

ISLAMIC RELIGIOUS EDUCATION LEARNING INNOVATION BASED ON STUDENT CENTERED LEARNING: A Study on Learning *Fiqh Nisa'*

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How to Cite:

Hidayah, N., Romelah, Hikmatulloh. (2024). Islamic Religious Education Learning Innovation Based on Student Centered Learning: Study on Learning *Fiqh nisa'*. *Fitrah: Journal of Islamic Education*, 5(2), 114-127. <https://doi.org/10.53802/fitrah.v5i2.919>

ABSTRACT

The challenges of globalization and modernization can blur students' Islamic identity, especially in learning *fiqh nisa'*, due to the influence of outside cultures that are often contrary to Islamic values. Therefore, learning innovations are needed that encourage active student involvement and provide direct experience from the reality of everyday life. Among the forms of learning innovation is combining Student Centered Learning and Experiential Learning in learning *fiqh nisa'*. This research analyzes the innovation with a focus on the form, contribution, and constraints of innovation. The research was conducted at the Personality and Leadership Development Program of Universitas Muhammadiyah Malang. The research method used is qualitative based on phenomenological studies. The results revealed that the forms of learning innovations implemented were problem-based learning and social experience projects. These innovations contribute to increasing student engagement, linking material to real life, and developing critical thinking. The obstacles are the lack of teaching skills, limited resources, and resistance to change, time constraints, and the challenge of connecting Islamic values with modern reality. The research findings support Imam al-Ghazali's theory of *at-Talim min Khilal al-Khibra wa at-Tatbiq*, which prioritizes learning through experience and application.

KEYWORDS:

Learning Innovation,
Student Centered Learning,
Experiential Learning

ABSTRAK

Tantangan globalisasi dan modernisasi dapat mengaburkan identitas Islami mahasiswa, terutama dalam pembelajaran *fiqh nisa'*, karena pengaruh budaya luar yang sering bertentangan dengan nilai-nilai Islam. Oleh karena itu, dibutuhkan inovasi pembelajaran yang mendorong keterlibatan aktif mahasiswa dan memberikan pengalaman langsung dari realitas kehidupan sehari-hari. Di antara bentuk inovasi pembelajaran itu adalah mengkombinasikan Student Centered Learning dan Experiential Learning pada pembelajaran *fiqh nisa'*. Penelitian ini menganalisis inovasi tersebut dengan fokus kajian pada bentuk, kontribusi, dan kendala inovasi. Penelitian dilaksanakan di Program Pengembangan Kepribadian dan Kepemimpinan Universitas Muhammadiyah Malang. Metode penelitian yang digunakan kualitatif berbasis studi fenomenologi. Hasil penelitian mengungkapkan bahwa inovasi pembelajaran yang terimplementasi adalah pembelajaran berbasis masalah dan proyek pengalaman sosial. Inovasi ini berkontribusi meningkatkan keterlibatan mahasiswa, mengaitkan materi dengan kehidupan nyata, dan mengembangkan berpikir kritis. Kendalanya ialah kurangnya keterampilan pengajar, keterbatasan sumber daya, resistensi terhadap perubahan, keterbatasan waktu, serta tantangan menghubungkan nilai Islam dengan realitas modern. Temuan penelitian mendukung teori Imam al-Ghazali, *at-Talim min Khilal al-Khibra wa at-Tatbiq*, yang berarti pembelajaran melalui pengalaman dan penerapan.

KATA KUNCI:

Inovasi Pembelajaran,
Pembelajaran Berpusat
pada Siswa, Pembelajaran
Berbasis Pengalaman

INTRODUCTION

Globalization and modernization have brought major changes in various aspects of life, including education. One of the challenges faced by the world of Islamic education is how to maintain the Islamic identity of students in the midst of global cultural currents that are often contrary to Islamic values (A. Rofiqoh & Burhanudin, 2021). This becomes more critical in learning *fiqh nisa'*, a branch of fiqh that discusses laws specifically related to women. The influence of popular culture, such as styles of dress and behavior that are not in accordance with Islamic law, can obscure students' understanding of Islamic values that should be the foundation of their lives (Ruswandi & Ibrahim, 2021). Therefore, learning innovations are needed that can encourage active student involvement and provide learning experiences that are relevant to the realities of everyday life.

