



Research Article

Reconstructing the Meaning of Fiqh Learning through Accelerated and Quantum Learning in the Digital Generation

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Abstract. This study addresses a critical gap in Islamic education by rethinking fiqh learning beyond its traditional normative-transmissive orientation toward a more meaningful and contextually grounded process. Employing a qualitative case study design, the research was conducted in a Grade 11 classroom at MA Raudlotut Tholibin Banjarnegara between January and February 2026. Data were generated through in-depth interviews, classroom observations, and document analysis, and analyzed using reflexive thematic analysis.

The findings demonstrate a fundamental shift in fiqh learning from knowledge transmission to a process of experiential and socially mediated meaning construction. This transformation unfolds through a dynamic interplay of student engagement, pedagogical adaptation, and experiential learning practices, in which students actively negotiate meaning through interaction, reflection, and lived experience. Engagement extends beyond observable participation to include cognitive and reflective involvement, while adaptation emerges as an inherent dimension of the learning process rather than a transitional stage. Consequently, fiqh is no longer understood as a fixed body of normative knowledge but as a contextual and lived practice shaped by students' everyday realities.

The study offers a theoretical contribution by reconceptualizing fiqh learning as a process of socially mediated experiential meaning-making, thereby challenging dominant transmissive paradigms in Islamic education. Practically, it underscores the need for designing interactive and context-sensitive learning environments aligned with the characteristics of digital generation learners. Ultimately, this study positions fiqh learning as a transformative pedagogical space where knowledge is continuously constructed, negotiated, and lived.

Keywords: Fiqh Learning, Islamic Education, Student Engagement, Experiential Learning, Meaning Construction

INTRODUCTION

The development of 21st-century education is marked by an epistemological transformation in how knowledge is constructed, negotiated, and interpreted by learners. The integration of digital technologies, artificial intelligence, and neuroscience-based approaches has shifted the learning paradigm from a transmission model toward one that emphasizes simultaneous cognitive, affective, and social engagement (Giansanti, 2025; Musonif, Romadona, et al., 2026; Wei et al., 2025). Within this framework, learning is no longer understood as a linear process but as a complex experience involving dynamic interactions among individuals, environments, and knowledge systems. This transformation becomes increasingly significant when associated with the characteristics of the digital generation, which tends to prefer fast, multimodal, interactive, and experience-based learning (Gulati et al., 2026; Hınız & Çelik, 2025; Ramadona et al., 2026). Therefore, the central challenge of contemporary education lies not merely in technological integration, but in designing learning experiences that enable learners to construct meaning in reflective and contextual ways.

Within this context, Accelerated Learning and Quantum Learning emerge as pedagogical frameworks that emphasize the holistic orchestration of learning experiences. Both approaches are grounded in neuroscience findings, which suggest that optimal learning occurs when emotions, motivation, and learning environments are synergistically integrated with cognitive processes (Dipankar et al., 2025; Rani et al., 2025). Quantum Learning positions interaction as the core of meaningful

learning, whereas Accelerated Learning focuses on enhancing understanding through multisensory experiences and conducive psychological conditions. Conceptually, these approaches align with constructivist and experiential learning paradigms, which view learning as a process of meaning construction through experience and social interaction (Fahrezi et al., 2026; Illeris, 2018; Kolb, 2015). In line with this, global educational trends increasingly emphasize adaptive and personalized learning supported by technology, placing learning experience at the center of the process (Aviles-Valenzuela & Acosta-Barreno, 2025; Diwaker & Miglani, 2025; Tran & Khoa, 2025).

However, in the context of Islamic Religious Education (PAI), particularly in fiqh learning, such pedagogical transformations have not been fully articulated either conceptually or practically. Fiqh instruction remains predominantly characterized by normative-textual approaches that position students as passive recipients of knowledge, thereby limiting opportunities for contextual and reflective meaning construction (Ferdino, 2025; Marzuki & Sakdiyah, 2023). Epistemologically, fiqh is not merely a normative system but also a social practice that requires contextual understanding and critical reflection. The tension between the normative nature of fiqh and the demand for contextualized learning constitutes a fundamental issue in the development of Islamic pedagogy in the digital era.

