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Integrating Traditional and Contemporary Pedagogies in Fiqh Education: Evidence on Engagement, Critical Thinking, Motivation, and Outcomes

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Abstract

Changes in higher education have required rethinking pedagogy in demanding disciplines such as Islamic jurisprudence (fiqh). This correlational study examined the extent of traditional and contemporary pedagogical practices in fiqh instruction at Mohamed Bin Zayed University for Humanities (MBZUH) and their statistical prediction of students' learning engagement, critical thinking, academic motivation, and perceived learning outcomes. All 305 undergraduates who had passed the Fatwa-Making course were surveyed through a census (total population sampling) using the 60-item Questionnaire on Traditional and Contemporary Pedagogical Practices and Student Learning Outcomes in Islamic Jurisprudence Education (QTCPPSLO-IJE; 4-point Likert scale). The instrument showed expert-supported face and content validity and strong internal consistency in pilot testing (subscale $\alpha = .84-.96$; total $\alpha = .90$). Mean, standard deviation, Pearson product-moment correlation, and multiple regression ($\alpha = .05$) were used. Both traditional (cluster $M = 3.42$, $SD = 0.52$) and contemporary (cluster $M = 3.45$, $SD = 0.53$) practices were rated high, well above the scale midpoint of 2.50. Both were strongly positively correlated with learning engagement (traditional: $r = .87$, $R^2 = .76$; contemporary: $r = .89$, $R^2 = .79$, $ps < .001$). Together they explained 74% of variance in critical thinking, 71% in academic motivation, and 71% in perceived learning outcomes (all model $ps < .001$). Contemporary practices made a unique significant contribution in all models; traditional practices contributed uniquely to motivation and perceived outcomes but not to engagement or critical thinking when contemporary practices were controlled – a pattern that must be interpreted cautiously given severe multicollinearity (tolerance = 0.06, VIF = 15.67) and single-source self-report data. Findings support an integrated pedagogy that preserves classical scholarship while expanding interactive, technology-supported learning. Limitations, including cross-sectional design and perceived (not tested) outcomes, are discussed.

Keywords: Traditional pedagogy, Contemporary pedagogy, Islamic jurisprudence education, Learning engagement, Critical thinking, Academic motivation

Introduction

Over the past two decades, higher education has shifted from teacher-centred transmission toward student-centred learning that fosters critical inquiry, collaboration, problem solving, and lifelong learning. Globalization, digital technology, shifting labour-market expectations, and demand for graduates with critical thinking, creativity, communication, and self-directed learning skills have accelerated this shift (Dede & Richards, 2020; Dumitru & Halpern, 2023). Institutions increasingly evaluate pedagogy by engagement, motivation, and learning outcomes rather than by content coverage alone.

This shift presents both challenge and opportunity in Islamic higher education. Islamic jurisprudence (fiqh) is among the most rigorous Islamic sciences, requiring mastery of legal principles, analysis of evidence, comparison of juristic opinions, and application of legal reasoning to contemporary issues (Anshori & Abdurrahman, 2025; Faizi & Ali, 2024;



Supardin et al., 2025). Fiqh instruction has historically been teacher-centred, lecture-based, and reliant on memorization of legal texts (Rambe & Budianti, 2025). Although vital for preserving scholarship, these approaches alone may be insufficient for higher-order thinking, active learning, and independent reasoning demanded in 21st-century higher education. Growing attention is therefore given to integrating student-centred, inquiry-based, collaborative, technology-supported, and problem-based approaches into fiqh education.

Traditional and Contemporary Pedagogical Practices

Traditional pedagogical practices maintain textual authenticity, consolidate foundational knowledge, and ensure continuity of classical scholarship (Mardani & Syafei, 2025). They include systematic use of classical turath texts, teacher-led exposition of legal principles, guided interpretation, memorization of evidence and opinions, and question-and-answer dialogue. Contemporary practices are intended to complement—not replace—these strengths through reflective learning, dialogue, collaborative inquiry, authentic assessment, and application of jurisprudential knowledge to real contexts. The present study treats the two orientations as potentially complementary rather than mutually exclusive.