So far, the conventional one-way learning model is still the main method in Islamic education, including in learning *fiqh nisa'*. This model is often ineffective in creating active student involvement, which ultimately results in a superficial understanding of important concepts in Islamic education. In the context of *fiqh nisa'*, this can result in a lack of awareness of students especially female students, of the importance of understanding Islamic laws related to their personalities and daily lives. For example, an understanding of the concept of *tabarruj*, namely the behavior of adorning or dressing that goes beyond reasonable limits and

contradicts the values of sharia, is still an issue that is not deeply understood by many students (Kustina, 2023).

Fiqh nisa' has an important role in shaping the personality of Muslim female students. A good understanding of *fiqh nisa'* can help female college students live their lives in accordance with the guidance of the Shari'ah, while strengthening their Islamic identity (Maharani & AR, 2024). One of the main relevant issues in *fiqh nisa'* is *tabarruj*. In the modern context, *tabarruj* is a very relevant issue as it relates to the way of dressing and adorning that is often influenced by global trends and popular culture. A deep understanding of this concept is needed to help students face the challenges of modernization without losing Islamic values.

Universitas Muhammadiyah Malang has taken proactive steps in an effort to build a generation of students who have moral integrity and Islamic awareness. Through the Personality and Leadership Development Program, the university has made *fiqh nisa'* an important component of its curriculum. However, the main challenge faced is the learning method used. The conventional one way approach is often unable to create active student engagement, resulting in less than optimal understanding of the material. It is feared that this can exacerbate the phenomenon of students' un-Islamic way of dressing and tend to follow global trends that are contrary to Sharia values. Therefore, innovation in learning

methods is needed to improve students' understanding of *fiqh nisa'*.

One of the innovations that can be applied in learning *fiqh nisa'* is a combination of student-centered learning model and experiential learning approach. The student-centered learning model places students as the center of the learning process, with lecturers or facilitators acting as supporters who facilitate learning. This approach provides space for students to be actively involved in the learning process, so that they can build understanding independently (Trinova, 2013). Meanwhile, experiential learning focuses on direct experience as the main source of learning. This approach allows students to integrate theory with practice, so that their understanding of the material becomes deeper and relevant to real life (Syamsuddin, 2023).

Based on the above problems, this research aims to analyze the form of innovation, contribution, and obstacles in the application of student-centered learning model combined with experiential learning approach in learning *fiqh nisa'*. This research is expected to provide solutions to the limitations of conventional learning models, as well as improve students' understanding of important concepts in *fiqh nisa'*, especially in facing the challenges of modernization and globalization.

This research has a significant contribution, both theoretically and practically. Theoretically, this research is expected to enrich the study of learning innovation in Islamic

religious education, especially in learning *fiqh nisa'*. Practically, this research can provide guidance for lecturers and Islamic education institutions in designing effective learning methods to increase students' active involvement and their understanding of learning materials.

This research has clear differences with previous studies. Some relevant previous studies are as follows: (1) research by Musyafaah, et.al, which examines the effectiveness of power point-based Ebooks in learning fikih nisa. This research shows learning innovation with a focus on learning media (Musyafaah et al., 2024); (2) Nurkhasanah, et.al. research, which examines the teacher's efforts to increase understanding of female fiqh to students, especially menstrual material. This research emphasizes the material of the Qur'an, Hadith, and health as the main basis in improving the understanding of *fiqh nisa'* (Fadhilah, 2019); (3) research Zulfikar, et.al., which also examines the contribution of women's fiqh studies to community understanding, the difference with other studies lies in the focus of research subjects on rural communities; (4) research on the role of women's activities in increasing understanding of women's fiqh, this study focuses on the model of women's activities that are deliberately designed for Muslim women in increasing understanding of *fiqh nisa'*; (5) Aulia and Efendi's research on the use of android applications in introducing basic women's fiqh, focusing on digital innovation is the focus of this research.

