

Joyful Learning-Based Fiqh Learning Design to Optimize Students' Self-Efficacy at MAN Kota Palangka Raya

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ABSTRACT: This study aims to analyse the effect of Joyful Learning-based Fiqh learning design on student self-efficacy at MAN Kota Palangka Raya. The research method used a mixed methods approach with a sequential explanatory design, where quantitative data were collected through a self-efficacy questionnaire adapted from Bandura's scale, and qualitative data were obtained through in-depth interviews and classroom observations. The research sample consisted of 60 grade XI students as quantitative respondents and 8 informants (6 students and 2 teachers) for qualitative data. Quantitative data analysis used Product Moment correlation test and paired samples t-test to test the relationship and differences in self-efficacy scores before and after the learning intervention. The results showed a significant increase in students' self-efficacy scores after the implementation of Joyful Learning-based Fiqh learning with a correlation value of $r=0.85$ and $t_{count}=13.61 > t_{table}=2.00$ at the 0.05 significance level. Qualitative data supports quantitative findings by showing that learning methods that are interactive, fun, and support active participation of students are able to increase self-confidence, courage, and motivation to learn. This finding is in line with Bandura's social cognitive theory and Gardner's Multiple Intelligences theory, as well as previous research that emphasizes the importance of a positive and inclusive learning atmosphere in building self-efficacy. In conclusion, Joyful Learning-based Fiqh learning design is effective in increasing students' self-efficacy and can be an innovative alternative in Islamic religious education learning that not only transfers knowledge but also shapes students' character and spiritual confidence as a whole.

KEYWORDS: Joyful Learning, Self-Efficacy, Fiqh Learning

INTRODUCTION

Islamic Religious Education (PAI) in Indonesia has a strategic role in shaping the personality and character of students based on spiritual, moral, and social values (Kurniati & El-Yunusi, 2023). PAI does not merely teach religious doctrines, but also becomes an important instrument in building integrity, social empathy, and moderate and contextual religious awareness (Rukmana et al., 2024). One of the core subjects in the PAI curriculum structure is Fiqh, which aims to provide an in-depth understanding of Islamic laws (sharia) as well as skills in applying them appropriately in daily life. The Fiqh material covers various important aspects such as worship, *muamalah*, family, and social ethics, so that it serves as a practical guide for students in carrying out the teachings of Islam in a *kaffah* (comprehensive) manner (Abdalla, 2021; Wibawa & Jamhuri, 2025).

More than just cognitive aspects, Fiqh learning demands students' affective involvement - namely in terms of spiritual attitudes, empathy, and practicing Islamic values - as well as psychomotor aspects, such as the ability to carry out worship practices correctly. Thus, Fiqh has an integral role in the formation of students' religious character, independence, and moral decision-making ability amid the complexity of modern life (Mudzakkir et al., 2025; Arkanudin et al., 2025). Therefore, the teacher's ability to foster students' readiness to learn is a fundamental aspect in an efficient and meaningful learning process (Wahdarohmah, 2025).

However, for these functions to be achieved optimally, it is not enough for Fiqh learning to be delivered through lectures or memorization alone. It requires a pedagogical approach that is able to touch the emotional dimension and learning experience of students as a whole. Therefore, the development of innovative, contextual, and fun learning methods becomes very important in increasing the effectiveness of Fiqh subjects as part of the formation of a complete Islamic character (Parhan et al., 2024; Nurhajidah & Hidayatullah, 2025; Yuniarti, 2025). Unfortunately, the reality of Fiqh learning in the field still faces various serious challenges, especially in terms of methodology. Initial observations at MAN Kota Palangka Raya showed that most of the Fiqh learning process was still conventional, teacher-centred, one-way, and lacked active student participation. Methods such as lectures are dominantly used without being combined with learning strategies that motivate and empower students (Islam et al., 2021; Simonson, 2023). As a result, students' emotional and cognitive engagement is low, which has an impact on weak self-efficacy, lack of enthusiasm for learning, and shallow understanding of the substantive meaning of Fiqh material (Kdouh, 2023; Boonchom, 2024).