Preliminary findings in a Grade XI classroom at MA Raudlotut Tholibin Banjarnegara indicate that fiqh learning remains lecture-centered, characterized by one-way interaction in which the teacher dominates the explanation of content while students act as passive listeners. Classroom discussions are largely limited to conceptual clarification and rarely extend to experiential exploration or reflective meaning-making. The use of interactive learning media is also minimal, failing to accommodate the characteristics of digital generation learners who require visual stimuli and active engagement. Consequently, students' understanding of fiqh tends to be procedural and textual, lacking clear connections to real-life contexts. This condition reflects a gap between existing pedagogical practices and the need for experience-oriented and meaning-centered learning.

Previous studies have shown that the application of Quantum Learning in Islamic education contributes to improvements in students' cognitive learning outcomes (Fauziah et al., 2025; Nafsiyah & Idris, 2025), and that experience-based learning enhances student engagement in digital contexts (Musonif, Baeti, et al., 2026; Ryalat, 2025; Tran & Khoa, 2025). However, most of these studies remain focused on measuring learning outcomes and instructional effectiveness, thus failing to explain how learners experience and interpret the learning process. Furthermore, the integration of Accelerated Learning and Quantum Learning within fiqh education remains underexplored, particularly from a qualitative perspective that emphasizes experiential dynamics, social interaction, and meaning construction.

Moreover, existing research tends to position technology as the primary determinant of learning quality, while the pedagogical process as a mediator of meaning receives limited attention. From a social constructivist perspective, learning meaning is shaped through complex interactions among individual experiences, social contexts, and pedagogical practices (Illeris, 2018; Saifudin et al., 2026; Tran &

Khoa, 2025). Therefore, a significant conceptual gap exists in understanding how specific pedagogical approaches, such as Accelerated Learning and Quantum Learning, mediate the characteristics of the digital generation in shaping meaningful learning experiences, particularly in the context of fiqh education.

Based on this gap, this study is formulated through the following qualitative research questions: how is fiqh learning constructed through Accelerated Learning and Quantum Learning approaches in the context of the digital generation. How do students experience and interpret the learning process within classroom interactions. How is the meaning of fiqh learning constructed, negotiated, and reflected by students through their learning experiences. These questions aim to explore dimensions of experience, process, and meaning that have received limited attention in previous research.

This study aims to deepen the understanding of how meaning in fiqh learning is constructed through Accelerated Learning and Quantum Learning approaches by employing a qualitative case study design. The primary focus lies on students' learning experiences, the dynamics of pedagogical interaction, and the processes of meaning construction within classroom practice. Thus, this research goes beyond merely describing instructional practices and seeks to interpret how learning meaning is shaped within specific social and pedagogical contexts.

Academically, this study contributes to addressing the conceptual gap in integrating neuroscience-based pedagogical approaches within Islamic education, particularly in fiqh learning. It also offers a theoretical contribution by providing new insights into how learning meaning is constructed through pedagogical interaction in the context of the digital generation. Empirically, the study presents an in-depth understanding of fiqh learning dynamics in madrasah settings, which may serve as a foundation for developing more contextual, reflective, and responsive Islamic pedagogical models in the digital era.

