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The Relationship Between Fiqih Learning and the Formation of Students' Social Behavior in the Perspective of the Sociology of Education

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ABSTRACT

This study examines the relationship between Fiqih (Islamic jurisprudence) learning and the formation of students' social behavior from a sociology of education perspective. Using a mixed-methods approach with 320 students from Islamic boarding schools (pesantren) in East Java, Indonesia, the research investigates how structured religious instruction shapes prosocial attitudes, interpersonal conduct, and community engagement. Quantitative data were collected through validated questionnaires employing Likert scales, while qualitative insights were gathered through in-depth interviews and classroom observations. Results demonstrate a statistically significant positive correlation ($r = 0.712$, $p < 0.001$) between the quality and intensity of Fiqih learning and the level of prosocial behavior among students. Structural equation modeling reveals that pedagogical approach, teacher credibility, and curriculum relevance mediate this relationship. The findings suggest that integrating sociological frameworks into religious education practice can enhance moral formation outcomes, contributing to the broader discourse on values-based education in pluralistic societies.

Keywords: Fiqih learning; social behavior; sociology of education; Islamic education; prosocial behavior; moral formation



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1. INTRODUCTION

Education, as a social institution, plays a transformative role in shaping not only intellectual competence but also the moral and behavioral dispositions of individuals within society. In Indonesia, where approximately 87% of the population identifies as Muslim, Islamic education—particularly Fiqih instruction—constitutes a central pillar of the formal and non-formal educational landscape (Ministry of Religious Affairs, 2023). Fiqih, derived from the Arabic term meaning 'deep understanding,' encompasses the body of Islamic law governing individual and communal conduct, including prayer, social transactions, interpersonal ethics, and civic responsibilities.

The sociology of education, as a discipline, examines how educational processes are embedded in and reflective of broader social structures. Theorists such as Émile Durkheim, Pierre Bourdieu, and Basil Bernstein have long argued that schooling transmits not merely knowledge but

also social norms, values, and symbolic capital that reproduce or challenge existing social hierarchies (Durkheim, 1956; Bourdieu & Passeron, 1977; Bernstein, 1975). In the context of Islamic education, this theoretical lens invites inquiry into how religious instruction functions as a mechanism of socialization, moral regulation, and social cohesion.

Despite the centrality of Fiqih in the Indonesian curriculum, empirical research systematically examining its relationship to students' social behavioral outcomes remains limited. Most existing studies focus on theological content acquisition or ritual practice compliance, neglecting the broader sociological implications of religious pedagogy. This gap is particularly significant given growing concerns about youth social behavior, including declining civic engagement, increasing intolerance, and weakening communal solidarity observed in recent years (Kementerian Pendidikan, 2022).

This study addresses this gap by asking: To what extent does Fiqih learning correlate with the formation of prosocial behavior among students in Islamic educational institutions? Drawing on theories of socialization, symbolic interactionism, and social learning, the research develops a multidimensional model of the pathways through which religious education influences behavioral outcomes. The study further explores the moderating roles of institutional context, teacher-student relationships, and curriculum design.

The significance of this research is threefold. First, it contributes to the empirical literature on religion and social behavior within educational settings. Second, it offers actionable insights for curriculum developers and educational policymakers seeking to strengthen the social formation function of Islamic schools. Third, it advances the theoretical integration of sociological and Islamic educational frameworks, an area requiring urgent scholarly attention in the contemporary Indonesian context.

Table 1. Distribution of Research Participants by School Type and Gender

School Type	Male (n)	Female (n)	Total	Percentage (%)
Traditional Pesantren	78	62	140	43.75
Modern Pesantren	55	70	125	39.06
Islamic High School (MAN)	25	30	55	17.19
Total	158	162	320	100.00

Source: Field survey data, 2024.

2. LITERATURE REVIEW

2.1 Fiqih in the Indonesian Educational System

Fiqih as a formal subject has been integrated into the Indonesian national curriculum since the early post-independence period. It is taught across all levels of Islamic educational institutions, from madrasah ibtdaiyah (Islamic elementary schools) through pesantren (Islamic boarding schools) and madrasah aliyah (Islamic high schools). The subject encompasses four main domains: worship

(ibadah), interpersonal transactions (muamalah), family law (munakahat), and criminal law (jinayat) (Hasanah, 2019).

Within the pesantren tradition, Fiqih instruction has historically been delivered through the sorogan (individual recitation) and bandongan (group lecture) methods, emphasizing oral transmission and memorization of classical texts (kitab kuning). Contemporary pesantren have increasingly incorporated dialogic and contextual approaches, seeking to bridge classical jurisprudence with modern social realities (Mastuhu, 1994; Dhofier, 2011).

