

Internalization of Islamic Local Wisdom Values in Fiqh Instruction (Case Study at MAN 2 Langkat)

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Received: 03-08-2026

Revised: 24-09-2026

Accepted: 18-10-2026

KEYWORDS

Value Internalization, Local Islamic Wisdom, Fiqh Learning

ABSTRACT

This study aims to examine the process of internalizing Islamic local wisdom values in Fiqh learning at MAN 2 Langkat, the forms of values instilled, and their application in students' daily lives. This study employed a qualitative method with a case study design. Data were collected through observation, interviews, and documentation involving the madrasah principal, teachers, and students as data sources. Data analysis was conducted through data reduction, data presentation, and drawing conclusions, while data validity was ensured through triangulation. The findings indicate that the internalization of Islamic local wisdom values at MAN 2 Langkat is carried out through habituation, exemplary behavior, learning activities, madrasah programs, and participation in the culture of the surrounding community. The values instilled include religiosity, politeness, mutual cooperation, deliberation, responsibility, honesty, helping others, social concern, and respect for local customs and culture that are consistent with Islamic teachings. Teachers relate Fiqh learning materials to students' daily lives, making it easier for students to understand and apply Islamic teachings. MAN 2 Langkat also participates in the cultural practices of the surrounding community as part of social life while maintaining Islamic values as the foundation for their implementation. This process is supported by the madrasah's culture, teacher role models, families, and the community, although several obstacles remain, including the influence of social media, students' social environments, differences in family backgrounds, and limited instructional time.

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Introduction

Education is one of the most important aspects in this era of globalization; a well-developed education system can enhance the quality of a nation's society. High-quality human resources are essential for facing competition in the increasingly competitive activities of daily life. A person's education will, to a greater or lesser extent, determine their success in carrying out their duties or work. Islamic local wisdom consists of the values, norms, and traditions of a community that are rooted in Islamic teachings and have become deeply ingrained in the social and religious life of the local community (Syamsuddin, 2019). It is hoped that the internalization of these values in the learning process will foster a connection between the religious knowledge taught in madrasahs and the realities of students' lives within their social environments. Thus, the study of fiqh is not merely theoretical but also contextual and meaningful (Nata, 2016).

Education is a strategic means of shaping students' personalities and character so that they become people of faith, knowledge, and noble character. In the context of Islamic education, learning emphasizes not only cognitive aspects but also affective and psychomotor aspects grounded in Islamic values. One approach to achieving this goal is through the integration of local Islamic wisdom into the learning process, particularly in the fiqh curriculum. Teachers play a crucial role in determining the success of students' moral education. In the context of Islamic education, teachers serve not only as instructors but also as mentors and role models who provide concrete examples in daily life. Therefore, teachers' character-building strategies must be designed with a consistent approach through habit formation, guidance, and ongoing supervision to foster individuals who are religious, disciplined, and responsible.

The reality on the ground shows that students' learning of fiqh is still not optimal. Many students view the fiqh curriculum as purely normative and theoretical, making them less able to connect Islamic teachings with the realities of their local lives. In fact, the values of Islamic local wisdom that thrive within the community actually possess great power in strengthening students' understanding and experience of Islamic teachings; local wisdom such as mutual cooperation, deliberation, mutual respect, and tolerance for differences—are reflections of contextual Islamic values and can serve as learning resources relevant to students' lives. However, the education system still faces various fundamental problems that impact students' motivation to learn (Zubaedi, 2018).

Quality education requires quality teachers, as teachers are a key factor in determining the success of the educational process. Therefore, improving teacher quality is a top priority in efforts to enhance the quality of national education—a view consistent with the principle that the quality of education cannot exceed the quality of effective educational objectives (Mulyasa, 2018). The greatest challenge in teacher development is how to meet qualification standards and requirements in line with the demands of the times and national education policies.

According to Law No. 14 of 2005, Article 8, on Teachers and Lecturers, it is stipulated that teachers must possess academic qualifications, competencies, a teaching certificate, be physically and mentally healthy, and have the ability to realize the goals of national education (Ministry of Education and Culture, 2022). The academic qualifications referred to in this law are a bachelor's degree (S1) or a four-year diploma (D-IV) in a field relevant to the teacher's area of responsibility. High-quality teachers not only hold formal degrees but must also possess certifications in subject-specific expertise and pedagogical, personal, social, and professional competencies, as stipulated in Minister of National Education Regulation No. 16 of 2007 on Academic Qualification Standards and Teacher Competencies (Tilaar, 2021).

