

Implementation Of The Experiential Learning Model In Mastering Procedural Content Of Fiqh Ibadah Among Students Of MTs Safinatun Najah

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Abstract: This study aims to examine the implementation of the Experiential Learning model in Fiqh Ibadah learning and its relation to students' mastery of procedural content at MTs Safinatun Najah. This research employed a qualitative approach with a case study design. Data were collected through observation, semi-structured interviews, and documentation involving Fiqh teachers and students who were directly engaged in the learning process. Data analysis was conducted through data condensation, data display, and conclusion drawing and verification, with source and technique triangulation used to ensure data validity. The findings indicate that the implementation of Experiential Learning in Fiqh Ibadah learning involves four interconnected stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation. Students are given opportunities to directly practice worship procedures, reflect on their experiences, connect practical experiences with Fiqh concepts, and repeat the practice after receiving feedback. This learning process provides a bridge between students' theoretical understanding and their ability to perform worship procedures. Procedural content mastery is reflected in students' ability to understand the sequence of procedures, explain the steps, perform them correctly, identify errors, and make corrections based on reflection and feedback. The implementation is supported by student involvement, teacher guidance, and opportunities for direct practice, while limited time, learning facilities, and differences in students' initial abilities may present challenges.

Keywords: Experiential Learning; Fiqh Ibadah; Procedural Content; Islamic Religious Education; Qualitative Study

Abstract: Penelitian ini bertujuan untuk mengkaji implementasi model pembelajaran *Experiential Learning* dalam pembelajaran Fiqih Ibadah serta kaitannya dengan penguasaan konten prosedural siswa di MTs Safinatun Najah. Penelitian ini menggunakan

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pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi yang melibatkan guru Fiqih dan siswa yang terlibat langsung dalam proses pembelajaran. Analisis data dilakukan melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Keabsahan data diperiksa melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa implementasi *Experiential Learning* dalam pembelajaran Fiqih Ibadah berlangsung melalui empat tahapan yang saling berkaitan, yaitu pengalaman konkret, observasi reflektif, konseptualisasi abstrak, dan eksperimen aktif. Siswa memperoleh kesempatan untuk mempraktikkan prosedur ibadah secara langsung, merefleksikan pengalaman, menghubungkan pengalaman praktik dengan konsep Fiqih, serta mengulangi praktik setelah memperoleh umpan balik. Proses tersebut menjadi jembatan antara pemahaman teoritis dan kemampuan siswa dalam melaksanakan prosedur ibadah. Penguasaan konten prosedural tercermin dalam kemampuan memahami urutan prosedur, menjelaskan langkah-langkah, melakukan praktik, mengenali kesalahan, serta memperbaiki praktik berdasarkan refleksi dan umpan balik. Implementasi model didukung oleh keterlibatan siswa, bimbingan guru, dan kesempatan praktik langsung, sedangkan keterbatasan waktu, fasilitas pembelajaran, dan perbedaan kemampuan awal siswa menjadi beberapa kendala dalam pelaksanaannya.

Kata kunci: *Experiential Learning*; Fiqih Ibadah; Konten Prosedural; Pendidikan Agama Islam; Studi Kualitatif.

A. Introduction

Fiqh learning in madrasahs has a character different from learning that is oriented only toward mastering concepts. Fiqh does not stop at students' ability to know the rulings, definitions, or provisions of an act of worship; it also demands the ability to apply that knowledge in correct action. In the context of worship, students need both to understand and to be able to perform a procedure accurately, in sequence, and in accordance with the provisions they have learned (Kaloko et al., 2021). Therefore, Fiqh learning on worship topics is closely related to the development of procedural knowledge, namely knowledge reflected in the ability to select, understand, and carry out particular steps to achieve a desired goal (Herlambang et al., 2023).

A problem arises when Fiqh learning takes place mostly at the level of declarative knowledge, such as memorizing definitions, pillars, conditions, or textual evidence, while students' opportunities to experience and directly practice that knowledge remain limited (Ahmed et al., 2022) . Yet procedural mastery is not sufficiently demonstrated by the ability to explain a procedure orally or in writing. A person can be said to have mastered procedural knowledge only when they are able to use that knowledge in action and to choose the steps appropriate to the situation at hand. In religious learning, the distinction between knowing a teaching and being able to apply it is important because the aim of religious education concerns not only knowledge about religion, but also the ability to learn through religious experience and to apply it in life.

