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Innovation in Fiqh Learning Using Smart Boards in Elementary Madrasah

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ABSTRACT :
This study focuses on innovation in fiqh learning through the use of smart boards in elementary madrasahs as a response to the demands of digital transformation in Islamic education. The main problem addressed in this research is the gap between the potential of smart board technology to enhance interactive and meaningful fiqh learning and the practical challenges faced in its implementation, including pedagogical readiness, teacher competence, and institutional support. Accordingly, the objective of this study is to analyze the conceptual foundations, educational benefits, and implementation challenges of smart boards in fiqh learning at the elementary madrasah level. This research employs a qualitative approach with a literature study design. Data were collected from books, peer-reviewed journal articles, and relevant research reports related to fiqh education, educational innovation, smart board technology, and learning theories. Data analysis was conducted using content analysis and inductive analysis to identify key themes, patterns, and conceptual relationships across the literature. The findings indicate that smart boards have significant potential to innovate fiqh learning by increasing student engagement, supporting deep and inquiry-based learning, accommodating differentiated instruction, and strengthening the integration of cognitive, practical, and moral dimensions of fiqh education. Smart boards facilitate visual and interactive learning experiences that make fiqh concepts more concrete and applicable for elementary students. However, the study also reveals major challenges, including limited digital competence among teachers, inadequate infrastructure, and inequalities in cultural and digital capital, which may hinder effective and sustainable implementation. In conclusion, innovation in fiqh learning using smart boards can meaningfully enhance the quality of Islamic education in elementary madrasahs when supported by teacher empowerment, continuous professional development, and adequate institutional policies. The study emphasizes that technology should function as a pedagogical tool aligned with Islamic educational values, rather than as an end in itself, to ensure both educational effectiveness and sustainability.

Keywords: Elementary Madrasah; Fiqh Learning; Innovation; Smart Boards.

INTRODUCTION

In an era marked by rapid technological advancements and the pervasive influence of digital tools in all sectors of life, the field of education is undergoing profound transformation. Traditional pedagogical approaches, once dominated by textbooks and chalkboards, are increasingly being supplemented or replaced by digital innovations that enrich the learning experience [1]. This shift is not merely technological but pedagogical, reshaping how knowledge is accessed, processed, and internalized by students.

[1] Luluk Almaknunah and Chusnul Muali, "Students and Lecturers' Perspectives of MOOCs as an Educational Innovation for Sustainable Learning," Articles, *Jurnal Inovasi Teknologi Pendidikan* 12, no. 2 (2025): 208–18, https://doi.org/10.21831/jitp.v12i2.83081.

Madrasahs, as formal Islamic educational institutions, carry the responsibility of equipping students with both religious knowledge and moral values [2]. Among the foundational subjects in elementary madrasahs is Fiqh, the discipline that teaches students the understanding and application of Islamic jurisprudence in daily life. Fiqh learning at the elementary level lays the groundwork for students' religious practice, ethical behavior, and ability to navigate everyday issues through an Islamic framework. However, despite its importance, traditional fiqh instruction often faces pedagogical challenges. Students may find abstract jurisprudential concepts difficult to grasp, and conventional teaching methods can limit engagement, especially among young learners who are increasingly accustomed to interactive and multimedia-rich environments.

The ongoing digital revolution presents an opportunity to rethink and innovate fiqh learning in madrasahs. One promising approach is the integration of smart boards interactive digital displays that support multimedia content, touch interaction, and real-time collaboration into the teaching process. Smart boards have been shown in various educational settings to enhance student attention, foster active participation, and support diverse learning styles. When used effectively, these tools can transform classroom dynamics by making lessons more visually rich, interactive, and learner-centered.

Innovation in fiqh learning not only serves the purpose of improving cognitive comprehension, but also aligns with broader educational goals of developing critical thinking [3], contextual understandingc[4], and meaningful engagement [5] with the subject matter. By incorporating smart boards into fiqh instruction, teachers can present fiqh rulings, case scenarios, and real-life applications through animated visuals, interactive quizzes, and multimedia resources, thus bridging the gap between abstract jurisprudential theory and students' daily experiences.

Moreover, elementary madrasah students increasingly belong to generations that are digital natives children who grow up surrounded by digital media and interactive technology. For these learners, conventional lecture-based methods may not fully capture interest or facilitate deep understanding. Smart board implementation offers an opportunity not only to modernize teaching techniques but also to create an educational environment that resonates with students' lived experiences and learning preferences.