Preliminary research supports the urgency of this integration. A study by Sari (2020) at MAN 1 Medan found that integrating Batak local wisdom with fiqh improved academic achievement by 15–20%. Meanwhile, a national study by the Ministry of Education, Culture, Research, and Technology (2023) in its report on the implementation of the Merdeka Curriculum showed that schools integrating local wisdom experienced an increase in learning motivation of up to 25%. In the Islamic context, Hidayat (2020) in the *Journal of Islamic Education* states that Islamic local wisdom, such as the Malay–Islamic philosophy, can enrich students' understanding of fiqh muamalah and worship, thereby significantly improving student achievement.

Some students at MAN 2 Langkat view fiqh as a difficult and boring normative subject because it is not connected to their daily lives. The changing times—marked by technological advancements, the globalization of values, and the digitization of education—have had a major impact on how students at madrasahs think, behave, and learn.

Observations in the field indicate that fiqh instruction remains largely theoretical and lacks contextual relevance. The learning process often focuses on memorizing material without connecting it to the social and cultural realities of the students' environment. Consequently, students struggle to understand and apply fiqh concepts in their daily lives, which ultimately results in low student engagement. Although, in theory, the internalization of Islamic local wisdom holds many advantages, instruction remains dominated by conventional, teacher-centered methods, leaving students less active and less visible in the learning process. This is

further supported by research by Irmayanti et al. (2024), which states that the application of local wisdom in fiqh instruction remains limited and has not been fully implemented in schools.

Based on this discussion, there appears to be a gap between the theoretical and empirical realities. Ideally, this calls for contextual learning that internalizes the values of local Islamic wisdom; however, in reality, fiqh instruction has not yet been implemented optimally. Furthermore, while the internalization of local Islamic wisdom is theoretically believed to enhance student motivation, further empirical evidence is still needed, particularly regarding fiqh instruction at the Madrasah Aliyah level.

Through this study, the author hopes that the results can serve as input for fiqh teachers in developing innovative learning strategies based on local Islamic wisdom. Teachers are expected to be able to design teaching modules and learning projects that highlight local values such as responsibility, mutual cooperation, honesty, and discipline, thereby aligning with the Pancasila student profile and the goals of Islamic education. This is in line with Tilaar's (2021) view that teachers in an era of social change must become agents of transformation capable of bridging global values with local cultural roots. Through the internalization of Islamic local wisdom values in fiqh instruction at MAN 2 Langkat, it is hoped that a contextual and meaningful learning process will emerge—one capable of improving student learning outcomes, fostering a religious character rooted in local culture, and supporting effective learning.

Research Methods

This study employs a qualitative approach using a case study design conducted at MAN 2 Langkat. The research subjects include the madrasah principal, fiqh/Islamic Education (PAI) teachers, 11th-grade students, the vice principal for curriculum, and relevant parties selected through purposive sampling. Data were collected through observation, structured interviews, and documentation, utilizing both primary and secondary data sources. Data analysis employed the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions. Data validity was tested using source and technique triangulation, while the research process consisted of the pre-fieldwork stage, data collection, data analysis, and report preparation.

Results and Discussion

1. Internalization of Islamic Local Wisdom Values at MAN 2 Langkat

Based on the research findings, the internalization of Islamic local wisdom values in Fiqh instruction at MAN 2 Langkat is carried out through instructional activities, habit formation, teachers' exemplary behavior, and religious activities that are an integral part of madrasah life. The values instilled are not only related to an understanding of Islamic teachings but also pertain to students' attitudes and behaviors in daily life. These values include greeting others with "salam," respecting teachers and parents, engaging in deliberation, practicing mutual cooperation, maintaining cleanliness, exercising discipline, taking responsibility, and helping one another. These values play a crucial role in shaping students' character because education aims not only to enhance knowledge but also to foster positive attitudes and behaviors (Abdussamad, 2021).