RESEARCH METHODS

This study employs a qualitative approach with a case study design grounded in a constructivist-interpretive paradigm, which views social reality as a product of meaning construction through individual interactions within specific contexts. This approach is selected because the study aims to gain an in-depth understanding of how the meaning of fiqh learning is constructed, negotiated, and reflected by students within the implementation of Accelerated Learning and Quantum Learning practices. A case study design enables a contextual and holistic exploration of the phenomenon within a clearly bounded system, allowing the researcher to capture the complexity of pedagogical interactions in a real-life setting (Creswell & Poth, 2018; Yin, 2018). In this study, the case is specifically bounded to one Grade XI Religious 1 classroom consisting of 32 students at MA Raudlotut Tholibin Banjarnegara, focusing on fiqh learning during the implementation period of Accelerated Learning and Quantum Learning. This bounded definition is essential to ensure analytical depth and contextual clarity.

The study was conducted from January 6 to February 20, 2026. The participants consisted of one fiqh teacher and 12 students selected through purposive sampling

based on their active engagement in classroom interactions, ability to articulate reflective experiences, and representation of diverse learning experiences. The selection of participants follows the principle of information-rich cases, referring to individuals who can provide in-depth and relevant data related to the phenomenon under investigation (Patton, 2015). Therefore, the study does not aim for statistical representation but rather for depth of insight to comprehensively understand the dynamics of students' learning experiences.

In its implementation, the researcher assumed the role of an observer-as-participant, involving limited participation in the classroom context without intervening in the instructional process. This position allows the researcher to gain a contextual understanding while maintaining analytical distance during data interpretation. The researcher also engaged in continuous reflexivity to identify potential biases, initial assumptions, and the influence of the researcher's positionality on data collection and analysis. Reflexive practices were documented through field notes and analytic memos throughout the research process to ensure transparency in interpretation (Creswell & Poth, 2018).

Data were collected through participant observation, in-depth semi-structured interviews, and document analysis. Observations were conducted across eight classroom sessions to capture pedagogical interaction patterns, instructional strategies, and students' responses to the implementation of Accelerated Learning and Quantum Learning. In-depth interviews were conducted with both the teacher and selected students, with each session lasting approximately 30–60 minutes, focusing on learning experiences, perceptions of instructional practices, and processes of meaning-making in fiqh learning. The analyzed documents included lesson plans, instructional materials, student notes, and other learning artifacts. The use of multiple data collection methods aims to achieve data triangulation, thereby enhancing the credibility and depth of understanding of the studied phenomenon (Miller et al., 2023; Xu & Zammit, 2020).

Data analysis was conducted inductively using a reflexive thematic analysis approach. The process began with verbatim transcription of all interview and observational data, followed by open coding to systematically identify units of meaning. The coding process was conducted manually with the support of NVivo software to enhance accuracy and traceability. Initial codes were then grouped into categories based on similarities, which were further developed into overarching themes representing patterns of students' learning experiences. The analysis was iterative, employing a constant comparison technique in which new data were continuously compared with existing categories and themes to ensure consistency and depth of interpretation. Additionally, analytic memos were used to support reflexive thinking and to develop conceptual relationships between themes (Braun & Clarke, 2021; Wiltshire & Ronkainen, 2021). Thus, thematic analysis in this study functions not only as a data organization technique but also as an interpretive process for constructing contextualized meanings.

To ensure the trustworthiness of the data, this study applies the criteria of credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Credibility was achieved through methodological and data source triangulation, as

well as member checking, in which preliminary interpretations were validated with participants. Transferability was ensured through the provision of thick descriptions of the research setting and participant characteristics. Dependability and confirmability were maintained through an audit trail documenting all stages of the research process, from data collection to interpretation. Additionally, peer debriefing was conducted to examine the consistency of interpretations and to minimize researcher bias.

Ethical considerations were carefully addressed in this study. Prior to data collection, formal permission was obtained from the school, and informed consent was secured from all participants. Participants were informed about the purpose of the study, procedures, and their right to withdraw at any time without consequences. Confidentiality was ensured through the use of pseudonyms, and all data were securely stored to protect participants' privacy. These ethical practices are essential to ensure that the research is conducted responsibly and in accordance with international research standards (Israel & Hay, 2006).

