FIQH LEARNING METHODOLOGY IN RESPONDING SOCIAL ISSUES IN MADRASA

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Abstract

This research aims to find out how students in Fiqh learning should have the ability to direct or form themselves in the learning process, what will be studied and to what extent, when, and how they will learn. Thus, students do not just become passive recipients in the learning process itself. In this case, it also emphasizes the importance of emotions, open communication and the values that each student has. This type of research uses a qualitative research methodology with a focus on literature research methods (data collection/sources). The results of this research show that Fiqh subjects in madrasas and public schools that should be able to raise awareness of students in terms of religion after studying Fiqh are increasingly motivated to practice it, but in fact, the students have not been able to adjust the learning maximally in their daily lives.

Keywords: religiosity; millennial; higher education

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana siswa dalam pembelajaran Fiqih harus memiliki kemampuan mengarahkan atau membentuk diri sendiri dalam proses pembelajaran, apa yang akan dipelajari dan sejauh mana, kapan, dan bagaimana mereka akan belajar. Dengan demikian, siswa tidak hanya menjadi penerima yang pasif dalam proses pembelajaran itu sendiri. Dalam hal ini juga ditekankan pada pentingnya emosi, komunikasi yang terbuka dan nilai-nilai yang dimiliki setiap siswa. Jenis penelitian ini menggunakan metodologi penelitian kualitatif dengan menitikberatkan pada metode penelitian kepustakaan (pengumpulan / sumber data). Hasil penelitian ini menunjukkan bahwa mata pelajaran Fiqih di madrasah dan sekolah negeri yang semestinya dapat meningkatkan kesadaran siswa dalam hal agama setelah mempelajari Fiqh semakin termotivasi untuk mengamalkannya, namun nyatanya siswa belum mampu menyesuaikan belajar secara maksimal dalam kehidupan sehari-hari mereka.

Kata kunci: religiusitas; milenial; perguruan tinggi

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Introduction

In daily life, a human can't be separated from Fiqh or well-known as Islamic law. It is obvious that Fiqh as a rule or law that regulates behavior in the daily life of Muslims both in the implementation of worship, dress code and much more. The problems of education in Indonesia can currently be considered more complex. Because there are many alarming facts from various layers, both internal and external. Currently, there are still many teachers who apply the lecture method to their students. Students are required to have an understanding of what the teacher understands. Moreover, some teachers do not have a concept in learning, even though such a small thing can affect students in the learning process, for example, students become bored more quickly and only a little learning is obtained in the learning process (Rizal, 2014).

Some previous researches such as Choiri & Fitriani (2011) found that the global culture which is value-free should be faced by the transformation of values of which Islamic scholars had transformed in Islamic boarding schools (IBS) and Islamic schools (madrasa). In other words, both IBS and madrasa should not be entrapped in capitalism ideology and could serve all people. It is because the paradigm of Islamic education differs from that of both capitalism and pragmatism. Therefore, Islamic education requires renewal based on various cultures (Karim, 2016; Parinduri et al., 2020). Setiawan (2020) also explained that Fiqh is an Islamic religious knowledge that is full of problems closely related to social phenomena in which many people are faced with sharia law. On the other hand, Syukrawati (n.d.) argued that so far, Fiqh has been taught using relatively conventional methods. It means that the teaching and learning process is conducted by delivering material, followed by memorization and practice, thus, some students feel bored.

Therefore, Sapiudin (1979) stated that a problem-based learning model with its various limitations can be used as an innovation model in learning religious materials. Other than that, Syueb (2002) said that this learning should describe contemporary demographics, prototypes of MI, and understanding today's schools (current issues that occur in contemporary classrooms). In line, Priyanto (2020) conveyed that transformation of Islamic education is needed to bring out crises and problems, the strengthening of Islamic educational institutions also needs attention, to form a whole generation and competitive superior human beings, namely creative, characterful people (see Maesyaroh et al., 2020), and religious to face 4.0 Era, in which humans are required to be fast, effective and efficient. This research focuses on contributing to learning methods that accommodate social issues in society, especially for Fiqh subjects in madrasas and schools.

