

## Implementation of Pedagogical Content Knowledge (PCK) among Fiqh Teachers in Negara Brunei Darussalam

### *Implimentasi Pengetahuan Pedagogikal Kandungan dalam Kalangan Guru-Guru Fiqh di Negara Brunei Darussalam*

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Received: 12 November 2023 | Accepted: 02 December 2023 | Published: 27 December 2023

**Abstract:** This study aims to identify the level of teacher pedagogical content knowledge (PCK) in teaching Fiqh subjects in religious schools in Negara Brunei Darussalam. For this purpose, there are four components of knowledge: content knowledge, general pedagogical knowledge, specific pedagogical knowledge, and context knowledge. The respondents comprised 469 Fiqh teachers in grades IV, V, and VI in Brunei Muara District, Tutong District, Kuala Belait District, and Temburong District, Negara Brunei Darussalam. Survey study methods are used, and stratified sampling is selected for data collection. Data from respondents was collected using a set of questionnaire instruments. The reliability value of Cronbach alpha for questionnaire instruments was high at 0.827. Quantitative data is descriptively analyzed using SPSS to get frequency, percentage, mean, and standard deviation. The findings showed that the level of content knowledge was very high level (Mean = 4.29). Meanwhile, general pedagogical knowledge (Mean = 4.10), specific pedagogical knowledge (Mean = 3.99), and context knowledge (Mean = 3.84) were at a high level. In conclusion, according to the findings of the study, Islamic religious teachers have good knowledge of the four components of pedagogical content knowledge. The implications of the study allow teachers to look comprehensively at their teaching practices as reflections in an effort to consolidate ways to develop the content of the lesson using appropriate teaching pedagogy.

**Keywords:** Content Knowledge, General Pedagogical Knowledge, Specific Pedagogical Knowledge, Context Knowledge, Islamic Education, Fiqh Teaching

**Abstrak:** Kajian ini bertujuan untuk mengenal pasti tahap pengetahuan pedagogikal isi kandungan (PPIK) dalam pengajaran Fiqh di sekolah-sekolah agama, Negara Brunei Darussalam. Kertas kerja ini membincangkan empat komponen utama pengetahuan iaitu pengetahuan isi kandungan, pengetahuan pedagogi am, pengetahuan pedagogi khusus, dan pengetahuan konteks. Responden kajian melibatkan 469 orang guru-guru Fiqh Darjah IV, V, dan VI di Daerah Brunei Muara, Tutong, Kuala Belait dan Temburong, Negara Brunei Darussalam. Pendekatan kajian tinjauan dan persampelan berstrata digunakan untuk pengumpulan data. Data kajian dikumpul menggunakan set instrumen soal selidik. Nilai kebolehpercayaan alpha cronbach item soal selidik adalah tinggi iaitu 0.827. Data kuantitatif dianalisis secara deskriptif menggunakan SPSS untuk mendapatkan peratus, min, dan sisihan piawai. Kajian mendapati bahawa tahap PIK pada tahap yang sangat tinggi (Min = 4.29). Sementara, pengetahuan pedagogi am (Min = 4.10), pengetahuan pedagogi khusus (Min = 3.99), pengetahuan konteks (Min = 3.84) iaitu pada tahap tinggi. Kesimpulannya, dapatan kajian menunjukkan bahawa guru-guru agama mempunyai pengetahuan yang baik terhadap empat komponen pengetahuan pedagogikal kandungan. Implikasi kajian membolehkan guru-guru melihat secara

*komprehensif amalan pengajaran mereka di samping sebagai refleksi mereka dalam usaha memantapkan cara untuk mengembangkan kandungan bahan pelajaran dengan menggunakan pedagogi pengajaran yang bersesuaian.*

**Kata kunci:** *Pengetahuan Isi Kandungan, Pengetahuan Pedagogi am, Pengetahuan Pedagogi Khusus, Pengetahuan Konteks, Pendidikan Islam, Pengajaran Fiqh*

**Cite this article:** Siti Astri Hj Moxsin, Muhamad Zahiri Awang Mat & Norwati Abu Bakar. (2023). Implementation of Pedagogical Content Knowledge (PCK) among Fiqh Teachers in Negara Brunei Darussalam. *Global Journal of Educational Research and Management (GERMANE)*, 3(4), p. 64-77.

## INTRODUCTION

Pedagogical content knowledge (PCK) was first introduced by Lee S. Shulman in the 1970s. This knowledge is a component of teaching and learning and helps identify the quality of knowledge that teachers need. Pedagogical content knowledge is an important component of effective teaching. Quality education is usually associated with the ability of teachers to deliver teaching materials. In the context of an Islamic religious school, teachers are seen as the most accurate and responsible individuals for carrying out teaching duties. They are considered the most important individuals whose role is to produce quality students. Therefore, Islamic religious teachers need to have the ability to define and provide a series of effective teaching and learning methods in order to achieve the goals of their field of education.

