

Reciprocal Teaching in Fiqh Education: A Literature Review Of Dialogue, Comprehension Monitoring, and Conceptual Accuracy

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ABSTRACT

Fiqh education requires students to understand religious concepts and rulings while explaining reasons, distinguishing terms, and applying knowledge accurately. Reciprocal teaching offers a structured dialogue through four strategies: summarizing, questioning, clarifying, and predicting. This article examines how these strategies can be interpreted and adapted for fiqh education, particularly when teachers seek to expand student participation without compromising conceptual accuracy. The study adopts a qualitative literature-review design and thematic synthesis of theoretical works and empirical research on reciprocal teaching, active learning, formative assessment, and Islamic religious education. Literature was purposively selected for topical relevance, bibliographic traceability, and contribution to the review questions. The synthesis identifies four themes: reciprocal teaching as dialogic comprehension monitoring; the role of the four strategies in processing fiqh concepts; the teacher as model, facilitator, and guarantor of conceptual accuracy; and implementation challenges and future research priorities. The review argues that reciprocal teaching should not be reduced to a group-discussion technique. Its pedagogical value depends on the integration of the strategies, explicit modeling and feedback, and assessment aligned with learning objectives. Because empirical research specifically addressing fiqh education remains more limited than research in reading and mathematics, future implementation should document classroom processes and evaluate context-sensitive outcomes.

ABSTRAK

Pembelajaran fikih menuntut siswa memahami konsep dan ketentuan keagamaan sekaligus mampu menjelaskan alasan, membedakan istilah, dan menggunakan pengetahuan secara tepat. Reciprocal teaching menawarkan struktur dialog melalui empat strategi: merangkum, mengajukan pertanyaan, mengklarifikasi, dan memprediksi. Artikel ini menelaah bagaimana strategi tersebut dapat dipahami dan diadaptasi untuk pembelajaran fikih, terutama ketika guru perlu menjaga partisipasi siswa tanpa mengabaikan ketepatan konsep. Penelitian menggunakan tinjauan literatur kualitatif dengan sintesis tematik atas karya teoretis dan penelitian empiris mengenai reciprocal teaching, pembelajaran aktif, asesmen formatif, serta pembelajaran Pendidikan Agama Islam. Literatur dipilih secara purposif berdasarkan relevansi topik, keterlacakan bibliografis, dan kontribusinya terhadap pertanyaan kajian. Sintesis menghasilkan empat tema: reciprocal teaching sebagai proses dialogis untuk memantau pemahaman; fungsi empat strategi dalam mengolah konsep fikih; peran guru sebagai pemodel, fasilitator, dan pemeriksa ketepatan; serta tantangan penerapan dan agenda penelitian. Kajian ini berargumen bahwa reciprocal teaching tidak cukup dipahami sebagai teknik diskusi kelompok. Nilai pedagogisnya muncul ketika strategi digunakan secara terpadu, disertai

KEYWORDS:

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KATA KUNCI:

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pemodelan dan umpan balik, serta dihubungkan dengan asesmen yang sesuai tujuan. Karena bukti empiris khusus pada pembelajaran fikih masih terbatas dibandingkan bidang membaca dan matematika, penerapan lebih lanjut perlu disertai dokumentasi proses dan evaluasi yang kontekstual.

INTRODUCTION

Fiqh education occupies a distinctive position in Islamic schooling. It introduces learners to concepts, categories, and practices connected to religious understanding and everyday conduct. Learning about *thaharah*, for example, involves more than recalling definitions. Students are expected to distinguish *hadas* from *najis*, identify relevant means of purification, and understand the circumstances in which *wudhu* or *tayammum* is discussed. Such learning calls for conceptual precision as well as opportunities to explain, question, and review understanding. When classroom activity relies mainly on the delivery and repetition of information, teachers may find it difficult to determine whether students can connect concepts or merely reproduce familiar wording.