The facts show that there are still many problems as explained before and fact that madrasa had not only autonomy but also an intellectual resource had proven that it could fulfill the needs of Islamic community (Choiri & Fitriani, 2011). In addition, there is the behavior of educators, that burdens students with many materials regardless of whether the student understands, is interested in the material or not (Syukrawati, n.d.). Other problems also often arise, namely in the contemporary realm the vulnerability of local identity problems, from the influence of transnational doctrines to practical problems in the learning process. (Kurdi, 2018). However, in general, the problems that are encountered are how to present material to students properly so that effective and efficient results are obtained (Setiawan, 2020). The focus of the research problem is that the Fiqh learning methodology is still not accommodating social issues.

In Islamic Religious Education (PAI), Fiqh is one of the learning focuses for teachers and students (Darimi, 2015). An understanding of Fiqh is something that must be considered by the teacher in each student, how the teacher can provide an explanation of Fiqh in various activities of daily life, providing understanding and habituation of good and correct Fiqh knowledge in students is a challenge for every teacher. In this article, the author reviews Fiqh learning in madrasas/schools to find out how the concept of learning Fiqh subjects in madrasas/schools hopefully can be an evaluation in the learning process at each institution both in madrasa or school for the future. The achievement of student success is also in addition to being the main support for the teacher but also being an effective school principal (Purnomo et al., 2020).

Method

The research method used library research by collecting data from writings (literacy) related to the topics discussed (Sugiono, 2005). This research was a literature study whose source comes from library materials (Sukmadinata, 2005). The data collection process is presented by collecting books, articles and online journals as well as online websites that are following the issues raised, such as about Fiqh and the paradigm of Fiqh learning both in madrasas and schools. After the data were collected, a selection was made between books, journals and articles that discuss Fiqh learning in madrasas and schools (Trianto, 2011). The collected data would be validated by matching the literature and analyzed with content analysis and descriptive-analytic (Sugiono, 2011). The preparation of this article was determined and carried out with several improvements in the systematics of writing and accompanied by data obtained from several related sources. Thus, this article can be presented coherently and can be easily understood and provided critically through primary and secondary literature sources related to the theme (Sugiyono, 2005).

Results and Discussion

Based on KBBI (Indonesia Dictionary) Paradigm means a framework or basic/ theoretical model in science. In English, the paradigm is defined as "paradigm" that is an uptake of the word "paradigm" from Latin, which means an archetype or a model. In Greek, it is called *paradeigma* that means comparing, showing, or being opposite. Paradigm can also be interpreted as a set of beliefs that underlie a person in taking all actions. According to Khun (Diamastuti, 2006), the paradigm can be interpreted as a combination of the results of a study, that includes a set of values, concepts, and techniques used in a community, to determine problems and their solutions. Meanwhile, the paradigm is a basic disciplinary view of what matter/subject must be learned. Thus, in a nutshell, we can interpret the paradigm as a point of view (Muhaimin, 2001). The point of view that will later be related to values, assumptions, or conceptual concepts, as well as ideas in our understanding of things.

Fiqh Learning in 21st Century

Learning is a combination of human elements, procedures, materials, facilities and equipment that affect each other in achieving a goal to be achieved. The human element here is in the form of humans in the learning system such as teachers or educators, students, and other personnel. Furthermore, the elements of the procedure are in the form of methods of delivery, schedules, steps, and others. Material elements are used in learning such as books, films, and others. Facilities and equipment elements consist of supporting elements such as classrooms, computers, and audio-visual equipment.

These elements interact with each other (Hamalik, 1995). Meanwhile, learning is a sequence or series of events and conditions that are deliberately designed to affect students. Thus, the learning process that takes place and about to be carried out is easy. Learning is not only limited to events carried out by the teacher or educator, but also all events that may also have a direct effect on the human learning process. (Ahmad, 1996)

According to language, Fiqh can be interpreted as an understanding. Derived from the Arabic word *al fahmu* that means understanding. In terms, Fiqh is the science that discusses Islamic law related to all the activities that are being studied and it is also found in an interpreted argument. Fiqh can also be interpreted as a science that discusses practical or *amaliah* sharia law, that is taken from detailed arguments. On the other hand, Al Jurzaniy stated that Fiqh is knowledge obtained by using thought (Dzajuli. A, 2000). Therefore, it can be concluded that Fiqh learning is conscious, planned and directed effort regarding Islamic law that has the nature of both in worship and *muamalah*, with tuition, thus, students can understand and be able to practice it in their daily life.