### Background of Study

Fiqh subjects at the religious schooling level in Brunei Darussalam are taught in order for the students to carry out their responsibilities as servants of Allah Subhanahu Wa Ta'ala' in order to achieve happiness in this world and the hereafter. This coincides with the purpose of human creation, as in Firman Allah Subhanahu Wa Ta'ala in Surah *Adz-Dzariat*: 56.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Translation: *"I have only created Jinns and men, that they may serve Me"*.

For this purpose, teachers are the main pillars in the implementation of the curriculum in schools. In school, they play a role in helping to achieve the goals of education in an educational institution. Not only do they teach, they are also responsible for enriching students with a wide range of knowledge and skills (Pelita Brunei, 2019). In the context of education in Islamic religious schools, among the sub-subject components of the teaching Fiqh for Primary IV, V, and VI are the lessons of Taharah, Solah, Shiam, Zakat, Hajj, Mu'amalat, Munakahat, and Jenayat Islam. To create effective teaching, teachers need to prepare themselves by having the strength and mastery of the contents of knowledge in the fields taught, as well as possessing pedagogical skills (Akhiar *et al.*, 2015). The teacher's demands for effective Fiqh teaching include their preparations for pedagogical and content knowledge.

The professionalism of a teacher is measured based on the enhancement of PCK. The PCK was founded by Shulman in the 1970s, as he states in his article *Knowledge and Teaching: Foundation of the New Reform* (1987), *"Pedagogical content knowledge represents the blending of content and pedagogy into an understanding of how particular topics, problems, or issues are organized, represented, and adapted to the diverse interests and abilities of learners, and presented for instruction."* Shulman (1987) defines PCK as the unique knowledge a teacher possesses. It involves mixing the knowledge of a teacher (pedagogy) with the knowledge of what is taught (content) to his pupils so that it is easy for them to understand. He introduced seven domains of basic teacher knowledge in teaching, namely: i) content

knowledge; ii) general pedagogical knowledge; iii) curriculum knowledge; iv) pedagogical and content knowledge; v) student knowledge and characteristics of students; vi) knowledge of educational context; and vii) knowledge of educational goals.

Islamic education teachers face challenges in shaping a series of effective teachings. This was found to occur when the density of the syllabus and the amount of teaching time allocated affected the teaching patterns of teachers in the classroom (Norainah, 2012; Noraini, 2011). It is still found that teachers are less varied in their teaching methods and still use traditional methods such as talks and lectures as a channel to deliver Fiqh teaching (Norainah, 2012). Teachers factor in less-varying methods due to their comfort using traditional methods (Noorsiah, 2009) and limited teaching time allocation (Noraini, 2011). As a result, teaching becomes less effective, unattractive, and unable to achieve the targeted teaching objectives (Norainah, 2012); even the involvement of students is minimal (Noorsiah, 2009). Requirements in the Guidelines and General Rules of Work of Religious Teachers 1985, Amendment 2019 (Jabatan Pengajian Islam, 2020) require religious teachers to be able to carry out teaching effectively in terms of the method and subjects of delivery. Thus, the knowledge of the PCK is important for the teacher so that they can carry out the teaching in a sophisticated and effective manner and can even achieve the objectives of teaching and learning in the classroom.

### Research Objective

This study aims to identify the level of PCK consisting of four components of knowledge: content knowledge, general pedagogical knowledge, specific pedagogical knowledge, and knowledge of the context of Fiqh teaching among Islamic religious teachers in Brunei Darussalam.

### RESEARCH METHODOLOGY

This study is a quantitative study by survey through the questionnaires with the aim of identifying the overall level of PCK of Fiqh teaching among Islamic religious teachers in Brunei Darussalam. Therefore, this study used questionnaires as data collection tools. The questionnaires used were adapted and modified from Noor Shah (2006), Habibah *et al.* (2016), and Abdul Jalal (2016) instruments. The questionnaire involved 65 items used to measure content knowledge, general pedagogical knowledge, specific pedagogical knowledge, and contextual knowledge of religious school teachers. The breakdown of items is as follows: i) Content Knowledge of 11 items; ii) General Pedagogical Knowledge of 22 items; iii) Specific Pedagogical Knowledge of 22 items; and iv) Context Knowledge of 10 items.

