

Improving Fiqih Learning Quality through COPERSOL Model with Local Wisdom at Madrasah Tsanawiyah in Semarang

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Abstract—This research aimed to describe the improvement of *fiqih* learning quality through applying the Cooperative Personal Social Learning (COPERSOL) model with local wisdom value media in *Madrasah Tsanawiyah* (Islamic Junior High Schools) in Semarang. This study was a qualitative research using case study approach. The result showed that by using local wisdom value media, there was a significant change in which the students attended the learning vigorously, they were motivated and paid attention fully to the subject. Their absorbability improved significantly as indicated with 33 students meeting the minimum of the passing criteria after the application of it. It is different from some weaknesses before teacher used local wisdom value media. The researchers concluded that local wisdom value media could be used to improve the learning quality with Cooperative Personal Social Learning (COPERSOL) model in *fiqih* for the students of *Madrasah Tsanawiyah* in Semarang.

Keywords—*Fiqih, Copersol, Learning, Local Media, MTs Student*

I. INTRODUCTION

The analysis of the previous studies revealed the weakness of the lecture method. This method has become one that is often applied in learning. The centrality of teachers makes the learning becomes monotonous. In addition, the students' attention is reduced simultaneously. It tends to lead the learning process to lower levels of factual information. It is caused by teacher's position as the primary resources of teaching activity.

Learning is a systematical, planned and programmed, continuous and sustainable process. The learning implementation is aimed at making the students experience permanent change. The change expected in the learning includes cognitive, affective, and psychomotor domains. Nevertheless, the percentage of those domains is different between one subject and another. *Fiqih* learning has a larger percentage in the change of effective and psychomotor domains implemented in attitude and behavior in daily life.

Because *Fiqih* learning achievement is urgent, it should be improved for its learning quantity and quality.

The result of observation conducted from December 2016 to January 2017 shows that *Fiqih* learning in *Madrasah Tsanawiyah* (Islamic junior high school, thereafter called MTs) in Semarang tends to be conducted conventionally. Some indicators show: teacher-centered learning, students serving as the object only, students less motivated and less focused on the learning, teacher applying one-way communication and having more domination, students responding inadequately to the learning, and having less maximal absorbability as indicated with the learning outcome in which only 12 out of 35 students (34,28%) meeting the minimum passing criteria.

Considering this condition, it was interesting to make a change in learning implementation. The change was in the use of learning model and media. For that reasons, the author was interested in an in-depth study of the change of *Fiqih* learning media and model in MTs in Semarang.

Here are the previous researches related to the topic presented. First, it is concluded that the most important component of *Fiqih* learning is the application of learning model consistent with the student characteristics and the use of media consistent with teachers' ability and students' attraction [1]. Second, another study showed that students exposed to cooperative learning strategy performed better than their counterparts in the other groups [2].

Third, the quality of computer-assisted *Fiqih* learning media is classified as very good criteria with a mean score of 4.30 (from a range of scores 1-5). The results of the pretest and posttest indicate the significant improvement in student achievement between before and after use of computer-assisted learning media products with average scores 8.5 [3].

There is still limited research on the implementation of cooperative learning in teaching *Fiqih* integrated with the values of local wisdom. Local wisdom is knowledge in a

society, norms, ethics, beliefs, cultures. It may be used as a tool to increase student interest in learning activity, and these are very close to their lives. In addition, the values in the local wisdom such as love to our God, the universe and its contents, responsibility, discipline, and self-contained, Honesty, Respect and courtesy, compassion and caring are also in line with the values that are taught in learning *Fiqh*.

This research is very important to find a formula of *Fiqh* learning with COPERSOL method by using local wisdom. The result of this study can be a model of the better implementation of contextual learning method, in order to improve student achievement and motivation. The study aimed for describing the improvement of *Fiqh* quality learning by applying the cooperative personal social learning (COPERSOL) models with local wisdom in the media value of MTs in Semarang.