All of these studies are certainly not the same as this research, the focus of the study is more on the combination of student centered learning with experience learning; this combination step has never been studied simultaneously, although separately it has been studied. In addition, this research not only places students as the center of learning but also involves them directly in real experiences, so that their understanding of *fiqh nisa'* becomes more comprehensive and relevant to the context of modern life. Thus, this research is expected to make a meaningful contribution in an effort to improve the quality of Islamic religious education learning, especially in learning *fiqh nisa'*, through innovations in learning methods that are more effective and relevant.

THEORY DESCRIPTION

Innovation in Islamic education has gained significant attention in recent years, particularly with the emergence of new pedagogical frameworks such as student centered learning. The implementation of Student Centered Learning in teach *fiqh nisa'* the science of *fiqh* that focuses on women's issues in Islamic law offers a transformative approach that prioritizes students' active engagement, critical thinking, and meaningful learning experiences. This study explores the theories and opinions of experts to build a theoretical foundation in understanding student centered learning based Islamic education innovations in learning *fiqh nisa'*.

The concept of learning innovation in Islamic education is rooted in the idea of creating teaching strategies and learning environments that adapt to the evolving needs of students. According to Yumarni (2019), innovation in education involves the application of new ideas, methods or tools that can improve the learning process. In Islamic education, these innovations must be aligned with Islamic values, which aim to develop knowledge, skills, as well as spiritual growth in a holistic manner. Al-Attas (1980) emphasizes that Islamic education is not only about transmitting knowledge, but also about instilling values that shape an individual's character and outlook on life.

The student centered learning approach emphasizes students' active involvement in the learning process, shifting the focus from teachers to students. Trinova (2013) defines student centered learning as an educational model in which students take responsibility for their own learning, engage in problem solving, and construct their knowledge through interaction with peers and teachers. This method is aligned with constructivist theory which states that learning is an active and constructive process. Vygotsky's Social Constructivism theory emphasizes the importance of social interaction in learning, assuming that students learn more effectively through collaboration and dialogue. These principles provide a strong theoretical basis for implementing student centered learning in learning *fiqh nisa'* (Stoltz et al., 2024; Topçiu & Myftiu, 2015).

The application of student centered learning in teaching *fiqh nisa'* offers a unique opportunity to meet students' needs and interests, particularly in understanding gender-related laws. According to Kustina (2023), *fiqh nisa'* covers various aspects of women's roles and rights in Islam, including family law, inheritance, and ethical behavior. These topics are often perceived as complex and sensitive, thus requiring a participatory and nuanced teaching approach for students to understand and appreciate the relevance of these laws in their lives (Batubara et al., 2024; Mansir, 2021). By using student centered learning, teachers can encourage deeper engagement with the subject matter, allowing students to question, analyze and apply their learning in real situations.

One of the main components of student centered learning is the use of active learning strategies, such as discussions, case studies and group projects. Bonwell and Eison argue that active learning improves students' knowledge retention and encourages critical thinking skills. In the context of *fiqh nisa'*, active learning may include analyzing case studies on inheritance disputes, debating ethical dilemmas in family law, or exploring contemporary issues related to women's rights in Islamic society. These activities not only deepen students' understanding but also help them develop important skills such as problem solving, teamwork and effective communication.

Another important aspect of student centered learning is differentiated learning,

which focuses on students' diverse learning needs, abilities and interests. Sari and Arifin (2023) explain that differentiated learning involves customizing teaching methods, materials and assessments to meet the individual needs of students. In teaching *fiqh nisa'*, this could include using visual aids for visual students, providing discussion forums for verbal students, and using hands-on activities for kinesthetic students. Differentiated learning ensures that all students, regardless of their learning style or ability, can engage and benefit from learning (Fodhil et al., 2024; Hafisah et al., 2023).