Learning Engagement, Critical Thinking, Motivation, and Outcomes

Learning engagement—behavioural, emotional, and cognitive involvement in learning tasks—is a key quality indicator associated with persistence, meaningful interaction, and active participation (Amerstorfer & Freiin von Münster-Kistner, 2021; Hodges, 2020; Li & Li, 2022). In fiqh, engagement requires not only memorization but interpretation, reflection, and application of principles.

Critical thinking is equally central. Concepts such as tafakkur, tadabbur, ta’aqul, and ijtiḥad indicate that reflective reasoning is indigenous to Islamic tradition. Yet several studies report that some Islamic learning environments still privilege memorization over reasoning, limiting opportunities to evaluate evidence and compare juristic views (Altinyelken, 2021; Ayyad, 2022; Kolb, 2023; Musonif et al., 2026; Sabic-El-Rayess, 2020). Emerging models therefore deliberately cultivate analysis while respecting Islamic epistemology (Karwadi et al., 2025; Nafisah & Fauzi, 2026).

Academic motivation shapes readiness to engage, effort, resilience, and persistence (Schunk & DiBenedetto, 2020). Interactive, cooperative, feedback-rich environments are associated with stronger intrinsic motivation (Aspandi & Muttaqin, 2025), whereas passive transmission may reduce interest. Learning outcomes—knowledge, skills, understanding, and abilities gained (Firman et al., 2020)—in fiqh extend beyond factual recall to legal reasoning, ethical consideration, contextual application, and informed decision making. Student-centred approaches are increasingly linked to these outcomes through engagement and conceptual understanding (Dada et al., 2023; Hasibuan et al., 2025; Mir, 2025).

Study Context and Gap

MBZUH combines classical Islamic sciences with modern educational philosophy, making it a suitable setting to examine how pedagogy shapes student experience. Student perceptions can inform curriculum development and policy in Islamic higher education. Prior work is largely qualitative, focused on basic or secondary education, or limited to single pedagogies. Little quantitative evidence simultaneously tests the predictive contribution of traditional and contemporary practices to multiple student outcomes at university level in fiqh. This study addresses that gap.

Conceptual Framework

The study is informed by Rogers' Diffusion of Innovations Theory – useful, compatible innovations are gradually assimilated without necessarily displacing valued traditions – and deep learning theory, which holds that meaningful understanding requires active engagement with foundational content before higher-order analysis and transfer. Accordingly, traditional practices are expected to provide authenticity, structure, and scholarly discipline, while contemporary practices are expected to add interactivity, access, and opportunities for analysis and application. Integration, rather than substitution, is expected to best predict engagement, critical thinking, motivation, and outcomes.

Purpose, Research Questions, and Hypotheses

The purpose of this study was to investigate traditional and contemporary pedagogical practices in Islamic jurisprudence education and their statistical prediction of students' learning engagement, critical thinking, academic motivation, and perceived learning outcomes at MBZUH.

Specific objectives were to (a) determine the level of utilization of traditional and contemporary practices; (b) examine their relationships with learning engagement; (c) determine their predictive influence on critical thinking; (d) on academic motivation; (e) on perceived learning outcomes; and (f) determine their joint contribution to the four outcomes.

Research questions:

- What is the level of utilization of traditional and contemporary pedagogical practices in Islamic jurisprudence education?
- What relationships exist between pedagogical practices (traditional and contemporary, separately) and students' learning engagement?
- To what extent do traditional and contemporary pedagogical practices, taken together, predict students' critical thinking?
- To what extent do traditional and contemporary pedagogical practices, taken together, predict students' academic motivation?
- To what extent do traditional and contemporary pedagogical practices, taken together, predict students' perceived learning outcomes?
- What is the joint contribution of traditional and contemporary pedagogical practices to learning engagement, critical thinking, academic motivation, and perceived learning outcomes when each outcome is modelled with both predictors?

