



CONCEPTUAL TRANSFORMATION OF *FIQH* LEARNING: INTEGRATING PEDAGOGICAL CHALLENGES AND DIDACTIC INNOVATIONS IN ISLAMIC EDUCATION

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Abstract : This Study aimed to reconceptualize learning *fiqh* through integration challenge pedagogical and innovation didactic in Islamic education. Research use approach qualitative with method studies case carried out at MTs Negeri 15 Ciamis, with subject research on *fiqh* teachers. Data is collected through semi- structured interviews, observation participatory, and study documentation, then analyzed using an interactive model that includes data reduction, data presentation, and data extraction conclusion. The research results indicate that *fiqh* learning in madrasahs develops adaptively through the application of teacher pedagogical sensitivity such as diagnostic assessments, differentiated instruction, and personalized approaches to address challenges related to the heterogeneity of student abilities, low motivation, and material complexity. Didactic innovations are realized through method variations (discussion, practice, simulation, icebreaking), contextualization of complex materials (such as inheritance and *Haji*), and the utilization of simple media. Based on these findings, a Conceptual Transformation Model of *Fiqh* Learning was formulated to systematically integrate pedagogical sensitivity and didactic innovation. The implications of this study provide theoretical contributions to the development of a transformative and experience-based *fiqh* learning model, as well as practical implications for educators and policymakers in designing curricula, teacher digital training, and authentic evaluation in Islamic education.

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INTRODUCTION

The conceptual transformation of *fiqh* learning namely a change in the learning paradigm from a normative, textual, and teacher-centered pattern to learning that is more contextual, reflective, applicable, and student-centered (Agbaria, 2024; Aryani et al., 2024; Assalihee et al., 2024). This transformation is important because contemporary Islamic education is required not only to transmit religious knowledge, but also to develop ethical awareness, active involvement, critical thinking, and the ability of students to interpret Islamic teachings in a way that is relevant to real life (Abildinova et al., 2024; Consoli et al., 2025; Memon et al., 2024). In the context of *fiqh* learning, conceptual transformation is needed so that Islamic legal material is not understood merely as normative rules, but also as a learning experience that encourages reflection, practice, internalization of values, and the formation of meaningful religious understanding (Assalihee et al., 2024; Memon et al., 2024). Thus, the conceptual transformation of *fiqh* learning becomes a major urgency in responding to the need for Islamic education learning that is adaptive to the characteristics of students, responsive to the social context of madrasas, and in line with the direction of contemporary pedagogical innovation (Afriyanto et al., 2024; Fauzi et al., 2024).

The phenomenon of conceptual transformation of *fiqh* learning in madrasahs generally indicates a need to shift learning from a normative, textual, and predominantly teacher-centered model to a more dialogic, contextual, critical, and experience-based approach. This gap arises because Islamic education learning in madrasahs often faces challenges such as limited method variety, weak integration of students' social contexts, and suboptimal utilization of pedagogical and technological innovations to build meaningful learning experiences. The gap in *fiqh* directly impacts students through cognitive dissonance, as material taught in a rigid, textual, and formalistic manner feels alien and disconnected from their daily digital lives. This triggers a crisis in learning relevance, driving students toward two extreme mindsets: becoming rigid textualists who judge modern phenomena in strict black-and-white terms, or becoming apathetic and indifferent toward Islamic teachings, viewing them as overly complex and outdated. Ultimately, this gap weakens students' moral problem-solving abilities and contextual situational analysis (*fiqh al-waqi'*), leaving them struggling to make sharia-compliant ethical decisions amid the complexities of contemporary issues. In this context, the conceptual transformation of *fiqh* learning is important so that Islamic sharia law material is not only understood as a set of normative rules, but also as a space for dialogue, reflection on values, the formation of religious reasoning, and the internalization of Islamic teachings in the real lives of students. .