Despite the potential benefits, the adoption of smart board technology in madrasahs is not yet widespread. Challenges such as teacher preparedness, curriculum integration, and resource availability must be addressed to ensure effective implementation. Teachers need pedagogical training to integrate smart board functions meaningfully into fiqh lessons, rather than using the technology for superficial enhancement. Additionally, research is needed to evaluate how

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[2] Ahmad Asmuni, "Moral Teachings and Spirituality in Manuscript Studies: A Critical Study of Social Values in the Digital Age," *Journal of Social Studies Education Research* 12, no. 4 (2021); Mariana Ditboya Hukubun and Rachma Putri Kasimbara, "Character Education in the Digital Age: Strategies for Teaching Moral and Ethical Values to a Generation That Grows Up with Technology," *Jurnal of Pedagogi : Jurnal Pendidikan* 1, no. 3 (2024).

[3] Eeng Ahman and Neti Budiwati, "Students' Critical Thinking Skills in Terms of Learning," *Indonesian Journal of Economic Education (IJEE)* 2, no. 1 (2025), https://doi.org/10.17509/ijee.v2i1.10744.

[4] Nur Adilah et al., "The Effectiveness Of Contextual Teaching And Learning Models In Improving Student Learning Outcomes In Junior High Schools," Articles, *Journal of Social and Economics Research* 6, no. 1 (2024), https://doi.org/10.54783/jser.v6i1.566.

[5] Nurul Atik Hamida et al., "Implementasi Teori Meaningfull Learning David Ausubel Dalam Pembelajaran Sejarah Kebudayaan Islam di MI Nursyamiyah Tuban," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 6, no. 4 (2022): 1386, https://doi.org/10.35931/am.v6i4.1294.

innovative digital tools influence student learning outcomes, classroom interaction, and overall fiqh comprehension.

Therefore, this research aims to explore how the use of smart boards can innovate fiqh learning in elementary madrasahs. It seeks to investigate both the pedagogical strategies teachers employ when using this technology and the impact it has on students' engagement and understanding of fiqh concepts. By doing so, the study contributes to the ongoing discourse on technology-enhanced Islamic education and offers practical insights for madrasah educators, administrators, and curriculum developers who are committed to improving the quality of religious instruction in the 21st century.[6]

Methods

This study employs a qualitative research approach with a literature study design [7] to explore innovation in fiqh learning using smart boards in elementary madrasahs. A qualitative approach is considered appropriate because the study aims to understand concepts, perspectives, pedagogical models, and theoretical insights related to technology integration in fiqh education, rather than to measure variables statistically. Through qualitative inquiry, the research seeks to interpret meanings, patterns, and implications found in existing scholarly works.

The research is designed as a literature study, which involves systematically reviewing, examining, and synthesizing relevant academic sources. The data sources consist of books, peer-reviewed journal articles, research reports, conference proceedings, and policy documents related to fiqh learning, educational innovation, smart board technology, and Islamic education at the elementary level. Both classical and contemporary literature are considered to ensure a comprehensive understanding of pedagogical and religious perspectives.

The literature is selected based on relevance to the research focus, credibility of the sources, and contribution to the discussion of instructional innovation and technology integration in Islamic education. The process of literature selection follows stages of identification, screening, eligibility assessment, and final inclusion to ensure methodological rigor.

Data collection is conducted through document analysis, where written sources serve as the primary data [8]. Relevant texts are carefully read, annotated, and categorized to extract key ideas, concepts, and findings related to innovative fiqh learning practices and the use of smart boards in educational settings. This process allows the researcher to capture diverse viewpoints and theoretical frameworks from multiple studies.

The data analysis in this study was conducted through a qualitative and interpretive process, focusing on understanding and synthesizing ideas from the selected literature related to innovation in fiqh learning using smart boards in elementary madrasahs. Since the research employed a literature study design, the data consisted of textual materials drawn from books, scholarly journal articles, research reports, and other relevant academic documents.

The analysis began with a careful reading and familiarization stage, in which all selected sources were read repeatedly to gain a comprehensive understanding of their content. During this

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[6] Hadi Candra et al., "A Habituation Method in Education Character: An Ibn Miskawaih Thought," *Academic Journal of Islamic Studies* 6, no. 2 (2021).

[7] Nilna Fadlillah and Kusaeri Kusaeri, "Optimizing Assessment for Learning in Islamic Education through Authentic and Diagnostic Assessment : A Systematic Literature Review," *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 10, no. 2 (2024): 654, https://doi.org/10.33394/jk.v10i2.11555.

[8] Luthfiyah Muh Fitrah, *Metodologi Penelitian (Penelitian Kualitatif, Tindakan Kelas Dan Studi Kasus)* (CV Jejak, 2017).

stage, particular attention was given to discussions on innovative pedagogical approaches, technology integration in Islamic education, the characteristics of fiqh learning at the elementary level, and the educational use of smart boards. This process allowed the researcher to identify significant ideas and recurring issues across different sources.