These characteristics become even more important in Fiqh Ibadah learning at the Madrasah Tsanawiyah level. Topics such as *thaharah* (ritual purification), *wudu* (ablution), *tayammum* (dry ablution), prayer, and other acts of worship involve sequences of actions that need to be understood through a learning process that enables students to see, experience, try, make mistakes, receive feedback, and improve their practice. Research on Fiqh learning at the madrasah level shows that learning approaches that provide room for activity, practice, discussion, and direct student involvement can help bridge the gap between theoretical understanding and the application of knowledge in practice (Hidayah et al., 2024; Rizki et al., 2024) .

One approach that is relevant to these characteristics is Experiential Learning. This approach places experience as an important part of the process through which knowledge is formed. In experience-based learning, students do not merely receive information from the teacher; they have the opportunity to engage with concrete experience, reflect on that experience, connect it with concepts, and then try to apply the understanding gained in subsequent experiences. Research in the context of Islamic religious education shows that Experiential Learning can be implemented through four main processes, namely concrete experience, reflective observation, abstract conceptualization, and active experimentation (Apriliana et al., 2022; Kurniawan et al., 2025) . This pattern gives students room to move from real experience toward understanding and then back to action.

A number of previous studies have shown the development of the use of Experiential Learning in education (Kistoro et al., 2022) . For example, found that experience-based religious learning has been applied by teachers at the secondary education level, although teachers' understanding of the Experiential Learning concept and the forms of its application still vary. Apriliana et al., also showed that the four stages of Experiential Learning can be used in Islamic Religious Education learning to connect students' experiences with the understanding and practice of Islamic teachings (Apriliana et al., 2022) . More recent research shows that the application of Experiential Learning in religious education is also directed at shaping religious attitudes, while the project-based experiential learning approach is used to deepen students' understanding through structured learning experiences (Nisak, 2025; Zakiyah et al., 2024) .

On the other hand, research on Fiqh learning in recent years has mostly discussed the use of various learning models to improve learning outcomes, student engagement, or particular abilities. For example, research on Project-Based Learning in Fiqh learning at Madrasah Tsanawiyah showed differences in learning outcomes between project-based learning and conventional learning (Rizki et al., 2024). Other research on Student-Centered Learning in Fiqh learning also emphasizes the importance of active student involvement and experiences related to real life (Hawa et al., 2025; Hidayah et al., 2024). These findings show a tendency for Fiqh learning to shift from a pattern dominated by the delivery of material toward learning that gives greater room for student activity and experience.

Nevertheless, there is still a research gap that deserves attention. Studies on Experiential Learning in Islamic Religious Education have developed, but research that specifically links the implementation of this model to the mastery of procedural content in *Fiqh Ibadah* among Madrasah Tsanawiyah students remains relatively limited. Earlier research has mostly focused on general learning outcomes, religious attitudes, motivation, or religious understanding. Yet mastery of procedural content has its own characteristics, because its success is determined not only by students' ability to explain a concept, but also by their ability to carry out the stages of an action accurately and to reflect on the practice they have performed. This distinction is important because

research on procedural knowledge shows that procedural ability is related to selecting and carrying out the appropriate steps, not merely mastering factual or conceptual information (Herlambang et al., 2023) .

On the basis of this problem, this study focuses on the implementation of the Experiential Learning model in students' mastery of procedural content in Fiqh Ibadah at MTs Safinatun Najah. The focus is directed at the learning process that enables students to gain direct experience, reflect on that experience, build conceptual understanding, and apply it again in the practice of worship. With this focus, the study does not look at Fiqh learning solely in terms of final-grade attainment, but seeks to understand the process by which learning experiences are used to build students' ability to understand and perform worship procedures.

