychomotor) with simple reasoning (cognitive) and religious disposition (affective) through authentic tasks and performance. Second, this study presents a complete operational scenario: a planning blueprint (KD–GPA–activity–evidence–rubric), modality orchestration, learning stations, performance rubrics, and the feed-up → feedback → feed-forward cycle documented in classroom artifacts—offering a practical, replicable model.

Historically, Islamic Religious Education (PAI) learning in primary education has often been characterized by lectures and memorization. This finding indicates a paradigm shift toward transformative learning: from simply "knowing the rules" to being able to worship correctly and understand the meaning. Thus, Fiqh is positioned as a practiced habitus, not merely declarative knowledge.

The Transformative Islamic Education paradigm emphasizes the integration of Islamic teaching traditions with modern educational practices that encourage critical thinking, intellectualism, and socio-political awareness. Its implementation is evident in various strategies, ranging from fostering critical thinking and providing students with new perspectives, to the use of real-life scenarios in learning so that religious knowledge is not limited to theory but has implications for everyday practice. In the context of the curriculum, the transformation of Islamic Religious Education in Indonesia is characterized by the integration of self-regulated learning to foster independent thinking (Sholeh et al., 2023), while in Malaysia there is a push to modernize the curriculum to make it more relevant to the challenges of globalization (Hashim, 2017).

An integrative approach is also a hallmark of the transformation of Islamic education at the tertiary level, for example, the transition from IAIN to UIN, which emphasized the importance of developing both religious and rational reasoning through the integration of religious studies and science (Muqowim & Lessy, 2021). However, several challenges remain, including the need for conceptual clarity to avoid overlap with other fields such as Islamic studies or Islamic pedagogy (Abdullah Sahin, 2018), and the importance of an inclusive approach to addressing student socio-political diversity (A Sahin, 2021). Curriculum development policies that emphasize cultural reinvigoration and the strengthening of Islamic pedagogy are also considered crucial to supporting the sustainability of this transformation (Akrim, 2022).

Thus, the paradigm shift in Islamic Religious Education learning not only has implications for classroom methods, but is also part of the larger dynamic of Islamic education transformation that aims to form a critical, adaptive generation, while also being firmly rooted in religious and cultural values.

Socially, the practices of peer assessment, group discussions, and presentations create a collaborative classroom culture: correction language becomes more specific and polite, participation of "silent" students increases, and responsibility for learning becomes collective. Reinforcing norms of feedback and self-reflection also fosters social-emotional competencies (communication, empathy, self-regulation) relevant beyond the subject matter.

These findings align with the Collaborative Learning framework, which emphasizes collaboration among students to solve problems, build knowledge, and develop joint products. Numerous studies have shown that this type of collaboration enhances social interaction and fosters mutual respect (Gillies, 2023). Furthermore, the communication and teamwork skills honed in collaborative learning are considered crucial for students' professional preparedness (Abirami & Kiruthiga, 2018; Kalmar et al., 2022).

Psychologically, student engagement increases because collaborative activities make learning more interactive and meaningful (Christanti et al., 2016; Hung, 2023). The use of digital media such as Padlet has even been shown to foster self-confidence and create psychologically safe learning communities (Rath, 2024). Academically, collaboration encourages the development of critical thinking and problem-solving skills, as well as improved knowledge retention (Menekse, 2017; Zhou & Tsai, 2023).

Furthermore, collaborative learning allows for ongoing assessment through peer interaction and feedback, allowing for continuous monitoring of learning outcomes (Laal & Ghodsi, 2012). However, its effectiveness is strongly influenced by the quality of interactions and the teacher's supportive structure, ensuring equitable participation by all group members (Guajardo et al., 2025). In the digital era, technological support such as Computer-Supported Collaborative Learning and AI-based analytics further enhance the effectiveness of collaborative learning by enhancing cognitive engagement and group outcomes (Zheng et al., 2025).

Ideologically, the emphasis on reason and wisdom (behind the sequence of movements and the principles of halal and haram) shifts Fiqh from dry ritual formalism to the appreciation of values—encouraging a *tajribi* (natural) and moderate religious attitude. Thus, the internalization of religious values occurs through meaningful learning experiences, not merely procedural compliance.

This approach aligns with the Experiential Religious Education (RE) framework, which emphasizes student engagement in direct experience and reflective practice to deepen religious understanding. This method shifts the focus from traditional cognitive approaches to affective and metacognitive domains, making religious learning more personal and interpretive (Naab et al., 2013). For example, reflecting on the inner life through symbols, stories, and structured silence can motivate students and connect them with religious meaning (Hammond, 2014).

Additionally, analogical activities—such as meditation or secular social rituals—can be used to compare and critically understand religious practices (McGuire, 2008). Experiential interfaith models have also been shown to be effective in improving religious literacy and social cohesion by breaking down prejudices through interfaith dialogue (McCowan, 2017). In Indonesia, the integration of experiential learning into the Islamic education curriculum has been shown to increase student engagement and reflection, despite challenges such as the need for teacher innovation and adaptation of the learning environment (Kistoro, 2014; Kistoro, 2020).

Furthermore, recent research shows that experiential RE can facilitate deeper learning, both through traditional activities such as pilgrimages and innovative digital approaches such as digital game-based learning that encourage critical thinking skills (Oldstone-Moore, 2009; Papakostas et al., 2024). In the context of a multicultural society, this model also supports non-confessional, intercultural, and personalized religious learning (Skrefsrud, 2022).

The purpose of this research is to demonstrate that student worksheets designed in alignment with and embedded with formative assessments increase engagement, accuracy of practice, and quality of feedback. This model also empowers teachers as designers of learning experiences and provides classroom artifacts that can be reviewed for instructional decision-making.