Next, content analysis was applied to systematically examine the literature. Key statements, arguments, and findings were identified and coded based on their relevance to the research focus. Similar codes were then grouped into broader categories, such as instructional strategies, pedagogical benefits of smart boards, challenges of implementation, and implications for fiqh learning. Through this thematic organization, the study was able to reveal dominant patterns and conceptual relationships within the existing body of research.

Following content analysis, an inductive analysis approach was employed to develop broader interpretations and conclusions [9]. Rather than imposing predetermined frameworks, the researcher allowed themes and insights to emerge naturally from the data. By comparing and connecting ideas across different studies, the analysis moved from specific observations to more general conceptual understandings. This inductive process enabled the formulation of synthesized insights regarding how smart boards can support innovative, student-centered, and value-oriented fiqh learning in elementary madrasahs.

Throughout the analysis process, the researcher continuously reflected on the meanings and implications of the findings within the context of Islamic education. The emerging themes were examined in relation to the goals of fiqh education, which emphasize not only cognitive understanding but also practical application and moral development. This reflective approach ensured that the analysis remained aligned with both pedagogical and Islamic educational principles.

To enhance the trustworthiness of the findings, the study applies strategies such as source triangulation by comparing insights from different authors and contexts, and transparent documentation of the analysis process. Consistency in coding and thematic interpretation is maintained to ensure credibility and dependability.

Result

Innovation and Implementation of Smart Board in Fiqih Learning

Based on the analysis of relevant literature, the innovative use of smart boards in Islamic fiqh learning in elementary madrasahs (Islamic elementary schools) reveals several key findings related to the pedagogical, cognitive, and affective aspects of students, as well as the role of teachers in technology-based learning.

First, the use of smart boards in Islamic fiqh learning has been proven to increase student engagement and active participation. The literature shows that presenting Islamic fiqh material through interactive visualizations, animations, and simulations of religious practices makes the learning process more engaging and less monotonous. Students find it easier to focus and engage directly in the learning process, especially on procedural Islamic fiqh material such as ablution, prayer, and fasting.

Second, smart boards contribute to improved conceptual and practical understanding of Islamic fiqh. Through multimedia displays and systematic visual steps, students more easily grasp the sequence, requirements, and pillars of worship. The visual literacy provided by smart boards

[9] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Alfabeta, 2017).

helps bridge abstract Islamic fiqh concepts into more concrete and applicable concepts, appropriate to the cognitive development level of Islamic elementary madrasah students.

Third, the study results show that this innovation encourages a shift in the learning approach from teacher-centered to student-centered. Teachers are no longer the sole source of information, but rather act as facilitators who direct, guide, and provide reinforcement. Smart boards enable two-way interaction, class discussions, and immediate feedback, supporting active and collaborative learning.

Fourth, from a values and character perspective, the use of smart boards in fiqh learning has the potential to support the internalization of Islamic values and morals. When fiqh material is presented contextually and linked to everyday life, students understand not only Islamic law but also its meaning and wisdom. This strengthens fiqh's function as a guide to life, not merely normative knowledge.

However, the literature also reveals implementation challenges, such as limited teacher digital competence, the readiness of madrasah infrastructure, and the risk of superficial use of technology without a well-thought-out pedagogical design.

Challenge from Implementation of Smart Board in Fiqih Learning

Based on literature analysis and conceptual studies on the implementation of smart boards in fiqh learning, several key challenges were identified, including pedagogical, technical, institutional, and cultural ones.

First, the most dominant challenge is the limited digital competence of fiqh teachers. Some literature indicates that teachers still face difficulties in optimally operating smart boards and integrating them into fiqh learning designs. As a result, smart boards are often used merely as a replacement for conventional whiteboards, without introducing significant pedagogical innovation. This situation reduces the technology's potential as an interactive and meaningful learning medium.

Second, the challenge of infrastructure and facilities readiness remains a serious obstacle, particularly in madrasahs located in areas with limited budgets. The availability of stable electricity, internet connections, device maintenance, and adequate technical support significantly impact the sustainability of smart boards. Without a strong support system, technology use tends to be incidental and not systematically integrated into fiqh learning.

Third, the study also reveals pedagogical challenges in aligning technology with the characteristics of fiqh material. Fiqh, as a normative and practical discipline, demands precision, accurate evidence, and exemplary behavior. Several pieces of literature highlight the risk of oversimplifying fiqh material due to the uncontrolled use of visual media, resulting in a lack of comprehensive understanding of the essence of Islamic law and the process of fiqh reasoning.

