

The impact of strengthening fiqh learning in the department of islamic education through integrating health sciences

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Abstract

Students majoring in Islamic Education at the Faculty of Tarbiyah and Teacher Training are expected to be competent in understanding and teaching Islamic Religious Education subjects in schools. Among the Islamic Religious Education materials in schools is the Fiqh of worship. Based on field studies, religious fiqh lectures are carried out with a pure fiqh approach. Fiqh lectures have not been integrated with other relevant sciences and disciplines, such as health sciences. This research and development (R&D) aimed to examine the impact of integrated learning between Fiqh and health science on the students. This study was research and development combining the concept of religious fiqh lectures with the health sciences aspect. The respondents were students in the Faculty of Tarbiyah and Teacher Training. The results showed that integrating Fiqh and Health sciences has positive impacts, namely: (1) increasing student motivation and attention in lectures, (2) increasing mastery of fiqh material from the point of view of health sciences, and (3) improving the readiness of students in pursuing the profession of Islamic religious educators in schools. Three methods that could possibly implement the design of strengthening Fiqh learning with health sciences were (1) Lectures with a single lecturer, (2) lectures with team teaching lecturers, and (3) lectures with additional classes specifically for health sciences (Special session). Integrating fiqh subjects with health sciences could be taken into account, as it might benefit the student's competence in mastering fiqh science on a broader view.

Keywords: Fiqh lectures, strengthening, Motivation, health science, integrative learning, teacher training

Introduction

Integrating sciences and religion is widely used in recent studies [Anwar, S., & Elfiah, R., 2019; Blanch, A., 2007; Noda, K., 2018]. Muslims typically have an assumption that the study must be studied religious knowledge, while general science is considered secular and is not important to be explored. This situation spread to educational institutions which are Islamic based, including IAIN in Indonesia [Anwar, S., & Elfiah, R., 2019]. If this situation continues, science and religious knowledge will be a dichotomy and no room to have a wider view of integrating science and religious knowledge.

In the level of senior high school (Darul Azkiya MAN 2 Kudus), the integration of religious education and

science was done by developing of spiritual and science curriculum, the design of the Bilingual Class System - Science (BCS Science) Program, and the improvement of infrastructure [Farhan, M., et al. 2021].

In higher education, especially in Pekalongan region, one of the measures to tackle this situation is by creating a lecture that integrates science and religious knowledge in higher education, especially for students majoring in Islamic Education in IAIN. After a student in IAIN graduation, the students majoring in Islamic Education at the Faculty of Tarbiyah and Teacher Training IAIN are expected to be competent in understanding and teaching Islamic Religious Education subjects in primary or secondary schools. By receiving integrative lecture that combines science and religion, the students are expected to be competent when they become a teacher because they can explain the religious subject with a wider perspective, namely the fiqh perspective. Integrating Islamic religious education with science and technology is expected to make learning more meaningful and easy to understand. Therefore, the goal in directing students to know, understand, live, have faith, piety, and have a noble character in practicing the teachings of Islam from its main sources, namely the holy Al-Quran and Al-Hadith, through teaching guidance activities, training, and the use of experience can be achieved [Rusdiana, 2014].

Based on field studies in IAIN, religious fiqh lectures are carried out with a pure fiqh approach, with no additional information about its correlation with other relevant sciences and disciplines, such as health sciences. As a result, after students graduate and become teachers, they will also explain fiqh material with only a fiqh view, no other sciences view. This statement is based on a study stated that role models can affect the outcome expectancy and self-efficacy of the individual, which could trigger following a specific career path [Abbasiachavari, A., & Moritz, A., 2021]. Learners who are positive look their teachers have better outcomes [Nugent, T. T., 2014].

By understanding fiqh based on the health sciences view, hopefully, students majoring in Islamic education will have a broader and wise view when teaching religious materials at school. The effect of an excellent education on a student is a valuable keystone in every student's life; creating learning environments that encourage positive cultures can trigger students to use their energies and willingness to achieve goals [Nugent, T. T., 2014]. Thus, integrating science and fiqh in IAIN is a positive way to improve student motivation in IAIN.

This study aimed to examine the impact of integrating Fiqh learning and health science on students majoring in Islamic religious education.

Methods

In this study, the operationalization of the theory was carried out by assessing the fiqh material of worship, mapping the relationship with health sciences, and deepening the scientific relationship between fiqh and health sciences.

This study was a research and development (R&D), aimed to produce new products or improve existing products. Development research is "a systematic research activity aimed at the production of materials, new technology and the application of methods, services and basic improvement in production based on the results of applied research [Erfani, H., 1987].

