

Effectiveness of Role Play Method in Teaching Fiqh Material: A Literature Review Study

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ABSTRACT

Research conducted based on the reality of the low effectiveness of fiqh learning, which predominantly uses lecture and memorization methods, resulting in suboptimal conceptual understanding and practical application in students' lives. In response to this condition, a participatory and contextual pedagogical approach is needed. Therefore, this study focuses on analyzing ten previous studies relevant to the effectiveness of the role-play method in fiqh learning using a literature review approach to map the methodologies used, synthesize successes and obstacles, and develop a framework for the application of role-play. The method used in this study is a systematic literature review. The researcher conducted a comparative qualitative analysis of various previous studies, including descriptive qualitative methods, classroom action research (CAR), mixed methods, and conceptual studies. The results of this study identified that the role play method was consistently considered effective in improving key learning outcomes in three aspects, namely: cognitive, helping students to improve their understanding of fiqh concepts and Islamic legal issues more deeply; affective, shaping and providing strong encouragement to students in terms of emotions; and psychomotor, skills develop students' direct worship practices and apply all elements of Islamic Sharia teachings in their daily lives. The novelty of this study lies in mapping the methodology that links the role play method with its effectiveness, as well as formulating an optimal fiqh learning implementation design framework.

Keywords: *Role Play; Fiqh Learning; Literature Review.*

1) INTRODUCTION

Religious literacy and civic competence are the focus of global attention in the context of character education and religious moderation. Currently, a crucial issue that has emerged shows that religious education is still transmissive in nature, which tends to produce students who are less active and unable to apply values in their daily lives (Azzahra & Gusmaneli, 2025; Sridadi, 2022). Religious education in various countries with religious diversity is considered highly strategic and an important instrument to prevent extremism, radicalism, and strengthen cross-community tolerance (Amtiran & Kriswibowo, 2024; Budiman et al., 2024; Haluti et al., 2025). In this context, fiqh learning is one of

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the most important aspects of Islamic education for developing students' ritualistic and ethical skills (Aji & Sabariah, 2024; Araniri et al., 2021).

Challenges that often arise in fiqh learning include material that tends to be normative and sometimes abstract (Wathon, 2024), students experiencing difficulties in combining theory with practice, and teaching methods that are still dominated by lectures and memorization. If this problem is not addressed immediately, it can make fiqh learning merely a ritual of memorization, rather than contextual understanding. As a result, students become apathetic (indifferent) towards religious material and are less able to effectively apply the principles of fiqh in their daily lives. This situation necessitates a change in methodology that can bridge the gap between theoretical knowledge and practical application in fiqh learning.

The theoretical basis linking religious education with active learning methods can be found in the social constructivism theory developed by Vygotsky, as well as the active learning theory by Jerome Bruner and John Dewey. This second perspective emphasizes that students most effectively understand a concept when they are directly involved in meaningful activities, interact with their social environment, and convey the knowledge they have acquired themselves (Salsabila & Muqowim, 2024). In the classical Islamic education perspective, the *ibrah* approach formulated by Imam Al-Ghazali underlines the importance of implementing learning through simulation and concrete experiences to achieve holistic learning objectives (Kulsum & Rijal, 2023). This principle shows that simulation or real-life role-playing can significantly improve students' moral understanding, spiritual awareness, and ritual competence.

Many studies conducted in the field of religious and Islamic education have proposed active learning-based solutions, one of which is using the role play method (Jufri et al., 2023; Nafiah et al., 2024). This method requires students to act out real-life situations as if they were personally experiencing various aspects of fiqh (e.g., wudhu, prayer, zakat), thereby enabling procedural understanding and contextual adaptation. The combination of role-play with reflective discussion or debriefing is often designed as a solution to bridge the gap between theoretical knowledge and practice.

Based on previous studies, it has been shown that the effectiveness of the role-play method in teaching fiqh in religious education has improved students' cognitive understanding and activity (Arifin et al., 2025; Ritonga & Nasution, 2025; Sulaiman & Dewi, 2022). However, there are still gaps in previous research, as most studies have focused on a specific theme in fiqh learning and used a