2.2 Sociological Perspectives on Religious Education

Durkheim's foundational contribution to the sociology of education posited that schooling serves a primarily integrative function, transmitting the collective moral consciousness of society. In *Moral Education* (1961), Durkheim argued that schools are uniquely positioned to cultivate the 'spirit of discipline,' attachment to social groups, and autonomy—three pillars of moral development. Religious education, in this framework, functions as a primary vehicle for the transmission of collective norms and values.

Bourdieu's theory of cultural reproduction adds a critical dimension to this analysis. Religious education, like all formal schooling, transmits not neutral knowledge but specific forms of cultural capital that reflect and reinforce existing social hierarchies (Bourdieu, 1986). For students from pesantren backgrounds, the cultural capital embedded in Fiqih knowledge carries significant social currency within Islamic communities, shaping identity, status, and social relationships.

Symbolic interactionism, particularly the work of George Herbert Mead and Erving Goffman, draws attention to the micro-level processes through which social behavior is learned and performed in educational settings. Classroom interactions, the modeling of behavior by teachers, and peer socialization processes all contribute to the internalization of behavioral norms (Mead, 1934; Goffman, 1959). This perspective is particularly relevant to understanding how Fiqih instruction operates as a form of moral apprenticeship.

2.3 Social Learning Theory and Moral Development

Bandura's social learning theory (1977) emphasizes the role of observational learning, modeling, and self-efficacy in the acquisition of social behaviors. Applied to religious education, this framework suggests that students learn prosocial behaviors not merely through didactic instruction in Fiqih rules but through observing and internalizing the conduct of teachers, peers, and community role models. The perceived credibility and moral authority of the Fiqih teacher (ustadz) is thus a critical variable in behavioral outcome formation.

Kohlberg's theory of moral development (1969) provides a stage model through which the relationship between religious instruction and moral reasoning can be understood. Research suggests

that sustained engagement with religious ethical frameworks can accelerate progression through Kohlberg's stages, particularly the transition from conventional to post-conventional moral reasoning (Rest et al., 1999). Within the Islamic educational tradition, the concept of tarbiyah (holistic moral education) aligns closely with this developmental perspective.

3. METHODOLOGY

3.1 Research Design

This study employed a concurrent triangulation mixed-methods design (Creswell & Plano Clark, 2017), integrating quantitative survey methods with qualitative ethnographic techniques. This approach enables the complementary strengths of both paradigms: the breadth and generalizability of quantitative findings and the depth and contextual richness of qualitative insights.

3.2 Participants and Sampling

Participants were 320 students (158 male, 162 female) recruited from three Islamic educational institutions in East Java, Indonesia: a traditional pesantren, a modern pesantren, and a state Islamic high school (MAN). Institutions were selected using purposive sampling to ensure variation in institutional type, pedagogical approach, and student demographics. Within each institution, students were selected through stratified random sampling, with strata defined by grade level and gender. All participants were between 15 and 20 years of age.

3.3 Instruments

Quantitative data were collected using two validated instruments: the Fiqih Learning Quality Scale (FLQS), developed by the research team based on a review of the Fiqih curriculum and pedagogical literature ($\alpha = 0.89$), and the Prosocial Behavior Inventory for Islamic Students (PBIS), adapted from the Prosocial Tendencies Measure (Carlo & Randall, 2002) with modifications for the Indonesian Islamic educational context ($\alpha = 0.87$). Both instruments employed five-point Likert response scales.

Qualitative data were gathered through 24 semi-structured interviews (8 per institution) with students, 6 teacher interviews, and 18 classroom observation sessions totaling 54 hours. Interview guides were developed to explore students' subjective experiences of Fiqih learning, perceived relevance to daily social conduct, and the role of teacher modeling in behavioral development.

3.4 Data Analysis

Quantitative data were analyzed using IBM SPSS Statistics 27 and AMOS 26. Descriptive statistics, Pearson correlation analysis, and structural equation modeling (SEM) were employed to examine the hypothesized relationships. Model fit was assessed using standard indices: CFI, RMSEA, and SRMR. Qualitative data were analyzed using thematic analysis following Braun and Clarke's

(2006) six-phase framework, with NVivo 12 facilitating coding and theme generation. Integration of findings followed a joint display approach (Guetterman et al., 2015).