The stages in research and development (R&D) of this research were operationally using the Borg & Gall model. This stage consists of 1) Potential and Problems; 2) Gathering Information; 3) Model Development; 4) Model Validation; 5) Model Revision; 6) Model Trial; 7) Model Revision; 8) Wider Trial; and 9) Final Model Revision [Sugiyono, 2008].

The locus of this research and development was a religious fiqh lecture for students majoring in Islamic Education, FTIK IAIN Pekalongan. The population in this study were students who had taken religious fiqh lectures. In one academic year, there were four religious fiqh lectures, with the number of students per class between 40 - 45 students. Fiqh worship courses are usually held in odd semesters and are offered to third-semester students. This study selected the research sample using stratified and purposive sampling methods. The example in the survey was taken by as many as 20 students, consisting of 10 students and ten female students,

who had taken five semesters of education. This sample was chosen with the assumption that students already have maturity in giving impressions, opinions, and reflections on a lecture.

The primary data sources in this research were Semester Learning Plans (RPS) and supporting academic documents, namely the questions of the Mid-Semester Examination and the End-of-Semester Examination. This data was obtained using documentation techniques from data sources stored in the academic administration unit of FTIK IAIN Pekalongan. Primary data from assessments, impressions, and lecture reflections were obtained using questionnaires and interviews with students who had taken religious fiqh courses.

In this study, the researcher used the instrument used for three stages, namely the preliminary stage, the model development stage, and the model testing stage [Prasetyo, I., 2012] The tools used in this research were; Interview guides for student, interviews guides for religious fiqh lecturers, Focus Group Discussion (FGD) materials, product testing observation sheets, and reflection sheets and product final notes.

Product Testing and Methods

The method used in this research was descriptive, evaluative, and experimental methods. Descriptive method was used to describe the fiqh of worship lectures at the current Islamic Religious Education Department, FTIK IAIN Pekalongan. The described elements were: Map of Fiqh Worship courses in PAI curriculum structure, course weights, lecture materials, and curricular orientation for Fiqh worship courses.

The evaluative method was used to obtain assessments from students who have attended fiqh worship lectures with the main elements; what were the weaknesses or shortcomings of the fiqh worship lectures that had been followed, what were the hopes or aspirations of students, and how urgent are those hopes?

The next method was the experimental method used to test a design or model. In this study, the model tested was fiqh lectures with strengthening health sciences. The experiment was conducted twice by inviting respondent students as a test group. After being tested twice, in small groups of 10-15 students and a wider group, the research continued with the finalization of the design [Prasetyo, I., 2012].

Experiments in this study were carried out using a quasi-experimental model (quasi-research). The new learning model was applied for fiqh learning with the strengthening of health sciences, carried out on a group of students at one time. In the first experimental stage, the researcher obtained notes about corrections and improvements needed. Then, improvements were made. The results of the improvement were tested in a larger class. The results of the second test were then used as product designs.

Findings and Discussion

The design trial for strengthening the religious fiqh lectures with health sciences was carried out by inviting health experts involved in developing the design. The trial was conducted with 15 students as lecture participants. The trial was carried out by distance learning because face-to-face lectures were not permitted during the Covid 19 pandemic.

In the trial, students attended lectures, then gave assessment feedback by filling out a checklist and writing suggestions and improvements. The response of the students is as follows:

Table 1. The response of the respondent to several questions related to learning practice

No	Questions	Respondents response				Total of response
		Good	Enough	Lack	Bad	
1	The lecturer explains not only based on the fiqh view but also on the health science view.	10	5	0	0	15
		66.6	33.3	0	0	100

No	Questions	Respondents response				Total of response
		Good	Enough	Lack	Bad	
2	During the lecture, I got my first experience with fasting explanation in fiqh and health science view.	10	5	0	0	15
		66.6	33.3	0	0	100
3	I gained additional knowledge that fasting is related to the health status of people.	13	2	0	0	15
		86.6	13.3	0	0	100
4	Explanation about fasting in the health science view was delivered clearly and understandable.	8	5	1	1	15
		53	33.3	6.5	6.5	100
5	The media used to explain the correlation between fasting and health science are interesting.	9	4	1	1	15
		60	26.5	6.5	0	0
6	The explanation about correlation between fasting and health science was scientifically explained.	12	3	0	0	15
		80	20	0	0	100
7	Additional knowledge is required so that I can explain the correlation between fiqh and health science. dibutuhkan pengetahuan tambahan	10	5	0	0	15
		66.6	33.3	0	0	100
8	I got additional knowledge from the health expert	12	3	0	0	15
		80	20	0	0	100
9	The subject which is connected between fiqh and health science is beneficial for students in Islamic education programs who will be teachers of Islamic education at school.	14	1	0	0	15
		94.4	6.6		0	100
10	If a become a teacher, I will teach the correlation between fasting and health status, as I got from this lecturing	15	0	0	0	15
		100	0	0	0	100
	Total score	113	33	2	2	150
	Percentage	75.3	22	1.3	1.3	99.9