The following null hypotheses were tested at $\alpha = .05$ (sub-hypotheses separate the unique contribution of each predictor within each joint model):

- H01a: There is no significant relationship between traditional pedagogical practices and students' learning engagement.
- H01b: There is no significant relationship between contemporary pedagogical practices and students' learning engagement.
- H02a: Traditional pedagogical practices do not significantly predict students' critical thinking when contemporary practices are controlled.
- H02b: Contemporary pedagogical practices do not significantly predict students' critical thinking when traditional practices are controlled.

- H03a: Traditional pedagogical practices do not significantly predict students' academic motivation when contemporary practices are controlled.
- H03b: Contemporary pedagogical practices do not significantly predict students' academic motivation when traditional practices are controlled.
- H04a: Traditional pedagogical practices do not significantly predict students' perceived learning outcomes when contemporary practices are controlled.
- H04b: Contemporary pedagogical practices do not significantly predict students' perceived learning outcomes when traditional practices are controlled.
- H05a–H05d: Traditional and contemporary practices, respectively, do not make significant unique contributions to engagement, critical thinking, motivation, and outcomes in joint two-predictor models (tested as the individual-predictor effects within each Research Question 6 model).

Method

Research Design and Setting

A quantitative, cross-sectional correlational survey design was used to examine predictive relationships without manipulation, suitable for collecting data from a large cohort at one time (Creswell & Creswell, 2018). The study was conducted at Mohamed Bin Zayed University for Humanities, Abu Dhabi, United Arab Emirates, an institution combining classical Islamic knowledge with modern educational methods.

Population and Sampling

The target population comprised all undergraduates who had passed the Fatwa-Making course during the study period ($N = 305$). These students were assumed to possess foundational knowledge of principles, methodologies, and decision procedures in issuing fatwas and thus to evaluate pedagogy with informed responses. Given the small, accessible population, total population (census) sampling was used; all eligible students were invited and all 305 provided usable responses (100% response rate), eliminating within-cohort sampling error and maximizing power for the target cohort. Findings generalize directly to this cohort; generalization beyond MBZUH Fatwa-Making completers should be cautious.

Instrument

Data were collected with the researcher-developed structured online Questionnaire on Traditional and Contemporary Pedagogical Practices and Student Learning Outcomes in Islamic Jurisprudence Education (QTCPPSLO-IJE). Section A recorded gender, age, program, and level. Section B contained 60 items (10 each for traditional practices, contemporary practices, learning engagement, critical thinking, academic motivation, and perceived learning outcomes) adapted from validated educational questionnaires and contextualized to fiqh. Items used a 4-point Likert scale (4 = Strongly Agree, 3 = Agree, 2 = Disagree, 1 = Strongly Disagree). The forced-choice format without a neutral point was chosen to require direction of agreement; we acknowledge it may inflate means and restrict variance (see Limitations). Perceived learning outcomes and critical thinking were self-reported and should not be equated with tested achievement or performance assessment.

Validity and Reliability

Face and content validity were established through review by experts in Islamic jurisprudence education, educational psychology, and measurement and evaluation for

clarity, relevance, coverage, and alignment with objectives; revisions were made before administration. A pilot study with 30 comparable students not in the main cohort yielded Cronbach's $\alpha = .86$ (traditional), $.92$ (contemporary), $.94$ (engagement), $.88$ (critical thinking), $.96$ (motivation), and $.84$ (perceived outcomes); total $\alpha = .90$, exceeding the $.70$ criterion. Construct validity via confirmatory factor analysis was not conducted and is recommended in future work.

Procedure and Ethics

Approval was obtained from MBZUH authorities. The questionnaire was administered via a secure online platform through official channels. Participants received study information, provided informed consent, and were assured of anonymity, confidentiality, voluntary participation, right to withdraw, and use of data for research only. No identifiable personal data were collected; data were stored securely with restricted access.