Meanwhile, the samples included 469 Islamic religious teachers. The study involved 77 Islamic religious schools from four districts, namely Brunei and Muara District, Tutong District, Temburong District, and Kuala Belait. To get the data, researchers have used stratified sampling methods. The questionnaire data was analyzed using Statistical Package for Social Science Version 20 (SPSS). The data is descriptively analyzed to get the percentage, mean, and deviation of the standard. The analysis of the mean score measurement level (Kamaruzaman *et. al.*, 2010) is measured based on Table 1 below:

Table 1. Interpretation of The Value of the Content Pedagogical Knowledge Score

Mean Score	Interpretation
1.00 – 1.80	Very Low
1.81 – 2.60	Low
2.61 – 3.40	Medium
3.41 – 4.20	High
4.21 – 5.00	Very High

## FINDINGS AND DISCUSSION OF STUDIES

### Demographic

The background discussed in this section consists of genders and teaching areas. Table 1 describes the demographic characteristics of the Islamic religious teachers selected as the respondents.

Table 1: Demographics of Respondents

Demographics		Frequency	Percentage
Gender	Male	154	32.8%
	Female	315	67.2%
Teaching Area	Brunei Muara	366	78.0%
	Tutong	46	9.8%
	Kuala Belait	39	8.3%
	Temburong	18	3.8%

Table 1 of this study indicates that up to 469 Islamic religious teachers are participating in a quantitative study. Concerning the table, 154 male teachers (32.8%) and 315 female teachers (67.2%) contributed data to the study that was conducted. According to the teaching area, there are 366 teachers (78%) teaching in Brunei and Muara Districts, 46 teachers (9.8%) from Tutong District, 39 teachers (8.3%) from Kuala Belait, and 18 teachers (3.8%) from Temburong District.

### Pedagogical Content Knowledge Construct Outcome

The findings showed that content knowledge was at a very high level (Mean = 4.29, SD = 0.43), followed by general pedagogical knowledge (Mean = 4.10, SD = 0.43), specific pedagogical knowledge (Mean = 3.99, SD = 0.46) and lastly context knowledge (Mean = 3.84, SD = 0.50) at a high level. The findings of this study can be observed based on Table 2 below.

Table 2. Level of Teacher Pedagogical Content Knowledge (PCK) in Fiqh Teaching

Knowledge Component	Mean	Standard Deviation	Interpretation
Content Knowledge	4.29	0.43	Very High
General Pedagogical Knowledge	4.10	0.43	High
Specific Pedagogical Knowledge	3.99	0.46	High
Context Knowledge	3.84	0.50	High
<b>Total Mean</b>	<b>4.06</b>	<b>0.40</b>	<b>High</b>

### Content Knowledge

The following Table 3 discusses the level of content knowledge in Fiqh teaching among Islamic religious teachers.

Table 3. Level of Content Knowledge in Fiqh Teaching

No.	Item	Scale Likert			Min	SD	I
		Disagree	Neither Agree/Disagree	Agree			
1	<i>matlamat pelajaran Fiqh.</i>	2 (0.4%)	27 (5.8%)	440 (93.8%)	4.27	0.60	VH
2	<i>objektif pengajaran Fiqh dalam sukatan pelajaran.</i>	1 (0.2%)	15 (3.2%)	453 (96.6%)	4.32	0.54	VH
3	<i>kepentingan mengajar pelajaran Fiqh.</i>	-	9 (1.9%)	460 (98.1%)	4.51	0.53	VH
4	<i>peranan penting yang dimainkan oleh pelajaran Fiqh dalam kehidupan manusia.</i>	-	7 (1.5%)	462 (98.5%)	4.55	0.52	VH
5	<i>isi kandungan pelajaran yang diajar mengikut bidang pembelajaran.</i>	-	28 (6%)	441 (94%)	4.33	0.58	VH
6	<i>mengajar mengikut keperluan kurikulum.</i>	3 (0.6%)	33 (7%)	433 (92.4%)	4.22	0.60	VH
7	<i>mengaitkan pengetahuan isi pelajaran dengan pengalaman hidup.</i>	1 (0.2%)	14 (3%)	454 (96.8%)	4.35	0.54	VH
8	<i>mengubungjalinkan pengajaran Fiqh dengan mata pelajaran lain.</i>	-	42 (9%)	427 (91%)	4.19	0.57	H
9	<i>menentukan isi pelajaran bersesuaian dengan tahap keupayaan murid.</i>	1 (0.2%)	32 (6.8%)	436 (93%)	4.22	0.56	VH
10	<i>memilih bahan pengajaran yang sesuai.</i>	-	41 (8.7%)	428 (91.3%)	4.18	0.56	H
11	<i>menguasai isi kandungan dengan baik.</i>	2 (0.4%)	40 (8.5%)	427 (91.1%)	4.16	0.57	H
<b>Total</b>					<b>4.29</b>	<b>0.43</b>	<b>VH</b>