Fourth, another challenge that arises is student readiness and discipline in technology-based learning. At the elementary madrasah level, the use of smart boards has the potential to divert students' focus from learning objectives to mere entertainment. This occurs when learning is not accompanied by effective classroom management and clear pedagogical direction from teachers.

Fifth, from a values perspective, the literature also identifies concerns about the degradation of spiritual and moral values if technology is used without a foundation in Islamic ethics. Undirected use of technology can divert fiqh learning from its primary goal, namely the formation of religious attitudes and religious awareness, rather than simply mastering visual material.

Discussion

Smart Boards and Digital Innovation in Elementary Education

Previous studies on smart board implementation in elementary schools indicate that interactive whiteboards contribute positively to students' learning experiences. Smart boards enable teachers to present content through multimedia formats, such as images, videos, animations, and interactive exercises, which support diverse learning styles.[10] Research consistently shows that these features increase students' attention, motivation, and participation, especially among young learners who are naturally drawn to visual and interactive media. Moreover, smart boards facilitate real-time interaction[11], allowing students to actively engage with learning materials rather than passively receive information.

From a pedagogical perspective, smart boards support student-centered learning by enabling collaborative activities, problem-solving tasks, and immediate feedback. However, the literature also emphasizes that the effectiveness of smart boards depends largely on teachers' pedagogical competence and instructional design. When used merely as a projection tool, their educational impact is limited. Meaningful integration requires teachers to align technology use with learning objectives and appropriate teaching strategies.

Technology Integration in Islamic Education

In the context of Islamic education, the use of digital technology has been discussed as both an opportunity and a challenge. Scholars argue that technology can enhance the delivery of Islamic subjects by making learning more contextual, engaging, and relevant to students' daily lives. Digital tools allow teachers to present religious concepts in ways that are more concrete and relatable, particularly for abstract or procedural topics.

However, the literature also highlights concerns related to the preservation of Islamic values, ethical use of technology, and the risk of superficial learning. Therefore, innovation in Islamic education is not merely about adopting new tools, but about integrating technology in a way that aligns with the moral and spiritual objectives of Islamic teaching.

Technology integration in Islamic education refers to the systematic and purposeful use of digital tools and technological resources to enhance the teaching and learning of Islamic subjects while preserving their spiritual, moral, and epistemological foundations. Rather than treating technology as an end in itself, Islamic education views technology as a means (wasīlah) to achieve educational goals that align with the development of faith (īmān), knowledge (ʿilm), and character (akhlāq) [12].

In recent decades, rapid technological advancement has significantly influenced how knowledge is accessed, communicated, and constructed. Learners today grow up in digital environments that shape their learning preferences, attention patterns, and modes of interaction.

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[10] Murat Yalman and Bulent Basaran, "Examining PRESERVICE Teachers' Use of SMARTBOARD and Pc Tablets in Lessons," *Education and Information Technologies* 26, no. 2 (2021): 1435–53, https://doi.org/10.1007/s10639-020-10292-3.

[11] Fitra Jaya and Sucipto Sucipto, "Digital Literacy, Academic Self-Efficacy, and Student Engagement: Its Impact on Student Academic Performance in Hybrid Learning," *Journal of Innovation in Educational and Cultural Research* 4, no. 3 (2023): 458–70, https://doi.org/10.46843/jiecr.v4i3.719.

[12] Abdullah Hanif et al., "Integration Of Religious Moderation In Islamic Education: Challenges And Opportunities In The Digital Era," *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 01 (2025): 49–66, https://doi.org/10.30868/ei.v14i01.7767.

In response, Islamic educational institutions are increasingly integrating technology to ensure that learning remains relevant, engaging, and effective. This integration includes the use of digital learning platforms, smart boards, educational applications, multimedia resources, and online communication tools.

One major contribution of technology integration in Islamic education is the enhancement of learning accessibility and engagement. Digital tools allow Islamic content such as Qur'anic studies, fiqh, hadith, and Islamic history to be presented through visual, auditory, and interactive formats. Animations, simulations, and instructional videos can help students understand abstract concepts and procedural religious practices more clearly. Interactive media also promotes active participation, collaboration, and immediate feedback, which are essential for meaningful learning.

Technology integration also supports contextual and experiential learning [13]. Through digital case studies, virtual demonstrations, and problem-based learning activities, students can explore how Islamic teachings apply to real-life situations. This approach helps bridge the gap between religious knowledge and everyday practice, reinforcing the relevance of Islamic values in modern contexts. In subjects such as fiqh, technology enables step-by-step demonstrations of rituals and simulations of ethical decision-making, fostering deeper understanding and practice.