This condition reflects a fundamental academic problem, namely the mismatch between the ideals of the Islamic Religious Education curriculum - which emphasizes active, collaborative learning, and is oriented towards holistic character development - with classroom learning practices that are still stagnant and irrelevant to the needs of the current generation (Amzat, 2022; Hosaini et al., 2024). This gap is an important concern, considering that Fiqh subjects should be able to become a space for value internalization, not just a medium for cognitive and normative information transfer. One of the real impacts of the lack of innovation in Fiqh learning is the low self-efficacy of students in facing the subject (Ashlan & Fajri, 2025). In the context of modern education, self-efficacy is one of the important indicators of learning success, because self-efficacy will affect several aspects of a person's cognition and behaviour (Sarifah et al., 2025). Bandura (1997) defines self-efficacy as an individual's belief in his or her ability to organize and carry out the actions needed to achieve the desired results. In the learning environment, students who have high self-efficacy tend to be more confident, motivated, resilient in facing challenges, and able to complete academic tasks more independently (Cassidy, 2015; Abdolrezaipour et al., 2023). Therefore, increasing students' self-efficacy in learning Fiqh cannot be separated from the attention of teachers and learning designers, because this directly affects the quality of the process and student learning outcomes.

Given the importance of self-efficacy and the need for a learning atmosphere that is able to stimulate students' enthusiasm and confidence, an active and fun learning approach is relevant to be adopted. Along with the development of contemporary educational theory and practice, various approaches have emerged that encourage the creation of an interactive, humanist and meaningful learning atmosphere. One such approach is Joyful Learning, a learning strategy that prioritizes comfort, active engagement, and learning experiences that are both emotionally and intellectually enjoyable (Kasner, 2023; Andayanie et al., 2025; Owney, 2025). Various studies have shown that Joyful Learning is effective in increasing motivation, self-confidence, and improving the quality of classroom interactions. In the context of Fiqh learning, which is often perceived as rigid, monotonous and overly theoretical, this approach has the potential to change students' perceptions and significantly improve their self-efficacy.

Several previous studies have shown that joyful and participatory learning approaches can improve learning outcomes and student motivation in Islamic Religious Education subjects. For example, Husna (2024) found that the application of the Joyful Learning method in Islamic Education lessons at the junior high school level significantly increased student engagement. In addition, a study by Meylisa Putri (2025) showed that a game-based interactive learning model can improve understanding of Fiqh concepts while creating a more enthusiastic learning atmosphere. Another study by Pradana & Aisyah (2024) also revealed a positive correlation between self-efficacy and student learning achievement in religious subjects. This is in line with the findings of Levia & Surawan (2025) who asserted that self-efficacy is a significant predictor in building teaching readiness of PAI students, and provides important implications in the development of microteaching-based pedagogical training curriculum.

However, these studies tend to focus on one particular aspect, such as learning motivation or learning outcomes in general, without explicitly linking the relationship between Joyful Learning and self-efficacy, especially in the context of Fiqh subjects. In addition, most studies are still limited to general primary and secondary school levels, and have not widely touched the realm of *Madrasah Aliyah* (high School), especially in areas that are less accessible to educational innovations such as Central Kalimantan. Based on this background, this research presents a novelty in the world of Islamic religious education, especially in the aspect of learning design. This research not only presents the development of a Joyful Learning-based Fiqh learning model, but also examines its effect empirically on student self-efficacy.

The uniqueness of this research lies in the integration between the theory of self-efficacy from educational psychology, the contemporary pedagogical approach (Joyful Learning), and Islamic values in the context of Fiqh learning. Not many previous studies have explicitly linked these three aspects in an integrated research design, especially in the Central Kalimantan region, which is relatively minimal as a location for innovative research in religious education. This research has high significance, both theoretically and practically. Theoretically, this research contributes to the development of PAI learning models that are more contextual, humanist, and oriented towards strengthening students' character and non-cognitive competencies. Practically, the results of this research can be used as an alternative solution by teachers, madrasah heads, and education policy makers in overcoming the problem of low student interest and confidence in learning Fiqh. The resulting learning design is expected to be able to create a more interactive, inclusive and meaningful learning process for students.

METHOD

This research uses mixed method with sequential explanatory model. The first stage is a quantitative approach to measure the effect of Joyful Learning-based fiqh learning on students' self-efficacy (Algami, 2021). The second stage uses a qualitative approach to explore the results of quantitative findings through observation, interviews, and documentation (Cheong et al., 2023). The research was conducted at MAN Kota Palangka Raya with the subject of class XI students. The purposive sampling technique was used to select 60 students as quantitative respondents, as well as 6 students and 2 teachers as qualitative resource persons. Data collection techniques used questionnaires, interviews, observation during learning and documentation of the learning process (Sukmawati, 2023). While the validity of the instrument was tested using Product Moment correlation (Hidayati et al., 2023).