The solution proposed in this study is to strengthen didactic innovation that is responsive to pedagogical challenges through the development of more adaptive, contextual, and learner-centered *fiqh* learning. This strategy includes implementing diagnostic assessments to map student learning needs, differentiating instruction to accommodate diverse student abilities, using varied

methods such as discussions, practice, simulations, and experiential learning, and contextualizing materials to make *fiqh* concepts easier to understand and more relevant to everyday life (Ngoc Tuong Nguyen & Thi Kim Oanh, 2025; Zhang & Hu, 2025). Furthermore, the use of appropriate learning media and authentic evaluations needs to be strengthened to assess not only cognitive aspects but also practical skills, attitudes, and the internalization of *fiqh* values (Radino, R., & Mubarak, 2025; Supriyadi et al., 2025). Thus, didactic innovation is not merely a technical variation in learning but functions as a transformative strategy to shift *fiqh* learning from a normative-transmissive pattern to a more reflective, applicable, participatory, and meaningful learning process for students.

Previous research shows that *Fiqh* learning has undergone significant innovation through the integration of digital technology, inquiry approaches, cooperative learning, and multiple intelligences, which have been proven to increase student engagement, conceptual understanding, and learning outcomes (Rahmawati, 2025; Afifah et al., 2025; Nurpadilah & Irfan, 2024). In addition, the transformation towards digital-based learning also strengthens religious literacy and shifts the role of teachers to facilitators (Husnul Amin, 2023; Siti Halimah et al., 2026). However, these findings still show a partial tendency, because the innovations carried out are more focused on the method and media aspects without being accompanied by complete integration between the pedagogical, didactic, and internalization dimensions of values (Musonif et al., 2026). Thus, previous research confirms the existence of gaps at the conceptual and systemic levels, which opens up the need for a more integrative, contextual, and transformative reconceptualization of *fiqh* learning.

The urgency of this research lies in the need to transform *fiqh* learning from a normative-transmissive pattern to a more adaptive, contextual, reflective, and meaningful learning model for students. This need arises because *fiqh* learning in madrasas still faces various pedagogical challenges, such as diverse student abilities, low learning interest, student passivity, material complexity, and limited learning media and technology. The novelty of this research lies in the formulation of a conceptual model for transforming *fiqh* learning that integrates pedagogical challenges as the basis for analysis with didactic innovation as a solution strategy. Thus, this research not only strengthens the concept of transforming *fiqh* learning theoretically but also offers a practical framework for developing adaptive, applicable, reflective, and experience-based *fiqh* learning in Islamic education.

This study aims to analyze the conceptual transformation of *fiqh* learning through the integration of pedagogical challenges and didactic innovations in Islamic education. The research focuses on three main aspects: identifying the characteristics of *fiqh* learning practices in madrasah environments, analyzing the pedagogical challenges faced by teachers and students in the learning process, and explaining the forms of didactic innovation applied to improve the quality of *fiqh* learning. Through this focus, this study seeks to formulate a conceptual model of *fiqh* learning that is more adaptive, contextual, reflective, applicable,

and transformative in accordance with the needs of students and the dynamics of contemporary Islamic education.

RESEARCH METHOD

This research uses a qualitative approach with a case study method to understand the practice of *fiqh* learning in depth in the real context at MTsN 15 Ciamis. The qualitative approach is used to understand the meaning, experience, and dynamics of *fiqh* learning from the perspective of participants in the social context of the madrasah (Creswell, J. W., & Creswell, 2023). The case study method was chosen because this research examines the practice of *fiqh* learning contextually and holistically in a specific location, thus allowing researchers to examine the processes, actors, strategies, and learning challenges in depth. The research subjects were eight informants selected purposively, consisting of *fiqh* teachers, elements of madrasah leadership, guidance counselors, and students. The informant criteria included direct involvement in *fiqh* learning, an understanding of pedagogical and didactic dynamics, and the ability to provide relevant data.

Data were collected through semi-structured interviews, participant observation, and documentation studies to gain in-depth understanding and strengthen data triangulation in qualitative case studies (Creswell, J. W., & Poth, 2024; Schlunegger et al., 2024). Secondary data were obtained from teaching materials, modules, syllabi, assessments, and madrasah documents. Data analysis was carried out thematically and systematically through data familiarization, coding, categorization, theme development, interpretation, and formulation of conceptual findings according to the research focus, namely *fiqh* learning practices, pedagogical challenges, and didactic innovations (Bingham, 2022; Naeem et al., 2023). Data validation was carried out through source and technique triangulation, member checking, and repeated observations to ensure credibility, consistency, and appropriateness of the findings with the participants' perspectives (Schlunegger et al., 2024; Lloyd et al., 2024).]