From a pedagogical standpoint, technology integration encourages a shift toward learner-centered instruction [14]. Teachers act as facilitators who guide students in exploring content, asking critical questions, and reflecting on the wisdom (ḥikmah) behind Islamic teachings. Digital tools support differentiated instruction, allowing educators to address diverse learning styles, abilities, and learning paces. This aligns with the Islamic educational principle of nurturing each learner according to their capacity (isti'dād).

Despite its benefits, the integration of technology in Islamic education also presents challenges. Ethical considerations, digital literacy, and the risk of value dilution must be carefully managed. Islamic education emphasizes responsible and ethical technology use, ensuring that digital content and practices reflect Islamic morals, such as honesty, respect, and moderation (wasatiyyah).[15] Teacher readiness and institutional support are therefore critical to successful implementation.

In conclusion, technology integration in Islamic education represents a balanced approach that harmonizes modern pedagogical innovation with Islamic values. When thoughtfully designed and ethically guided, technology can strengthen the delivery of Islamic knowledge, deepen students' understanding, and support the holistic development of learners intellectually, spiritually, and morally in an increasingly digital world.

Innovation in Fiqh Learning

Fiqh, as a core subject in elementary madrasahs, focuses on guiding students to understand and practice Islamic rulings in daily life, such as purification, prayer, fasting, and social interactions. Traditional fiqh instruction often relies on verbal explanation and memorization, which may pose difficulties for young learners who require concrete examples and practical demonstrations. Several

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[13] Gina Braun and Marie Tejero Hughes, "Experiential Learning Experiences to Enhance Preservice Special Educators Literacy Instruction," *Lnternational Electronic Journal of Elementary Education* 12, no. 1 (2019): 93–102, https://doi.org/10.26822/iejee.2019155341.

[14] Nani Gondiawati and Sri Nurhayati, "Child-Centered Learning in the Home Environment: Implementation and Challenges," *Jurnal Simki Pedagogia* 7, no. 1 (2024): 13–23.

[15] Muh Hasan Marwiji et al., "Integration Of Environmental Education (Green Moral) Through The Learning Of Islamic Religion Education In School," *Journal of Humanities and Social Studies* 08, no. 01 (2024).

studies suggest that students at the elementary level benefit significantly from visual representations, simulations, and hands-on activities when learning religious practices.

Digital media, including smart boards, offer new possibilities for innovating fiqh instruction 16. Through interactive demonstrations, visual step-by-step guidance, and scenario-based learning, smart boards can help bridge the gap between theoretical fiqh concepts and real-life practice. Research in related areas of religious education indicates that such approaches can improve conceptual understanding, procedural accuracy, and students' enthusiasm for learning.

Innovation in fiqh learning refers to the purposeful transformation of teaching and learning practices in Islamic jurisprudence to make them more effective, relevant, and meaningful for learners 17. Fiqh, as a discipline that guides Muslims in understanding and practicing Islamic rulings in daily life, requires not only cognitive comprehension but also practical application and moral internalization. Therefore, innovation in fiqh learning is not merely about introducing new tools or methods, but about rethinking how fiqh is taught so that students can understand, experience, and live the values embedded in Islamic law.

Traditionally, fiqh instruction has relied heavily on teacher-centered approaches, memorization, and textual explanation. While these methods play an important role in preserving religious knowledge, they often present challenges, particularly for younger learners, who may struggle to grasp abstract legal concepts or procedural details through verbal explanation alone. Innovation in fiqh learning seeks to address these challenges by adopting student-centered, interactive, and contextual learning strategies that align with learners' developmental needs.

One key aspect of innovation in fiqh learning is the use of contextual and experiential approaches. Innovative fiqh instruction emphasizes learning through real-life situations, case examples, simulations, and practice-based activities. For instance, instead of merely explaining the rules of prayer or purification, teachers can guide students through demonstrations, role-playing, and problem-solving scenarios. This approach helps students connect fiqh concepts with their daily experiences, making learning more concrete and applicable.

Another important dimension of innovation is the integration of technology. Digital tools such as smart boards, educational applications, videos, and interactive media allow fiqh lessons to be presented in visually engaging and interactive ways. Through animations, step-by-step visual guidance, and interactive quizzes, students can better understand procedural aspects of fiqh and actively participate in the learning process. Technology also supports differentiated instruction, enabling teachers to accommodate diverse learning styles and abilities within the classroom18.

Innovation in fiqh learning also involves pedagogical transformation, where the role of the teacher shifts from being the sole source of knowledge to a facilitator of learning. Teachers encourage discussion, critical thinking, and reflection, allowing students to ask questions and explore the wisdom (hikmah) behind fiqh rulings. This approach nurtures deeper understanding and helps students appreciate fiqh as a dynamic and meaningful system of guidance rather than a rigid set of rules.