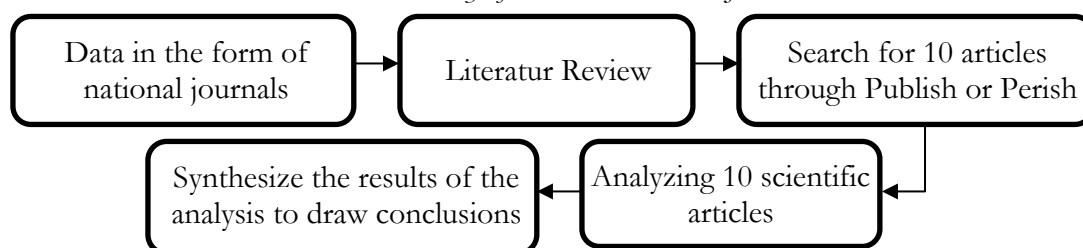
methodological approach limited to classroom action research or experiments. Previous studies have not systematically examined how the role-play method can be applied to other discussion themes, nor how this method can contribute to deepening students' affective and religious values. Therefore, the novelty of this study lies in its attempt to conduct a systematic literature review that not only examines the effectiveness of role play on various themes in fiqh material, but also maps the methodology and offers a conceptual model for implementing the role play method.

Thus, based on the background of this study, a systematic literature review will be conducted on the effectiveness of role play in fiqh learning, focusing on scientific papers published nationally over the last three years. The discussion in the study conducted by the researcher aims to map the latest research trends, identify the methodologies used, synthesize evidence of success and obstacles, and formulate a more optimal role play implementation design framework for fiqh material. This study is expected to contribute theoretically and practically to the development of active, contextual, and sustainable fiqh pedagogy.

2) METHODS

This study uses a literature review method to collect data from relevant sources on the topic of discussion (Mahaputra, 2022). The data used in this study is secondary data taken from journals related to the research topic. Data collection was carried out using ten national scientific articles as the main references. The stages carried out in this study were 1) Searching for 10 articles related to the research topic through Publish or Perish. 2) Downloading articles for examination. 3) Analyzing 10 scientific articles relevant to the research topic, with analysis qualifications focusing on three indicators, namely: first, the suitability of the topic and research objectives; second, the quality of the research methodology; and third, the results and findings of the research. 4) Synthesizing the results of the article analysis to draw conclusions.

Table 1: *Summary of Reviewed National Journal Articles*



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3) RESULTS AND DISCUSSION

In the initial stage of this study, the researcher identified and collected articles relevant to the variables raised in the research title, through a literature review entitled “The Effectiveness of Using the Role Play Method in Teaching Fiqh Material: A Literature Review Study.” The search yielded ten articles that were deemed relevant and published between 2022 and 2025, as presented in Table 2 below.

Table 2: *Summary of Reviewed Articles on the Effectiveness of the Role Play Method in Teaching Fiqh*

No	Penulis	Tahun	Judul Artikel	Nama Jurnal
1	Mahbubi, M., & Widiawati, A.	2025	Implementasi Metode <i>Role-Playing</i> Sebagai Inovasi Dalam Pembelajaran Fiqih Munakahat Untuk Meningkatkan Partisipasi dan Pemahaman Siswa	Al-Muaddib: Jurnal Kajian Ilmu Kependidikan, 7(2), 666-675
2	Arifin, M. Z., Badruttamam, C. A., & Purwanto, F.	2025	Penerapan Model Pembelajaran <i>Role Playing</i> Berbasis Simulasi Dalam Meningkatkan Pemahaman Siswa Pada Mata Pelajaran Fiqih Materi Zakat Fitrah di MI Tarbiyatul Islam Kraksaan Probolinggo	Elementary: Jurnal Inovasi Pendidikan Dasar, 5(1), 182-187
3	Sulaiman, H., & Dewi, L. A.	2022	Implementasi Metode <i>Role Playing</i> Pada Mata Pelajaran Fiqih dan Implikasinya Terhadap Pemahaman Siswa Pada Materi Memandikan Jenazah (Studi di Kelas IX 1 MTsN 1 Garut)	Jurnal Masagi STAI Al Musaddadiyah Garut, 1(2), 1-8
4	Nurohmi, E.	2022	Penerapan Metode <i>Role Playing</i> Untuk Meningkatkan Prestasi Belajar Siswa kelas VIII Pada Mata Pelajaran Fiqih Tentang Ketentuan Pelaksanaan Zakat	UNIEDU: Universal Journal of Educational Research, 3(3), 141-151
5	Hasanah, S. N.	2023	Penerapan Model Pembelajaran Video Bermain Peran Dalam Meningkatkan Hasil Belajar Siswa	Managiere Journal of Islamic Education