A total of 11 items were prepared for data related to the knowledge of Fiqh content among religious teachers. The findings suggest that the overall mean level for content knowledge is 4.29, with a standard deviation value of 0.43 at the high mean interpreting level. Based on the research conducted, there are several matters to be aware of. Among these are the teacher's knowledge of the importance of teaching Fiqh (Mean = 4.51, SD = 0.53) with a 98.1 percent consent percentage. It was followed that the teacher knew the role of Fiqh content for the pupils (Mean = 4.55, SD = 0.52) with a 98.5 percentage of consent. While the teacher knew Fiqh's learning objectives were at the level (Mean = 4.32, SD = 0.54) with an average percentage of consent obtained of 96.6 percent, religious teachers were also able to relate the subject to the pupil's life experience (Mean = 4.35, SD = 0.54) with the percentage of teachers agreeing 98.7 percent. In addition, teachers also admitted that they knew how to apply Fiqh lessons (Mean = 4.16, SD = 0.57) with 91.1 percent approval. While the teacher's knowledge of the selection of teaching materials showed (Mean = 4.18, SD = 0.56) with 91.3 percent approval.

In conclusion, a teacher's mastery of the field taught is indispensable for a teacher. This is because effective teacher teaching practices are influenced by their ability to express knowledge and knowledge of the content taught (Benjie, 2020; Roslina *et al.*, 2019; Muhamad Hafizan & Anuar, 2017; Cahyono *et al.*, 2016; Ainon, 2016; Zarima *et al.*, 2016; Abdul Jalal, 2016; Roxana & Andrei, 2014; Nurahimah & Rafisah, 2010). Islamic religious teachers are clear about the concept and importance of Fiqh lessons taught to students. Islamic religious teachers are also seen as striving to enhance and develop understanding of Fiqh content. This is because, according to Rusli (2013), the teacher's mastery of the content taught had an impact on the quality of his teaching. Overall, it may be said that Islamic religious teachers in the context of this study as a whole have excellent levels of content knowledge with their ability to understand and master Fiqh lessons as well as to know the objectives of Fiqh teaching and

learning at the religious school level specifically for Primary IV, V, and VI. Teachers are identified as those with academic qualifications according to the fields taught.

### General Pedagogical Knowledge

Table 4 below refers to general pedagogical knowledge in Fiqh teaching among Islamic religious teachers.

Table 4. Level of General Pedagogical Knowledge in Fiqh Teaching

No.	Item	Likert Scale			Min	SD	I
		D	NA/D	A			
12	<i>mewujudkan iklim bilik darjah yang menggalakkan pembelajaran.</i>	2 (0.4%)	102 (21.7%)	365 (77.9%)	3.94	0.63	VH
13	<i>mengawal disiplin murid semasa pengajaran sedang dijalankan.</i>	2 (0.4%)	18 (3.8%)	449 (95.7%)	4.26	0.54	VH
14	<i>memberi nasihat kepada murid yang bermasalah disiplin.</i>	3 (0.6%)	35 (7.5%)	431 (91.9%)	4.21	0.59	VH
15	<i>bersikap adil terhadap semua murid semasa pengajaran.</i>	1 (0.2%)	28 (6%)	440 (93.8%)	4.25	0.56	VH
16	<i>mewujudkan pembelajaran yang menyeronokkan.</i>	-	59 (12.6%)	410 (87.4%)	4.09	0.57	T
17	<i>mengajar dengan cara yang dapat menarik minat murid.</i>	-	58 (12.4%)	411 (87.7%)	4.08	0.56	T
18	<i>melibatkan murid secara aktif dalam pengajaran dan pembelajaran.</i>	-	45 (9.6%)	424 (90.4%)	4.11	0.53	T
19	<i>menggalakkan interaksi dalam pengajaran dan pembelajaran</i>						
	<i>a. guru dengan murid</i>	-	21 (4.5%)	448 (95.5%)	4.25	0.52	VH
	<i>b. murid dengan murid</i>	-	37 (7.9%)	432 (92.1%)	4.18	0.55	H
	<i>c. murid dengan bahan pengajaran</i>	-	40 (8.5%)	429 (91.5%)	4.15	0.54	H
20	<i>menggunakan pendekatan pengajaran berorientasikan murid.</i>	-	88 (18.8%)	381 (81.2%)	4.02	0.63	H
21	<i>mengambil berat tentang kemajuan murid.</i>	-	40 (8.5%)	429 (91.5%)	4.19	0.56	H
22	<i>mengambil berat tentang kefahaman murid.</i>	-	26 (5.5%)	443 (94.4%)	4.22	0.53	VH
23	<i>mengemukakan soalan-soalan yang membimbing murid memahami konsep.</i>	-	43 (9.2%)	426 (90.8%)	4.14	0.55	H
24	<i>menyediakan aktiviti-aktiviti yang memberi peluang kepada murid untuk menerokai pengalaman baru.</i>	2 (0.4%)	87 (18.6%)	380 (81%)	4.00	0.63	H
25	<i>mengemukakan soalan-soalan yang mencabar murid untuk berfikir.</i>	1 (0.2%)	71 (15.1%)	397 (84.6%)	4.04	0.59	H
26	<i>membuat refleksi semasa pengajaran.</i>	3 (0.6%)	114 (24.3%)	352 (75.1%)	3.90	0.64	H
27	<i>membuat refleksi selepas pengajaran.</i>	3 (0.6%)	111 (23.7%)	355 (75.6%)	3.92	0.65	H
28	<i>menggunakan teknik penyoalan mengikut aras kefahaman murid.</i>	2 (0.4%)	37 (7.9%)	430 (91.7%)	4.14	0.55	H
29	<i>menyediakan BBM yang sesuai dengan kebolehan murid.</i>	1 (0.2%)	48 (10.2%)	420 (89.5%)	4.10	0.55	H
30	<i>mengurus aktiviti kerja kumpulan dengan berkesan.</i>	1 (0.2%)	59 (12.6%)	409 (87.2%)	4.06	0.57	H
31	<i>memberikan bimbingan secara berterusan kepada murid yang lemah.</i>	-	62 (13.2%)	407 (86.8%)	4.08	0.58	H
<b>Total</b>					<b>4.10</b>	<b>0.43</b>	<b>H</b>