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[16] Moh Abdullah et al., "The Relevance Between Pesantren's Character Education and Ismail Raji Faruqi's Thought," *Santri: Journal of Pesantren and Fiqh Sosial* 5, no. 1 (2024): 1, https://doi.org/10.35878/santri.v5i1.1008.
[17] Noami Hadas Lidor et al., "When Distance Becomes Closeness: Distance Learning as a Meaningful Learning Opportunity During the COVID-19 Pandemic," *Community Mental Health Journal* 60, no. 1 (2024): 14–26, https://doi.org/10.1007/s10597-022-01029-2.
[18] Naufal Salim Firdausy and Mochammad Syafiuddin Shobirin, "The Influence Of Scientific Approach To Fiqih Learning On Student Learning Outcomes," *EDURELIGIA: Jurnal Pendidikan Agama Islam* 6, no. 2 (2022): 142–49, https://doi.org/10.33650/edureligia.v6i2.4030.

In addition, innovative fiqh learning places strong emphasis on values and character formation. Fiqh is closely connected to akhlaq (moral conduct), and innovation in this field seeks to integrate legal understanding with ethical awareness. Students are guided not only to know what is permissible or obligatory, but also to understand the moral and spiritual purposes behind Islamic rulings. This holistic approach supports the development of responsible, reflective, and practicing Muslims.

In conclusion, innovation in fiqh learning represents a holistic effort to enhance the teaching of Islamic jurisprudence through contextualization, technology integration, active pedagogy, and value-based education. By adopting innovative approaches, fiqh learning becomes more engaging, practical, and meaningful, enabling students especially at the elementary level to internalize Islamic teachings and apply them confidently in their everyday lives.

Innovation and Implementation of Smart Board in Fiqih Learning

The findings of this study confirm that the innovation of fiqh learning using smart boards aligns with 21st-century learning principles that emphasize interactivity, creativity, and the meaningful use of technology. In the context of Islamic education, this innovation can be understood as a form of tajdid (renewal) in learning methods, without abandoning the substance of Islamic law values.

The increased student engagement found in the research findings supports constructivism theory, which states that knowledge is actively constructed by students through learning experiences. Smart boards provide a learning environment that allows students to directly observe, experiment, and reflect on fiqh practices. This is relevant to the characteristics of elementary madrasah students who require a concrete and visual approach.

In terms of understanding fiqh, the use of smart boards strengthens the integration between cognitive and psychomotor aspects. Fiqh is not merely studied as a collection of laws, but as a religious skill that must be practiced. Technology-based learning helps bridge the gap between theory and practice, thus achieving the primary goal of fiqh education forming students capable of properly practicing Islamic teachings more effectively.

The changing role of teachers in Islamic jurisprudence (fiqh) learning is also a significant finding. Technological innovation demands that teachers possess a balance of pedagogical and digital competencies. Fiqh teachers are required not only to master Islamic material but also to be able to design technology-based learning that aligns with the goals of Islamic education. This demonstrates that the success of innovation is not determined by technology alone, but rather by the quality of the learning design and the preparedness of the teacher.

From an Islamic education perspective, innovations in fiqh learning using smart boards must remain within the framework of trustworthy and ethical values. Technology is positioned as a means (wasīlah) to facilitate the understanding and practice of Islamic teachings, not as an end in itself. Therefore, the use of smart boards needs to be accompanied by strengthening digital ethics and teacher role models to ensure that learning remains oriented toward building Islamic character.

From a deep learning perspective, learning aims to foster in-depth conceptual understanding, critical thinking skills, and the transfer of knowledge to real-life contexts. Research shows that smart boards enable the visual, contextual, and interactive presentation of fiqh material, enabling students to not only memorize fiqh laws but also understand their meaning, purpose (maqāṣid), and implications for everyday life.

Visualization of the pillars and requirements of worship, simulations of prayer practices, and the integration of real-life cases through smart boards support the cognitive elaboration process that is a key characteristic of deep learning. In this context, fiqh is no longer understood as a static normative text, but rather as a dynamic and applicable guide to life. This aligns with the principles of deep learning, which emphasize the connection between new knowledge and students' experiences, as well as the ongoing formation of meaning.

The research also shows that the use of smart boards has the potential to support differentiated learning, which adapts to differences in student abilities, learning styles, and needs. In fiqh learning in Islamic elementary schools, differences in students' levels of understanding often present challenges. Smart boards allow teachers to present material in various formats, such as text, images, videos, and interactive activities, accommodating visual, auditory, and kinesthetic learning styles.