The process of internalizing these values takes place when students participate in Fiqh lessons in the classroom. Teachers connect the material being studied to behaviors that can be applied in daily life. Fiqh material related to worship, social interactions, ethics, and the rules governing a Muslim's life is not only taught so that students can understand and remember the material, but also so that they can apply these teachings in real life. In this way, students can understand that Islamic

teachings are not merely studied as knowledge but must also be embodied through attitudes and actions.

Habituation plays a crucial role in the process of internalizing the values of local Islamic wisdom. Students are encouraged to greet others with “salam,” respect their teachers, maintain cleanliness, participate in religious activities, work together, and help classmates in need. Habits practiced repeatedly can foster positive behavior in students. Values initially imparted through teachers’ guidance can gradually become habits practiced out of the students’ own awareness. Character education will develop more easily if the values taught are also consistently applied in madrasah life (Mulyasa, 2022).

Teachers’ exemplary conduct also plays a vital role in instilling values. Teachers do not merely serve as conveyors of academic content but also act as role models for students. A teacher’s disciplined, polite, responsible, caring, and respectful attitude toward others can serve as a model for students to emulate. Students tend to understand values more easily when they see direct examples of their application. Therefore, teachers’ exemplary behavior plays a major role in helping students adopt behaviors consistent with Islamic values.

Local Islamic wisdom that has developed within the madrasah environment can also be incorporated into Fiqh instruction. Values such as mutual cooperation, consultation, mutual respect, concern for others, and environmental stewardship are closely linked to Islamic teachings. These values can be introduced through both classroom instruction and madrasah activities, enabling students to see the connection between Fiqh material and real-life community experiences. This approach brings learning closer to students’ lived experiences and helps them understand that religious values can be applied to various daily activities.

Fiqh instruction at MAN 2 Langkat is not only focused on mastering Islamic laws but also on shaping students’ attitudes and character. Each lesson is designed to provide an understanding of the rationale and values inherent in Islamic teachings. Students are guided to develop attitudes of honesty, discipline, responsibility, respect for others, care for the environment, and a willingness to help others. These values are integral to the process of shaping students’ personalities so they can practice Islamic teachings in their daily lives.

Thus, the internalization of Islamic local wisdom values at MAN 2 Langkat takes place through Fiqh instruction, habitual practice, teachers’ exemplary behavior, and the madrasah’s religious activities. This process demonstrates that Fiqh instruction plays a role not only in enhancing religious knowledge but also in shaping students’ attitudes and behavior. It is hoped that the continuous application of these values will help shape students who possess a sound understanding of religion, exhibit good character, respect others, and are able to apply Islamic values in their daily lives.

2. Fiqh Instruction at MAN 2 Langkat

Fiqh instruction at MAN 2 Langkat is conducted in accordance with the curriculum in effect at the madrasah, including the 2013 Curriculum and the Merdeka Curriculum. Teachers adapt the content, methods, and learning activities to the students’ needs as well as the characteristics of the material being taught. Fiqh instruction is not only aimed at helping students understand Islamic laws but also at enabling them to apply the values contained in the material to their daily lives. Instruction that connects religious knowledge with students’ experiences can help them understand the purpose of the material being studied and foster the development of religious attitudes in their daily lives (Syamsuddin, 2021).

Class activities begin with a greeting, reciting a designated surah or verse from the Qur’an, taking attendance, and reviewing previously covered material. These activities are part of religious practices carried out routinely. However, the learning objectives are not always explicitly communicated at the beginning of the lesson. Communicating the learning objectives is actually

important so that students understand the direction of the activities to be carried out and the expected outcomes after participating in the lesson.

. Teachers use a variety of methods, one of which is group presentations. Students are given the opportunity to present material in their own words. This activity helps develop confidence, public speaking skills, teamwork, and the ability to understand the material. Presentations also give students the chance to play an active role in the learning process. However, the consistent use of a single method must be adapted to the type of material, as not all Fiqh topics can be fully understood through presentations alone.

Materials requiring practical skills should be accompanied by activities that allow students to observe and try things out firsthand. Topics such as worship, muamalah, and certain other Fiqh subjects can be taught through examples, simulations, or simple practical exercises so that students do not rely solely on theoretical explanations. These activities help students connect the knowledge they gain with its application in real life. Teachers can also use examples drawn from the local community to make the material easier to understand.