Operationally, the research process can be visualized as follows:

Figure 1. Cyclical and Reflective Process of Qualitative Case Study Research



Operationally, the research process can be visualized as presented in Figure 1. The figure illustrates the cyclical and reflective nature of the qualitative case study, beginning with problem identification, followed by data collection, thematic analysis, and meaning construction. The process is iterative rather than linear, allowing continuous refinement based on emerging findings in the field. Ethical considerations are embedded throughout all stages of the research process.

To further clarify the research design, the methodological components are summarized in the following table:

| Component | Description |
|-----------------|---|
| Approach | Qualitative (constructivist-interpretive) |
| Design | Case study (bounded system) |
| Site | MA Raudlotut Tholibin Banjarnegara |
| Duration | January 6-February 20, 2026 |
| Participants | 1 teacher, 6 students (purposive sampling) |
| Data Collection | Observation, interviews, documentation |
| Analysis | Thematic analysis (NVivo-assisted) |
| Validity | Triangulation, member checking, audit trail |

Ethics Informed consent, anonymity, institutional approval

With this methodological design, the study aims to generate an in-depth understanding of how the meaning of fiqh learning is constructed within the context of the digital generation, while also contributing conceptually to the development of experience-based pedagogy in Islamic education.

RESULTS AND DISCUSSION

A. RESULTS

1. Transformative Student Engagement in Fiqh Learning

The findings indicate that student engagement in fiqh learning underwent a gradual transformation from passive participation toward more active and meaningful involvement. In the initial observation (January 8, 2026), classroom interaction was still predominantly teacher-centered, with limited student responses. Most students tended to wait for direct instruction, and only a few responded when the teacher posed guiding questions, while others remained silent or merely observed the interaction.

However, a noticeable shift emerged in the subsequent observation (January 15, 2026), when case-based discussions began to stimulate broader participation. In this setting, students not only responded to the teacher but also interacted with peers within small groups. This transition is reflected in S₄'s statement:

"Now the learning feels more engaging because we are not just listening, but also participating in discussions. Sometimes we have different opinions, and that makes me think more deeply about the material" (S₄, January 28, 2026).

By the third observation (February 3, 2026), student engagement had evolved not only in quantity but also in quality. Students began to articulate arguments, question responses, and relate the material to their personal experiences. During one discussion session, several students actively responded to each other's viewpoints, while others observed and later contributed clarifications, indicating a more distributed pattern of participation.

Nevertheless, engagement was not homogeneous across students. As S₆ explained:

"I don't always speak, but I still pay attention and think about what is being discussed" (S₆, February 6, 2026).

This suggests that engagement extended beyond observable verbal participation to include cognitive involvement, where internal processing played a significant role in learning.

2. Pedagogical Adaptation in Interactive Learning Environments

The shift in instructional approach generated varying patterns of adaptation among students. In the early phase, some students experienced difficulty adjusting to the interactive and discussion-based learning format. The observation on January 8, 2026 revealed that several students remained dependent on more active peers and were hesitant to express their own ideas.

This initial tension is reflected in S₂'s statement:

"Sometimes I find it difficult to follow the discussion because I am not used to

thinking and speaking directly” (S2, January 20, 2026).

Over time, however, signs of adaptation became evident. In the observation on January 15, 2026, students who were previously passive began to contribute in limited ways, such as answering simple questions or responding briefly to peers. S5 described this transition as follows:

“At first, I found it difficult, but gradually I got used to it. Now I feel more confident, even though I don’t speak often” (S5, February 2, 2026).

By the third observation (February 3, 2026), classroom dynamics appeared more stable, and students demonstrated a clearer understanding of the learning structure. However, adaptation occurred at different paces, with some students adjusting more quickly than others, reflecting diverse learning dispositions within the classroom.

3. Experiential Contextualization of Fiqh Knowledge

The findings reveal a shift in fiqh learning from a predominantly text-based approach toward a more contextual and experience-based process. During the observation on January 15, 2026, the teacher introduced a case involving online transactions with elements of uncertainty, which students analyzed collaboratively.

