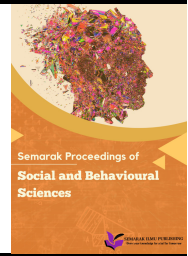




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Envoys Teaching Methods the Role of Islamic Education Teachers as Fiqh Messengers in Teaching and Forming the Understanding of Shariah Law of Secondary School Students

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ABSTRACT

This study aims to evaluate the role of Islamic Education teachers as envoys of fiqh in the teaching of syariah jurisprudence at secondary schools, as well as to identify the challenges they face and the level of commitment they demonstrate towards this role. Grounded in contemporary pedagogical needs and the principles of 21st Century Learning (PAK-21), the study focuses on how teachers deliver fiqh effectively, contextually, and in ways that relate to students' real-life experiences. A quantitative survey design was employed, involving 100 Islamic Education teachers in the state of Terengganu selected through purposive sampling. The research instrument consisted of a five-point Likert scale questionnaire covering four main constructs: the implementation of the envoy role, teaching challenges, teachers' attitudes and commitment, and demographic factors. Data were analysed descriptively using percentages through Microsoft Excel. Findings indicate that teachers fulfil the role of fiqh envoys at a very high level, particularly in explaining rulings clearly, connecting fiqh with contemporary contexts, employing various teaching strategies, and acting as moral exemplars. Teachers also demonstrated strong professional and spiritual commitment, viewing the teaching of fiqh as a religious trust and continuously improving their pedagogical practices. However, the study identifies several major challenges, including time constraints, dense curriculum content, inconsistent student interest, and limited teaching resources. These challenges hinder teachers' ability to cultivate deeper syariah appreciation. Overall, the study emphasises that the effectiveness of teachers as fiqh envoys depends on a combination of pedagogical competence, curriculum support, adequate instructional resources, and continuous professional development. The findings carry important implications for schools, policymakers, and teacher training institutions to strengthen support systems so that fiqh education becomes more meaningful and impactful in shaping students' holistic understanding and character.

Keywords: Fiqh envoys; Syariah understanding; quantitative survey

1. Introduction

In this era of globalization, teaching and learning approaches continue to transform in line with technological advancements and the changing needs of students. 21st Century Learning (PAK21) emphasizes integrating higher-order thinking skills, creativity, collaboration, communication, and digital literacy to produce students who are competitive in facing increasingly complex global challenges. In this context, the role of educators is crucial in planning and implementing dynamic and interactive teaching strategies to meet the demands of today's education. One approach gaining

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increasing attention is the Envoys method, which emphasizes collaborative, student-centered learning to enhance the effectiveness of the teaching and learning process.

Envoys is a collaborative learning approach within 21st Century Learning (PAK-21) that involves representatives from each group sharing and gathering information from other groups, aiming to improve communication, cooperation, and critical thinking skills. This approach aligns with the objectives of PAK-21 introduced by the Malaysian Ministry of Education in 2014 to develop competitive students through 21st-century skills such as creativity and technological literacy. It emphasizes student-centered learning, in line with other collaborative methods like Fan-N-Pick that have been discussed previously.

Islamic education in secondary schools plays a crucial role in shaping students' understanding of Islamic law, particularly through the fiqh component, which serves as the foundation for the practice of Islam in daily life. As the primary deliverer of this curriculum, Islamic education teachers bear the responsibility not only to convey the laws but also to guide students in understanding the wisdom, values, and objectives behind the Sharia. The role of the teacher as a messenger of fiqh demands pedagogical expertise, accurate knowledge, and the ability to relate fiqh to students' real-life contexts [7].

A review of the literature indicates that the effectiveness of fiqh instruction is highly dependent on the teaching approaches employed by teachers. The contextual integration of fiqh helps students relate Shariah rulings to contemporary situations, thereby enhancing their understanding [6]. This finding is supported by Suriadi [9], who discovered that approaches based on real-life contexts make Islamic rulings easier to understand and apply.