Integration of learning materials

Respondents (66.6%) assessed that in the design trial, lectures presented fiqh material explained by an interconnection approach with health sciences. The remaining 33.3% said that in the trial, the design still needs to be developed again.

Learning experience

66.6% of respondents admitted that this fiqh lecture on strengthening health science was their first experience. The remaining 33.3% admitted that they had previously received an explanation of the relationship between fasting and health sciences, although not specifically, but only as an additional explanation from the teacher.

Strengthening of Health Science Materials

86.6% of respondents considered that they had good knowledge about the relationship between fasting and health in the lecture design trials they had attended. They learned that the fast of Ramadan is unique in its practice and has great health value. 13.3% of respondents rate the knowledge they get as quite a lot

Lecture Method

53 respondents assessed that the learning methods used were good in the lecture design trial. 33.3% of respondents considered that the process used had only reached a sufficient level. There were 6.5% of respondents rate the method used was still lacking, and 6.5% stated that it was not good.

Teaching Media

In the lecture design testing, teaching was carried out by distance learning. This was done because the design testing was carried out amid the Covid 19 pandemic when the government did not permit face-to-face theoretical lectures. The trial was conducted using learning videos, which presented verbal communication, presentations using PowerPoint, and visual presentations.

Respondents assessed that the media used was good (60%), some considered it sufficient (33.3%), and the rest (6.5%) rated it less.

Scientific approach

The majority of respondents (80%) considered that the explanation of the relationship between fasting and health sciences had been explained using a scientific approach. For the remaining 20%, the description of the relationship between fasting and health science was quite scientific.

External Insights

Students realized that they needed additional knowledge to explain the relationship between fiqh and other sciences (66.6%). Another 33.3% of respondents realized that it was sufficient to require additional knowledge.

Educator Competence

According to 80% of respondents, the competence of teachers in delivering material on integrating fiqh with health sciences was good. The remaining 20% was considered sufficient.

Benefit

According to 86.6 respondents, if they become a teacher in the future, they consider learning fiqh with the interconnection approach very useful. 1 respondent (6.6 %) believed it was quite useful.

Follow-up

100% of respondents stated that if one day they become educators, they will do fiqh learning with this method, so the students would gain deeper knowledge about teaching material and its relationship with other sciences or expertise.

This study suggested that fiqh and health science integration was beneficial and valuable for students in the Department of Islamic Studies.

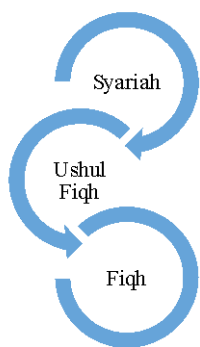
This development research was carried out by integrating health sciences to strengthen the scientific weight of learning fiqh subjects. This Research and Development (RnD) tried to improve the quality of fiqh learning by integrating health science.

In the curriculum study, it was stated that the curriculum is a fundamental component of education. The curriculum functions as the core and substance of education. The curriculum must always be dynamic, following the needs of students, the dynamics of society, and the development of science and technology. The development of this curriculum was operationally carried out with philosophical, sociological, psychological, and organizational principles [Abdullah, I., 2011].

The curriculum should not be static but must be dynamic by considering the development of science and technology [Subandijah., 1993]. The curriculum must contain the latest science and knowledge. Curriculum development is the educational authorities' responsibility, who are directly the educators of the educational institutions themselves.

Sharia, fiqh, and Islamic law are three different things but closely correlate [Suryabrata, S., 2004)]. Fiqh learning must begin with a proper explanation and existence of sharia, fiqh, and Islamic law. If the construction of understanding is correct, then fiqh becomes something dynamic according to space and time.

Scheme of the correlation between Syariah, Ushul fiqh and Fiqh



Sharia is Islamic law that is sourced from the Koran and al-Hadith. In practice, Islamic law is related to the dynamics of space and time. Changes in space and time, making original Islamic law require contextual meaning and interpretation.