This study is expected to contribute to the development of Fiqh learning that is more contextual and oriented toward students' experience. Academically, this study broadens the discussion of Experiential Learning in Islamic education by placing the mastery of procedural content as a more specific focus. Practically, the results are expected to give Fiqh teachers a picture of how direct experience, reflection, conceptual understanding, and repeated practice can be designed as a single learning process. In this way, Fiqh learning not only helps students know what must be done in worship, but also gives them the opportunity to understand the reasons, experience the process, practice it, and consciously improve that practice.

B. Research Methods

This study used a qualitative approach with a case study design to understand the implementation of the Experiential Learning model in the mastery of procedural content in Fiqh Ibadah among students of MTs Safinatun Najah. This approach was chosen because the study focuses on the learning process, students' experiences, and the interaction among concrete experience, reflection, conceptual understanding, and repeated practice in Fiqh Ibadah learning. A qualitative approach is also relevant for examining the application of Experiential Learning in Islamic education contextually (Apriliana et al., 2022; Kistoro et al., 2022) .

The research data were obtained from Fiqh teachers and students involved in the learning, as well as relevant learning documents. Informants were selected purposively based on their direct involvement in the learning process. Data were collected through observation, semi-structured interviews, and documentation. Observation focused on the application of the four stages of Experiential Learning, namely concrete experience, reflective observation, abstract conceptualization, and active experimentation. Interviews were used to explore the experiences of teachers and students during the learning process, while documentation was used to complement the data in the form of learning tools, student work, and documentation of activities (Apriliana et al., 2022; Kistoro et al., 2022).

The data in this study were analyzed through several stages, namely identifying data relevant to the research focus, sorting the information according to predetermined themes, and then interpreting the data to obtain a complete picture of the object studied (Purwanto, 2024). The analyzed data were then presented descriptively and systematically so as to depict the research findings in accordance with the context studied (Purwanto, 2026). The analysis was carried out critically by considering the relationships among the data, theoretical concepts, and the results of earlier research.

Data analysis was carried out by examining and selecting the information obtained according to its relevance to the research focus. The collected data were then grouped by appropriate themes, analyzed interpretively, and arranged in the form of a descriptive narrative (Purwanto, 2024). The data were grouped by the themes of Experiential Learning implementation and the mastery of procedural content in Fiqh Ibadah, and then interpreted to find patterns and meanings in the learning process. Data validity was established through source and technique triangulation by comparing information from teachers, students, observation results, interviews, and documentation. This procedure was used to obtain a credible picture of the implementation of Experiential Learning in Fiqh Ibadah learning (Kistoro et al., 2022) .

C. Results and Discussion

1. Implementation of the Experiential Learning Model in Fiqh Ibadah Learning

The results show that the implementation of the Experiential Learning model in Fiqh Ibadah learning at MTs Safinatun Najah took place through a series of learning experiences that connect conceptual understanding with the practice of worship. Based on the results of observation, interviews, and documentation, the learning process can be mapped into four stages, namely concrete experience, reflective observation, abstract conceptualization, and active experimentation.

The first stage, concrete experience, was carried out by giving students the opportunity to directly experience the Fiqh Ibadah practice being studied. At this stage, students did not merely listen to the teacher's explanation but were involved in prayer practice activities. The teacher gave initial instructions, and the students then performed the practice according to the understanding they already had. Based on the observation results, this activity made learning more participatory because students directly faced the object and procedure being studied.

This finding is in line with (Apriliana et al., 2022), who explain that concrete experience is the initial part of the Experiential Learning cycle in Islamic Religious Education learning. Direct experience provides a starting point for students to connect the material they are studying with real action.

In the second stage, reflective observation, students were guided to look back on the experience they had undergone. The teacher gave students the opportunity to express the parts they found easy, difficult, or still uncertain. Reflection was also carried out by re-observing students' practice and asking questions that encouraged them to recognize mistakes and inaccuracies in the worship procedure.

The reflection process is an important part because experience does not automatically produce understanding. Experience needs to be thought over again so that students can find the relationship between the actions they performed and the underlying concepts. Kistoro et al., showed that experience-based learning in religious education gives students room to connect learning experiences with the process of making meaning of religious material (Kistoro et al., 2022). The third stage, abstract conceptualization, was carried out by connecting students' experience with Fiqh concepts and provisions. After the students performed the practice and reflected on it,

the teacher gave reinforcement regarding the procedure of prayer according to the material being studied. At this stage, students' experience became material for clarifying concepts, rather than merely a practice activity without a foundation of knowledge.