Furthermore, several studies highlight the role of Islamic education teachers as murabbi (mentors) and guides in Sharia. Based on Ghaiazra and Abang [2] found that teachers play a vital role in shaping students' values, morals, and spiritual understanding through a wise, exemplary, and knowledge-based approach. However, other studies indicate that teachers face various challenges in fulfilling this role. Hamzah *et al.*, [5] state that time constraints, workload, and the varying levels of students often hinder effective knowledge delivery. This is further emphasized by Moxsin *et al.*, [7], who stress that teachers need more flexible pedagogical approaches to explain Sharia laws meaningfully.

However, previous studies have primarily focused on teaching methods, the effectiveness of certain approaches, and students' levels of understanding, while the role of the teacher as a messenger of fiqh responsible for delivering Sharia laws with wisdom, example, and deep understanding has not been comprehensively explored. This gap in research highlights the need for a deeper evaluation of teachers' perceptions, practices, and commitment in carrying out this role.

Therefore, this study is important to understand the extent to which Islamic education teachers fulfill their responsibility as messengers of fiqh in teaching fiqh in secondary schools, identify the challenges they face, and assess their commitment to the task. The objectives of this study are as follows, i) to identify the level of implementation of the teacher's role as a messenger of fiqh; ii) to assess the challenges faced by the teachers; and iii) to evaluate the level of commitment and attitudes of the teachers toward this role.

1.1 Literature Review

This study focuses on four main constructs: (1) the implementation of teachers' roles as fiqh envoys, (2) challenges in fiqh instruction, (3) teachers' attitudes and commitment, and (4) differences in the level of implementation based on demographic factors. All these constructs are supported by

previous studies that explain pedagogical elements, values, and professionalism of Islamic Education teachers in the secondary school context.

1.1.1 Implementation of teachers' roles as fiqh envoys

The role of Islamic education teachers as messengers of fiqh is to ensure that students understand Islamic laws thoroughly and apply Sharia values in their daily lives. An effective Islamic education teacher does not only deliver fiqh theory but also connects it with current life, provides good examples, and encourages students to internalize the lessons [2,13,16]. Emphasizing the wisdom behind each taught law has been shown to deepen students' understanding of the objectives of Sharia. Previous study emphasizes that teaching based on wise values helps students better understand the purposes and principles behind each Islamic law, making fiqh more relevant to their lives [4,18]. Similarly, Saputra [8] and Rahman [11] highlights the importance of using various teaching methods, including discussions and practical demonstrations, to help students understand fiqh more deeply. These methods not only help students view fiqh in the context of their lives but also aid them in living by and applying Sharia principles in their daily lives. According to Harudin *et al.*, [3], a contextual approach in teaching fiqh can enhance students' understanding because they can relate Shariah law to their lives. This approach encourages students to actively engage in the learning process, connect the knowledge they acquire with their personal experiences, and view fiqh not just as theory, but as a practical guide for living.

Overall, the literature review emphasizes that the teacher's pedagogical approach, clarity of explanation, and exemplary behaviour are crucial in their role as messengers of fiqh.

1.1.2 Challenges faced by teachers in implementing the role of fiqh envoys

While Islamic education teachers play a significant role in teaching fiqh, they often face various challenges that hinder the effectiveness of their teaching. One of the main challenges is the time constraints within the classroom. Based on Abdullah *et al.*, [10], it is identified that limited classroom time often prevents teachers from being innovative in delivering knowledge, forcing them to use spare time to complete the remaining curriculum. As a result, in-depth discussions on the wisdom and application of the law are often overlooked. Additionally, there is also the challenge of attracting students' interest in fiqh. Saputra [8] and Joshua *et al.*, [14] found that fiqh is often perceived as a difficult and boring subject by students, especially when it is not connected to real-life situations. Therefore, teachers need to find ways to relate fiqh to current issues and student experiences to make the subject more engaging and relevant. The lack of teaching resources and instructional materials also poses a challenge in implementing effective fiqh instruction. The shortage of attractive teaching aids causes fiqh instruction to be less effective, particularly in linking theory with practice [7,15].