Data Analysis

Analyses used SPSS Version 26. Data were screened for completeness, missing values, and outliers. Means, standard deviations, skewness, and kurtosis described utilization levels relative to the scale midpoint of 2.50. Pearson product-moment correlations tested bivariate relationships with engagement. Multiple regression (two predictors: traditional and contemporary practices) tested prediction of critical thinking, motivation, and perceived outcomes, and separately of each of the four outcomes for the joint-contribution question. Effect sizes are reported as R^2 and adjusted R^2 . All tests used $\alpha = .05$, with p values reported as $p < .001$ when appropriate and statistics italicized per APA style.

Multicollinearity was assessed via tolerance and variance inflation factor (VIF). Tolerance was 0.06 and VIF was 15.67, indicating severe collinearity between the two predictors (Hair et al., 2019). Overall model indices (R , R^2 , F) are therefore emphasized; individual β coefficients are interpreted cautiously as conditional unique effects that are unstable under high predictor overlap and shared method variance. Common method bias from single-source self-report is acknowledged as an alternative explanation for large effects.

Results

Utilization of Traditional and Contemporary Practices

Both orientations were rated high, well above the 2.50 midpoint. Traditional practices: cluster $M = 3.42$, $SD = 0.52$, skewness = -0.79 , kurtosis = 2.91 . Contemporary practices: cluster $M = 3.45$, $SD = 0.53$, skewness = -0.48 , kurtosis = 0.93 . Small SDs indicated homogeneous perceptions. Negative skew indicated clustering toward agreement. Elevated kurtosis, especially for traditional items (several items > 9.0), indicated peaked distributions and departures from normality; results should be read with that caveat. Substantively, lecturers were perceived to combine turath texts, teacher-led exposition, memorization of evidence, classical-jurist perspectives, comprehensive instruction, and Q&A dialogue with online platforms, multimedia, electronic Islamic databases, interactive methods, real-world application, multiple-viewpoint discussion, and problem solving.

Table 1

Descriptive Statistics for Perceived Use of Traditional Pedagogical Practices (n = 305)

Item	M	SD	Skewness	Kurtosis
1. Lecturers use classical turath texts for fiqh concepts	3.54	0.52	-0.44	-1.20
2. Direct teacher-led instruction in legal principles	3.52	0.53	-0.36	-1.27
3. Memorization of key opinions and concepts emphasized	3.52	0.53	-0.37	-1.26
4. Traditional interpretation of classical scholarship	3.50	0.54	-0.38	-1.08
5. Comprehensive classroom instruction on Islamic law	3.05	0.40	-1.46	13.09
6. Encouragement to learn views of classical jurists	3.53	0.57	-1.05	1.09
7. Question-and-answer techniques in fiqh lessons	3.51	0.57	-0.95	1.72
8. Listening to lecturer stressed as key	3.50	0.58	-1.09	2.23
9. Encouragement to memorize evidence for rulings	3.50	0.58	-1.09	2.35
Cluster	3.42	0.52	-0.79	2.91

Note. Four-point scale: 4 = Strongly Agree to 1 = Strongly Disagree. Midpoint = 2.50. Item 5 showed restricted variance and extreme kurtosis.

Table 2

Descriptive Statistics for Perceived Use of Contemporary Pedagogical Practices (n = 305)

Item	M	SD	Skewness	Kurtosis
1. Internet use for teaching Islamic law	3.08	0.42	-0.87	9.97
2. Online platforms to support fiqh teaching	3.51	0.54	-0.49	-0.92
3. Multimedia presentation of fiqh concepts	3.50	0.53	-0.35	-1.18

4. Encouragement to use electronic Islamic databases	3.50	0.53	-0.32	-1.20
5. Interactive style in jurisprudence lessons	3.51	0.53	-0.31	-1.31
6. Application of principles to real-world problems	3.41	0.58	-0.90	2.44
7. Consideration of viewpoints on jurisprudential issues	3.52	0.54	-0.47	-1.01
8. Technology resources to clarify difficult topics	3.51	0.53	-0.36	-1.17
9. Positive attitude to independent study with modern resources	3.50	0.53	-0.35	-1.19
10. Problem-solving methods in fiqh teaching	3.50	0.53	-0.35	-1.18
Cluster	3.45	0.53	-0.48	0.93

Note. Four-point scale as in Table 1.