Based on the study, the overall mean of general pedagogical knowledge is 4.10 with a standard deviation value of 0.43 at a high mean interpretation level. As a result of the study, Islamic religious teachers had knowledge of the control of students while teaching acquiring (Mean = 4.26, SD = 0.54) with 95.7 percent approval percentage. Knowledge was followed by how to encourage teacher interaction with students (Mean = 4.25, SD = 0.52) with a percentage of consent 95.5 percent. Next, the teacher knew to be fair to all pupils while teaching (Mean = 4.25, SD = 0.56) with a 93.8 percent consent percentage. In addition, Islamic religious teachers were also found to know how to use the questioning technique based on the pupil's level of understanding (Mean = 4.14, SD = 0.55) with 91.7 percent approval. In addition, religious teachers were also found to know questions that guided students to understand the concept of education (Mean = 4.14, SD = 0.55) with 90.8 percent approval. There were three items that obtained a mean score between 3.90 and 3.92, which is that they knew how to make reflection during Fiqh's teaching in the classroom (Mean = 3.90, SD = 0.64) with an agreement of 75.1 percent, followed by the teacher's knowledge on making post-teaching reflection (Mean = 3.92, SD = 0.65) with 75.6 percent consent. The lowest item was the teacher's knowledge of creating a classroom climate that encouraged Fiqh learning (Mean = 3.94, SD = 0.63) with 77.9 percent approval.

Based on the findings, the Islamic religious teachers have good knowledge of classroom management. They are very sensitive to pupil control while in the classroom. The implications of poor classroom management can disrupt the smooth teaching of teachers (Roslina *et al.*, 2019). The results of this study also showed that teachers also emphasize multilateral interaction in teaching for the purpose of attracting students and optimizing their involvement in classroom teaching and learning. This supports the fact that good interaction facilitates teaching and learning (Kamarul & Norhafizah, 2013) and creates active student engagement (Norasliza & Zaleha, 2008). Islamic religious teachers practice effective interaction in Fiqh teaching. In the reflective aspect, teachers' knowledge of the reflection process is at a good level. This process enables teachers to evaluate and re-evaluate the results of the teaching and learning done and subsequently improve their teaching. In line with Nur Hanani's statement (2015) that reflection is a self-assessment process for improvement purposes, to conclude, the general pedagogical knowledge of Islamic religious teachers as a whole is good, but teachers need to strengthen their knowledge in terms of how to create a teaching and learning climate in the classroom. This is because the fun classroom climate can help teachers deliver their teachings more effectively, and pupils can learn with pleasure.

### ***Specific Pedagogical Knowledge***

Table 5 below refers to the level of specific pedagogical knowledge in Fiqh teaching among religious teachers based on the knowledge component.