In these discussions, students did not rely solely on textbook knowledge but actively connected the material with their lived experiences. S1 noted:

“It is easier to understand because there are real examples, like online buying and selling that we often experience” (S1, January 15, 2026).

Similarly, S4 stated:

“When the material is connected to daily life, it becomes clearer compared to just reading from a book” (S4, January 28, 2026).

Further deepening of this process was observed on February 3, 2026 through practical simulations of worship practices. Students engaged not only in understanding procedures but also in enacting and evaluating them in specific contexts. For instance, students discussed how to perform prayer under conditions of illness by drawing on their own experiences.

Supporting this, documentation data, including worksheets and students’ notes, indicate that students did not merely record concepts but also included reflections and contextual applications. This suggests that fiqh learning was increasingly experienced as a lived and applicable practice rather than solely as abstract knowledge.

4. Constructing Meaning through Reflective and Social Learning Processes

The findings demonstrate that the meaning of fiqh learning was constructed through a combination of individual reflection and social interaction. In the observation conducted on February 3, 2026, students were invited to reflect on their personal experiences related to worship, which were then discussed collectively in groups. This process generated multiple perspectives that enriched students’ understanding.

As expressed by S3:

“Now I do not only understand the rules, but also the reasons behind them, so it

makes more sense” (S3, January 24, 2026).

Similarly, S6 stated:

“Fiqh becomes more logical; it is not just something to memorize, but something that can be understood” (S6, February 6, 2026).

Group discussions revealed that meaning was not constructed individually but emerged through the exchange of experiences and arguments. In several instances, students revised their initial understanding after engaging with peers’ perspectives. Additionally, students’ written notes indicate reflective engagement, where they explicitly connected fiqh concepts to their daily lives. This suggests that meaning-making occurred through both social negotiation and individual internalization.

5. Summary of Thematic Findings

To clarify the patterns identified across themes, the findings are summarized in Table 1.

Table. Summary of Thematic Findings

| Theme | Core Pattern | Empirical Indicators |
|----------------------|--|---|
| Engagement | Shift from passive to active participation | Increased discussion, student responses |
| Adaptation | Gradual adjustment to interactive learning | From silence to participation |
| Contextualization | Experience-based learning | Real-life cases, simulations |
| Meaning Construction | Reflection and social interaction | Deeper and contextual understanding |

As shown in Table 1, the four themes are interconnected and collectively illustrate a progression from participation to meaning construction.

The relationships among these themes can be further understood through the empirical model presented below.



This model illustrates how the learning process evolves from an interactive environment toward the construction of meaning through sequential and interrelated stages.

The findings suggest that the implementation of Accelerated Learning and Quantum Learning in fiqh instruction does not merely alter surface-level classroom activities but fundamentally reshapes the learning process itself. Student engagement emerges as the initial entry point, which then triggers a process of pedagogical adaptation as students adjust to interactive learning demands. This adaptation enables the emergence of experiential learning practices, where knowledge is contextualized through real-life situations and embodied experiences.

Subsequently, these experiential processes create conditions for reflective and social interaction, through which students actively negotiate and reinterpret meaning. Meaning construction, therefore, does not occur as a direct outcome of instruction but as a cumulative and iterative process shaped by participation, adaptation, experience, and reflection. In this sense, fiqh learning is reconstituted from a static body of normative knowledge into a dynamic, context-sensitive understanding that is continuously shaped by students' lived experiences and interactions.

B. DISCUSSION

The findings of this study do not merely confirm the effectiveness of Accelerated Learning and Quantum Learning in enhancing student engagement; more fundamentally, they reconfigure the epistemological positioning of fiqh learning from a normative-transmissive paradigm toward an experiential, reflective, and contextually grounded learning process. The transformation of student engagement identified in this study suggests that engagement should no longer be understood as surface-level participation, but rather as a multidimensional construct encompassing cognitive, affective, and reflective dimensions. This finding aligns with Hınız and Çelik (2025), who emphasize that interactive learning environments enhance engagement; however, this study extends their argument by demonstrating that engagement undergoes a qualitative transformation, not merely a quantitative increase.