RESULTS AND DISCUSSION

Result

Characteristics of *Fiqh* Learning Practices

Research findings indicate that *fiqh* learning practices at MTs Negeri 15 Ciamis are adaptive, taking into account the diversity of interests, academic abilities, backgrounds, and psychological conditions of students. Interviews revealed that teachers strive to foster learning interest through a communicative approach, providing motivation, and adapting learning strategies to classroom conditions. Observations indicate that learning is implemented through a combination of lecture, question-and-answer, discussion, practice, simulation, icebreaker, and reward methods. Meanwhile, documentation analysis of teaching modules and initial assessments demonstrates a mapping of student abilities as a basis for more adaptive and differentiated learning planning.

Research findings indicate that challenges to *fiqh* learning arise from pedagogical, didactic, technological, evaluation, and learning environment

aspects. Interviews revealed that low learning interest among some students, differences in academic ability, passivity in discussions, and the complexity of material such as inheritance and the Hajj are key challenges for teachers. Observations show that discussion, practice, and simulation methods can increase student engagement, but their implementation is inconsistent due to time constraints, student readiness, and classroom settings. Documentation analysis also indicates that learning materials include alternative assessment methods and instruments, but the integration of digital media, authentic evaluation, and technology-based learning design has not been systematically developed.

Therefore, teachers need to adapt their learning strategies through motivation, practice, simulation, and contextualization. Observations show that students are more active when learning uses participatory activities, concrete examples, and hands-on practice, but this engagement is uneven due to the influence of student readiness, classroom conditions, time constraints, and environmental disruptions. Furthermore, limitations in digital media, internet access, and teachers' technological competence mean that learning innovations are not yet optimally integrated. Thus, the learning of *Fiqh* at MTsN 15 Ciamis shows a shift towards more contextual, reflective, and student-centered learning, but still requires strengthening of didactic design, media integration, authentic evaluation, and a more conducive learning environment.

Table 1. Characteristics of *Fiqh* Learning Practices in Pedagogical and Didactic Contexts

Analysis Aspects	Learning Process	Methods Used	Challnges Faced	Impact on Learning
Pedagogical	Accommodating diverse student characteristics, academic abilities, and psychological well-being, teachers employ tailored instructional strategies that foster classroom communication, motivation, and active student engagement in <i>Fiqh</i> learning.	The various interactive strategies and methods such as the communicative approach, icebreakers, initial assessments, and differentiated instruction to create a conducive classroom atmosphere while fostering student interest, confidence, and active participation.	Low interest in learning among some students, differences in academic abilities, passivity in discussions, and diverse psychological conditions and backgrounds of students.	This encourages teachers to develop more adaptive, personalized, and student-centered learning. So,, learning begins to shift from a uniform pattern to one that is more responsive to student needs.
Didactic	<i>Fiqh</i> learning is developed through a variety of methods so that the material is not only understood normatively, but	Include lectures, discussions, practice, simulations, contextual learning, use of concrete	The complexity of materials such as inheritance and the Hajj, the inconsistent application of varied methods,	Didactic constraints necessitate the strengthening of more systemic learning innovations.

Analysis Aspects	Learning Process	Methods Used	Challnges Faced	Impact on Learning
	also applied and contextually. That students are more active when learning is conducted through practice, simulations, and concrete examples.	examples, simple media, repeated practice, and assessment rubrics.	limited digital media, internet networks, teachers' digital competencies, and the lack of systemic integration of media in teaching materials.	However, the use of varied methods has increased student participation, made classes more interactive, and facilitated a more applicable, reflective, and meaningful understanding of <i>fiqh</i> .