Table 2. Descriptive Statistics for Key Study Variables

Variable	n	Mean	SD	Min	Max
Fiqh Learning Quality (FLQS)	320	3.82	0.61	1.80	5.00
Teacher Credibility	320	3.91	0.58	2.20	5.00
Curriculum Relevance	320	3.65	0.72	1.60	5.00
Prosocial Behavior (PBIS)	320	3.74	0.64	1.80	5.00
Civic Engagement	320	3.56	0.69	1.60	5.00
Altruistic Behavior	320	3.88	0.55	2.20	5.00

Source: Primary data analysis, 2024. SD = Standard Deviation.

4. RESULTS

4.1 Quantitative Findings

Pearson correlation analysis revealed a strong, statistically significant positive correlation between Fiqh learning quality and prosocial behavior ($r = 0.712$, $p < 0.001$). This finding held across all three institutional types, with slightly stronger correlations in traditional pesantren ($r = 0.741$) compared to modern pesantren ($r = 0.698$) and state Islamic high schools ($r = 0.663$). Teacher credibility demonstrated the strongest individual correlation with prosocial behavior outcomes ($r = 0.756$, $p < 0.001$), highlighting the central mediating role of the teacher-student relationship.

Structural equation modeling confirmed the hypothesized mediation model with excellent fit indices (CFI = 0.961, RMSEA = 0.048, SRMR = 0.052). The model explains 58.3% of the variance in prosocial behavior ($R^2 = 0.583$). Direct effects of Fiqh learning quality on prosocial behavior ($\beta = 0.389$, $p < 0.001$) were supplemented by significant indirect effects mediated through teacher credibility ($\beta = 0.221$, $p < 0.001$) and curriculum relevance ($\beta = 0.148$, $p < 0.01$).

Table 3. Correlation Matrix of Study Variables

Variable	1	2	3	4	5	6
1. Fiqh Learning Quality	—					
2. Teacher Credibility	.681**	—				
3. Curriculum Relevance	.594**	.612**	—			
4. Prosocial Behavior	.712**	.756**	.631**	—		
5. Civic Engagement	.623**	.698**	.587**	.748**	—	
6. Altruistic Behavior	.687**	.721**	.604**	.802**	.719**	—

Note: ** $p < 0.001$ (two-tailed). $n = 320$.

Source: Primary data analysis, 2024.

4.2 Qualitative Findings

Thematic analysis of interview and observational data yielded four primary themes: (1) Fiqih as a Framework for Social Conduct; (2) The Transformative Role of the Ustadz; (3) Contextual Relevance and Student Engagement; and (4) Institutional Culture as a Behavioral Incubator.

Participants consistently described Fiqih not merely as a subject to be studied but as a comprehensive behavioral framework guiding daily social interaction. A student from the traditional pesantren articulated this perspective: 'When I learn about muamalah, I don't just learn the rules—I learn how to treat other people. Every transaction, every word, every act has a meaning in Islam.' This perception of Fiqih as a holistic social code was significantly more pronounced among students from traditional pesantren than among those in state Islamic high schools, a finding consistent with the quantitative differential observed across institutional types.

Teacher credibility emerged as the most consistently cited factor shaping the effectiveness of Fiqih learning. Students repeatedly emphasized that behavioral change was mediated primarily through the moral exemplarity of the ustadz rather than through curriculum content alone. As one student noted: 'I follow what Ustadz does, not only what he says. If he treats the cleaning staff with respect, I learn that from him.' This finding resonates strongly with social learning theory's emphasis on modeling and self-efficacy.

Table 4. Frequency of Qualitative Themes Across Institutional Types

Theme	Traditional Pesantren (n=8)	Modern Pesantren (n=8)	MAN (n=8)	Total
Fiqih as Social Framework	8 (100%)	7 (87.5%)	5 (62.5%)	20 (83.3%)
Transformative Role of Teacher	8 (100%)	8 (100%)	7 (87.5%)	23 (95.8%)
Contextual Relevance	6 (75.0%)	8 (100%)	6 (75.0%)	20 (83.3%)
Institutional Culture	8 (100%)	7 (87.5%)	4 (50.0%)	19 (79.2%)

Source: Qualitative interview data analysis, NVivo 12, 2024.

5. DISCUSSION

The findings of this study make several important contributions to the sociology of Islamic education. The strong positive correlation ($r = 0.712$) between Fiqih learning quality and prosocial behavior provides robust empirical confirmation of what has long been theorized but rarely tested with methodological rigor in the Indonesian context. This finding aligns with and extends previous research from comparable Muslim-majority educational contexts in Malaysia and the Middle East (Ahmad et al., 2021; Al-Harthi, 2019).