Table 5. Level of Specific Pedagogical Knowledge in Fiqh Teaching (Knowledge)

No	Item	Likert Scale			Min	SD	I
		D	N A/D	A			
32	<i>merancang penyampaian isi kandungan dengan sistematik.</i>	2 (0.4%)	88 (18.8%)	379 (80.8%)	3.95	0.58	H
33	<i>merancang untuk mengajar dengan berkesan.</i>	2 (0.4%)	88 (18.8%)	379 (80.8%)	3.96	0.60	H
34	<i>menggunakan pelbagai strategi pengajaran mengikut kebolehan murid.</i>	2 (0.4%)	80 (17.1%)	387 (82.5%)	4.00	0.60	H
35	<i>memilih BBM yang sesuai dengan isi kandungan dalam persediaan mengajar.</i>	3 (0.6%)	49 (10.4%)	417 (88.9%)	4.09	0.57	H
36	<i>memilih kaedah pengajaran yang sesuai dengan kebolehan murid.</i>	3 (0.6%)	49 (10.4%)	417 (88.9%)	4.07	0.56	H

37	<i>menggunakan BBM dengan berkesan dalam pengajaran.</i>	2 (0.4%)	71 (15.1%)	396 (84.5%)	4.03	0.59	H
38	<i>menggunakan ICT dalam pengajaran.</i>	19 (4.1%)	123 (26.2%)	327 (69.7%)	3.82	0.79	H
<b>Total</b>					<b>3.98</b>	<b>0.50</b>	<b>H</b>

While Table 6 refers to the level of specific pedagogical knowledge in Fiqh teaching based on the skills component.

Table 6. Level of Specific Pedagogical Knowledge in Fiqh Teaching (Skills)

No	Item	Likert Scale			Mi n	SD	I
		D	N S/D	S			
39	<i>menggunakan pelbagai strategi pengajaran berdasarkan kebolehan murid.</i>	5 (10%)	104 (22.2%)	360 (76.8%)	3.88	0.62	H
40	<i>menggunakan kaedah mengajar yang sesuai dengan kebolehan murid.</i>	5 (1.1%)	84 (17.9%)	380 (81%)	3.96	0.62	H
41	<i>memilih soalan-soalan yang merangsangkan pemikiran murid.</i>	1 (0.2%)	78 (16.6%)	390 (83.2%)	3.98	0.57	H
42	<i>mengaitkan isi kandungan dengan kehidupan seharian murid.</i>	1 (0.2%)	53 (11.3%)	415 (88.5%)	4.08	0.55	H
43	<i>menyediakan peluang kepada murid membina kefahaman baru.</i>	7 (1.4%)	103 (22%)	359 (76.6%)	3.91	0.66	H
44	<i>menilai kefahaman murid dengan pelbagai soalan.</i>	1 (0.2%)	71 (15.1%)	397 (84.6%)	4.03	0.58	H
45	<i>mengenalpasti apakah tajuk pelajaran yang mudah difahami murid.</i>	1 (0.2%)	38 (8.1%)	430 (91.6%)	4.13	0.53	H
46	<i>mengenalpasti apakah tajuk pelajaran yang paling sukar difahami murid.</i>	1 (0.2%)	47 (10%)	421 (89.8%)	4.12	0.56	H
47	<i>mengenal pasti kekeliruan pelajar (cth: pengertian, rukun, syarat, hukum, masalah)</i>	2 (0.4%)	44 (9.4%)	423 (90.1%)	4.14	0.57	H
48	<i>mengenal pasti masalah pembelajaran murid.</i>	1 (0.2%)	60 (12.8%)	408 (87%)	4.08	0.58	H
49	<i>mengambil tindakan susulan hasil penilaian yang dibuat ke atas murid.</i>	3 (0.6%)	96 (20.5%)	370 (78.9%)	3.93	0.61	H
50	<i>melibatkan murid secara aktif dalam pengajaran.</i>	1 (0.2%)	87 (18.6%)	381 (81.2%)	3.97	0.59	H
51	<i>mengimbas kembali setiap sesi pengajaran dan pembelajaran untuk penambahbaikan.</i>	1 (0.2%)	128 (27.3%)	340 (72.4%)	3.86	0.63	H
52	<i>memberikan pelbagai contoh untuk memudahkan kefahaman murid memahami sesuatu konsep.</i>	1 (0.2%)	88 (18.8%)	380 (81%)	3.99	0.61	H
53	<i>membuat refleksi selepas sesi pengajaran dan pembelajaran.</i>	1 (0.2%)	138 (29.4%)	330 (70.3%)	3.84	0.64	H
<b>Total</b>					<b>3.99</b>	<b>0.48</b>	<b>H</b>