From a social constructivist perspective, these findings reaffirm that learning is fundamentally a process of meaning negotiation mediated through social interaction (Illeris, 2018). Nevertheless, this study moves beyond conventional interpretations by revealing that student engagement is not exclusively external or verbal but also operates internally as cognitive engagement, as observed in students who remain silent yet actively process and reflect on the learning content. This challenges the prevailing tendency in educational research to equate engagement with observable participation. In line with this, recent studies in experiential learning highlight that deep engagement emerges through meaningful and reflective experiences rather than mere activity (Hamidani et al., 2025; Wang et al., 2025).

Furthermore, the identified dynamics of pedagogical adaptation problematize the linear assumptions often embedded in instructional innovation discourse. Previous studies tend to position pedagogical innovation as a direct intervention leading to improved learning outcomes (Fauziah et al., 2025; Nafsiyah & Idris, 2025). In contrast, this study demonstrates that pedagogical transformation initially generates tension and resistance, requiring students to actively negotiate new

learning expectations. Therefore, learning should not be conceptualized as an immediate outcome but as a gradual, adaptive, and context-dependent process. This finding resonates with Correia et al. (2025), who argue that adaptive learning emerges from complex interactions between learners and their environments; however, this study further advances the discussion by positioning adaptation itself as an integral component of meaning construction rather than a transitional phase.

Within the context of fiqh learning, the notion of experiential contextualization represents a more radical epistemic shift. Traditionally framed as a text-based normative system, fiqh is redefined in this study as a form of knowledge that is lived, interpreted, and enacted within students' social experiences. While this finding supports prior research emphasizing the importance of contextual and experience-based learning in digital environments (Ryalat, 2025; Tran & Khoa, 2025), it also critically challenges the reductionist tendency to privilege technology as the primary driver of educational transformation. Instead, this study demonstrates that the decisive factor lies not in the technology itself, but in how learning experiences are pedagogically constructed. In this sense, experiential learning functions not merely as an instructional strategy but as an epistemological mechanism for meaning-making.

Moreover, the process of meaning construction identified in this study indicates that fiqh learning operates as a reflective-dialogical practice, where understanding emerges through the interplay between individual experience and social discourse. While this finding is consistent with neuroscience-based perspectives that emphasize the integration of cognition and emotion in learning (Giansanti, 2025; Musonif & Azis, 2026; Wei et al., 2025), it extends these perspectives by demonstrating that meaning is not solely formed within the individual cognitive system but is co-constructed through social interaction. Accordingly, this study contributes to the development of a conceptual framework that positions learning as a process of socially mediated meaning construction, rather than mere information internalization.

From a theoretical standpoint, this study offers a conceptual reconstruction of fiqh learning in three key dimensions. First, it shifts the understanding of student engagement from participation toward transformative engagement, characterized by reflective and contextual involvement. Second, it introduces pedagogical adaptation as an inherent and constitutive element of the learning process rather than an obstacle to be overcome. Third, it situates fiqh learning within the framework of experiential meaning-making, where knowledge is actively constructed through lived experience and social interaction. In doing so, this study not only applies constructivist and experiential learning theories but also extends and operationalizes them within the specific context of Islamic education.