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			Mata Pelajaran Fiqih Materi Peradilan Islam Kelas XI IPA 3 di MAN 3 Jember	Management, 2(2), 63-78
6	Hamidah, L.	2023	Peningkatan pemahaman Siswa Tentang Materi Salat Jumat Melalui Metode <i>Role Playing</i> di MTs Roudhotul Huda	Alfihris: Jurnal Inspirasi Pendidikan, 1(1), 227-236
7	Rahmawati, S., Salsabila, T. A., Sari, W. P., Permatasari, S., Ahmad, W., & Khulasoh, S.	2025	Peningkatan Pemahaman Nilai-Nilai Akhlak Mulia Melalui Penerapan Metode Pembelajaran <i>RolePlaying</i> Mata Pelajaran PAI SMAN 6 Karawang	Hidayah: Cendekia Pendidikan Islam dan Hukum Syariah, 2(2), 126-138
8	Karnia, N., Lestari, J. R. D., Agung, L., Riani, M. A., & Pratama, M. G.	2023	Strategi Pengelolaan Kelas Melalui Penerapan Metode <i>Role Playing</i> Dalam Meningkatkan Partisipasi Siswa di Kelas 3 MI Nihayatul Amal 2 Purwasari	Jurnal Penelitian, Pendidikan dan Pengajaran (JPPP), 4(2), 121-136
9	Firahmatika, S., & Afandi, R.	2025	Implementasi Metode <i>Role Playing</i> Dalam Pembelajaran Pendidikan Agama Islam dan Budi Pekerti di SMAN 2 Kota Banjar	Khulasah Islamic Studies Journal, 7(2), 189-206
10	Rofiq, A., Nisa, K., & Muid, A.	2024	<i>Innovation of storytelling and role-playing methods in Islamic religious education learning</i>	At-Tadzkir: Islamic Education Journal, 3(1), 47-58

The results of previous studies from 10 articles that have been analyzed state that the role play method is consistently considered effective in improving students' understanding, participation or activity, and appreciation of religious teachings through fiqh learning. In terms of the methodology used, previous studies can be classified into three groups, namely those using descriptive qualitative methods, classroom action research (CAR), and mixed methods as well as conceptual studies.

The first group of studies used a descriptive qualitative approach, focusing on in-depth direct observation of students using observation, interviews, and documentation techniques. Previous studies using this method can be found in the writings of Firahmatika & Afandi (2025); Karnia et al. (2023); and Sulaiman & Dewi (2022). The results of these studies prove that the role-play method applied in fiqh learning can make the learning environment more dynamic and interactive. In fiqh learning, such as in the material concerning the procedures for bathing the deceased and performing worship, students can demonstrate psychomotor development in practical skills and increase their

empathy towards religious aspects. The three studies also show that students experience increased emotional involvement when they simulate religious material scenarios that are relevant to their daily lives, thereby forming the affective aspects and social values of Islam in students.

The methodology in the second grouping used the Classroom Action Research (CAR) method, which is found in the scientific writings of Hamidah (2023); Hasanah (2023); Nurohmi (2022); Rahmawati et al. (2025). The four authors used the same research design, which involved two action cycles with the aim of improving the process and outcomes of fiqh learning. The results of the study consistently show that there was an increase in the average learning outcomes and active involvement of students from the first cycle to the second cycle. For example, in the material on zakat and Friday prayers, the role-play method helped teachers guide students to understand fiqh law not only in theory but also through direct experience with practices based on real-life scenarios. In addition to cognitive aspects, this study also highlights how the role-play method can help build moral values and character in Islamic teachings, such as a sense of responsibility, cooperation, and discipline. However, the researchers found several obstacles that still arise, such as limited time and difficulty in managing classroom interactions during simulations.

In the third research grouping, the methodologies used were mixed methods, qualitative case studies, and conceptual studies. The research conducted by Mahbubi & Widiawati (2025) applied a quasi-experimental approach with a mixed method. The results obtained in their research showed that the use of the role-play method in teaching fiqh munakahat material was able to significantly improve students' conceptual understanding and create an interactive classroom situation. Meanwhile, M. Z. Arifin et al. (2025), through a case study approach using qualitative methods, proved that the role-play method can encourage learning to feel more lively and enjoyable, making it easier for students to understand better. Conversely, in the scientific paper by Rofiq et al. (2024), who conducted research using a literature method that collected data from various sources, such as books, Google, Dimension, and Scopus, concluded that the role-play method can arouse students' enthusiasm and motivation, shape students' personalities so that they can adapt to situations according to the roles given to them, and thus the role-play method emphasizes direct experiential practice within the framework of active social constructivism learning. Based on these three studies, it is evident that role-playing not only improves student learning outcomes but also shapes students' character through spiritual and social experiences.