The broader literature on learning emphasizes that students benefit when they actively work with ideas rather than receive information without sustained intellectual engagement. Active learning, however, is not synonymous with unrestricted discussion or the removal of teacher guidance. Productive participation requires a clear task, appropriate learning materials, and feedback that helps students recognize what they understand and what remains uncertain. Research on formative assessment argues that evidence gathered during learning can guide both teaching decisions and student improvement (Black & Wiliam, 1998; Wiliam, 2011). The central issue is not whether students speak more often, but whether classroom interaction supports the development and correction of understanding.

Reciprocal teaching provides one structured way to organize this interaction. Palincsar and Brown (1984) introduced the approach as a means of improving comprehension through dialogue and four strategies: summarizing, questioning, clarifying, and predicting. Summarizing requires learners to identify central information; questioning makes uncertainty explicit; clarifying draws attention to confusing terms or ideas; and predicting asks learners to use what they understand to anticipate what may follow. In a well-supported lesson, the strategies operate as a connected process rather than a checklist of isolated activities.

The evidence base for reciprocal teaching is substantial in reading comprehension and includes applications across subject areas. Rosenshine and Meister (1994) reviewed how the approach had been implemented and assessed in different studies. Mafarja et al. (2023) reviewed research on reciprocal teaching and academic achievement across educational contexts. Studies in mathematics have explored its relationship with conceptual understanding, communication, and learning outcomes (Ammy, 2022; Argikas & Khuzaini, 2016; Mulyono & Elly, 2020; Rachmayani, 2014). Research on reading comprehension provides further evidence concerning structured strategies for active engagement with learning materials (Ketong et al., 2018). These studies justify examining reciprocal teaching as a pedagogical framework, while differences among subjects caution against assuming that results transfer unchanged from one context to another.

The case for reviewing reciprocal teaching in fiqh education rests on a specific pedagogical tension. Students need opportunities to interpret and articulate ideas in their own words, yet religious concepts and rulings must not be treated as matters settled by unverified guesswork. Learner-led dialogue therefore needs to be combined with teacher modeling, suitable learning resources, and timely correction. The teacher's role is not diminished; it includes designing dialogue, monitoring reasoning, and ensuring that emerging interpretations remain accurate. This makes reciprocal teaching relevant to fiqh, but also requires careful adaptation rather than direct transplantation from reading instruction.

Indonesian studies have considered reciprocal teaching in Islamic religious education. Ni'mah (2019) examined the method in relation to achievement in Islamic religious education at senior high school level, while Pulungan (2023) investigated learning outcomes in a junior high school PAI context. Ali and Munif (2024) discuss reciprocal peer teaching in fiqh lessons with attention to student independence and educational interaction. These contributions are relevant but differ in setting and research emphasis. A focused literature synthesis can identify what reciprocal teaching may contribute to fiqh learning, which conditions matter for implementation, and where the literature remains insufficient.

This article addresses four questions: How is reciprocal teaching conceptualized as a process for supporting comprehension? What pedagogical functions can its four strategies serve in fiqh education? How should teacher guidance and conceptual accuracy be maintained during student dialogue? What limitations in the current evidence should inform future research? Rather than reporting new fieldwork or re-presenting a single empirical study, the article synthesizes literature to develop a context-sensitive interpretation of reciprocal teaching in fiqh education.

METHOD

This article uses a qualitative literature-review design. The purpose is to interpret concepts, compare arguments and findings across studies, and identify patterns that can inform theory and practice. The review is not presented as a systematic review with exhaustive database coverage or a preregistered protocol. It is a focused interpretive synthesis organized around reciprocal teaching and its relevance to fiqh education. The approach draws on qualitative synthesis and thematic analysis, in which recurring concepts are coded, compared, and developed into interpretive themes (Braun & Clarke, 2006; Snyder, 2019).