It can be concluded that the Fiqh learning paradigm in schools and madrasas can be interpreted as a point of view regarding our understanding of Fiqh learning in schools and madrasas, which in our opinion, will be related and related to the purpose or understanding of Fiqh learning itself, along with purpose and function and can be used in learning Fiqh and the problematic of learning Fiqh in schools and madrasas.

Purpose and Function of Fiqh Learning in School and Madrasa

A goal is something that is wanted to achieve or also get. In education, the goal or purpose here means things wanted to get want from education. The purpose of learning is to affect students in the learning process to make it take place easily. So, purposes are very important, first and foremost for education and learning in it. Because, with a purpose, the education to be carried out or implemented can take place in a directed manner and not be swayed. So that the process carried out can be optimal and not just an activity/implementation but brings the goals to be achieved. Clear purpose makes the process clear, from the material needed or taught, the method, the method, the evaluation, etc., where this refers to the purpose that has been formulated.

In formulating educational purpose, it should be adjusted to several aspects, such as cognitive, affective, and also psychomotor aspects. By adjusting these three aspects, the purpose of education is not only to focus on the achievement of knowledge but also on generating and processing feelings or emotions from students and also behavior in their daily lives. Based on the Republic of Indonesia Law No. 20 2003 Article 3 concerning SISDIKNAS, the purpose of National Education is to develop the potential or talents of students. Furthermore, it is also considered to form people who believe and fear God Almighty and have a noble character, to make human beings knowledgeable, capable, creative and healthy. The latter makes citizens responsible and democratic.

Furthermore, the purpose of Islamic Education is to form a Muslim personality whose all aspects are sourced and under Islamic teachings. Islamic Education is a model of the development of a generation that has faith, devoted to society, ready to sacrifice and giving happiness to mankind. It has played an important role in transferring knowledge in the form of Islamic values and Islamic civilization from older generations to generations, young

people, or from previous generations to today's generation (Mansir, 2020)

Furthermore, Fiqh learning has almost the same goals as Islamic Education's because Fiqh is part of this Education in the formation of the true Muslim personality, and also in increasing faith and piety to Allah SWT, through the delivery of material regarding Islamic law both in terms of worship and *muamalah*. Besides, the purpose of learning Fiqh is to form good morals of students in their personal, family, community and nation and State lives.

The functions of learning Fiqh are as follows: 1) Embedding and maintaining the value of Islamic teachings in life and as a guide or restraint to achieve happiness in the world and the hereafter; 2) Embedding the values of awareness of students in worshipping Allah SWT; 3) Optimally developing faith and piety to Allah SWT through the behavior and morals of students; 4) Correcting the deficiencies, mistakes, weaknesses in the practice of Islamic law, and also to the Islamic teachings of students in daily life; 5) Preparing for students regarding understanding their Fiqh at the next level and/at a higher level of education.

Fiqh Learning Concept in Madrasa

To understand further from Fiqh learning, it will be explained about the meaning or definition of learning. The definition of learning according to Law no.20 2003 concerning National Education System Article 1 Paragraph 20, namely the process of interaction between students and teachers and learning resources in a learning environment. Thus, the main elements in the learning process are students, educators and learning resources (media). There is a very influential reciprocal relation for one another (Sanusi, 2015). It can be concluded also from the various existing understandings of learning, that learning is a reciprocal process between students and teachers or students and students that

contain material elements and procedures that influence each other so that learning objectives can be achieved. Meanwhile, Fiqh is knowledge about Islamic law formulated by the mujtahid with the process of reasoning the holy verses of the Al-Qur'an and hadiths that have a relation with human behavior with reason.

The first is a discussion of Fiqh learning in Madrasas, which has a relation with laws, regulations, procedures for worshipping Allah Swt. It is directed to be able to prepare students to know, live, understand and practice Islamic law which can be used as their view of life later.

Fiqh subject in Madrasas usually has ongoing discussions starting from *Madrasa Ibtidaiyah*, *Madrasa Tsanawiyah* and finally *Madrasa Aliyah*. Initially, it will explain Fiqh from the basic discussion that can be understood by *Madrasa Ibtidaiah* (MI) children. Furthermore, the discussion will continue when students continue to study at the MTs and MA levels. They will begin to understand and deepen the study of Fiqh regarding worship, *muamalah* based on the principles and rules of the proposed Fiqh. Substantially, the subject of Fiqh has a role in motivating students in applying Islamic law in their daily lives.