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Based on the synthesis of the three studies above, researchers can conclude that the role-play method has been proven effective in improving key learning outcomes in three aspects, namely: 1) Cognitive, through the role-play method, it helps students improve their understanding of fiqh concepts and Islamic legal issues more deeply; 2) Affective, forming and providing strong encouragement to students in emotional aspects, such as moral values, empathy, and a sense of religiosity that is embedded more strongly in the hearts of students. 3) Psychomotor, developing the practice of worship carried out by students directly and practicing all elements of Islamic sharia teachings in their daily lives in real life. However, the application of the role-play method in learning has encountered various obstacles, namely limited time, teachers who experience difficulties and lack experience in developing scenarios that are appropriate for the context of the students, and the challenge of keeping students focused during the simulation.

Based on the results of methodological and empirical synthesis that has been carried out, researchers can develop an optimal framework for implementing the role play method in fiqh learning, as follows:

- 1) Planning contextual scenarios, teachers begin by designing scenarios that are relevant to the fiqh material being taught and the social reality of the students, so that the learning process feels more lively and realistic.
- 2) Fair distribution of roles: once the teacher has a well-developed scenario concept, the students are divided into roles evenly so that all students can be actively involved. This will encourage inclusiveness and the involvement of every student.
- 3) Simulation implementation with teacher facilitation. The presence of the teacher is very important as they act as a guide and observer during the simulation, providing guidance to ensure that the role-play-based learning process runs smoothly.
- 4) Reflective discussion after the simulation. Once the role-play simulation learning process is complete, conduct a reflection and in-depth discussion to find out about the students' experiences firsthand, provide feedback, and help students reflect on the meaning of the fiqh simulation material.
- 5) Authentic evaluation, the final stage to assess performance using an evaluation that covers cognitive, affective, and psychomotor aspects to measure learning outcomes holistically.

The design framework was successfully developed in accordance with social constructivism and experiential learning theories, which place direct experience as the main foundation for understanding and improving knowledge. Thus, the synthesis of these ten studies reinforces that the role-play method is a pedagogical approach that combines theory and practice in fiqh learning, is integrative and transformative, with the aim of strengthening understanding of Islamic values and shaping a well-rounded and comprehensive religious character. It turns out that the role-play-based approach is very effective, not only improving students' academic performance but also fostering empathy and strong discipline in them.

4) CONCLUSIONS

A literature review of ten previous research articles found that role play was consistently effective in improving key learning outcomes in three aspects, namely: cognitive, affective, and psychomotor. In terms of research methodology, the previous studies were divided into three approaches, namely descriptive qualitative methods, classroom action research (CAR), mixed methods, and conceptual studies. Each methodological approach contributed to the effectiveness of role play. The descriptive qualitative method described an increase in understanding and emotional activity in students' direct learning experiences, while the Classroom Action Research (CAR) approach showed an increase in the empirical average score of learning outcomes and student activity from the first cycle to the second cycle. while the mixed method and conceptual approaches reinforced the validity of the theory of direct experience within the framework of active social constructivism and experiential learning.

The results of the research synthesis show that the role play method not only improves students' conceptual understanding of Islamic law, but also shapes students' character through religious values, empathy, and morals in spiritual and social experiences. The application of the role-play method makes the learning situation active, reflective, interesting, and lively by linking fiqh learning to real activities in everyday life. However, the role-play method still has several obstacles, such as limited implementation time, teachers who experience difficulties and are inexperienced in developing scenarios that are appropriate to the context for students, and the challenge of keeping students focused during the simulation.

The main novelty of this study lies in mapping the research methodology that links previous studies on the effectiveness of role-play methods in fiqh learning. Unlike previous studies that focused

on a single context and practical results, this study presents empirical and conceptual synthesis results to generate new insights and develop an optimal implementation design framework for role-play methods. The design framework includes contextual scenario planning, fair role distribution, simulation implementation with teacher facilitation, reflective discussion after simulation, and authentic evaluation on three main aspects.

Thus, this study emphasizes that role play is a transformative and humanistic learning method in fiqh education, as it can combine knowledge, experience, and Islamic values in a balanced manner. The results of this study are expected to serve as a conceptual and practical foundation for educators, researchers, and curriculum developers to improve the application of role play in a more planned, contextual, and sustainable manner in Islamic religious education.

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