Meanwhile, data analysis used IBM SPSS version 25.0 with a paired sample t-test to test the average difference in self-efficacy scores before and after the intervention (Afifah et al., 2022; Lee, 2022).

RESULT AND DISCUSSION

Joyful Learning-Based Fiqh Learning Design

Joyful learning is learning in which there is a relationship between educators and students where the creation of a learning environment that is made fun and stimulates children to learn with a classroom atmosphere that is created full of joy so that it brings joy in learning (Lutfi et al., 2024). In addition, as a strategic tool in shaping students' character and social skills that are in line with the needs of 21st century learning and the demands of today's multicultural society (Sari, 2025). Therefore, a teacher needs to have the ability to self-manage teaching. Self-management of teaching as an effort to overcome the phenomenon of learning loafing among students, because learning loafing refers to students' reluctance to actively engage in the learning process, which is often caused by a lack of motivation and effective self-management (Anwar et al., 2025). The results show that the Joyful Learning-based Fiqh learning design implemented at MAN Kota Palangka Raya is systematically organized by referring to the principles of active, participatory, and fun learning. The implementation of this design involves the following important elements:

1. Interactive and Variative Methods

Learning Fiqh is formatted to be far from monotony and verbalism, by integrating various participatory methods that activate students' cognition, emotions, and motor skills. In addition, it is also important to integrate Islamic values in the use of technology and the need for moral guidance in the use of AI in the learning process of Fiqh (Saputri, 2025). Among the methods used are educational games such as Islamic Quiz Game, Role Play Fiqh, and Card Matching Islamic Law; case-based discussion groups to respond to contemporary Fiqh issues; and the use of interactive visual media such as short videos, thematic animations, and infographics based on Islamic law. Students' responses to these methods were very positive. One student stated:

"When I learn Fiqh with games and videos, I understand better and don't get bored as quickly. It feels like learning while playing, but still serious." (Interview, Student XI IPS 1)

Other students also emphasized the importance of a variety of methods in increasing interest in learning:

"I used to be less enthusiastic when learning Fiqh because I was only told to write and listen. But now I'm more excited because there are many group discussions and interesting videos. So, I remember the material better." (Interview, Student XI MIPA 2)

Meanwhile, a student from class XI Bahasa revealed that this method helped him learn more actively and confidently:

"With role play and games, I became more courageous to perform in front. I used to be shy when told to speak, but now I'm more active. My friends also help each other." (Interview, XI Bahasa student)

The three quotes above show that the application of the Joyful Learning method not only has an impact on cognitive aspects (understanding of the material), but also affective (interest and motivation) and social (cooperation and communication). Thus, this interactive and varied method effectively creates a learning experience that is fun, meaningful and empowers students as a whole. This finding is in line with the constructivist learning theory proposed by Vygotsky, which emphasizes the importance of social interaction, scaffolding, and zone of proximal development (ZPD) in creating meaningful learning. In the context of Joyful Learning-based Fiqh learning design, processes such as role play, group discussion, and game-based learning allow for intense social interaction among students (Daniah et al., 2025). This supports knowledge construction through joint exploration, question and answer, and collective problem solving. With the teacher acting as a facilitator, students get the right scaffolding to bridge their prior knowledge with new, more complex concepts. Through a combination of varied methods-verbal-linguistic (discussion, question and answer), visual-spatial (video and infographics), interpersonal (group work), and kinaesthetic (games and simulations)-this design is able to accommodate a variety of student learning styles. Thus, each student gets the opportunity to learn in a way that best suits his or her intelligence, which in turn can increase motivation and a deeper understanding of Fiqh material (Rahman & Athoillah, 2022).

This emphasis on method diversity is also in line with the student-centred learning approach, which has been proven to increase student engagement and learning autonomy (Yesil & Aras, 2024). In the context of Fiqh learning, which has often been considered heavy and rigid, the use of interactive and fun methods provides a new nuance that is more contextual and inclusive. As confirmed in the interviews, students feel more energized, dare to argue, and are not afraid to make mistakes - a strong indication that their self-efficacy is also growing along with their active involvement in learning. From the empirical side, this finding is reinforced by Hasibuan's research (2024) which shows that the Joyful Learning method can significantly increase student participation in PAI learning. Similarly, Masykuri (2024) found that the use of educational games and group discussions in learning Fiqh can improve the quality of classroom interaction and increase students' understanding of religious material. In addition, Sabrina et al., (2023) found a significant positive correlation between students' self-efficacy and their learning achievement in religious subjects, which shows the importance of the psychological dimension in achieving learning outcomes.