This pattern shows that Fiqh learning is not positioned merely as a process of memorizing provisions. Concepts are given after students have an experience that can be used as material for understanding the reasons for and provisions of a procedure. Mutmainnah explains that the Experiential Learning approach in Islamic education can serve as a link between theory and practice so that religious learning becomes more contextual and reflective (Mutmainnah et al., 2025) . In addition, Experiential Learning, but it is very useful for strengthening the concept of students' competency mastery at the junior high school/MTs level, particularly the relationship between learning and the assessment of learning outcomes (Kaloko et al., 2021; Rahman et al., 2024).

The fourth stage, active experimentation, was seen when students were given the opportunity to perform the practice again after receiving an explanation and feedback. At this stage, students tried to correct procedures that had previously been inaccurate. Based on the observation results, students began to pay greater attention to the sequence of worship procedures, the accuracy of body positions and movements, and the recitations accompanying each stage of the practice. Some students were also able to identify and correct mistakes that had occurred during their initial practice. The repetition of practice allowed students to apply the feedback they had received and gradually perform the procedures more accurately and systematically. This stage showed that learning through direct experience was not limited to performing the practice, but also involved students' efforts to evaluate and improve their own performance.

This cycle shows that Experiential Learning does not stop at the experience of performing a practice. The experience continues with reflection, reinforcement of concepts, and renewed experimentation. Apriliana et al., found that the four stages can be used in an integrated way in Islamic Religious Education learning so that students

have the opportunity to learn, understand, internalize, and practice Islamic teachings (Apriliana et al., 2022).

2. Students' Mastery of Procedural Content in Fiqh Ibadah

Mastery of procedural content in this study is seen in students' ability to understand and apply the stages of worship practice in sequence. Based on observation and interview data, this mastery can be seen through several abilities, namely understanding the sequence of procedures, explaining the steps, performing the practice, recognizing mistakes, and correcting the practice based on feedback.

At the beginning of learning, there were still students who knew the provisions theoretically but had difficulty when they had to practice them. This condition shows a gap between knowledge about a procedure and the ability to apply the procedure. After students gained direct experience and the opportunity to reflect.

This finding is related to the research of Afifah et al., on the use of interactive video-based Experiential Learning in salat learning among junior high school students (Apriliana et al., 2022). That study showed an improvement in students' understanding after learning was carried out through learning experiences involving observation, activity, and reflection. However, that study used classroom action research with quantitative data, whereas this study focuses on understanding the process of Experiential Learning implementation and students' procedural mastery in the context of Fiqh Ibadah learning.

An interesting point from this study is that procedural mastery appears not only in students' ability to perform the practice correctly, but also in their ability to explain the reason for a step and to recognize mistakes in practice. Thus, practice becomes a space for students to test their own understanding.

This finding reinforces the view that experience-based learning can become a bridge between theoretical knowledge and the application of religious teachings. The research of Kistoro et al. shows that experience-based religious learning enables learners to gain experience that is then processed through reflection and meaning-making (Kistoro et al., 2022).

3. Learning Experience as a Bridge between Concept and Practice

One important finding of this study is the emergence of a fairly close relationship between concrete experience and students' procedural understanding. When students had the opportunity to perform the practice themselves, they discovered problems that might not be visible when learning is carried out only through verbal explanation. Mistakes in sequence, movement, or the application of provisions became material for reflecting and improving the practice.

This pattern is in line with the research of Nisak, which examined the application of Experiential Learning in Islamic Religious Education learning at the MTs level (Nisak, 2025) . That study positions learning experience as an important part of the process of forming students' religious attitudes. The research of Galaksi on the Aqidah Akhlak subject at an MTs also shows that the application of Experiential Learning can be examined through a qualitative case study design with observation, interviews, and documentation (Galaksi, 2025) .