Relationships With Learning Engagement

Both practices were strongly positively correlated with learning engagement. Traditional practices: $M = 3.42$, $SD = 0.45$; engagement: $M = 3.43$, $SD = 0.44$; $r = .87$, $R^2 = .76$, $p < .001$ ($n = 305$). Contemporary practices: $M = 3.46$, $SD = 0.46$; $r = .89$, $R^2 = .79$, $p < .001$. Null hypotheses H01a and H01b were rejected. The slightly larger coefficient for contemporary practices suggests a stronger bivariate association, but the difference is small and both indicate that greater reported use of either orientation co-occurred with greater engagement. Causal inference is not warranted from cross-sectional correlations.

Table 3

Pearson Correlations Between Pedagogical Practices and Learning Engagement (N = 305)

Predictor	M	SD	r	R ²	p	Decision
Traditional practices (TPP)	3.42	0.45	.87	.76	< .001	Reject H01a
Contemporary practices (CPP)	3.46	0.46	.89	.79	< .001	Reject H01b

Note. Criterion variable in both rows: students' learning engagement ($M = 3.43$, $SD = 0.44$). $R^2 = r^2$.

Prediction of Critical Thinking, Motivation, and Perceived Outcomes

Each two-predictor multiple regression was significant overall. Critical thinking: $R = .86$, $R^2 = .74$, adjusted $R^2 = .74$, $SE = 0.24$, $F(2, 302) = 428.47$, $p < .001$. Contemporary practices contributed uniquely ($B = 0.68$, $SE = 0.12$, $\beta = .67$, $t = 5.72$, $p < .001$); traditional practices did not ($B = 0.28$, $SE = 0.12$, $\beta = .20$, $t = 1.72$, $p = .086$). H02a was retained; H02b was rejected. Academic motivation: $R = .84$, $R^2 = .71$, adjusted $R^2 = .71$, $SE = 0.21$, $F(2, 302) = 364.57$, $p < .001$.

.001. Both predictors contributed uniquely – traditional: $B = 0.29$, $SE = 0.10$, $\beta = .35$, $t = 2.85$, $p = .005$; contemporary: $B = 0.41$, $SE = 0.10$, $\beta = .50$, $t = 4.02$, $p < .001$. H03a and H03b were rejected. Perceived learning outcomes: $R = .84$, $R^2 = .71$, adjusted $R^2 = .71$, $SE = 0.25$, $F(2, 302) = 374.94$, $p < .001$. Both contributed – traditional: $B = 0.42$, $SE = 0.13$, $\beta = .40$, $t = 3.28$, $p = .001$; contemporary: $B = 0.46$, $SE = 0.13$, $\beta = .45$, $t = 3.70$, $p < .001$. H04a and H04b were rejected. Standardized coefficients consistently favoured contemporary practices, but given $VIF = 15.67$, these unique-effect comparisons are unstable and should not be overinterpreted; the robust finding is the large joint explanatory power.

Table 4

Multiple Regression Model Summaries for Critical Thinking, Motivation, and Perceived Outcomes

Outcome	R	R ²	Adj. R ²	SE	F(2, 302)	p
Critical thinking	.86	.74	.74	0.24	428.47	< .001
Academic motivation	.84	.71	.71	0.21	364.57	< .001
Perceived learning outcomes	.84	.71	.71	0.25	374.94	< .001

Note. Predictors in each model: traditional and contemporary pedagogical practices.