The differential effects observed across institutional types are theoretically significant. The stronger association between Fiqih learning and prosocial behavior in traditional pesantren ($r = 0.741$) compared to state Islamic high schools ($r = 0.663$) reflects the more holistic, immersive educational environment of the pesantren tradition—what Bourdieu might describe as a more complete form of

habitus formation. In the pesantren, Fiqih is not merely a curriculum subject but a living practice embedded in every dimension of communal life, from eating and sleeping patterns to social interactions and conflict resolution.

The paramount role of teacher credibility identified in both quantitative and qualitative analyses speaks directly to Bandura's social learning framework. The ustadz functions not merely as a transmitter of jurisprudential knowledge but as a primary behavioral model—a living exemplar of the social conduct that Fiqih prescribes. This finding has profound implications for teacher education and professional development in Islamic educational institutions: selecting and developing teachers who embody the virtues they teach may be as important as ensuring their mastery of subject content.

The qualitative theme of institutional culture as a behavioral incubator resonates with Durkheim's concept of the *école* as a moral community. The total environment of the pesantren—its rhythms, rituals, social hierarchies, and communal responsibilities—creates conditions for the sustained practice and internalization of prosocial behaviors that extend beyond the formal Fiqih classroom. This environmental dimension of moral formation is largely absent from state Islamic high schools, which may explain their comparatively weaker behavioral outcomes.

The curriculum relevance factor identified in this study also warrants careful attention. Students who perceived Fiqih content as directly applicable to contemporary social challenges demonstrated significantly higher prosocial behavior scores. This suggests that curriculum developers should prioritize contextual application alongside classical text transmission, connecting Fiqih principles to contemporary issues such as environmental ethics, digital behavior, and social justice—areas that directly engage the lived realities of Indonesian Muslim youth.

Table 5. Structural Equation Model Path Coefficients

Pathway	β (Standardized)	SE	t-value	p	95% CI
Fiqih Learning → Prosocial Behavior (Direct)	0.389	0.052	7.48	<.001	[0.287, 0.491]
Fiqih Learning → Teacher Credibility	0.681	0.048	14.19	<.001	[0.587, 0.775]
Teacher Credibility → Prosocial Behavior	0.325	0.061	5.33	<.001	[0.205, 0.445]
Fiqih Learning → Curriculum Relevance	0.594	0.055	10.80	<.001	[0.486, 0.702]
Curriculum Relevance → Prosocial Behavior	0.249	0.058	4.29	.001	[0.135, 0.363]
Total Indirect Effect	0.369	0.044	8.39	<.001	[0.283, 0.455]

Note: Model fit indices: CFI = 0.961, RMSEA = 0.048 [90% CI: 0.031, 0.065], SRMR = 0.052, χ^2/df = 1.87.

Source: SEM analysis using IBM AMOS 26, 2024.

6. CONCLUSION

This study provides compelling evidence that Fiqih learning constitutes a significant driver of prosocial behavior formation among Indonesian Islamic school students. The strong quantitative correlation ($r = 0.712$) and the explanatory power of the mediation model ($R^2 = 0.583$) demonstrate that the relationship is not merely incidental but reflects robust structural pathways through which religious education shapes behavioral outcomes. Three primary mechanisms are identified: the quality and pedagogical approach of Fiqih instruction itself, the moral credibility and exemplarity of the teacher, and the perceived relevance of the curriculum to contemporary social life.

From a sociological perspective, the findings illuminate the enduring relevance of Durkheim's moral education thesis in the contemporary Islamic educational context. The pesantren, as a total institution, creates the conditions for a particularly robust form of habitus formation that extends well beyond the formal curriculum. Bourdieu's framework further helps explain differential outcomes across institutional types, connecting variations in social behavioral outcomes to differences in the depth and totality of the educational environment.

These findings carry several practical implications. Educational policymakers should invest in the professional development of Fiqih teachers, prioritizing moral formation and behavioral modeling capacities alongside content mastery. Curriculum developers should actively bridge classical jurisprudential texts with contemporary social challenges, enhancing the perceived relevance that this study identifies as a key mediating variable. Finally, institutional leaders in Islamic schools should cultivate environments in which the values taught in Fiqih classrooms are consistently enacted in the broader institutional culture.

Future research should examine longitudinal pathways between Fiqih learning and social behavior, explore gender and socioeconomic moderating variables, and investigate comparative effects across different national and cultural contexts. Multi-site international comparisons involving Islamic educational institutions in Malaysia, Turkey, and Egypt would significantly advance the generalizability of these findings.

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