In the context of this study, concrete experience has a more specific meaning because it relates to worship procedures. Students did not merely gain experience as part of classroom activities, but directly experienced the process of performing an act of worship and then reassessed the accuracy of their actions. Thus, experience becomes part of the process of forming procedural knowledge.

4. Supporting Factors and Obstacles to Implementation

The implementation of Experiential Learning in Fiqh Ibadah learning is also influenced by learning conditions. Based on the results of interviews and observation, the supporting factors found include The implementation of Experiential Learning in Fiqh Ibadah learning is also influenced by learning conditions. Based on the results of interviews and observation, several factors that supported the implementation of learning include the teacher's readiness to design activities that provide direct experience for students, students' active involvement during the practice, and the availability of facilities that support learning activities. Teachers did not merely deliver material theoretically, but also gave students the opportunity to observe, try, practice, and improve worship procedures based on observations and feedback. Student

involvement was evident when they took part in practice in groups, observed their peers' practice, and responded to errors or shortcomings they found.

The madrasah environment that supports practice activities was also an important factor because it gave students room to connect Fiqh material with real experience. Peer support also helped the learning process, especially when students practiced in pairs or groups. In such conditions, students could observe one another and offer simple corrections before receiving reinforcement from the teacher. However, the implementation of Experiential Learning still faced several obstacles, especially the limited allocation of learning time, differences in students' initial abilities, and the need for more intensive classroom management while practice activities were underway. This condition shows that the success of applying Experiential Learning depends not only on the learning model, but also on teacher readiness, student involvement, the learning environment, and the support of available facilities.

Meanwhile, several obstacles found included limited time, differences in students' initial abilities, and the management of practice activities. Experience-based learning requires sufficient time because students need to go through the stages of practice, reflection, feedback, and repeated practice (Ranken et al., 2025). Differences in initial ability also meant that some students needed more intensive guidance in understanding the sequence and accuracy of worship procedures. In addition, the number of students in the class can limit how intensively the teacher can give individual correction. This condition shows that applying Experiential Learning in Fiqh Ibadah learning requires planned time and classroom management so that every student has adequate opportunity to experience, reflect on, and improve their practice.

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This finding corresponds to the research of Kistoro et al., which showed that the implementation of experience-based learning in religious education is influenced by teachers' understanding and the conditions under which learning is carried out (Kistoro et al., 2022). Recent research on Experiential Learning in Islamic Religious Education

(PAI) also shows that this approach requires planned activities so that students' experience does not stop as a practice activity but develops into a process of reflection and the formation of understanding.

Overall, the results show that the implementation of Experiential Learning at MTs Safinatun Najah provides broader room for students to learn Fiqh through direct experience. The cycle of experience, reflection, conceptualization, and renewed experimentation makes learning closer to the character of Fiqh Ibadah material, which requires not only conceptual knowledge but also the ability to perform procedures accurately. These findings also extend earlier research that has mostly discussed Experiential Learning in relation to learning outcomes, interest, character, or religious attitudes, by giving specific attention to the mastery of procedural content in Fiqh Ibadah.

D. Conclusion

This study shows that the implementation of the Experiential Learning model in Fiqh Ibadah learning at MTs Safinatun Najah proceeds through interrelated experiential processes, from concrete experience and reflection on experience to the reinforcement of concepts and renewed practice. This sequence gives students room not only to understand the provisions of worship theoretically but also to directly experience the process of carrying them out.

Mastery of procedural content in Fiqh Ibadah is seen in students' ability to understand the sequence of actions, explain the steps, perform the practice, recognize mistakes, and correct their practice based on the results of reflection and feedback. Thus, experience-based learning can be one relevant approach for bridging conceptual knowledge and procedural skills in Fiqh Ibadah learning.

This study also shows that the success of implementing Experiential Learning depends not only on the learning model but is also influenced by teacher readiness, student involvement, the availability of practice facilities, time management, and learning conditions. Therefore, the application of this model needs to be designed contextually, taking into account the characteristics of Fiqh Ibadah material and

students' conditions. Future research could develop studies on different materials and madrasah levels, or use quantitative or mixed-methods approaches to complement the qualitative findings on the mastery of procedural content in Fiqh learning.

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