A. *Fiqh Learning*

Djazuli described *Fiqh* as the way to know the laws of the Islamic Shari'ah. *Fiqh* is the science produced by the mind and *ijtihad* (research) and requires insight and reflection [4]. The word "fiqh" comes from Arabic "*Fiqh*" which etymologically means to understand or understand [5]. Terminologically, *fiqh* is interpreted as knowledge of the laws of the *shara'* which are related to human actions which are sought from specific *syara'* propositions [6]. In substance, *Fiqh* has contribution in motivating learners to practice and establish laws of Islam in daily life.

According to Graduate Competency Standard and Basic Competency of *Fiqh* 2006, the goals of *fiqh* learning are:

1. Understand the principles, rules and procedures for the implementation of Islamic law both concerning of worship and muamalah to be a way of life in personal and social life.
2. Practicing the laws of Islam correctly and realizing good relationship between humans and other creatures as well as the relationship with their environment.

B. *Copersol Model*

The integration between the copersol model and local wisdom can be good learning alternatives. COPERSOL method can balance the roles and functions between them. As described by Barbara Lubbe in Widodo, cooperative learning is a successful teaching strategy in which small teams, each with students of different level of ability, use a variety of learning activities to improve their understanding of a subject. Each member of a team is responsible not only for learning what is taught but also for helping teammates learn, thus creating an atmosphere [7].

Based on the definition, cooperative learning is a strategy for group activity to achieve success, consisting of students with different ability levels. Cooperative learning intended to improve understanding of the subject matter. Each member of the group responds not only the material taught but also help to train other team members to be creative in a good atmosphere. In cooperative learning instructional methods, students work together in small groups to help each other learn [8]. Furthermore, cooperative learning refers to instructional methods in which teachers organize students into small groups, which then work together to help one another learn academic content [9].

When children work cooperatively together they develop an intuitive sense of each other's needs and will often provide help when they perceive it is necessary. This help can take the form of explanations, giving directions, pointing to errors, or passing materials needed for a task [10].

According to Johnson & Johnson, and Sharan, the important components of cooperative learning are as follow:

1. Positive Addiction (*Positif Interdependence*)
2. Direct Interaction of promotion (*Face to Face Interaction*)
3. Accountability of individual and group (*Individual Accountability*)
4. Interpersonal Skills (*Social skill*)
5. Group Processing (*Group debriefing*) [11]

Humans are social creatures, therefore the activity conducted by a person must relate to others. Through this cooperative learning, the model of mutual cooperation was implemented. The key is collaboration, because by working together the hard thing can be solved easily. As a basic requirement, cooperation is a condition of survival. In education, cooperation in the learning activities is done in groups.

C. *Local Wisdom*

It is confirmed that local knowledge is often conceived as local wisdom or local knowledge or local genius (local intelligence). It includes a set view of life, science and some strategies undertaken by the local community to address the problems of life [12].

Local wisdom has several functions, among others; Educational and Scientific function. Educative function plays a role in changing the behavior (way of thinking, feeling and acting) the individual or the community readers. Local wisdom became the bridge to build the character of students [13].

Scientific functions of local wisdom load messages in educating the scientific community or society. It plays an important role in the enrichment and conservation works of the ancestors who studied academically. Unwittingly indigenous Javanese society, culturally and politically contribute to the strengthening of the dignity of the nation.

Local wisdom can be real objects like *Wayang*. Sutarso in Samidi describes that the puppet is recognized as the world's cultural wealth, because it has a value of *edipeni* (aesthetic) and *adiluhung* (ethical) that gave birth to the wisdom of the Java community [14]. With puppets, Javanese find the answer to the problems of their lives. The puppet shows combining the beauty of literary arts, music, and sound, the art of painting and teaching of Javanese mysticism that comes from the major religions that exist and live in the Java community.

Wayang becomes one of the arts to build harmony and togetherness. Through the Five *Pandawa* in *Wayang* story play very inspiring Javanese people to emulate the attitude of their knights. Likewise, *Semar* as *Pamomong* inspired the spirituality and attitude of Java people. Some characters in *Wayang* give a lesson about the good life guidance.

Traditional objects are very effective to be used as a learning resource. It is very close to student life, these objects have historical value and local wisdom. Lesson from every local wisdom inspires spirituality and community attitudes.