1.1.3 Teachers' attitudes and commitment toward the role of fiqh envoys

The attitude and commitment of teachers towards their task of teaching fiqh are critical to ensuring effective teaching. Based on Harudin *et al.*, [3] and Rahman [11], highlights that committed teachers are more likely to continuously improve their teaching by adopting new methods that suit the needs of students. In the aspect of Contextual Teaching and Learning (CTL), teachers with a positive attitude towards using contextual approaches are more likely to make fiqh lessons meaningful and relatable to students' real lives. According to Ghaiazra and Abang [2] and Joshua *et*

al., [14], committed teachers tend to improve their pedagogical mastery and develop their skills in delivering fiqh effectively. Moxsin *et al.*, [7] and Yusoff *et al.*, [18] also found that the pedagogical knowledge held by teachers plays a key role in influencing their motivation and the effectiveness of their teaching. Teachers with strong pedagogical knowledge are more capable of delivering fiqh lessons smoothly and effectively, while also being more dedicated to shaping students' morals and religious identity. Therefore, teachers are encouraged to continuously improve their pedagogical knowledge to achieve more effective fiqh teaching objectives [15].

2. Methods

This chapter explains the methodology used in conducting the study, encompassing the research design, population and sample, research instruments, data collection procedures, and data analysis methods. The aim of this study is to evaluate the role of Islamic Education teachers as fiqh messengers in teaching and shaping secondary school students' understanding of syariah rulings. The main data collection method is an online questionnaire administered through the Google Forms platform, which enables efficient data collection across a cohort of teachers in Terengganu. This approach aligns with contemporary research needs that emphasise effectiveness, accessibility, and efficiency in data collection.

2.1 Research Design

This study employs a quantitative survey research design. The selection of this method is based on its ability to provide systematic, structured, and measurable data from the targeted group of respondents within a limited timeframe. The use of a Google Forms questionnaire enables the researcher to assess the implementation methods, challenges, attitudes, and commitment related to the role of Islamic Education teachers as fiqh messengers in teaching and in shaping secondary school students' understanding of syariah rulings. This quantitative approach also allows the findings to be analysed numerically, enabling the researcher to identify patterns, trends, and relationships within students' learning experiences. The selection of this design aligns with current empirical research practices in the field of education and Islamic pedagogy.

2.2 Population and Sample

2.2.1 Study population

The study population consists of teachers from across the state of Terengganu, including those from both urban and rural areas. This ensures that the findings reflect diverse teaching experiences and varying levels of exposure to the Envoys Method, which refers to the messenger approach.

2.2.2 Data sampling techniques

The sample selection was conducted using purposive sampling. This technique was chosen because it enables the researcher to identify and select respondents who meet specific criteria relevant to the objectives of the study. These criteria include teachers who teach and have exposure to the Envoys Method, whether through courses or related activities, as well as students who are willing to provide feedback voluntarily. The use of this technique is consistent with current educational research practices, which emphasise selecting samples based on their relevance and suitability to the focus of the study.

2.2.3 Sample Size

The final sample size was determined based on the number of responses received through the Google Forms questionnaire. Although survey research typically requires between 30 and 100 respondents to produce stable and reliable findings, the actual number depends on the level of teacher participation during the data collection period. This flexible approach ensures that the analysis reflects the actual involvement and willingness of teachers to participate in the study.

2.3 Research Instruments

2.3.1 Instrument structure

The research instrument consists of a structured questionnaire developed using the Google Forms platform. The instrument is divided into four main sections. Section A covers demographic information such as gender, age, and academic qualifications. Section B examines the Implementation of Teachers as Fiqh Messengers through items based on a five-point Likert Scale. Section C focuses on the Challenges Faced by Teachers in Fulfilling Their Role as Fiqh Messengers in relation to the method. Section D addresses Teachers' Attitudes and Commitment Towards the Role of Fiqh Messengers as a whole. The structure of this instrument was designed to ensure that all key constructs in the research objectives can be examined comprehensively and systematically.

2.3.2 Measurement scale

The instrument uses a five-point Likert Scale to assess the respondents' level of agreement with the items presented. The scale used is as follows: 1 = Strongly Disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly Agree The use of the Likert Scale was chosen because it is a standard measurement method in educational research, allowing for accurate quantitative assessment of attitudes, perceptions, and understanding.

2.3.3 Validity of the instrument

The content validity of the questionnaire was ensured through an expert review process. Several lecturers with expertise in the field of Islamic Education and research methodology assessed the clarity, relevance and usability of the items. The feedback received was used to make revisions and improvements before the instrument was distributed. This process aims to ensure that the instrument truly measures the construct to be assessed and meets current research standards.