Assessment also plays an important role in the student centered learning framework. In contrast to traditional assessment that focuses on memorization and standardized tests, student centered learning emphasizes formative assessment that provides continuous feedback to students. Rofiqoh (2025) asserts that formative assessment is essential for improving learning outcomes as it helps students identify their strengths and weaknesses and guides them in setting learning goals. In the *fiqh nisa'* class, formative assessment can take the form of reflective journals, peer reviews and oral presentations, which allow students to demonstrate their understanding and reflect on their learning journey.

Technology integration is also an important aspect of innovation in Islamic education. According to Aulia and Efendi (2023) technology can enhance the learning process by

providing access to a variety of resources and enabling interactive and engaging learning experiences. In the *fiqh nisa'* class, technology can be used to access the digital library of Islamic fiqh, participate in online forums for academic discussions, or interact with multimedia presentations on key topics. These tools not only make learning more accessible but also help students develop digital literacy skills that are essential in today's world.

The application of student centered learning in *fiqh nisa'* is also in line with the principles of experiential learning theory proposed by Kolb (2014) that experiential learning emphasizes learning through experience, where students actively engage in activities, reflect on their experiences, and apply their learning in new contexts. This approach is particularly relevant in teaching *fiqh nisa'*, as it allows students to explore the practical implications of Islamic law and relate it to their personal and social lives. For example, students can participate in role-playing activities to simulate real scenarios involving family disputes or ethical dilemmas, providing them with a deeper understanding of the application of *fiqh nisa'*.

In addition, the implementation of student centered learning in Islamic education requires a change in the role of the teacher from the main source of knowledge to a learning facilitator. Kuswianto and Naufal (2022) emphasize that the teacher's role in student centered learning is to guide, support and

motivate students in their learning journey. In the context of *fiqh nisa'*, teachers can facilitate discussions, ask thought-provoking questions, and provide constructive feedback to help students critically analyze and interpret Islamic law. This approach creates a collaborative and inclusive learning environment, where students feel valued and empowered.

Despite its many advantages, the application of student centered learning in Islamic education, particularly in teaching *fiqh nisa'*, also presents certain challenges. One of the main challenges is resistance to change from traditional teacher-centered methods to student centered learning. Educational change requires a shift in mindset and a willingness to accept new pedagogical approaches. Teachers may require professional development and training to effectively implement student centered learning strategies and adapt their teaching practices to suit students' needs. In addition, limited resources and large class sizes may hinder the effective implementation of student centered learning, as teachers may struggle to provide personalized attention and support to each student.

METHODS

This research uses a qualitative method with a phenomenological approach that refers to Creswell theory (2007). This approach aims to understand the experiences, perceptions, and meanings given by individuals to the phenomenon under study. The phenomenon

that is the focus of this research is the action of a woman who is excessively adorned and shows her beauty to others, especially to men who are not mahrams. This phenomenon is increasingly widespread, especially among students of Universitas Muhammadiyah Malang. Through a phenomenological approach, this research seeks to explore the meaning behind this behavior and how the innovation of learning Islamic Religious Education based on student centered learning can provide relevant fiqh understanding, especially in learning *fiqh nisa'*.

The research was conducted at the Personality and Leadership Development Program of Universitas Muhammadiyah Malang. This location was chosen because the program plays an important role in fostering the character and religious understanding of students, as well as having attention to the phenomenon of excessive adorning behavior among female students. In addition, Universitas Muhammadiyah Malang is a higher education institution that integrates Islamic values in various aspects of education, making it relevant to examine the effectiveness of student centred learning based learning innovations in learning *fiqh nisa'*.

The data sources in this research consist of primary and secondary data. Primary data were obtained from research informants, namely students of Universitas Muhammadiyah Malang who participated in the Personality and Leadership Development Program. Informants were selected purposively, with the criteria of students who understand the phenomenon of

excessive adornment and have experience in learning *fiqh nisa'* based on student centered learning. Informants include: (1) Students of the personality and leadership development program at Universitas Muhammadiyah Malang, these students are the main informants, especially those who take part in learning *fiqh nisa'* and have direct experience with the student centered learning method. They are expected to provide views on the influence of this method on their understanding and attitudes related to the phenomenon of excessive adornment; (2) lecturers or teachers, lecturers who teach *fiqh nisa'* courses are important informants to provide insight into the implementation of student centred learning based learning innovations, obstacles faced, and strategies used in delivering material to be relevant to students' daily lives; (3) coordinators of personality and leadership development programs, these informants provide information about program design, objectives, and evaluation of islamic education learning implementation, including efforts to overcome social phenomena that develop among students. Meanwhile, secondary data are in the form of supporting documents such as the *fiqh nisa'* learning module, program activity reports, and relevant observation notes.