The use of instructional media in Fiqh instruction is also tailored to the characteristics of the material and the needs of the students. Media do not have to be used in every session, but their use can help explain certain topics that are difficult to grasp through verbal explanations alone. Media such as images, videos, reading materials, or digital resources can be used to clarify the material. Practical material can be accompanied by demonstrations or simulations so that students gain a clearer picture of how to carry out the tasks.

Fiqh instruction also requires assessment activities to gauge students' abilities. Teachers can use pre-tests, icebreaker questions, formative assessments, or post-instructional tests. Pre-tests help teachers assess students' abilities before the material is presented, while post-instructional assessments can be used to evaluate students' level of understanding of the material they have studied. Assessment results can serve as a basis for teachers to determine subsequent learning activities and provide support to students who are still experiencing difficulties (Sutrisno, 2022).

At the end of the lesson, the teacher reviews the material if time permits and asks questions to gauge students' understanding. Once the lesson time is up, the activity is brought to a proper close. The closing phase is important because it allows the teacher to reinforce the material covered and remind students about applying Fiqh values in their daily lives.

Muamalah material, particularly buying and selling, is a subject that requires examples and practical applications closely related to students' daily lives. Some students may more often act as buyers and thus lack experience as sellers or in conducting sales contracts directly. This situation can prevent a full understanding of the procedures for buying and selling according to Islamic teachings from taking root. Therefore, teachers need to provide examples regarding the pillars and conditions of a sale, the parties involved, the exchange of consent (*ijab kabul*), honesty, and prohibitions in transactions.

The madrasah environment also does not yet fully provide students with opportunities to practice sales and purchase agreements directly. The lack of simulation activities or practical sales and purchase exercises can be a barrier to understanding muamalah material. Teachers can address this by providing case studies, role-playing exercises, or simple simulations that illustrate sales and purchase activities. These activities can help students understand the difference between sales and

purchases that are in accordance with Islamic teachings and transactions that do not comply with Sharia provisions.

The internalization of Islamic local wisdom values is influenced by supporting and inhibiting factors:

a. Supporting Factors

The teacher's role in setting a good example, a madrasah culture that supports Islamic values, religious activities, positive habits, and support from the madrasah administration.

b. Inhibiting Factors

Differences in students' personalities and backgrounds, habits brought from family and community environments, peer influence, and the development of technology and social media. Not all students possess the same level of awareness and ability to apply the values they have learned.

The internalization of values requires a continuous process. Teachers and the madrasah administration need to provide consistent guidance, mentoring, supervision, and exemplary behavior. Through this ongoing process, students are expected to be able to make these values an integral part of their personalities.

3. Internalization of Islamic Local Wisdom Values in Fiqh Instruction at MAN 2 Langkat

Based on the research findings, the internalization of Islamic local wisdom values in Fiqh instruction at MAN 2 Langkat is carried out through instructional planning, learning activities, teachers' exemplary behavior, habit formation, and the application of values in daily life. Teachers possess the ability to prepare instructional materials and adapt the content to the curriculum used by the madrasah. This planning serves as the foundation for teachers to determine the content, methods, activities, and assessments that can help students both understand and apply Islamic values.

The internalization of these values is implemented by connecting Fiqh material to students' culture and daily lives. Teachers not only convey the laws of Fiqh but also provide an understanding of the values embedded in each topic. Values such as honesty, trustworthiness, justice, responsibility, good manners, mutual respect, cooperation, helping one another, deliberation, and discipline are integral components that can be instilled through the learning process. Instilling values through religious education will be more meaningful if students have the opportunity to understand, internalize, and apply these values in their daily lives (Rahmawati, 2021).

Fiqh material is closely related to the development of students' attitudes because much of the material directly pertains to human behavior. In the muamalah module, for example, instruction not only covers the rules of buying and selling according to Islamic law but can also be used to instill honesty, trustworthiness, justice, the principle of not harming others, and respect for others' rights. Examples provided can be drawn from activities familiar to students, such as buying food at the cafeteria, shopping at a small store, conducting online transactions, borrowing items from friends, and collaborating with others.