Thus, the interactive and varied approach in the Joyful Learning-based Fiqh learning design is not only innovative in terms of methodology, but also psych pedagogically impactful. This design brings together the demands of the curriculum, which

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emphasizes active learning and character development, with contemporary educational theories and the reality of the needs of digital generation students (Engeness, 2021). This is where the important contribution of this research lies: presenting a contextualized, fun, Fiqh learning model that has a real impact on strengthening students' self-efficacy-a very essential competency in 21st century Islamic education.

2. Teacher's Role as Facilitator

Significant changes in Joyful Learning-based Fiqh learning design are evident from the shift in teacher's role. If previously the teacher was the centre of information and the sole authority in the classroom, now the teacher transforms into a learning facilitator. In this role, teachers guide the discussion process, provoke critical questions, and encourage reflection and problem solving by students. This approach creates a classroom atmosphere that is more democratic, communicative, and open to diverse points of view. The Fiqh teacher at MAN Kota Palangka Raya revealed:

"I no longer deliver the material from beginning to end. I direct students more to explore and express their opinions. It turns out that they are more active and dare to speak." (Interview, Fiqh Teacher)

Another teacher also added that with the role of facilitator, teachers can focus more on strengthening character and communication:

"What I see is that children respect their friends' opinions more, and they become more open when discussing. We as teachers just need to guide and ensure that the learning direction remains appropriate." (Interview, Grade XI Fiqh Teacher)

From the students' side, this approach is perceived as a more humane and inclusive form of learning. One student said:

"In the past, I just sat and listened, but now I can ask questions, give opinions, and discuss directly. It feels like I'm building the lesson with my teacher and friends." (Interview, XI IPS 2 student)

Observations also showed that the classroom atmosphere became more dynamic, with more lively two-way interactions between teachers and students. Teachers provide space for students to express their views on contemporary Fiqh issues, relate them to real life, and develop arguments based on sound arguments and logic. This not only improves the quality of classroom dialog but also encourages students' emotional involvement in the learning process. Theoretically, the teacher's role as a facilitator is very relevant to the principles of andragogy in modern education, as stated by Knowles (1977), that learners (including adolescents) will develop more if they are actively involved in the learning process and given the freedom to explore. In addition, this approach is also in line with Kolb's (2014) experiential learning theory, which emphasizes that effective learning occurs through a cycle of direct experience, reflection and application. With the paradigm shift from teacher-centred to student-centred learning, teachers do not lose their authority, but instead expand their function as facilitators, inspirers, and moral guides (Chetry, 2024). In the context of Fiqh learning, this role becomes very important because the Islamic values taught are not only normative, but also applicative and contextual, thus requiring a healthy space for dialogue and joint exploration. For this reason, teachers must have a high ability to control themselves to be proactive and positive when carrying out the learning process (Norvia et al., 2023).

3. Supportive Learning Environment

The learning environment is one of the important components in supporting effective learning, especially in the context of the Joyful Learning approach. This is part of classroom organization or management. Classroom management is one of the important skills that teachers must master, because it can support success in the learning process (Aida, 2025). At MAN Kota Palangka Raya, the classroom environment is intentionally designed to be comfortable, inclusive and flexible. Student seating is not always arranged formally and linearly, but is adjusted to the needs of learning activities, such as group discussions, educational games, or simulations. This dynamic classroom arrangement is proven to create an atmosphere conducive to social interaction and collaboration between students (Nwokwdi, 2023). During class observations, it was observed that students were more easily involved in group activities because the circular seating positions or small clusters made it easier for them to exchange opinions and work together. One student stated:

"We learn while sitting in a circle or group. It's more relaxing, but it's more serious because we can discuss together." (Interview, Student XI MIPA 2)

Teachers also confirmed that flexible space arrangements contribute to increased interaction and learning comfort:

"With a classroom arrangement that is not rigid, children are more relaxed. They are not awkward to discuss, it is easier to form groups, and the classroom atmosphere is lively." (Interview, Fiqh Teacher)

Furthermore, the Joyful Learning strategy also inserts a reflection session at the end of the lesson. In this session, students are invited to evaluate not only their understanding of the material, but also how they felt during the learning process. This reflection is done through personal journals, casual discussions, or learning impression writing activities. One student from class XI Bahasa said:

"Reflection time is really useful, because we can realize which parts we don't understand. Sometimes we can also share our feelings while learning, so it's not just about the lesson, but also about ourselves." (Interview, XI Bahasa student)