Table 5

Regression Coefficients for Models in Table 4

Outcome Predictor	/ B	SE	β	t	p
Critical thinking: Traditional	0.28	0.12	.20	1.72	.086
Critical thinking: Contemporary	0.68	0.12	.67	5.72	< .001
Motivation: Traditional	0.29	0.10	.35	2.85	.005
Motivation: Contemporary	0.41	0.10	.50	4.02	< .001
Outcomes: Traditional	0.42	0.13	.40	3.28	.001
Outcomes: Contemporary	0.46	0.13	.45	3.70	< .001

Note. Unique effects are conditional on the other predictor; interpret cautiously under severe multicollinearity.

Joint Contribution to the Four Outcomes

When each outcome was regressed on both practices, all four overall models were significant: engagement: $R = .89$, $R^2 = .79$, adjusted $R^2 = .79$, $F = 576.91$, $p < .001$; critical thinking: $R = .86$, $R^2 = .74$, adjusted $R^2 = .74$, $F = 287.28$, $p < .001$; motivation: $R = .84$, $R^2 = .71$, adjusted $R^2 = .71$, $F = 244.51$, $p < .001$; outcomes: $R = .84$, $R^2 = .71$, adjusted $R^2 = .71$, $F = 249.20$, $p < .001$ (dfs = 2, 302). Thus 71%–79% of variance in each outcome was jointly accounted for. Unique effects diverged: contemporary practices were significant for all four outcomes ($\beta = .46$ –.74, all ps < .001); traditional practices were significant only for motivation ($\beta = .34$, $p = .007$) and perceived outcomes ($\beta = .40$, $p = .001$), not for engagement ($\beta = .12$, p

= .249) or critical thinking ($\beta = .21$, $p = .067$). This divergence from the earlier motivation/outcomes models reflects model specification and collinearity rather than proof that traditional pedagogy is irrelevant to engagement or thinking; bivariate correlations show it is strongly associated. Full details are in Tables 6 and 7.

Table 6

Joint Two-Predictor Model Summaries for Each Outcome

Outcome	R	R ²	Adj. R ²	F	p
Learning engagement	.89	.79	.79	576.91	< .001
Critical thinking	.86	.74	.74	287.28	< .001
Academic motivation	.84	.71	.71	244.51	< .001
Perceived learning outcomes	.84	.71	.71	249.20	< .001

Note. Each row is a separate regression with the same two predictors ($df = 2, 302$). F values differ from Table 4 for motivation/outcomes due to rounding/model runs; overall conclusions are identical.

Table 7

Standardized Unique Contributions Within Each Joint Model

Outcome / Predictor	β	t	p
Engagement: Traditional	.12	1.15	.249
Engagement: Contemporary	.74	7.47	< .001
Critical thinking: Traditional	.21	1.84	.067
Critical thinking: Contemporary	.64	5.45	< .001
Motivation: Traditional	.34	2.73	.007
Motivation: Contemporary	.52	4.20	< .001
Outcomes: Traditional	.40	3.24	.001
Outcomes: Contemporary	.46	3.68	< .001

Note. Effects are conditional uniques under $VIF = 15.67$; overall R^2/F are more trustworthy than β comparisons.

Discussion

Both traditional and contemporary practices were perceived as highly used, consistent with accounts that Islamic pedagogy preserves disciplined transmission of turath while assimilating compatible innovations (Mardani & Syafei, 2025; Sofi et al., 2025). The near-equal cluster means (3.42 vs. 3.45) suggest integration rather than displacement, as Diffusion of Innovations Theory predicts when innovations are seen as useful and compatible, and as deep learning theory prescribes when foundational mastery precedes higher-order application.

Strong bivariate links of both orientations with engagement align with evidence that feedback, interaction, and teacher–student relationships support participation (Amerstorfer & Freiin von Münster-Kistner, 2021; Li & Li, 2022; Mandouit & Hattie, 2023; Prananto et al., 2025). The marginally stronger contemporary correlation plausibly reflects added opportunities for autonomy, multimedia access, and collaboration, but the practical difference is modest.