The literature was selected purposively from four areas: foundational theory on reciprocal teaching; reviews of reciprocal-teaching research; empirical studies in school subjects, particularly reading and mathematics; and studies addressing Islamic religious education or fiqh. Methodological literature on formative assessment and feedback was included to support interpretation. Palincsar and Brown (1984) and Rosenshine and Meister (1994) were treated as central conceptual sources. Mafarja et al. (2023) provided a recent synthesis across educational settings. Ni'mah (2019), Pulungan (2023), and Ali and Munif (2024) were included because they relate directly to Islamic religious education or fiqh.

Selection was guided by relevance to the review questions, identifiable publication information, and a clear contribution to understanding the strategies or their educational implications. The review prioritizes scholarly journal articles and established research-methods books. Studies in subjects other than fiqh were not treated as direct proof of effectiveness in Islamic religious education; they were used to clarify theoretical mechanisms and implementation considerations. This distinction matters because an instructional strategy may operate differently depending on content, learning objectives, prior knowledge, and assessment demands.

Analysis proceeded through iterative reading and thematic synthesis. First, sources were read to identify definitions, instructional mechanisms, reported outcomes, and implementation conditions. Second, relevant passages were coded under preliminary categories such as comprehension monitoring, dialogic participation, teacher scaffolding, feedback, conceptual accuracy, and evidence limitations. Third, related codes were grouped into broader themes. Fourth, themes were compared across foundational theory, review studies, and subject-specific research. Finally, the themes were interpreted in relation to the distinctive demands of fiqh education. This procedure follows the general logic of thematic analysis, while recognizing that a review's depth depends on transparent source selection and the quality of included evidence (Braun & Clarke, 2006; Grant & Booth, 2009).

The synthesis is interpretive rather than statistical. It does not calculate a pooled effect size, claim exhaustive coverage of every reciprocal-teaching study, or infer causal effects from heterogeneous findings. It also does not claim to have collected interviews, classroom observations, or student reflections. The unit of analysis is the literature itself. A limitation is that the review can only make claims supported by the sources examined; research specifically on reciprocal teaching in fiqh is less extensive than the broader literature on reading and mathematics. Future systematic reviews could strengthen coverage through explicit database searches, documented screening procedures, and formal appraisal of study quality.

RESULTS AND DISCUSSION

The synthesis identifies four connected themes: reciprocal teaching as structured comprehension monitoring; the pedagogical functions of the four strategies in fiqh; teacher mediation and conceptual accuracy; and the limits of existing evidence alongside priorities for future research. These themes organize the discussion below.

Reciprocal Teaching as Structured Comprehension Monitoring

Across the foundational literature, reciprocal teaching is best understood as a structured process for making comprehension visible. Palincsar and Brown (1984) connect strategic learning, dialogue, teacher modeling, and the gradual transfer of responsibility to learners. Summarizing reveals whether a learner can identify central ideas; questioning identifies gaps or points requiring explanation; clarifying helps resolve

uncertainty; and predicting requires the learner to connect available information with what may follow. Together, these strategies encourage students to monitor the adequacy of their own understanding.

This emphasis on monitoring distinguishes reciprocal teaching from group work that merely distributes tasks. A group can produce a summary and a list of questions without examining whether the summary is accurate or the questions address the central concept. Reciprocal teaching requires the strategies to inform one another: a question may reveal a gap in a summary, clarification may change an initial interpretation, and a prediction may need to be revised after further information becomes available. The instructional value lies in the quality of the reasoning process, not simply in the visible presence of four activities.

The relationship between monitoring and feedback is important. Black and Wiliam (1998) argue that assessment becomes formative when evidence is used to adapt teaching and learning, while Hattie and Timperley (2007) emphasize that feedback is useful when it helps learners understand the task, process, or next step. In reciprocal teaching, a student's question or incomplete explanation can provide immediate evidence of a conceptual difficulty. The teacher can model a strategy again, introduce a more suitable example, or ask the group to revisit the relevant material. Dialogue becomes productive when it changes what the teacher or learner does next.