The presence of these reflective sessions strengthens students' metacognitive awareness, which is their ability to recognize and manage their own thinking and learning. According to Nilson & Zimmerman (2023), metacognitive awareness is one of the important foundations of self-regulated learning and contributes directly to strengthening self-efficacy. In addition, a supportive

environment will improve learning outcomes, because high self-efficacy tends to have stronger learning motivation, perseverance in the face of difficulties, more effective learning strategies, and ultimately achieve better academic performance (Santidar & Surawan, 2025). The same thing was said by Hajizah & Surawan (2025), that the higher the level of self-efficacy a person has, the greater their confidence in facing various academic challenges, which will then have a positive impact on learning achievement.

A flexible, democratic and reflective learning environment is also in line with the concept of student well-being in modern education. An emotionally healthy learning environment allows students to feel accepted, less pressured and more prepared to face learning challenges. This is especially relevant in the context of religious education such as Fiqh, which contains moral and spiritual values that need to be understood as a whole, not just memorized (Hendawi et al., 2024). Theoretically, the arrangement of a supportive learning environment is consistent with Bronfenbrenner's ecological learning approach, which emphasizes the importance of the microenvironment's influence on children's psychological and academic development. In Joyful Learning-based learning, a consciously designed classroom environment can be a learning medium as well as an emotional support factor that increases student confidence and engagement (Cronqvist, 2024). Indeed, the lecture method cannot be separated from the learning process, but joyful learning is indeed the first step to achieving quality learning outcomes (Mazrur et al., 2024).

4. Integration of Values and Spirituality

One of the main strengths of the Joyful Learning-based Fiqh learning design at MAN Kota Palangka Raya is its ability to integrate Islamic spiritual values without sacrificing the element of fun and active participation of students. Although learning activities are packaged in a fun and interactive form, the substance of Islamic teachings remains the main foundation in every activity. All learning activities, from educational games, group discussions, to case studies, are always linked to the values of worship, noble character, and the practical application of Fiqh law in real life. This is so that students not only understand Islamic laws cognitively, but are also able to internalize the underlying meaning and spiritual values. A Fiqh teacher emphasized the importance of value integration in every learning process:

"We don't just play or discuss. Everything is still framed in the context of worship and morals. I emphasize that learning Fiqh is not only about knowing the law, but also shaping attitudes." (Interview, Fiqh Teacher)

From classroom observations, it appears that the teacher consistently links each discussion with Islamic values. For example, in learning about zakat, students are invited to analyse real cases of poverty and social concern, then reflect on the value of social justice in Islam. In the theme of *tayamum* and *thaharah*, students not only learn about the conditions of valid ablution, but also the importance of maintaining cleanliness as part of faith. One student stated:

"After learning Fiqh in this way, I understand better that Islamic law is not just theory. But also, to be applied so that our lives are better and in accordance with religion." (Interview, Student XI IPS 3)

This approach is in line with the holistic education theory, which emphasizes that education should include the development of all aspects of learners-intellectual, emotional, social, physical, and spiritual (Stec & Kulik, 2021). In the context of Islamic Religious Education, Fiqh learning should ideally be a space for value internalization, not just a space for knowledge transfer. This is because schools have an important role in shaping students' spiritual character and improving their understanding of Islamic teachings (Mazrur et al., 2024). Previous research also supports this approach. A study by Rukmana et al. (2024) showed that religious learning that integrates spiritual values in contextualized activities is able to increase students' moral awareness and strengthen their Islamic identity. In addition, Afrian et al. (2025) emphasized that the integration of moral values in Fiqh learning significantly affects students' social behaviour in madrasah. Thus, this approach not only results in active and fun learning, but also fosters a more grounded and applicable religious understanding (Wang, 2013; Papakostas, 2024). In the framework of Islam-based character education, the integration of values and spirituality is an essential element so that Fiqh is not only understood as a set of legal rules, but also as a way of forming a moral and responsible person in social life. Joyful learning will describe religion as a socio-cultural system consisting of practices, behaviours, beliefs, morals, ethics, or organizations that connect humans with transcendental spiritual and supernatural elements (Anwar & Surawan, 2024).