Practically, these findings imply a significant redefinition of the teacher's role, from a transmitter of knowledge to a designer of meaningful learning experiences. Teachers are required to orchestrate learning environments that facilitate exploration, reflection, and dialogical interaction. Furthermore, instructional design must remain flexible to accommodate diverse adaptation processes among students and to recognize forms of engagement that are not always verbally expressed. This is

particularly relevant in the context of digital generation learners, whose learning preferences are more dynamic, multimodal, and experience-oriented (Gulati et al., 2026)

Substantively, this study concludes that the implementation of Accelerated Learning and Quantum Learning in fiqh instruction reconstructs the meaning of learning from the transmission of normative knowledge into a contextual, reflective, and experience-based process of meaning construction. This transformation unfolds through the dynamic interplay of student engagement, pedagogical adaptation, experiential learning activities, and reflective social interaction, ultimately positioning fiqh as a lived and meaningful practice rather than a static body of normative knowledge.

Nevertheless, this study is limited by its focus on a single educational setting, which constrains the broader generalizability of the findings. Future research should explore the applicability of this pedagogical model across diverse educational contexts, including different educational levels and other domains within Islamic education. Additionally, further studies are needed to examine the relationship between meaning construction and the development of critical thinking and moral decision-making, thereby extending both the theoretical and practical contributions of this approach.

CONCLUSION

This study demonstrates that the integration of Accelerated Learning and Quantum Learning in fiqh instruction does not merely enhance instructional practices but fundamentally repositions the epistemological foundation of fiqh learning. Rather than functioning as a normative and transmissive body of knowledge, fiqh learning is reconstituted as a dynamic process of experiential, reflective, and contextually situated meaning-making. This transformation emerges through a sequential and interconnected process involving transformative student engagement, pedagogical adaptation, experiential contextualization, and socially mediated reflection.

In directly addressing the research questions, the study reveals that fiqh learning is constructed through interactive and experience-oriented pedagogical practices that enable students to actively negotiate meaning. Students do not passively receive knowledge but engage in a continuous process of adaptation, reflection, and reinterpretation, where understanding is shaped through the interplay between individual experience and collective interaction. Consequently, the meaning of fiqh is not fixed but evolves as a lived and contextually grounded understanding, embedded within students' everyday realities.

This study makes a significant theoretical contribution by challenging dominant transmissive paradigms in Islamic education and advancing a reconceptualization of fiqh learning as a process of socially mediated experiential meaning construction. Specifically, it introduces three interrelated conceptual advancements: (1) transformative engagement as a multidimensional and reflective form of student involvement that extends beyond observable participation; (2) pedagogical adaptation as an inherent and constitutive dimension of learning

processes rather than a transitional obstacle; and (3) experiential meaning-making as a framework that positions knowledge as actively constructed through lived experience and dialogical interaction. Through these contributions, the study not only applies but also extends constructivist and experiential learning theories within the epistemological context of Islamic education.

From a practical standpoint, the findings necessitate a fundamental shift in pedagogical orientation. Teachers must move beyond the role of knowledge transmitters and assume the role of designers of meaningful learning environments that facilitate exploration, reflection, and dialogical engagement. Instructional practices should be intentionally structured to accommodate diverse adaptation trajectories among students and to recognize multiple forms of engagement, including those that are cognitively intensive but not always verbally expressed. This shift is particularly critical in responding to the characteristics of digital generation learners, whose learning processes are inherently interactive, multimodal, and experience-driven.

Despite its contributions, this study is limited to a specific classroom context, which constrains the transferability of its findings. Future research should extend this inquiry across diverse educational settings and levels, as well as across different domains of Islamic education, to examine the robustness and adaptability of the proposed conceptual framework. Furthermore, subsequent studies should explore the relationship between experiential meaning construction and broader educational outcomes, including critical thinking, ethical reasoning, and moral decision-making, thereby deepening the theoretical and practical implications of this approach.

Ultimately, this study asserts a decisive conceptual shift: fiqh learning should no longer be understood as the transmission of normative knowledge, but as a dynamic, dialogical, and meaning-centered practice in which knowledge is continuously constructed, negotiated, and lived. In doing so, it offers a foundational step toward reimagining Islamic education as a space of critical engagement, contextual relevance, and transformative learning.

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