2.4 Data Collection Process

The data collection procedure began with the development of the questionnaire based on the research objectives and theoretical framework. Once completed, the instrument was reviewed and validated by experts in the relevant field. The Google Forms questionnaire link was then distributed to students through communication platforms such as WhatsApp, Telegram, and email. Each participant was informed about the purpose of the study, confidentiality assurances, the voluntary nature of participation, and their right to withdraw at any time. The data collection period was carried out over one to three weeks to allow sufficient time for respondents to participate. After completion, all data were downloaded in Google Sheets or Excel format for further analysis.

3. Findings

3.1 Introduction

This study involved a total of 100 respondents consisting of teachers from the state of Terengganu, who participated by completing a distributed questionnaire. The analysis of the questionnaire indicates that the role of Islamic Education teachers as fiqh messengers in teaching and shaping students' understanding of Islamic legal rulings at the secondary school level is examined based on three objectives outlined in the questionnaire. The respondents' level of understanding was measured using a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). The following section presents the detailed findings of the study.

3.2 Demographic Profile of Respondents

The respondents of this study consisted of 100 teachers from Terengganu. The demographic profile of the respondents includes gender, age, level of academic qualification, teaching experience, and type of school.

Table 1
Distribution of number and percentage of respondents by gender

Gender	Frequency	Percentage
Man	54	54%
Woman	46	46%
Total	100	100%

The respondents of this study were teachers from Terengganu. Based on the table above, male respondents consisted of 54 teachers, representing 54% of the total sample. Meanwhile, female respondents comprised 46 teachers, accounting for 46%.

Table 2
Distribution of number and percentage of respondents by age group

Age Group	Frequency	Percentage
21-30 year	36	36%
31-40 year	10	10%
41-50	17	17%
54-62	37	37%
Total	100	100%

Table 2 shows the distribution of the number and percentage of respondents according to age groups. A total of 36 teachers aged 21–30 years represented 36% of the respondents. Meanwhile, 10 teachers aged 31–40 years accounted for 10% of the sample. Teachers aged 41–50 years comprised 17 respondents, representing 17%. In addition, 37 teachers aged 51–62 years represented 37% of the respondents from Terengganu.

Table 3
Distribution of number and percentage of respondents by current academic year

Academic approval	Frequency	Percentage
Diploma	7	7%
Degree	77	77%
Master	16	16%
Total	100	100%

Table 3 presents the distribution of the number and percentage of respondents according to their level of academic qualification. A total of 7 teachers, representing 7%, held diploma qualifications. The majority of respondents, comprising 77 teachers (77%), possessed a bachelor's degree. Meanwhile, 16 teachers, accounting for 16%, held a master's degree.

3.2.1 Implementation of teachers as messengers of fiqh

Table 4

Response to the impact of the implementation of teachers as messengers of fiqh

No	Statement	Strongly Disagree (%)	Disagree (%)	Neutral (%)	Agree (%)	Strongly Agree (%)
1	I try to explain fiqh law in a way that is easy for students to understand	0	1	2	53	44
2	I relate the topic of fiqh to the current situation and the lives of students	0	2	2	55	41
3	I give practical examples to help students understand a law	0	2	1	56	41
4	I emphasize the wisdom behind every Islamic law that is taught	0	2	0	54	44
5	I am a role model for students in implementing sharia law	1	0	3	55	41
6	I use various approaches (lectures, discussions, role plays) to teach fiqh	1	1	7	57	34
7	I give students space to ask questions and discuss fiqh law.	1	2	0	53	44
8	I encourage students to practice fiqh in their daily lives	1	0	0	50	49
9	I assess students' understanding through activities that involve the appreciation of fiqh law	1	2	3	60	33
10	I believe my role as a fiqh teacher helps shape students' morals	1	0	0	54	45

Based on the table, in the implementation of the role of Islamic Education teachers as fiqh envoys, the items that recorded the highest level of agreement (99%) were related to encouraging students to practise fiqh rulings in their daily lives (Agree: 50%, Strongly Agree: 49%) and teachers' belief that their role helps shape students' moral character (Agree: 54%, Strongly Agree: 45%). This indicates a very strong emphasis by teachers on the aspects of application and moral development. In contrast, the item that recorded the lowest percentage of agreement (91%) was the use of various approaches (lectures, discussions, role-playing) in teaching fiqh (Agree: 57%, Strongly Agree: 34%). This suggests that although the majority of teachers agreed with using diverse approaches, it is the dimension of implementation that is practised least consistently compared to other aspects.