Through interactive features, teachers can vary assignments, difficulty levels, and assessment formats according to students' abilities. This makes fiqh learning more inclusive and less uniform. This differentiation is important in the context of Islamic education, as each student is seen as a unique individual with potential that must be optimally developed, as per the principle of fitrah (natural disposition) in Islam.

In relation to inquiry learning, research shows that smart boards can facilitate fiqh learning based on questions, exploration, and discovery [19]. Teachers can utilize visual media and contextual cases to stimulate students' critical questions, such as why certain acts of worship have certain provisions or how fiqh laws are applied in everyday situations [20].

This approach encourages students not to accept fiqh laws dogmatically, but to understand the foundations, wisdom, and logic of sharia according to their cognitive level. Inquiry learning in fiqh education helps instill a reflective attitude and religious awareness, so that students know not only "what to do" but also "why it must be done." This aligns with the goals of fiqh education, which emphasize the conscious and responsible understanding and practice of Islamic teachings.

In addition to the theories mentioned above, innovative fiqh learning based on smart boards is also relevant to constructivism [21] and experiential learning [22]. Smart boards create a learning environment that allows students to construct knowledge through direct learning experiences, discussion, and reflection. Visually and interactively simulated worship practices reinforce the learning experience, so that understanding of fiqh is not abstract.

In the context of experiential learning, students learn fiqh through a cycle of experience, observation, reflection, and application. This strengthens the internalization of Islamic values and encourages the formation of correct worship habits from an early age.

Challenge from Implementation of Smart Board in Fiqih Learning

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[19] Suhailah Hussien et al., "Improving Students' Inquiry Skills In Islamic Education Through Hikmah Pedagogy And Community Of Inquiry," *Malaysian Journal of Learning and Instruction* 18, no. 2 (2021), https://doi.org/10.32890/mjli2021.18.2.7.

[20] Ismail Saleh Nasution and Salman Nasution, "Student Critical Thinking Skills In The Implementation Of Discovery Learning And Inquirybased Learning," *IJEMS Indonesian Journal of Education and Mathematical Science* 4 (2023), https://doi.org/10.30596/ijems.v4i1.13158.

[21] Muhajirah Muhajirah, "Basic of Learning Theory: (Behaviorism, Cognitivism, Constructivism, and Humanism)," *International Journal of Asian Education* 1, no. 1 (2020): 37–42, https://doi.org/10.46966/ijae.v1i1.23.

[22] Edwin Creely and Damien Lyons, "Designing Flipped Learning in Initial Teacher Education: The Experiences of Two Teacher Educators," *Australasian Journal of Educational Technology* 38, no. 4 (2022): 40–54, https://doi.org/10.14742/ajet.7957.

Findings regarding the challenges of implementing smart boards in fiqh learning indicate that technological innovation does not always lead to improvements in learning quality. In the context of Islamic education, technology must be understood as a means (wasīlah), not an end (ghāyah). Therefore, the success of smart board implementation depends heavily on the readiness of human resources and pedagogical alignment.

The limited digital competency of teachers indicates the need for continuous professional development. Fiqh teachers are required to master both Islamic scientific competencies and digital pedagogical competencies [23]. Without a balance between the two, the use of smart boards risks becoming a symbol of modernization without the substance of learning.

From an infrastructure perspective, the challenges faced by madrasas reflect the digital divide in the education system. This requires a strategic role for policymakers to ensure that digital transformation in madrasas is not elitist, but inclusive and equitable. Strong institutional support is a key prerequisite for sustainable innovation in fiqh learning.

The pedagogical challenges in delivering fiqh material through smart boards also emphasize the importance of values-based learning design. Visualization and multimedia should be used to clarify evidence, wisdom, and worship practices, not replace them. Teachers need to maintain the depth of fiqh substance so that learning continues to develop students' normative, reflective, and applicable thinking skills.

Furthermore, managing student behavior and learning focus is a crucial aspect of technology-based learning. Smart boards require adaptive classroom management strategies, so that technology does not distract students from learning objectives. In the context of fiqh, learning discipline and the etiquette of seeking knowledge must remain an integral part of the learning process.

Overall, this discussion demonstrates that the challenges of implementing smart boards in fiqh learning are not merely technical issues, but also involve pedagogical, institutional, and Islamic values. Therefore, technological innovation in fiqh learning must be accompanied by strengthening teacher competencies, supporting madrasah policies, and integrating Islamic values so that the goals of fiqh education can be achieved holistically and sustainably [24].

From the perspective of empowerment theory, education is understood as a process of increasing the capacity of individuals and institutions to effectively control and manage resources. The challenge of limited digital competence among fiqh teachers, as identified in research, indicates that the implementation of smart boards has not fully empowered teachers as key actors in learning.