D. Linking Fiqih and Local Wisdom

Linking *Fiqh* and local knowledge is an interesting thing. *Fiqh* originating from religious laws and local wisdom comes from the local tradition. The linkage between the two can be described in the Fig. 1:

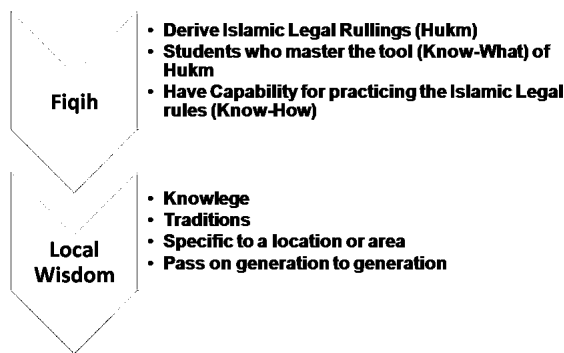


Fig. 1. Fiqih and Local Wisdom

The figure above describes the specifications of *fiqh* and local wisdom. *Fiqh* teach about Islamic legal ruling (*hukm*) governing every facet of the lives of Muslims. Learning *fiqh* requires students to know the laws (Know-What). Furthermore, students should be able to have the capability for practicing the Islamic Legal Rules (Know-how). on the other hand local wisdom presenting some specifications. Local wisdom consists of science and tradition evolved in a particular community. This has been going on from generation to generation.

The integration between the two can be good learning alternatives. Through COPERSOL method can balance the roles and functions between them. As described in the Fig. 2:

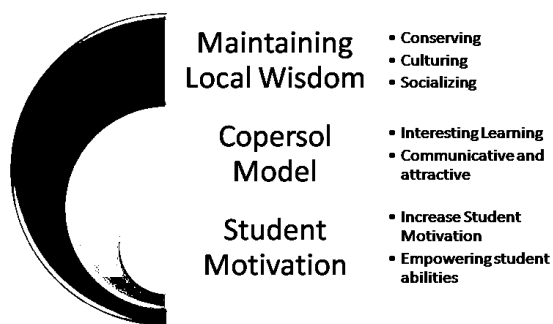


Fig. 2. Maintaining Local Wisdom through Copersol

The figure above shows the ideal role of local wisdom and COPERSOL method in improving students' motivation. Linking local wisdom as part of learning is aimed at conserving, culturing and socializing local cultures and traditions of certain communities. So there will be cultural extinction.

On the other hand, COPERSOL models provide interesting learning offer. This method stimulates students to

be active. Students are given the opportunity to conduct intensive cooperation and communication with the learning environment. Such cooperation can build students intrapersonal and interpersonal intelligence. Thus, ideally this method will be able to increase students' motivation and empower their potential. The learning is not centered on teachers. Students have the opportunity to develop their talent.

Education plays an important role in creating the perception and knowledge of students. Through this process, the character, mental and thinking of students formed. As explained below.

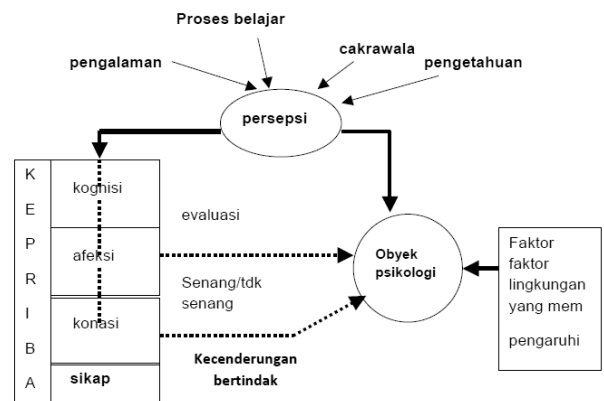


Fig. 3. The relationship between attitudes and perceptions [15]

Scheme above shows that the students' perceptions can be shaped and developed. Through experience, the interesting and interactive learning process, the horizon and the knowledge given to local wisdom can change students' perceptions of learning *Fiqh*.