The survey findings clearly demonstrate the success of Islamic Education teachers in assuming their role as fiqh envoys, that is, individuals who not only teach but also effectively convey the message of Shariah in a relevant, meaningful, and wise manner. This effectiveness is reflected in teachers' ability to connect fiqh texts with students' real-life contexts, an important aspect supported by Rahman [11], who found that practical examples facilitate understanding, and aligned with Fauzi and Latif [15], who showed that interactive approaches enhance students' interest and comprehension. Furthermore, the role of teachers as role models (living models) is also prominent, whereby teachers' practices and good character reflect the rulings they teach. This is consistent with the views of Zamri *et al.*, [16], who emphasized that the demonstration of high moral conduct by teachers encourages the practice of religious values among students. Finally, teachers' high confidence in their role as moral educators reflects their awareness of their moral responsibility as

Shariah envoys. This is reinforced by Syed and Rahim [17], who found that strong teacher commitment and confidence have a significant impact on students' character development, thereby explaining the positive student responses towards moral formation observed in this study.

3.2.2 Challenges for teachers in carrying out the role as a fiqh messenger

Table 5

Teachers' response to challenges in carrying out their roles as messengers of fiqh

No	Statement	Strongly Disagree (%)	Disagree (%)	Neutral (%)	Agree (%)	Strongly Agree (%)
1	I lack the time to explain all the fiqh rules in depth	2	11	18	52	17
2	The syllabus is too dense to implement the values of appreciation	2	11	22	54	11
3	Students are less interested in the topic of fiqh law	7	17	35	31	10
4	I am having difficulty relating fiqh law to current issues	11	22	37	24	6
5	Lack of teaching aids hinders the effectiveness of fiqh teaching	0	13	21	55	11

Based on the findings presented in the table, for the statement regarding the lack of time to explain fiqh rulings in depth, 52% of respondents agreed and 17% strongly agreed, while 18% somewhat disagreed, 11% disagreed, and 2% strongly disagreed. Next, with regard to the issue of an overly packed syllabus, 54% of respondents agreed and 11% strongly agreed, whereas 22% somewhat disagreed, 11% disagreed, and 2% strongly disagreed. For the statement that students are less interested in fiqh rulings topics, 31% of respondents agreed and 10% strongly agreed, while 35% somewhat disagreed, 17% disagreed, and 7% strongly disagreed. In addition, regarding the difficulty of relating fiqh rulings to current issues, 24% of respondents agreed and 6% strongly agreed, whereas 37% somewhat disagreed, 22% disagreed, and 11% strongly disagreed. Finally, concerning the lack of teaching aids, 55% of respondents agreed and 11% strongly agreed, while 21% somewhat disagreed and 13% disagreed.

Overall, although Islamic Education teachers possess great potential as fiqh envoys who bridge Shariah texts with students' real-life contexts, the effectiveness of this role is constrained by several key challenges. Time limitations and an overloaded syllabus emerge as the primary obstacles, as the envoy role requires comprehensive and in-depth explanations of legal rulings, which are difficult to achieve within tight schedules. This finding is consistent with [10,13], who emphasized that religious teachers require sufficient instructional time to cultivate value-based understanding. Furthermore, the lack of teaching aids such as visual, digital, and contemporary case-based resources that limits the role of fiqh envoys, as it causes the delivery of fiqh rulings to remain largely theoretical and less relevant. This contradicts the recommendations of the [12], which highlight the importance of integrating technology and case-based approaches to make fiqh learning more meaningful. Nevertheless, contrary to the challenge suggesting that teachers face difficulty in linking fiqh rulings to current issues, the findings indicate that many teachers are in fact capable of connecting fiqh principles with contemporary realities in a clear and relevant manner through current examples [7]. Therefore, this study reinforces that the effectiveness of the fiqh envoy role is influenced by curriculum structure, teaching resources, pedagogical skills, and professional support. These challenges call for systematic improvements in teacher training, resource support, and curriculum design to ensure that the teaching of fiqh is delivered in a more effective, relevant, and contextualized manner.