When teachers lack adequate training and ongoing support, technology has the potential to create dependency and a lack of confidence. This contradicts the principles of empowerment, which emphasize increased autonomy, capacity, and active participation. In the context of madrasas, empowering fiqh teachers is key to ensuring that smart boards serve not merely as physical facilities but as tools that expand the space for creativity and pedagogical innovation.

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[23] Suari Agung et al., "Penguatan Literasi Dasar Melalui Model Pembelajaran Kontekstual Dan Problem Based Learning Di Daerah Minim Akses Digital," *KOMUNITA: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 4, no. 3 (2025): 600–612, https://doi.org/10.60004/komunita.v4i3.224.

[24] Arfiana Sihombing and Budiman Budiman, "Inovasi Pendidikan Madrasah (Innovation In Madrasah Education)," *Jurnal Ilmiah Research And Development Student* 3, no. 1 (2024): 22–35, https://doi.org/10.59024/jis.v3i1.1032.

Furthermore, from an institutional empowerment perspective, limited infrastructure and policy support reflect suboptimal efforts to empower madrasas as Islamic educational institutions. Without systemic support, technological innovation risks remaining symbolic and unsustainable.

Professionalism theory positions teaching as a profession that demands specialized competencies, a work ethic, and continuous self-development. The challenges of implementing smart boards in fiqh learning demonstrate a gap between the demands of teacher professionalism in the digital era and the actual competencies possessed by some teachers.

The use of smart boards requires fiqh teachers to integrate mastery of Islamic material with pedagogical and technological competencies. When teachers only use smart boards as passive presentation tools, this reflects limitations in digital pedagogical professionalism. Within the framework of professionalism theory, this situation indicates the need to redefine fiqh teacher competencies, oriented not only to mastery of fiqh content but also to the ability to design innovative, technology-based learning.

Furthermore, professionalism is also related to system support for teacher competency development. The lack of ongoing training and supervision hinders teachers from achieving expected professional standards. Thus, the challenges of implementing smart boards reflect both individual and structural professionalism issues [25].

From the perspective of cultural capital theory, education is influenced by social background, customs, and access to specific cultural resources. The challenges of implementing smart boards in fiqh learning in madrasas demonstrate the imbalance of cultural capital, both at the teacher and student levels [26].

Teachers with experience, digital literacy, and technology-based learning habits tend to more easily adopt smart boards effectively [27]. Conversely, teachers with limited digital cultural capital struggle to utilize technology optimally. This creates a gap in the quality of learning between classes or between madrasas, especially between those in urban and rural areas.

At the student level, differences in access to technology within the family environment also influence students' readiness for smartboard-based learning. Students with higher digital cultural capital tend to be more adaptive and active, while those with limited access require more intensive support [28]. In the context of Islamic jurisprudence, this disparity has the potential to impact the understanding and internalization of Islamic values across the board.

Conclusion

The findings and discussion indicate that innovation in fiqh learning through the use of smart boards in elementary madrasahs has strong potential to enhance student engagement, conceptual understanding, and meaningful religious practice by supporting interactive, student-centered, and value-oriented learning. Smart boards enable the integration of visual, inquiry-based, and differentiated approaches that align with contemporary learning theories while strengthening

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[25] MZ Muttaqien H Lagala, "Paradigm Of Islamic Religious Education Teachers As Professional Educators," *International Journal of Teaching and Learning (INJOTEL)* 2, no. 9 (2024).

[26] Siti Mahfudlotul Alfia et al., "Efektivitas Metode Pembiasaan Akhlak Mulia dalam Menanamkan Nilai-Nilai Tasawuf pada Siswa Madrasah Ibtidaiyah," *Jurnal Ekonomi Bisnis dan Manajemen(JISE)* 3, no. 1 (2025).

[27] Hasan Basri, "The Effectiveness of Blended Learning, Digital Literacy Programs, and Teacher Training on Student Outcomes in 2024," Articles, *Global International Journal of Innovative Research* 2, no. 8 (2024): 1745–52, https://doi.org/10.59613/global.v2i8.249.

[28] Amin Ary et al., "Internalization Of Islamic Religious Character Values In Madrasah Ibtidaiyah," *Jurnal Cakrawala Pendas* 9, no. 4 (2023): 607–17, https://doi.org/10.31949/jcp.v9i4.5569.

the practical and contextual nature of fiqh education. However, the implementation of this innovation faces significant challenges, including limited teacher digital competence, inadequate infrastructure, and disparities in cultural and digital capital. These challenges highlight that successful integration of smart boards depends not only on technological availability but also on teacher empowerment, professional development, and institutional support. Therefore, sustainable innovation in fiqh learning requires a balanced approach that integrates technology with pedagogical readiness and Islamic educational values.

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