Rosenshine and Meister (1994) caution against treating reciprocal teaching as a uniform intervention. Modeling, practice, and assessment varied across studies. In fiqh education, implementation should therefore be described in terms of what teachers and students actually do, not simply by naming the method. Future evaluations should report the sequence of activities, the level of teacher support, the materials used, and the criteria applied to student explanations.

The Four Strategies and Their Pedagogical Functions in Fiqh

Summarizing can help students reorganize relationships among fiqh concepts. In a unit on *thaharah*, a summary might distinguish the meaning of purification, the difference between *hadas* and *najis*, and concepts connected with *wudhu* or *tayammum*. A useful summary does not simply reproduce textbook sentences. It selects relevant information and preserves distinctions that matter to the subject. A short summary that removes an important condition or confuses two categories is not evidence of sound understanding. Teachers need criteria that assess conceptual accuracy as well as concision.

Questioning gives students a legitimate role in identifying uncertainty and directing attention to concepts that need further explanation. Students may ask about differences between terms, the meaning of a statement in the learning material, or how a principle applies to a teacher-provided example. Teachers can model questions that are specific, relevant, and answerable through assigned materials. Over time, students can be encouraged to formulate questions independently. The goal is not to invite unsupported rulings but to develop the habit of recognizing the limits of one's understanding and seeking clarification from reliable sources and qualified instruction.

Clarifying is important when a lesson includes technical vocabulary or distinctions that are easily conflated. A teacher may ask students to explain a term in their own words, compare two related concepts, or identify the source of an answer in the learning material. These tasks can reveal whether confusion arises from unfamiliar wording, incomplete prior knowledge, or a misunderstanding of the concept. Clarification gives the teacher an opportunity to correct inaccuracies before they become embedded in group discussion. Asking for clarification should be treated as a normal component of learning rather than evidence that a student has failed.

Predicting requires careful adaptation in fiqh. In reading instruction, prediction often involves anticipating what a text will discuss next. In a fiqh lesson, a related task may ask learners to anticipate which concept or information is relevant to a teacher-designed scenario, based on material already studied. The prediction must then be checked against the learning resource and teacher explanation. It should not imply that students can determine religious rulings through guesswork. The strategy activates prior knowledge and reasoning; verification remains necessary to maintain accuracy and distinguish a preliminary hypothesis from a supported explanation.

The four strategies are most coherent when used as a cycle. Students engage with a focused text or explanation, identify its main ideas, raise questions, clarify uncertainties, and use their improved understanding to respond to a new prompt. The sequence need not be rigid. A question may arise before a summary is complete, or clarification may require returning to an earlier passage. The essential feature is that each strategy supports ongoing comprehension rather than being completed solely to satisfy a worksheet requirement. This interpretation is consistent with the reciprocal and dialogic character of the original model (Palincsar & Brown, 1984).

Teacher Mediation and the Requirement of Conceptual Accuracy

A student-centered approach does not remove the teacher's responsibility for the quality of learning. Reciprocal teaching depends on explicit modeling, structured participation, and feedback. In fiqh education, teacher mediation also protects the distinction between a student's tentative interpretation and a concept supported by the curriculum and recognized learning sources. Students should be encouraged to explain their reasoning, but a discussion cannot be considered successful if a significant misconception remains uncorrected. The teacher's role combines facilitation with subject-matter responsibility.

Modeling is particularly important at the beginning of instruction. Students may need to see how a concise summary is constructed, how a question is linked to a specific difficulty, how a confusing statement is clarified, and how a prediction is justified by available information. Without modeling, the strategies may remain labels whose practical meaning is unclear. Gradual transfer of responsibility allows the teacher to reduce support as students gain competence while intervening when the discussion departs from the learning objective. This balance reflects the scaffolding embedded in reciprocal teaching rather than a simple transfer of authority from teacher to student.