Table 1 shows that the practice of *fiqh* learning at MTs Negeri 15 Ciamis is primarily characterized by a reliance on pedagogical aspects (student interests and differentiation) and limitations on didactic aspects (methods, materials, and media). Furthermore, technological, evaluation, and environmental factors contribute to the complexity of learning. Overall, these results emphasize the need to integrate pedagogical sensitivity and didactic innovation as a basis for reconceptualizing more contextual and transformative *fiqh* learning.

Pedagogical and Didactic Innovation Applied in *Fiqh* Learning

Study results show that pedagogical challenges in learning *fiqh* at MTs Ciamis 15 is complex, especially related to diversity in ability, background, psychological conditions, and interests study participant educate. Based on interview results, *fiqh* teachers state that learning no can done uniformly because every student own needs and readiness for learning. Observation results show that students' activity in learning still varies, with part student tend passive in discussion due to academic, psychological, and family background factors. Therefore, teachers need to implement adaptive, flexible, and appropriate pedagogical strategies with participant characteristics educate. For respond condition, the teacher uses a personal approach, providing motivation, as well as coordinating with the guidance and counseling teacher to understand problem students. Analysis of documentation also shows that diagnostic assessment has been used to map the abilities of beginning students as a basis for planning more learning adaptive and differentiated. Thus, the pedagogical challenge in learning *fiqh* demands integration between sensitivity to students' conditions, differentiated learning, and reinforcement of interest in study in a contextual pedagogical framework.

Table 2. Pedagogical Challenges in Learning *Fiqh*

Aspect Challenge	Key Findings	Teacher Response	Implications
Diversity Student	Student own ability academic, interests, and background different	The teacher adjusts learning with condition student.	Required learning differential.

	background.		
Interest in Learning	Some students own interest Study low so that not enough active understand material <i>fiqh</i> .	The teacher gives motivation, stimulus, and approach communicative.	It requires an interesting and participatory learning strategy.
Passivity Student	Some students passive in discussion and less believe self.	The teacher does personal and encouraging approach involvement student.	Learning need more inclusive and student - centered.
Complexity of Matter	<i>Fiqh</i> material certain, such as inheritance and pilgrimage, difficult understood in a way abstract.	The teacher uses example concrete, practical, and contextualization material.	Need learning applicable and based experience.
Initial Assessment	Teachers need mapping ability student before learning.	The teacher uses assessment diagnostic.	Assessment beginning become base learning adaptive.

Table 2 shows that learning challenges in *fiqh* at MTs Country 15 Ciamis are especially related to students, low interest in learning, passivity in discussion, psychological and social conditions of participant education, as well as the complexity of the *Fiqh* material. The challenge encourages teachers to apply a more pedagogical, adaptive approach through diagnostic assessment, motivation, personal approach, differentiated learning, and contextualized materials for learning *fiqh* more actively, relevantly, and meaningfully.

Research results indicate that didactic innovation in *fiqh* learning at MTs Negeri 15 Ciamis is implemented through the use of varied, adaptive, and contextual methods in response to pedagogical challenges in the classroom. Based on interviews, teachers no only using on lectures, but instead combine discussions, practice, simulations, icebreakers, rewards, and communicative approaches to increase student engagement. Observations indicate that this variety of methods creates a more interactive and participatory learning environment. Documentation analysis also shows that the learning materials accommodate the use of multiple methods according to the characteristics of the material and the needs of the students.

Didactic innovation is also evident in the contextualization of *fiqh* material, particularly complex topics such as inheritance and the Hajj, through real-life examples, simulations of religious practices, visual media, videos, practical experiences, and simple digital resources. Observations indicate that the contextual and experience-based approach helps students understand *fiqh* concepts more effectively and relate them to everyday life. Although the use of technology is still hampered by network constraints and teachers' digital competencies, and has not been systematically integrated into learning design, this innovation contributes to increasing student engagement, strengthening contextual understanding, and creating more reflective, meaningful, and learner-centered *fiqh* learning.