Data collection techniques in this study include observation, interviews, and documentation studies. Observation is done directly to observe the phenomena that occur in the campus environment, including the behavior of students in dressing and adorning. This

observation also includes observing the learning process of *Fiqh nisa'* which applies the student centred learning method. In-depth interviews were conducted with selected informants, involving open-ended questions to explore their experiences, perceptions, and views related to the phenomenon under study as well as the effectiveness of student centred learning in learning *fiqh nisa'*. Documentation studies were conducted by collecting and analyzing documents such as learning modules, activity reports, and relevant literature to support the research findings.

Data analysis was conducted using the Miles and Huberman interactive model, which involves three main stages: data reduction, data presentation, and conclusion drawing. Data reduction is the process of selecting, simplifying, and organizing raw data to make it more focused on aspects that are relevant to the research objectives. Data presentation is done in the form of descriptive narratives, tables, or diagrams to facilitate interpretation and understanding of the findings. The final stage is conclusion drawing and verification, where the data that has been

analyzed is re-evaluated to ensure the validity and reliability of the findings and to answer the research questions.

To ensure data validity, this study used several techniques, including triangulation, member check, and audit trail. Triangulation is done by utilizing various data sources, methods, and theories to verify findings and reduce bias. Member check was conducted by asking informants to review the interview results or data interpretation, to ensure the suitability and accuracy of the information. Audit trail was conducted by recording the entire research process in detail, from data collection to data analysis, so as to enable other parties to trace and evaluate the validity of the research process.

With this structured method, the research is expected to provide a deep understanding of the phenomenon of excessive adornment among university students and evaluate the effectiveness of student centred learning based Islamic Religious Education learning innovations in building awareness and understanding of relevant *fiqh* through *fiqh nisa'*.