Feedback should be specific and directed toward the work. Rather than saying only that a response is wrong, the teacher can identify an overlooked distinction, ask the student to revisit the relevant passage, or invite peers to explain why an alternative interpretation is more accurate. Hattie and Timperley (2007) distinguish feedback focused on task, process, self-regulation, and the self; their framework supports actionable information rather than general praise or criticism. For fiqh, such feedback can preserve a respectful classroom climate while maintaining intellectual and religious precision.

Participation also requires deliberate classroom organization. More confident students can dominate discussion, while others may contribute little unless roles rotate or the teacher creates explicit opportunities to speak. Teachers can invite each student to formulate a question, ask another student to clarify a point, and require the group to check its summary against the assigned text. Such arrangements should not become bureaucratic routines. Their purpose is to distribute intellectual responsibility and make understanding available for examination. Cooperative-learning research likewise emphasizes that productive collaboration depends on task design and individual accountability, not merely on placing learners in groups (Johnson & Johnson, 2009).

What the Existing Evidence Can and Cannot Establish

The literature offers reasons to take reciprocal teaching seriously, but evidence should be interpreted according to the designs and contexts of individual studies. Rosenshine and Meister (1994) reviewed reciprocal-teaching research in reading comprehension, while Mafarja et al. (2023) synthesized studies examining academic achievement across educational settings. Studies in mathematics have investigated learning outcomes, conceptual understanding, and communication (Ammy, 2022; Argikas & Khuzaini, 2016; Mulyono & Elly, 2020; Rachmayani, 2014). These sources inform discussion of instructional mechanisms, but they do not independently establish that reciprocal teaching will have the same effect in every fiqh classroom.

Studies focused on Islamic religious education provide a closer contextual connection. Ni'mah (2019) examined reciprocal teaching in relation to achievement in Islamic religious education at a senior high school, and Pulungan (2023) studied learning outcomes in a junior high school PAI context. Ali and Munif (2024) address reciprocal peer teaching in fiqh with attention to student independence and educational interaction. These studies suggest that the approach has been considered in settings relevant to Islamic education. However, their different purposes, settings, and measures should be considered before drawing broad conclusions. A single positive result cannot substitute for a body of studies examining how the method is implemented and for whom it works.

Learning outcomes and learning processes should be distinguished. A test score can show performance on administered items, but it cannot by itself reveal how students interpret a concept, whether they feel able to ask questions, or how a teacher responds to misconceptions. Conversely, a rich description of dialogue can illuminate process but cannot alone establish a causal effect on achievement. Stronger evidence would combine appropriate outcome measures with observations of classroom interaction, analysis of student work, and

interviews exploring how teachers and students understand the learning process. Claims must remain aligned with the evidence collected.

A related issue is the distinction between statistical significance and educational meaning. Quantitative studies need to report the nature of the comparison, instruments, implementation period, and limitations. A statistically significant difference does not explain which element of an instructional model produced it, nor does it guarantee generalization to other schools or topics. Effect sizes and confidence intervals can contextualize the magnitude and precision of estimated differences (Lakens, 2013), but qualitative process evidence may still be needed to explain how a teaching approach was enacted.

The literature reviewed here has limitations. Research on reciprocal teaching is more established in reading comprehension than in fiqh, and studies in Islamic education remain relatively few. Their settings and outcomes are not sufficiently uniform to support a single general conclusion. This article is a focused interpretive synthesis rather than an exhaustive systematic review; it does not claim that every relevant publication has been located. Future research should broaden searches across databases and languages, report inclusion decisions transparently, and examine implementation quality alongside learning outcomes.

A Context-Sensitive Framework for Future Practice and Research

The synthesis suggests a context-sensitive framework with four connected components: preparation, dialogic strategy use, teacher verification, and aligned assessment. During preparation, the teacher identifies a manageable concept, selects a suitable text or resource, and clarifies the learning objective. During dialogic strategy use, students summarize, question, clarify, and predict in a sequence flexible enough to respond to genuine uncertainties. Teacher verification checks the accuracy of explanations and corrects misconceptions. Aligned assessment then examines the learning target through a suitable task. This framework is a conceptual proposal derived from the reviewed literature, not a validated intervention model.