Table 3. Didactic Innovations in *Fiqh* Learning

Didactic Innovation Aspects	Form of Implementation	Learning Impact
Method Variations	Discussion, practice, simulation, ice breaking, rewards, and limited lectures.	Make learning more active, interactive, and not monotonous.
Contextualization of Material	The inheritance and Hajj material is linked to real life examples, simple cases, pictures, videos and practical experiences.	Helping students understand <i>Fiqh</i> in an applicable and relevant way to everyday life.
Experience-Based Learning	Students are involved in practical, simulation, and concrete activities.	Improve conceptual understanding and meaningful learning experiences.
Media and Technology	Use of visual media, learning videos and simple digital resources.	Increasing attention and motivation to learn, even though there are still constraints on the network and digital competence of teachers.
Student-Centered Learning	Students are encouraged to be active through questions and answers, discussions, practice, and participatory activities.	Shifting learning from knowledge transfer to reflective and learner-centered learning.

Table 3 shows that didactic innovations in *Fiqh* learning at MTsN 15 Ciamis are implemented through a variety of methods, contextualization of materials, experiential learning, the use of simple media, and a learner-centered approach. These innovations contribute to more interactive, applicable, reflective, and meaningful *Fiqh* learning. Based on research findings, researchers developed a Conceptual Transformation Model for *Fiqh* Learning that integrates pedagogical challenges and didactic innovations in Islamic education. This model stems from various learning challenges, such as diverse student abilities, low learning interest, student passivity, material complexity, and limited media and technology. These challenges are addressed through teacher pedagogical sensitivity, such as diagnostic assessment, personalized approaches, motivation, and learning differentiation, reinforced by didactic innovations in the form of varied methods, practice, simulation, material contextualization, experiential learning, simple media, and authentic evaluation. This model emphasizes that the transformation of *fiqh* learning needs to be built through an integration between understanding student needs and innovative learning strategies to make learning more adaptive, contextual, reflective, applicable, and transformative.



Figure 1. Model of *Fiqh* Learning Transformation

The *Fiqh* Learning Transformation Model is an integrative learning model that transforms *fiqh* learning from a pattern that tends to be normative and centered on material delivery to learning that is adaptive, contextual, reflective, applicable, participatory, and student-centered. This transformation is achieved through the integration of teachers' pedagogical sensitivity and didactic innovation in one learning cycle. Pedagogical sensitivity is realized through diagnostic assessments, personalized approaches, motivation strengthening, differentiated learning, and collaboration with teachers and parents to identify students' needs, abilities, characteristics, and learning styles. The results of the identification are then transformed into didactic decisions, in the form of the selection of varied learning methods, contextualization of *fiqh* materials with real life, experiential learning through practice and simulation, the use of learning media, ice breaking and rewards, and authentic assessments. Thus, pedagogical and didactic integration takes place through the mechanism of diagnosis of needs → strategy design → implementation of contextual learning and experiential assessment → authentic assessment → continuous reflection and improvement. This process is strengthened by school policies and leadership, professional development of teachers, infrastructure and technology, Islamic educational values, and collaboration with parents and the community, resulting in a deeper understanding of *fiqh*, increased learning engagement, the ability to apply *fiqh* in real life, the internalization of Islamic values and characters, and the formation of critical, ethical, and responsible students.

Discussion

Characteristics of *Fiqh* Learning Practices in Madrasah Environments

Research findings indicate that *fiqh* learning practices at MTs Negeri 15 Ciamis develop adaptively through teachers' attention to the diversity of interests, academic abilities, backgrounds, and psychological conditions of students. This characteristic aligns with adaptive learning studies, which

emphasize that effective learning requires tailoring learning experiences to students' needs, abilities, motivations, and readiness, as a uniform classroom approach tends to ignore differences in student characteristics (Ginting et al., 2024; Anggoro et al., 2024). The use of initial assessments and learning differentiation also strengthens the direction of responsive learning, because differentiation allows teachers to adjust content, processes, strategies, and learning experiences based on students' readiness and needs (Achmad et al., 2024; Anggoro et al., 2024). In addition, variations in methods such as discussion, practice, simulation, and communicative approaches are relevant to the finding that a combination of learning methods can improve learning outcomes, communication skills, and student engagement in Islamic religious education (Sukino et al., 2024). In the context of madrasas, the characteristics of adaptive learning also require continuous strengthening of teacher professionalism, especially in pedagogical and digital aspects, and the ability to design student-centered learning (Tambak et al., 2025; Mulyana & Maylawati, 2024). Thus, the practice of *fiqh* learning in madrasas shows a tendency towards more responsive, inclusive, contextual, and student-centered learning, although it still needs to be supported by technological readiness, media availability, and more systemic learning design.