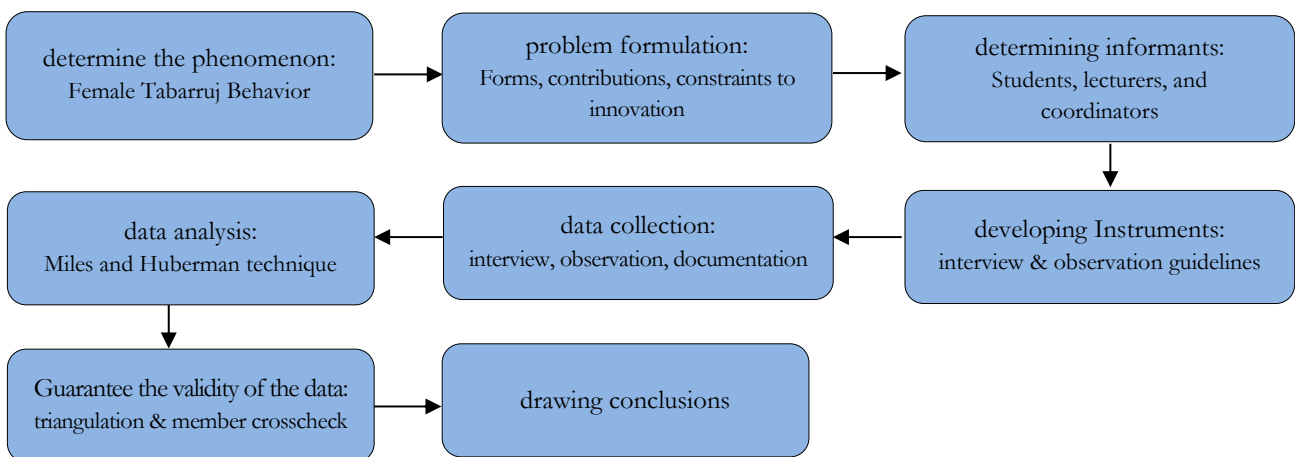


Figure 1. Research Scheme

RESULTS AND DISCUSSION

This research reveals that the Personality and Leadership Development Program of Universitas Muhammadiyah Malang has successfully implemented learning innovations through a combination of student centered learning and experiential learning in learning *fiqh nisa*'. This innovation is a strategic step in facing global cultural challenges that are increasingly fading students' Islamic identity. One of the phenomena of concern is *tabarruj*, which is the behavior of excessive adornment and flaunting beauty in public spaces that is contrary to Islamic teachings (Nisa, 2019).

The results of interviews with students show that they generally understand the prohibition of *tabarruj*, but this knowledge is not accompanied by the ability to apply Islamic values independently in everyday life (Agustina, 2023; Naeni, 2020). This is in line with the opinion of Al-Attas (1979), who emphasizes that Islamic education is not only aimed at transferring knowledge, but also forming a strong Islamic personality. The lack of independent insight of students shows that traditional religious learning has not been fully effective in equipping them to face the challenges of modern culture.

Student centered learning and experiential learning based learning innovation is motivated by the need to instill Islamic values contextually, so that students are able to apply them in their daily lives. student centered learning places students as the center of

learning, allowing them to be active in the process of finding and processing information. Meanwhile, experiential learning gives them real experiences that are relevant to the subject matter. Dewey in the theory of learning by doing asserts that experiential learning provides a deeper impact, because students not only understand the material theoretically but also internalize it through direct experience (Rohmah et al., 2023).

The research found that the combination of student centered learning and experiential learning was implemented through two main approaches: problem-based learning and social experience projects.

1. Problem-based learning is one of the approaches implemented in the Personality and Leadership Development Program at Universitas Muhammadiyah Malang to shape students' Islamic personalities. In this approach, students are faced with real cases related to the phenomenon of *tabarruj* excessive adorning behavior that is contrary to Islamic values. The main goal is for students to be able to analyze and solve these problems with solutions that are in accordance with Islamic values and *fiqh* rules. The role of the lecturer in this process is not as the main teacher who provides direct answers, but as a facilitator. Lecturers direct students to explore information, analyze situations, and develop solutions based on theoretical foundations and Islamic principles. This approach is in line with the

views of Barrows (1986), who asserts that PBL not only improves critical thinking and problem solving skills, but also helps learners apply knowledge in the context of real life. As an example of implementation at Universitas Muhammadiyah Malang, students were given an assignment to analyze the social and spiritual impact of *tabarruj* among teenagers. They were asked to identify the main causes of the phenomenon, such as the influence of social media, modern lifestyles, and lack of understanding of Islamic values. From this analysis, the students developed guidelines for Islamic dress code that remains relevant to modern trends, for example through a simple yet elegant fashion campaign that complies with Islamic law. Observations showed that students involved in problem based learning had a deeper understanding of the relevance of Islamic values in everyday life. They are not only able to criticize the *tabarruj* phenomenon, but also able to provide applicable solutions. This approach also strengthens their ability to argue rationally, thus creating individuals who are better prepared to face the challenges of global culture.

2. The social experience project is one form of learning innovation implemented in the Personality and Leadership Development Program at Universitas Muhammadiyah Malang. This approach involves students in social activities that are relevant to Islamic

values, such as holding seminars, workshops, or group discussions in the campus environment. The main objective is to socialize the importance of maintaining an Islamic identity, especially in dressing and behaving in accordance with the teachings of *fiqh nisa'*. In its implementation, students are given the responsibility to design and implement this activity independently with the guidance of lecturers. For example, they were asked to prepare materials on the concept of *tabarruj* and its impact on social life, as well as develop practical solutions to help other students understand and implement Islamic values in their daily lives. This project not only provides new insights to the participants, but also a means of reflection for the implementing students, as they have to consider the impact of each of their actions. Kolb(2014) , in the experiential learning cycle, explains that the process of learning through experience includes four stages: concrete experience, reflection, conceptualization, and application. In the context of this project, students gain direct experience through social interactions, then reflect on these experiences in group discussions, formulate new concepts about the application of Islamic values, and finally apply the results of these reflections in everyday life. At Universitas Muhammadiyah Malang, the project had a positive impact on increasing student engagement and building collective awareness about the importance