Based on the study, the overall mean of specific pedagogical knowledge (knowledge and knowledge of skills) is 3.99 with a standard deviation value of 0.46 at the high mean interpretation level. The results of the study found that religious teachers knew to diversify teaching strategies according to pupils' abilities (Mean = 4.00, SD = 0.60) with 82.5 percent approval. The teacher knows how to use effective learning tools (Mean = 4.03, SD = 0.59) with 84.5 percent consent and knows how to choose the appropriate learning tools (Mean = 4.09, SD = 0.57) with 88.9 percent approval. Religious teachers were also found to know how to choose the appropriate method (Mean = 4.07, SP = 0.56) with 88.9 percent approval. While knowledge of teaching planning effectively (Mean = 3.96, SD = 0.60) with the consent of 80.8 percent and the teacher's knowledge of planning content delivery systematically (Mean = 3.95,

SD = 0.58) with 80.8 percent consent. Religious teachers were also found to have knowledge of ICT use in Fiqh teaching (Mean = 3.82, SP = 0.79) with a 69.7 percent approval value.

From a skill standpoint, it was found that Islamic religious teachers were able to identify lesson titles that were difficult for pupils to understand (Mean = 4.12, SD = 0.56) with a total consent of 89.8 percent. Teacher skills were also measured in terms of their ability to assess students' understanding of various questions (Mean = 4.03, SD = 0.58) with 84.6 percent consent. Meanwhile, the skill aspect of teachers using appropriate teaching methods (Mean = 3.96, SP = 0.62) had a total consent of 81 percent. Religious teachers were also found to have skills involving students actively in Fiqh teaching and obtained a mean score (Mean = 3.97, SP = 0.59) with 81.2 percent approval. While corner skills provide various examples to make it easier for students to understand the concept of acquiring (Mean = 3.99, SP = 0.61) with a consent value of 81 percent, the skill angle of choosing questions stimulates pupil thinking (Mean = 3.98, SP = 0.57) with 83.2 percent approval. And items related to teacher skills re-scanning teaching and learning sessions for improvement purposes (mean = 3.86, SP = 0.63) with a consent value of 72.4 percent.

Teacher knowledge of teaching planning helps them to ensure that teaching is carried out in a planned manner. This is because teaching is effectively influenced by the skills of teaching teachers (Mustapha Kamal, 2015; Roxana & Andrei, 2014; Kamarul & Noor Fadhlina, 2012). Norwati (2019) explained the importance of teaching preparation to help teachers ensure that the teaching and learning process can be carried out smoothly. Teaching teacher skills are measured based on their skill at planning their teaching (Sapie *et al.*, 2018; Ab. Aziz, 2013). Teaching planning includes the skills of teachers in choosing suitable teaching methods to influence teacher teaching and pupils' learning in Fiqh lessons. The ability of teachers to plan the selection and adaptation of teaching methods affects the outcomes of teaching and learning in the classroom (Numelda & Roslinda, 2020; Muhd Zulhilmi *et al.*, 2020; Siti Faizzah, 2018; Naquiah & Jemaain, 2016).

Islamic religious teachers need to know how to adapt Fiqh teaching methods to those taught. This is because the suitability of interesting methods helps them achieve their teaching goals (Razila *et al.*, 2019; Idris, 2019; Sapie *et al.*, 2018; Husni *et al.*, 2018; Siti Maesaroh, 2013). Al-Syaibani (1991) stated that the inaccurate use of teaching methods resulted in teacher teaching not being effectively implemented. Besides that, the use of learning tools in Fiqh teaching can have an impact on the delivery of teachers. This is because the teacher's belief in learning tools can help improve students' understanding of the lessons delivered. In line with Zulkifli's view (2014), learning tools facilitate the delivery of teachers. Among other things, ICT in Fiqh teaching is also used as a learning tool. Teachers' ability to use innovation in teaching influences effective teaching in the classroom (Asma *et al.*, 2020; Ivan Chong, 2016; Jain *et al.*, 2018; Bulletin, 2015; Rusli, 2013; Azrin, 2012; Melvina & Jamaludin, 2010; Rohani *et al.*, 2010). The implementation of assessment on student study results is important in Q&A teaching. This is because, according to Norwati *et al.* (2020), assessment and teaching are closely related to Islamic education.

Furthermore, the process of improving teaching is also important to improve the teaching strength of teachers. Typically, this improvement process occurs after the teacher reflects on the teaching and learning process that has been implemented. Islamic religious teachers should always strive to make improvements to their teaching. In line with Ab Aziz's (2013) view that teachers should always be aware of their teaching weaknesses and strive to improve their teaching patterns, Teachers should always be self-aware of their teachings so that they can improve and strengthen them (Razila *et al.*, 2019; Masnon, 2014; Rusli, 2013; Dwiyan, 2012). In summary, the general pedagogical knowledge component of the teacher's knowledge and

skills is at a high level. There are still many aspects that need to be improved in this section, especially the ICT skills and skills of teachers reflecting on the purpose of improving Fiqh's teaching and learning.