In this study, fiqh as a teaching material must always be developed according to the needs of students, social dynamics and the development of science and technology. Fiqh learning, both method and approach, should not be static and conservative, Fiqh is a product of thought or often understood as a science and continues to develop along with the dynamics of social life, the development of science, and its institutions. Ijtihad, about fiqh, is the door and bridge for the birth of the product of thought and the laws of worship. The development of science, social dynamics and community institutions that continue to run, make ijtihad a necessity and a bridge to explain and answer the needs of legal rules and products for the community.

In the view of learning psychology, with increasing age, the ability of students to respond and use rational reasoning is growing. In an immature child, the ability to reason and analyze a symptom is not as mature as an adult child. Regardless matter how it was measured, age was associated to cognitive sophistication [Toplak, M. E., West, R. F., & Stanovich, K. E., 2014]. Therefore, it is necessary to distinguish approaches in learning for students who are not yet mature and those who are adults.

There are different styles and approaches to learning for immature and adult students. In children who are not yet mature, education is more as a process of receiving and duplicating knowledge.

In learning, children tend to be oriented to be able to imitate the knowledge received. Meanwhile, for adult students, the orientation of children's learning is to adapt knowledge and knowledge, then actualize it according to the dynamics and context of their lives. Aspects of rationality in immature students have not yet developed, while in adult children, rationality and critical aspects have been growing.

The development of learning needs and rationality has implications for learning. Students who are mature and more mature need an interactive learning process, scientific and rational explanations are no longer dogmatic truths. To foster critical thinking in children, teachers might gradually involve them in discussion and debate for all students. Furthermore, the duty of developing and tracking all steps of issue solution in her group members teaches pupils how to argue a point of view, as well as how to follow and respect the ideas of others' partners debate [Florea & Hurjui, 2015]. Fiqh learning requires an adequate rationality approach in addition to positioning its dogmatic existence. Jean Peaget argues that education or in practice learning, must be adapted to the stage of cognitive development of students. Peaget divides the stages into sensorimotor stages, preoperational stages, concrete operations and formal operations [Suryabrata, S., 2004].

The use of methods and approaches in learning considers several things, including the suitability of the learning materials, learning environment, facilities and infrastructure, and the competence of educators. In the era constructivism, the educators must actively include learners to assist them share their experiences during the teaching and learning process since they are a base or foundation for developing new information, skills, values, and attitudes [Geofrey, M., 2021].

In fiqh learning with student subjects, the method developed is a method that encourages thought discourse and problem solving using a scientific point of view and footing. This method is in accordance with the maturity level of students' thinking, which is no longer dogmatic, but has developed into an analytical rationale. Learning is encouraged so that there is a process of reviewing facts, testing data and formulating measurable conclusions.

In designing modul and teaching media, we conducted a collaboration between Islamic expert and health expert. Then, the health expert also gave a lecture to the students directly. This attempt gave benefits for students as the result of this study whereas student said that the material of the lecture is explained scientifically and understandable. A study showed that social, psychological, intellectual, and assessment benefits are stimulated by collaborative learning. Furthermore, in terms of social benefits, collaborative learning aids in the development of a social support system for learners; fosters diversity and understanding among students and faculty; creates a positive environment for modeling and practicing cooperation; and promotes the development of learning communities [Laal, M., and Ghodsi, S.M., 2012].

In regards to the student's experience, they said that that was the first experience getting information about the correlation between fiqh and health science. It indicates that the previous teaching practices did not include a health science approach to explain fiqh material.

In terms of external insight, students (60%) said they need to expand their knowledge to teach fiqh and health science. It is understandable because, as Islamic teacher candidates, they have not received sufficient knowledge related to health science. Thus, this study gave students new insight and more understanding of health science. It was also beneficial for them to make a better teaching approach in the future.

Some suggestions and fundamental input from respondents were as follows:

1. In implementing the curriculum design, respondents considered that fiqh lectures with strengthening health sciences should be considered. Fiqh lecturers are considered competent in fiqh, but conveying the health

aspects in fiqh is considered insufficient.

2. Students feel that fiqh lectures with health sciences need better learning media so the cross-disciplinary material is easier to understand.
3. Respondents conveyed their input. Campuses should invite guest (invited) lecturers with health science competencies, for example, in seminars and other forums. Invited lecturers from experts who have competence in their fields will be useful for strengthening lectures on campus.

Conclusion

Integrating fiqh subjects with health sciences could be considered as it might benefit the student's competence in mastering fiqh science on a broader view. Further qualitative study is needed to evaluate students understanding and perception of collaboration between fiqh and health sciences.

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