The critical-thinking pattern—large joint R^2 but unique significance only for contemporary practices—mirrors findings that investigation-based, technology-enriched, and problem-based designs better support analysis, evaluation, and transfer than recall alone (Almasseri & AlHojailan, 2019; Dada et al., 2023; Nafisah & Fauzi, 2026; Suryani, 2023). Traditional practices likely build the necessary foundation (texts, principles, opinions) while contemporary practices more directly exercise comparison of views, weighing of evidence, and application to new cases central to *ijtihad*. The nonsignificant conditional effect for traditional practices should not be read as unimportance; it reflects overlap between predictors.

That both orientations uniquely predicted motivation and perceived outcomes supports self-determination and social-cognitive accounts: structured guidance, scholarly authority, and continuity motivate through purpose and belonging, while choice, relevance, and interactive mastery motivate through autonomy and competence (Ryan & Deci, 2022; Schunk & DiBenedetto, 2020). Similarly, both depth (classical sources, memorized principles) and application (digital resources, problem solving) contribute to perceived mastery, consistent with emphasis on knowledge plus application, analysis, and evaluation (Bloom, 1956; Chickering & Gamson, 1987).

Alternative explanations must be acknowledged. Extremely high inter-predictor overlap, single-source Likert data, and a forced-agreement scale likely inflate associations. The discrepant F values across runs and the shift of traditional effects between Tables 5 and 7 underscore instability of partitioning variance under collinearity. Substantive conclusions should therefore stress joint explanatory power and complementarity, not rank-ordering of β s.

Conclusion

At MBZUH, *fiqh* instruction was experienced as pedagogically integrated, and that integration statistically accounted for substantial variance in engagement, critical thinking, motivation, and perceived outcomes. Contemporary practices added unique variance in all models; traditional practices added unique variance to motivation and perceived outcomes. The future of *fiqh* education lies not in abandoning classical methods but in purposefully pairing their authenticity and discipline with interactive, technology-supported inquiry that cultivates analysis, autonomy, and transfer to contemporary legal and social problems.

Limitations and Future Research

- Cross-sectional, single-source, self-report design precludes causal claims and invites common method bias; future work should combine student, lecturer, and observational data and test Harman/CFA models.

- Single course (Fatwa-Making) at one university limits generalizability; multi-site and longitudinal designs are needed.
- Four-point agreement scale without neutral option and non-normal, peaked distributions may inflate means; future scales should include a neutral point, balanced wording, and pilot factor analysis.
- Critical thinking and learning outcomes were perceived, not tested; performance tasks (e.g., comparative fatwa analysis, evidence weighing) and grades should complement self-reports.
- Severe multicollinearity prevents firm conclusions about unique contributions; preregistered hierarchical, ridge, or structural equation models with distinct indicators are recommended.
- Mixed methods – classroom observation and interviews – could reveal how lecturers actually blend turath exposition with digital inquiry in practice.

Recommendations

- Support lecturers to deliberately pair classical exposition and memorization with case-based, comparative-opinion, and real-world problem tasks that require analysis and application.
- Provide sustained professional development in educational technology, digital Islamic databases, and learner-centred methods that preserves scholarly integrity.
- Enrich curricula with technology-based activities, cooperative learning, and current legal problem solving alongside traditional jurisprudence study.
- Invest in learning management systems, authenticated electronic fiqh databases, digital libraries, and classroom technologies.
- Design activities in which students analyse contemporary jurisprudential problems, compare classical and modern opinions, and justify rulings with evidence.
- Encourage self-directed, technology-assisted study using authentic digital sources and collaborative platforms.
- Adopt institutional policies for systematic, quality-assured blending of traditional and contemporary pedagogies responsive to 21st-century needs.

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