### Context Knowledge

The following Table 7 discusses the level of context knowledge in Fiqh teaching among religious teachers.

Table 7. Level of Context Knowledge in Fiqh Teaching

No	Item	Likert Scale			Min	SD	I
		D	N A/D	A			
54	<i>menguruskan aktiviti luar bilik darjah yang berkaitan dengan pengajaran dan pembelajaran.</i>	4 (0.8%)	141 (30.1%)	324 (69.1%)	3.81	0.65	H
55	<i>memberikan khidmat nasihat kepada aktiviti-aktiviti yang melibatkan program.</i>	8 (1.7%)	140 (29.8%)	321 (86.5%)	3.81	0.68	H
56	<i>menghadiri kursus dapat meningkatkan mutu pengajaran dengan lebih berkesan.</i>	3 (0.6%)	104 (22.2%)	362 (77.1%)	4.01	0.70	H
57	<i>mengatasi masalah pembelajaran di kalangan murid.</i>	4 (0.9%)	119 (25.4%)	346 (73.7%)	3.85	0.62	H
58	<i>menjalankan kursus-kursus berkaitan dengan pengajaran dan pembelajaran di peringkat,</i>						
	<i>a. sekolah</i>	34 (7.2%)	171 (36.5%)	264 (56.3%)	3.58	0.83	H
	<i>b. daerah</i>	54 (11.5%)	228 (48.6%)	187 (39.8%)	3.33	0.89	H
59	<i>mengatasi masalah disiplin di kalangan murid</i>						
	<i>a. dalam bilik darjah</i>	4 (0.9%)	50 (10.7%)	415 (88.4%)	4.09	0.59	H
	<i>b. luar bilik darjah.</i>	9 (1.9%)	93 (19.8%)	367 (78.2%)	3.94	0.68	H
60	<i>keupayaan mengajar saya bertambah baik dari semasa ke semasa.</i>	2 (0.4%)	106 (22.6%)	361 (76.9%)	3.93	0.63	H
61	<i>pengetahuan meningkat mengikut pengalaman mengajar.</i>	3 (0.6%)	57 (12.2%)	409 (87.2%)	4.08	0.60	H
<b>Total</b>					<b>3.84</b>	<b>0.50</b>	<b>H</b>

A total of 10 items were provided for data related to the knowledge of the context of Fiqh teaching among religious school teachers. The findings explain that the overall mean level for context knowledge is 3.84, with the standard deviation of 0.50 being at a high mean interpretation level. The findings showed that the highest mean value of items for context knowledge was that teachers knew how to overcome the problem of pupils' discipline in the classroom (Mean = 4.09, SD = 0.59), followed by items where the teacher knew their knowledge improved according to teaching experience (Mean = 4.08, SD = 0.60). Items they know to attend courses can improve the quality of teaching more effectively (Mean = 4.01, SD = 0.70). Next, the teacher learns that their ability to teach improves over time (Mean = 3.93, SD = 0.63).

There are no items in the context knowledge section that get mean at medium or low levels. This shows that all respondents agree that they have good knowledge of context. Environmental factors such as teaching experience, course engagement, and experience in managing outdoor activities also contribute to the success of teacher teaching. Teacher context knowledge is a factor in helping them to work and plan their teachings effectively. Therefore,

Derin *et al.* (2010) stated that teacher experience can help improve PCK. As for this experience, they can be involved in teaching courses or workshops (Abdul Aziz, 2013). Thus, the PCK of teachers can develop through their continuous involvement in programs or courses (Nurul Ashikin *et al.*, 2020; Jahidih *et al.*, 2019; Mohd Faiz & Noorhashimah, 2018).

## CONCLUSION

In summary, this study aims to find out the level of PCK among teachers in Fiqh teaching in Islamic religious schools. The results showed that Islamic religious teachers have excellent knowledge of the content. Meanwhile, the findings also show that general pedagogical knowledge, specialized pedagogical knowledge, and context knowledge are at a high level. In this regard, PCK is an important component that teachers need to master. The mastery of teachers on PCK facilitates the delivery of teaching in the classroom more effectively. An effective teacher has something to do with their skills in teaching. The implications of the study allow teachers to look comprehensively at their teaching practices as reflections in an effort to consolidate ways to develop the content of the lesson using appropriate teaching pedagogy.

## Acknowledgement

This article was modified from a manuscript entitled '*Teacher Pedagogical Content Knowledge in Teaching Fiqh*' presented at 'The 8<sup>th</sup> International Conference on Community Development (ICCD 8) on November 2021, Online Virtual Presentation.

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