Dysfunctions identified in assessment practices include: (1) time pressure in large classes to provide sufficient individual practice opportunities; (2) the potential for rubric reductionism—overly simplistic indicators can obscure subtleties of movement/intention; (3) peer assessment bias and assessment inconsistencies; (4) media reliance (audio/visual) which, if limited, can disrupt rhythm; and (5) literacy heterogeneity that demands intensive differentiation, increasing the teacher's design burden.

These conditions reflect various challenges in educational assessment also identified in the literature. For example, in large classes, limited time and resources often hinder opportunities for individual practice and meaningful feedback (Broadbent et al., 2018). Furthermore, overly simplistic rubric designs risk reducing the complexity of competencies and the nuances of religious attitudes, in line with criticisms of the authenticity and contextual relevance of assessment (Wyatt-Smith & Cumming, 2009).

The issue of consistent assessment quality has also been highlighted, both in peer assessment and large-scale assessments, necessitating a critical evaluation of existing practices to ensure they align with educational standards (Havnes, 2009; Tubino et al., 2021). Another challenge arises in technology integration: while computer-based assessments can enhance formative assessments and provide rich data, epistemological, methodological, and practical issues remain to be addressed (Tomasik et al., 2018). From a legal and ethical perspective, biased or discriminatory assessments can raise questions about fairness and acceptability (Cumming, 2009).

Thus, resolving assessment challenges requires the development of authentic instruments, improving teacher competency in designing and administering assessments, and utilizing appropriate technology. This approach aligns with recommendations to balance formative and summative functions so that assessments not only measure outcomes but also support the learning process (Bögeholz & Eggert, 2013; Harlen, 2009).

As a follow-up to the identified dysfunctions, the action plan focused on six integrated steps. First, time management and learning orchestration were strengthened through the implementation of standard learning stations (audio–practice–reflection) with measured time slots and role rotation (implementer–observer–recorder) so that all students received a fair share of practice time. Second, assessment calibration was carried out by developing a more detailed analytical rubric—containing level 1–4 descriptors for sequence, scope of *basuhan*, *makhraj*, and attitude of reverence—accompanied by video exemplars or sample sheets to maintain consistency in teacher and peer assessments. Third, strengthening peer assessment was facilitated through training on feedback scripts (guiding sentences) and a mini-rubric on ethical correction, which were then verified by a

sampling of teachers to minimize bias. Fourth, media access was guaranteed with offline audio packages (slow/normal tempo) and printed step cards so that class rhythm was independent of the network, and two levels of student worksheets (basic/advanced) were provided for differentiation. Fifth, the home-school feed-forward cycle is activated with a 5–7-minute practice control sheet (pronunciation/movement) signed by parents and followed up with a quick check at the beginning of the next meeting, so that continuous improvement can be monitored. Sixth, teacher capacity is enhanced through LKPD design workshops (constructive alignment, multimodality, performance rubrics) and peer observation (lesson study) to share good practices while realistically managing the design load.

CONCLUSION

This study concludes that the implementation of LKPD in Fiqh learning at MIS Al Huda is effective when designed and implemented through three mutually reinforcing nodes: (1) harmonious planning, between KD–GPA–activity–evidence–rubric, accompanied by scaffolding modalities individual → pair → group, multimodal design, and differentiation; (2) structured and student-centered implementation, characterized by contextual apperception, student work with peer assessment and teacher micro-feedback, as well as presentations and discussions for standard calibration; and (3) layered formative evaluation that integrates cognitive-affective-psychomotor domains through evidence triangulation and metacognitive reflection. The prominent impact is an increase in participation, growing courage to practice, reducing procedural misconceptions, and strengthening the theory-practice bridge in worship and daily decision-making (e.g. halal-haram).

Academically, this research offers an operational model for the implementation of LKPD for the Fiqh subject in elementary madrasas which has so far been relatively under-explored: a blueprint. “constructive–scaffolded LKPD” which combines aligned planning, modality orchestration, multimodal-differentiated design, and embedded formative assessment (mini-rubrics, peer checklists, reflection). This contribution expands the dominant literature on student worksheets (LKPD) in science/mathematics by demonstrating how to operationalize the performative competencies of Islamic jurisprudence (accuracy of worship procedures, makhraj, and attitude of reverence) while simultaneously fostering simple reasoning and religious dispositions through authentic tasks. Practically, the findings provide a replicable procedure. (learning stations, role rotation, assessment exemplars) so that teachers act as designers of learning experiences that shift learning from transmission to transformation.

This study has several limitations. First, the single-site coverage limits generalizability across madrasah contexts; comparative studies across multiple schools/regions are needed. Second, the lack of a comparison group and the relatively short observation duration mean that the quantitative impact (effect on scores/practice fidelity) cannot be measured robustly, and long-term impacts (retention, transfer to home/mosque) cannot be monitored. Third, the potential for observation bias and Peer assessment remains even after teacher calibration and verification, and reliance on media (audio/visual) can affect class rhythm in conditions of limited resources.

Further research is recommended to: (1) use a mixed design (pre–post, quasi-experimental) with standardized quantitative indicators (sequence accuracy, makhraj, duration/efficiency) and longitudinal tracking.;(2) conducting a multi-site study to test local replication and adaptation; (3) exploring digital/offline LKPD and its impact on access; (4) testing teacher professional development models (lesson study, coaching) on design quality and assessment consistency. Thus, the empirical foundation laid by this research can be strengthened and expanded, while supporting more student-centered, performative, and meaningful Fiqh learning policies and practices in Islamic elementary schools.

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