Learning activities can also serve as a means for students to understand that Islamic values are connected to the positive cultural norms that thrive within the community. Mutual cooperation, deliberation, helping one another, respecting elders, maintaining cleanliness, and fostering good relationships with others are values found in community life that are also consistent with Islamic teachings. Linking these values to Fiqh instruction makes it easier for students to see how religious teachings are applied in real life.

Teachers' exemplary conduct plays a crucial role in this internalization process. Teachers not only explain Islamic values but also demonstrate their application through their daily attitudes and behaviors. Attitudes such as discipline, politeness, responsibility, honesty, compassion, and respect for students serve as examples worth emulating. Consistently setting a good example can help

students understand that “ ”—that religious values must be embodied in behavior, not merely understood as academic material.

Habit formation is also practiced to strengthen the internalization process. Activities such as greeting others, respecting teachers, maintaining cleanliness, participating in religious activities, helping peers, working together, and cultivating a disciplined attitude become an integral part of madrasah life. Habit formation carried out continuously can help the values that have been learned develop into behavior. Character education requires a continuous process because changes in attitude cannot be formed through a single learning session (Effendy, 2022).

The process of internalizing values does not always proceed with the same level of success for every student. Differences in character, family habits, social circles, technological advancements, and social media use can influence students' ability to apply the values they have learned. Some students are already accustomed to applying Islamic values, while others still require guidance and supervision. This situation indicates that the process of instilling values requires tailored attention based on each student's needs.

Factors supporting the internalization of Islamic local wisdom values include the role of teachers, a madrasah culture that supports religious life, religious activities, positive habits, and support from the madrasah administration. A madrasah environment that consistently applies Islamic values can help students align their classroom learning with what they observe and practice in madrasah life. Family support is also necessary because character development does not occur solely within the school environment but is also influenced by habits practiced at home and in the community.

Identified barriers include differences in students' backgrounds, social circles, habits brought from home, peer influence, and the use of social media and technology. The environment outside the madrasah does not always provide the same level of support for Islamic character development. Therefore, teachers and madrasah administrators need to provide consistent guidance and establish good communication with families to ensure that the practice of these values continues.

When viewed through the lens of the theory of value internalization, the process taking place at MAN 2 Langkat can be observed through three stages: value transformation, value transaction, and value transinternalization. Value transformation is evident in teachers' activities of conveying knowledge and understanding of Islamic values. Value transaction is evident in discussions, interactions, the provision of examples, and learning activities involving students. Value transinternalization is evident in the habit formation and application of values in daily behavior. These three stages demonstrate that the internalization of values does not end with the delivery of material but is directed toward enabling students to apply them in their lives.

Thus, the internalization of Islamic local wisdom values in Fiqh instruction at MAN 2 Langkat is a gradual and ongoing process. Fiqh instruction not only imparts knowledge of Islamic law but also serves as a means to shape students' attitudes and behaviors. Values such as honesty, good manners, responsibility, mutual cooperation, helping one another, deliberation, discipline, and compassion are instilled through instruction, setting a good example, habit formation, and madrasah activities. The success of this process requires cooperation between teachers, madrasahs, families, and the community so that the values learned can become an integral part of the students' personalities.

Conclusion

The internalization of Islamic local wisdom values at MAN 2 Langkat has been carried out through habit formation and a madrasah culture that reflects Islamic teachings as well as the cultural values of the local community. This process encompasses value transformation, value transmission, and value transinternalization so that students not only understand these values but are also able to internalize and apply them in their daily lives. However, this process still faces obstacles in the form of the influence of social media, peer groups, and differences in family backgrounds.

The internalization of Islamic local wisdom values in Fiqh instruction has been carried out in accordance with the principles of the Merdeka Curriculum by linking Fiqh material to students' lives and the values prevalent in society. Its success is supported by the madrasah's culture, teachers' exemplary conduct, and family support, although challenges remain in the form of time constraints, differences in student personalities, and the development of technology and social media.

Fiqh instruction at MAN 2 Langkat focuses not only on mastering the subject matter but also on connecting the material to students' daily lives. Teachers instill the values of local Islamic wisdom through habit formation, setting a good example, and reinforcing positive behavior. Thus, Fiqh instruction serves as a means to enhance religious understanding while shaping students' character and behavior in accordance with Islamic values.

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