For a lesson on *thaharah*, a teacher might begin with a short text distinguishing core terms and then model a concise summary. Students can identify a point that remains unclear, formulate questions, and compare explanations using the provided material. The teacher may introduce a scenario to prompt students to identify which concepts are relevant, after which the class checks the reasoning against the learning objectives. If the objective includes practical performance, written discussion should be supplemented by an appropriate performance assessment. This example illustrates a possible alignment of strategies with a lesson; it is not a claim that a particular sequence has already been tested in all settings.

Assessment should distinguish the quality of participation from the accuracy of content knowledge. Indicators of dialogic engagement may include whether questions address the lesson, whether students identify uncertainty, and whether they revise an explanation after feedback. Content assessment should separately determine whether students understand relevant terms and principles. Where practical competence is a learning objective, performance-based evidence is also needed. Clear alignment prevents a teacher from treating a lively discussion as proof of mastery or assuming that a correct written answer captures every dimension of learning.

Implementation conditions deserve more systematic attention. Reciprocal teaching requires time for modeling and practice; class size, reading ability, prior knowledge, and experience of collaborative work may affect its operation. Some learners may need sentence starters or teacher-provided questions at first, while others may be ready to lead parts of the dialogue. Flexible scaffolding can preserve the method's core while responding to classroom differences. Implementation research stresses that a promising practice cannot be understood solely from its intended design; attention must also be paid to how it is adopted and carried out (Fixsen et al., 2005).

Several research priorities follow. First, qualitative case studies can examine how teachers introduce and model each strategy in fiqh lessons. Second, classroom observations and student-work analysis can identify whether the four strategies form a connected cycle or remain separate tasks. Third, interviews can explore how students understand the value of asking questions and acknowledging uncertainty. Fourth, comparative studies can investigate whether the strategy needs different scaffolds for conceptual learning and practical religious skills. Finally, larger studies can examine learning outcomes while reporting implementation and contextual factors. These directions would build a more credible evidence base than broad claims that reciprocal teaching is effective in every subject.

The central implication is that reciprocal teaching should be adapted through pedagogical reasoning rather than adopted as a label. Its four strategies can support active processing and comprehension monitoring, but their value depends on dialogue quality, relevant learning materials, accurate teacher feedback, and alignment between assessment and objectives. In fiqh education, student agency and subject-matter responsibility need to be held together. Teachers should create space for learners to question and explain while ensuring that emerging interpretations are examined carefully.

CONCLUSION

This qualitative literature review conceptualizes reciprocal teaching as a structured dialogic process through which learners monitor comprehension by summarizing, questioning, clarifying, and predicting. In fiqh education, these strategies can help students organize concepts and expose uncertainties, provided that the activities are integrated rather than treated as isolated tasks. The pedagogical value of reciprocal teaching depends on teacher modeling, timely feedback, accurate learning resources, and assessment aligned with the intended outcomes.

The review also identifies a boundary in the available evidence. Research on reciprocal teaching is more extensive in reading comprehension and mathematics than in fiqh education. Studies in Islamic religious education are relevant but differ in purpose, setting, and outcome measures. Findings from other subjects can inform theoretical interpretation, yet they should not be treated as direct proof of equivalent effects in fiqh. A focused literature review can clarify possible mechanisms and implementation principles, but it cannot replace field research on actual classroom interaction.

Future studies should document how teachers use the four strategies, how students respond to modeling and feedback, and how conceptual accuracy is maintained during peer dialogue. Qualitative case studies supported by classroom observation, interviews, and student-work analysis would clarify implementation processes. Quantitative studies may complement this work by examining learning outcomes with transparent reporting of instruments and context. Together, these approaches can support a more context-sensitive and evidence-informed use of reciprocal teaching in Islamic religious education.

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