Environmental factors also proved influential in shaping perceptions of students. The learning environment created by accommodating the culture and local wisdom. It can make students more enthusiastic in learning. Students are not separated from their social environment. They were not alienated from the culture and traditions. Thus, it can form the cognitive and affective to the attitudes of the students who care about the locality.

II. METHOD

This study was a qualitative research using descriptive qualitative approach. The condition of *Fiqh* learning was described as the way it is currently and to project the intended learning in the future. The subjects of research were teachers and students of MTs in Semarang. The object was the quality of *Fiqh* learning through applying Cooperative Personal Social Learning Model (COPERSOL) and local wisdom value media. The media used were:

1. rice flour, a media for practicing *tayammum*;
2. teapot, water dipper, bucket, and manual well as media for practicing wudu; and
3. doll, a media for practicing salat



Fig. 4. Local Wisdom as a Media

The methods of collecting data were observation, in-depth interview, and documentation. Technique of analyzing data used was an interactive model of analysis consisting of three steps i.e. data reduction, data display, and conclusion drawing.

III. RESULTS AND DISCUSSION

A. Result

After analyzing process, writers concluded some results that *Fiqih* in MTs is one of Islamic Education subject studying *Fiqih Ibadah* (worship law), particularly pertaining to introduction and understanding on the way of implementing five pillars of Islam and its habituation in daily life. *Fiqih Muamalah* pertaining to simple introduction and understanding on the provision of *halal* and *haram* food and beverage, *khitlan* (circumcision), *qurban*, and the way of implementing buying-selling (trade) and borrowing-lending.

One of materials included in *Fiqih* is *shalat* (thereafter called *salat*). *Salat* as one of *mahdah* worship has a very important position. Islam obliges *mukalaf* to do *salat fardlu* (five times) daily. The importance of *salat* implies to the duty of parent to the children. Children should be instructed to do *salat* since they are 7 years old, even they should be instructed firmly when they are 13 years old.

Salat learning in childhood is very important. In addition to be the means of training the children to undertake their duty and obligation to Allah, *salat* also benefits the human's spiritual life considerably. Thus, in addition to be parent's duty, teachers as the substitute for parents in education realm have the same duty and responsibility.

Salat is a communication media between human being and Allah. For that reason, an intensive communication can be a means of controlling the students' attitude, behavior, and deed in daily life. In fact, the advance of information and communication technology affects the implementation of *salat* to the students. It can be seen from many students delaying *salat* and doing *salat* in congregation reluctantly. Many students are enslaved by cellular phones so that they are still preoccupied with their cellular phone despite *azan* sounded. Some others are enslaved by television so that they are still watching television despite *azan* showed. More tragically, they switch to other channel when seeing *azan* show. Such the condition occurs in the students of MTs environment. In addition, some students are found having attitude, behavior, and deed which not reflecting the *Fiqih* subject such as speaking vulgarly, dating openly, writing pornography, and watching pornographic movies in their own cellular phones.

If these phenomena are not immediately dealt with, the students' morality, mentality, and personality would be damaged. For that reason, a solution must be taken to this

problem. Many solutions can be taken, but in the context of learning, the solution that can be taken is an evaluation on *Fiqih* learning process so far. From the result of interview with 35 of MTs students, the informations obtained are:

1. the learning is teacher-centered;
2. the students only become the object of learning;
3. only a one-way communication is used and it is dominated by the teacher;
4. the learning does not use attractive media;
5. the teachers give many assignments;
6. the learning runs monotonously;
7. the students are rarely given the opportunity of asking question;
8. the teachers use less clear and elaborate language; and
9. the teachers appreciate the students' opinion inadequately.

Meanwhile, the result of interview with 15 teachers of MTs conducted on December 2016 gives the following information:

1. learning material is too much, so that they only pursued the target material;
2. the infrastructure is less adequate;
3. the ability of using actual learning models is limited; and
4. the ability of choosing and using methods is limited.