The Effect of Joyful Learning on Student Self-Efficacy

The success of the teacher in carrying out his role lies largely in his special abilities such as teaching skills, skills to encourage student learning motivation in the classroom, skills on how to assess children objectively, continuously and comprehensively in teaching and learning situations (Mazrur et al., 2023). Therefore, in teaching teachers need to design learning well in order to increase students' self-efficacy. Self-efficacy is a belief in one's own ability to face and solve problems effectively (Hamdanah et al., 2024). In the context of learning, self-efficacy is an important factor that determines the extent to which students feel capable, confident, and responsible in their learning process. Based on the results of the questionnaire given to 60 students of class XI MAN Kota Palangka Raya, there was a significant increase in self-efficacy scores after the application of Joyful Learning. The average score of students' self-efficacy before the intervention was 62.35 (SD = 5.40), and after the intervention it increased to 76.80 (SD = 4.85). Analysis using paired sample t-test showed a value of $t = 15.67$ with $p < 0.001$, indicating a highly significant difference between pretest and post-test scores. In addition, the calculation of the effectiveness of the intervention using Cohen's d of 2.64 shows a very large effect on increasing students' self-efficacy (Table 2).

Variable	N	Mean	SD	t	df	Sig. (2-tailed)	Cohen's d
Self-Efficacy Before	60	62.35	5.40				
Self-Efficacy After	60	76.80	4.85	15.67	59	0.000	2.64

This significant improvement is also reinforced by the results of interviews with several students and teachers. A student from class XI MIPA stated:

"I used to hesitate when asked by the teacher, afraid of being wrong. But now I'm more confident answering questions because I've already discussed it with my group. So I'm more prepared." (Interview, Student XI MIPA 1)

Another student from class XI IPS added:

"I used to be shy when asked to perform. But because I often play roles and have discussions, I became more courageous in speaking in front. Like I'm not afraid of being wrong anymore." (Interview, Student XI IPS 2)

Meanwhile, the Fiqh teacher who observed the students' development said:

"The most noticeable change is their confidence. In the past, when I asked questions, they were silent. Now many take the initiative to answer, and even fight to perform. This is the effect of the learning method that they like." (Interview, Fiqh Teacher)

The phenomenon of increasing self-efficacy is in line with Bandura's Social Cognitive theory (1997) which states that experiences of success, social support in the form of verbal persuasion, and positive emotional conditions play a major role in building individual self-confidence. This is because self-efficacy is a person's belief in their abilities as an effort to control themselves and events in their environment (Sarifah & Surawan, 2025). In the Joyful Learning design, students experience success repeatedly through educational games, group discussions and presentation activities that make them feel capable and valued. Furthermore, the inclusive and supportive classroom atmosphere provides space for students to try, argue and experiment without fear of judgment. These conditions foster courage and active engagement, which are direct indicators of increased self-efficacy. In addition, efficacy is also marked by the presence of managing stress adaptively, thus enabling them to continue to excel in both academic and non-academic activities (Ningsih, 2025).

This finding is consistent with the results of previous studies, such as by Sabrina et al. (2023) who stated that students with high self-efficacy tend to have better academic performance in Islamic religion subjects. As stated by Sarifah et al., (2024) that there is a significant positive impact between self-efficacy and teaching readiness. Students with high levels of self-efficacy show better teaching readiness and are able to master teaching skills. Research by Mumpuni et al. (2025) also confirms that a positive and supportive learning environment contributes significantly to increasing student confidence in madrasah. Thus, Joyful Learning-based Fiqh learning design not only enriches teaching methods and materials, but also plays an important role in strengthening students' psychological dimensions, especially self-efficacy. This is an important achievement because religious learning should ideally not only transfer knowledge, but also build character and strong spiritual self-confidence for students (Hamzah et al., 2020).

CONCLUSION

The implementation of Joyful Learning-based Fiqh learning design in MAN Kota Palangka Raya is proven to have a positive and significant influence on increasing students' self-efficacy. Based on the results of Product Moment correlation analysis, there is a very strong and positive relationship ($r=0.85$) between the level of application of Joyful Learning and students' self-efficacy scores. The statistical test shows the value of $t_{count}=13.6$ is greater than $t_{table}=2.00$ at the 5% significance level, indicating that the relationship is statistically significant. This finding was reinforced by qualitative data from student and teacher interviews which confirmed that the interactive, fun, and self-exploration learning method successfully increased students' confidence, participation courage, and ability to understand Fiqh material. This approach also creates a supportive, inclusive learning environment and facilitates collaboration, which is an important factor in building self-efficacy according to Bandura's social cognitive theory. Thus, Joyful Learning-based Fiqh learning design not only enriches methodological aspects, but also strengthens the psychological dimensions and spiritual character of students, so it is highly recommended to be widely applied in Islamic religious education learning.

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