of maintaining Islamic identity amidst global cultural challenges. Interviews with lecturers showed that this activity encouraged students to be more active, creative, and responsible in spreading Islamic values, making them agents of change in the campus environment.

The research findings also show that this learning innovation succeeded in increasing student involvement in the learning process. Students become more active in discussions, more critical in analyzing social phenomena, and more able to relate the *fiqh nisa'* material to their real life. Student centered learning and experiential learning approaches also help develop critical thinking skills and relevant problem-solving abilities. According to Johnson and Johnson (Muslim, 2024), collaborative learning which is at the core of student centered learning can enhance constructive social interaction, which in turn strengthens concept understanding and value application.

However, this innovation also faces several obstacles. One of them is the limited skills of teachers in applying student centered learning and experiential learning methods. Many teachers are still accustomed to the traditional lecture method, making them less flexible in adopting new approaches. In addition, limited resources, such as supporting facilities and contextualized teaching materials, are also an obstacle. Resistance to change from some teachers and students adds to the challenge, as they tend to feel comfortable with

conventional learning methods. Limited time to complete the curriculum is also an obstacle in implementing project activities or in-depth discussions. This is in accordance with the opinion stating that, which emphasizes that changes in the education system require time and full support from all relevant parties (Ruswandi & Ibrahim, 2021; Sufriah & Ikhlas, 2023).

Another challenge faced is connecting Islamic values with modern reality. Students often have difficulty understanding the relevance of Islamic values in the context of their lives influenced by global culture. According to Al-Faruqi (Rijal, 2018), the integration of Islamic values with modern science is an important step in ensuring that Islamic education remains relevant to the times.

The findings of this study support Imam al-Ghazali's theory, namely *at-Talim min Khiblat al-Khibra wa at-Tatbiq* (learning through experience and application). Al-Ghazali emphasized the importance of learning that is not only based on memorization or theoretical understanding, but also on practical experiences that allow students to internalize Islamic values. This approach is in line with the experiential learning principle, which emphasizes learning through a cycle of experience, reflection and application.

Through this experiential approach, students not only understand the prohibition of *tabarruj* textually, but are also able to feel the impact and importance of complying with these teachings in their lives. This is evidence that an

approach that prioritizes experience and reflection can strengthen the formation of Islamic character in students, as expected by al-Ghazali in his works.

CONCLUSION

This research reveals that the Personality and Leadership Development Program of Universitas Muhammadiyah Malang has successfully integrated student centered learning and experiential learning methods in learning *fiqh nisa'*. This innovation is a response to the challenges of global culture, especially the phenomenon of *tabarruj*, which is contrary to Islamic values. Through the student centered learning approach, students are placed as active subjects of learning, while experiential learning provides real experiences relevant to the subject matter, such as case analysis and social projects. Students who engage in problem-based learning and social experience projects have a deeper understanding of Islamic values. They are able to criticize social phenomena and offer practical solutions, such as Islamic fashion campaigns that are relevant to modern trends. This approach also enhances critical thinking skills and problem-solving abilities, as affirmed in Kolb's experiential learning theory. However, the study also identified several obstacles, including limited faculty skills in adopting student centered learning and experiential learning methods, resistance to change, and lack of supporting facilities. Nevertheless, this innovation proved to be effective in building students' collective awareness of the importance

of maintaining an Islamic identity. This finding is in line with Al-Ghazali's theory of experiential learning, which emphasizes the importance of integrating Islamic values with real-life practices. Thus, this approach not only improves students' theoretical understanding, but also forms a solid Islamic character, making them agents of change in the midst of global cultural flows.

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