Considering the result of interview with students and teachers of MTs, it can be found that the factors resulting in the teachers' failure in *Fiqih* learning in MTs are so complex. Therefore, the complex solution should be found as well

B. Discussion

After analyzing the results, writers concluded some discussions that considering the condition of *Fiqih* learning in MTs, an alternative way was provided to change the learning paradigm currently, that is, to change the formerly conventional learning into the modern and sophisticated one. One of learning models offered is Cooperative Personal Social Learning Model (COPERSOL). Learning model is a design representing the detailed process and the creation of environmental circumstance enabling the students to interact with each other so that change and development occur within the students. Furthermore, it is stated that the term "learning model" has four typical characteristic the certain or strategy does not have: (a) logic theoretical rationality organized by its designer; (b) learning objective to be achieved; (c) teaching behavior needed in order to implement the model successfully; and (d) learning circumstance needed to achieve the learning objective [16].

In the learning, teacher is expected to choose the learning model consistent with the material taught. The selection of learning model involves a wide comprehensive learning model approach. The selection of learning model should be adjusted with its program outcomes (competency), for example, observation competency, hypothesis formulation competency, chart development competency, equation mastery etc. Therefore, the models or methods will be varying. Other elements that should be taken into account in choosing learning model are media/tools, teaching material, and student. The media/tool connected to teaching material

will be effective so that difficulty level/ability level should be reviewed, and the media/tools connected to the students will realize the efficiency of learning.

In this research, two learning models were combined i.e personal and social. Every learning model has its own strength and weakness, so that combining those two models will make a model's strength complement other's weakness. In addition, to achieve the maximum result in the *Fiqih* learning process with new learning model, it was also combined with the local wisdom value media. The use of local wisdom value media in *Fiqih* learning is based on a reality that religious life in MTs environment is still very strong, and many religious local wisdom values are obeyed and respected by the society. Therefore, it can be used efficiently and practically in *Fiqih* learning. In *Fiqih* learning using COPERSOL model with local wisdom value media in MTs in Semarang, the teachers serve to be the facilitators in new learning paradigm: facilitating books, teaching module, hand-out, journal, research findings (as the learning source), and time. As the motivator, teachers can pay attention to the students, provide the material relevant to the students' ability level and contextual situation, motivate and make the students trust in the learning implemented. Teachers also give tutoring, showing the way/method that can help the students investigating and finding the solution to the problem related to learning material. Teachers should give feedback by monitoring and correcting the students' thinking or work performance in order to achieve the optimum target corresponding to their ability.

Considering the result of interview with 35 of MTs students about their perception on *Fiqih* learning using COPERSOL combined with local wisdom value media, the following information is obtained:

1. The learning is attractive and joyful;
2. The learning is student-centered
3. The teachers serve as facilitators;
4. The students are motivated to ask question;
5. The learning runs interactively;
6. The students focus on the learning; and
7. The achievement of learning outcome improves in which 33 out of 35 students (94,28%) achieve the score above the minimum passing criteria.

Similarly, the result of interview with the teachers shows the perception on *Fiqih* learning using COPERSOL model combined with local wisdom value media indicated with the following information:

1. Interactive dialog occurs;
2. Many students are interested in and ask question;
3. The students attend the learning vigorously;
4. The students attend the learning actively and curiously; and
5. The students are more motivated, and their absorbability is high so that they compete for answering the questions given correctly.

The result of interview with both students and teachers proves that *Fiqih* learning in MTs using COPERSOL model combined with local wisdom value media affects positively the improvement of students' learning outcomes and the change of students' attitude, behavior and deed, particularly at school, home, and in the society. It is because *Fiqih*

learning with COPERSOL combined with local wisdom value media can attract the students into an attractive and joyful learning process.

IV. CONCLUSION

Considering the result and discussion, the following conclusions can be drawn:

1. The prior condition of *Fiqih* learning in MTs in Semarang, when using conventional learning, is very worrying viewed from the students' learning activity and less maximal learning outcome.
2. The condition after the use of local wisdom value media in *Fiqih* learning shows the significant change in the term of students' learning activity and learning outcome in which the students can gain the maximal learning outcome.

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