Causally, the adaptive but not yet fully systemic characteristics of *fiqh* learning emerge because teachers face classroom complexity, limited media, and the need to adapt methods to the characteristics of the material and the conditions of the students. The heterogeneity of student abilities, learning interests, and readiness means that teachers cannot rely on a single learning approach, necessitating strategies that are more contextual, differentiated, and responsive to class needs. Personal and interpersonal approaches are also one of the success factors in learning jurisprudence, supported by the synergy of teachers, madrasas, families, and communities so that the values of jurisprudence are more contextual, applicable, and internalized in the lives of students. The use of lectures, questions and answers, discussions, practice, simulations, ice-breaking, and rewards shows that teachers are trying to build active learning through a variety of didactic strategies so that the *fiqh* material is easier to understand in an applicable and meaningful way. However, limited media, facilities, and teachers' technological competencies mean that learning innovations have not been optimally integrated into learning designs. Therefore, transforming *fiqh* learning requires strengthening pedagogical competencies, utilizing learning technology, and institutional support to ensure a more systemic, contextual, and transformative learning environment. The findings of this study provide a framework for the characteristics of *fiqh* learning transformation that integrates pedagogical sensitivity and didactic innovation to build adaptive, contextual, reflective, applicable, and learner-centered learning.

Pedagogical Challenges and Didactic Innovations for Transforming *Fiqh* Learning

Research findings indicate that pedagogical challenges in Islamic jurisprudence learning are not only related to low learning interest, but also to the diversity of students' abilities, academic readiness, psychological-social conditions, and initial assessment needs. These findings expand the study of adaptive and differentiated learning by demonstrating that effective learning requires tailoring teacher support, strategies, content, and learning experiences to the diverse characteristics of students (Held & Mori, 2024; Langelan et al., 2024; Subandiyah et al., 2025). In this context, the role of a *fiqh* teacher is not sufficient as a material deliverer, but needs to act as a designer of learning experiences that are able to build student motivation, participation, and understanding through a personal approach, diagnostic assessment, learning differentiation, and contextual didactic strategies (Hidayat & Patras, 2024; Xu et al., 2025). Thus, pedagogical challenges in *fiqh* learning not only reflect students' learning obstacles, but also indicate the need to strengthen teachers' pedagogical competence in building more adaptive, inclusive, and learner-centered learning (Memon et al., 2024; Nabila et al., 2025).

Causally, pedagogical challenges in learning Islamic jurisprudence arise because classes are heterogeneous, while materials such as inheritance and the Hajj had conceptual, procedural, and applicative characteristics that are difficult to understand through one-way learning. This condition made students with low interest, varying academic readiness, or low self-confidence tend to be passive when learning is not linked to real-life experiences and participatory activities. Teacher responses through personalized approaches, motivation, diagnostic assessments, learning differentiation, discussions, practices, simulations, and the use of simple media are important strategies for increasing student readiness, engagement, and understanding. Active learning strategies and appropriate technology integration have been proven to strengthen learning effectiveness, motivation, and student engagement. Teacher support, cooperative learning, and the quality of technology integration also play an important role in increasing student participation, motivation, and learning engagement. Thus, pedagogical challenges in *fiqh* learning need to be addressed through pedagogical sensitivity and didactic innovation to make learning more adaptive, inclusive, participatory, and student-centered. These findings confirm that pedagogical challenges in *fiqh* learning need to be addressed through pedagogical sensitivity and didactic innovation to make learning more adaptive, inclusive, and student-centered.