3.2.3 Teachers' attitudes and commitments towards the role of fiqh messengers

Table 6

Response teachers' attitudes and commitments towards the role of fiqh messengers

No	Statement	Strongly Disagree (%)	Disagree (%)	Neutral (%)	Agree (%)	Strongly Agree (%)
1	I see my duty to teach fiqh as a religious mandate	0	1	0	35	64
2	I try to improve the way I teach fiqh every year	0	1	0	57	42
3	I believe the role of teachers as messengers of fiqh has a great impact on society	1	0	2	43	54
4	I feel responsible for ensuring that students understand Sharia law correctly	0	1	2	47	50
5	I am proud to be a transmitter of fiqh knowledge to the younger generation	0	1	1	42	56

Based on the findings presented in the table, the results indicate that the majority of respondents expressed positive responses towards the role of teachers as fiqh envoys. For the statement that teaching fiqh is a religious trust, 35% of respondents agreed and 64% strongly agreed, while only 1% disagreed. Next, regarding efforts to improve fiqh teaching practices each year, 57% of respondents agreed and 42% strongly agreed, with 1% disagreeing. For the statement that the role of teachers as fiqh envoys has a significant impact on society, 43% of respondents agreed and 54% strongly agreed, whereas 1% strongly disagreed and 2% somewhat disagreed. In addition, 47% of respondents agreed and 50% strongly agreed that they are responsible for ensuring students correct understanding of Shariah rulings, while 1% disagreed and 2% somewhat disagreed. Finally, regarding pride in being a transmitter of fiqh knowledge to the younger generation, 42% of respondents agreed and 56% strongly agreed, with only 1% disagreeing and 1% somewhat disagreeing.

These findings further demonstrate a high level of intrinsic motivation among Islamic Education teachers, particularly reflected in the dominant sense of pride in transmitting fiqh knowledge to the younger generation. This reflects the development of a strong and well-established professional religious identity. The consistency of these findings indicates that teachers are in a stable psychological, value-based, and motivational position to fulfil their role as Shariah guides, without showing any significant signs of rejection or doubt regarding their responsibilities. Overall, this discussion reinforces that teachers exhibit the core characteristics of fiqh envoys, as outlined in contemporary Islamic education theory namely, as conveyors of Shariah messages, value guides, role models, and agents in shaping sound legal understanding. The high levels of agreement regarding trust and responsibility also support the view of Ihwani *et al.*, [13], who emphasized that religious teachers function as custodians of values and executors of the divine trust within formal educational contexts. This confirms that the required spiritual awareness, professional ethics, and dedication are present among the teachers involved in this study.

4. Conclusion

In conclusion, this study shows that Islamic Education teachers play a very significant role as fiqh messengers in ensuring that sharia law is understood, appreciated and practiced effectively by secondary school students. The study findings confirm that teachers not only function as theoretical fiqh transmitters, but also relate the content of fiqh to the real life context of students through simple explanations, the use of practical examples, emphasis on shariah wisdom and the implementation of a pedagogical approach of various methods that are interactive and student-centered. At the same time, teachers also show high professional and spiritual commitment, by considering the task of

teaching fiqh as a religious trust that must be carried out with full responsibility, dedication and integrity. However, the study also identified several challenges faced by teachers, including time constraints, dense syllabus, limited teaching materials and inconsistent levels of student interest in fiqh topics. These challenges imply that the role of fiqh messengers requires more systematic support through curriculum improvement, provision of more relevant teaching resources, and continuous professional training that can strengthen teachers' ability to implement the value of shariah appreciation in greater depth. Overall, the results of the study emphasize that teachers have great potential to shape students' understanding, appreciation and morals through the envoys approach, but the effectiveness of this role depends on the balance between teacher commitment, pedagogical needs, and the support of educational institutions. By strengthening these aspects, the fiqh teaching process has the potential to become more meaningful, relevant and high-impact in producing a generation that understands the sharia holistically and is able to apply it in daily life.

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