Research findings indicate that didactic innovation in Islamic jurisprudence learning at MTsN 15 Ciamis is implemented through a variety of methods, contextualization of materials, experiential learning, the use of simple media, and a student-centered approach. These innovations align with studies of the transformation of Islamic education, which emphasize that religious learning needs to be developed through a participatory, reflective, and teacher professional development-based approach to be more relevant to students' needs

(Assalihee et al., 2024; Memon et al., 2024). The use of discussion, practice, simulation, and concrete experiences shows that *fiqh* learning is starting to move from a pattern of knowledge transfer to learning that emphasizes active involvement, reflection, and the application of values in students' real lives (Assalihee et al., 2024; Succarie, 2024). The use of visual media, videos, and simple digital resources is also relevant to the finding that technology integration in learning can increase student motivation, attention, and engagement when used meaningfully in learning design (Nabila et al., 2025; Consoli et al., 2025; Cabalbag, 2025). Didactic innovation is a transformation in learning, characterized by a shift toward more holistic learning. This is relevant to holistic learning, which integrates spiritual, intellectual, and experiential dimensions of learning in a balanced manner (Succarie, 2024; Melda et al., 2025; Supriyadi et al., 2025). Thus, didactic innovation in *fiqh* learning contributes to more interactive, applicable, contextual, reflective, and learner-centered learning, although it still requires strengthening teachers' digital competencies and more systemic media integration (Assalihee et al., 2024; Succarie, 2024).

Causally, didactic innovation in Islamic jurisprudence learning arises because teachers face diverse student abilities, low interest in learning, student passivity, complexity of material, and limitations of media and technology, so that the lecture method is not effective enough if used dominantly. Innovation through discussion, practice, simulation, real examples, simple media, and authentic evaluation becomes a didactic response to change *fiqh* learning from mere knowledge transfer to a more participatory, reflective, and applicable learning experience. The Conceptual Transformation Model of *Fiqh* Learning emphasizes that didactic innovation needs to be integrated with the teacher's pedagogical sensitivity so that learning can build conceptual understanding, practical experience, and internalization of *fiqh* values in the lives of students. The integration of visual media, videos, and simple digital resources is also important because the quality of technology use has been shown to have a greater impact on learning engagement than simply the frequency of use. Thus, the transformation of *fiqh* learning needs to be built through an integration between understanding students' needs, contextual didactic innovation, and technological support so that learning becomes more adaptive, reflective, applicable, participatory, and transformative.

The contribution of this research lies in the formulation of a Conceptual Transformation Model for *Fiqh* Learning that integrates pedagogical challenges and didactic innovations as a basis for developing *fiqh* learning that is more adaptive, contextual, reflective, applicable, and student-centered. This model expands the study of *fiqh* learning from a normative-transmissive approach to learning that is more responsive to student needs and the dynamics of contemporary Islamic education. Practically providing concrete guidance for educators in designing *fiqh* learning based on diagnostic assessments, differentiation, and contextual-experiential approaches.

CONCLUSION

The practice of *fiqh* learning in MTs Negeri 15 Caims has undergone transformation through the integration of pedagogic challenges and didactic innovations in *fiqh* learning towards a more adaptive, contextual, and student-centered approach through strengthening learning interests, learning differentiation, method variation, and material contextualization. Pedagogical challenges such as low interest in learning, heterogeneity of students' abilities, facilities in learning, material complexity, limited digital media, and disruption of the learning environment are addressed by teachers through diagnostic assessments, personalized approaches, motivation, repetitive exercises, simulations, discussions, and the use of simple media. This didactic innovation contributes to increasing student engagement, strengthening applicative understanding, and shaping *fiqh* learning that is more reflective, meaningful, and relevant to daily life. Thus, this study formulates a conceptual model of *fiqh* learning that integrates pedagogical sensitivity and didactic innovation as the basis for developing adaptive and transformative Islamic education. Based on the findings of the next action research, it is recommended to emphasize strengthening teachers' pedagogical and digital competencies, developing experiential and active learning, integrating technology, and strengthening institutional coordination to realize contextual, reflective, and transformative *fiqh* learning. However, this research still has limitations in terms of limited scope and suboptimal technology integration due to the limitations of digital competencies and infrastructure, so further research needs to expand the study context and develop more systemic technology integration and learning innovations to support the sustainable transformation of *fiqh* learning.

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