Meanwhile, learning Fiqh in public schools does not obtain more attention because it has less learning time than in Madrasas. It is because the Fiqh subject here is only included in one of the discussions on Islamic Religious Education (PAI) subjects and is not a separate subject like in Madrasa. Thus, teachers of Islamic Education in public schools should be more creative in delivering material/teaching processes such as using audio-visual media. Hence, teachers are also able to convey learning concepts, ideas and experiences that can be received through senses of sight, hearing and being able to explain complex concepts to be simpler and easier for students to accept.

Fiqh Learning Method in 21st Century in School and Madrasa

In language, the method is from the Greek word *metodos*. It consists of two words that compose it, namely the word *metha* which means passing or through, and the word *hodos* which means way. Hence, method can be interpreted as a path passed to achieve the desired goal. Based on KBBI (Indonesia Dictionary), the method is defined as a well thought out and orderly way to achieve the intended goal. In Arabic, the method is defined as *tariqat* (Kamsinah, 2008). Djamarah also stated that the method is used to achieve the goals (Djamarah, 2010). Thus, The method is an important tool in learning strategies because it is how the material can reach students, and how the objectives of learning can be optimally implemented and achieved.

When a lesson begins, the teacher is unable to cultivate a good method, do not expect an optimal learning process to be carried out and the achievement of the desired learning objectives. Because this method is related to the delivery of material delivered by the teacher in the learning process. So, in achieving the success of the learning process, the teacher must be able to know the functions and procedures for implementing a learning method. This also applies to the process of teaching Fiqh in schools and madrasas. Sometimes, teachers only focus on one method. For example, in Fiqh learning, the teacher only uses the lecture method until the end of the learning process that causes boredom for students and has an impact on students' understanding of the material presented by the teacher (Arief, 2020). Therefore, the choice of method should be adjusted to the objectives, material, learning situation and conditions.

In an implementation of learning, a teacher is required to be careful and precise in sorting and choosing various existing methods, in delivering subject matter to students or learners.

Because in the learning process, there is not only one method, such as the lecture method, the discussion method, the demonstration method, the question and answer method and so on. All of these methods can be practised in every learning process. Yusuf and Sayful inside (Kamsinah, 2008) states that there are several factors or things that must be considered before applying a method: the first is the purpose of learning, the second is students, the third is the ability of the teacher, the fourth is the situation and the fifth is the learning conditions. These five factors should be considered because they will affect the selection of the appropriate method, and also on the learning objectives to be achieved. In addition, it is necessary to prepare scientific abilities for madrasa students (Rinto et al., 2020).

Here are some 21st-century methods that can be implemented and applied in the learning process, including for learning Fiqh in schools and madrasas:

Lecture Method

Lecture, in terms of language, means a delivery, information, or oral presentation. Furthermore, in terms of terms, Arief (2002) argued that the lecture method is a way of delivering material by oral speech to students or the general public. Meanwhile, based on M. Basyirudin Usman, the lecture method is a technique of delivering teaching materials or messages, that is commonly used by teachers in schools. According to him, the lecture method is defined as a method of delivering orally by the teacher when needed. From the two opinions above, it is the same as expressing that the lecture method has more power or it refers to oral activities, such as in the form of narrative, delivery, or explanation. A little different from Arif's opinion, Basyiruddin added that his opinion was in the form of the word "when needed". This is an indicator that not

all learning processes are carried out by the lecture method. It means that it is adjusted to the situation of the learning process. According to Syahraini Tambak, the lecture method can be carried out in the following situations: First, when the teacher provides or delivers a fact for which no reading material summarizes the fact or opinion. Second, when there is a large number of audiences, because the teacher can't supervise such a large group, this method is effective in bridging the continuity of the learning process with a large number of students. Third, the teacher conveys the main subject or material being taught. Fourth, the teacher introduces a new discussion. (Tambak, 2014).

Discussion Method

Based on Sagala, a discussion is a scientific and responsive conversation. It means that there is an exchange of opinions regarding things that have been agreed upon to be discussed by several people who are members of a group, thus obtaining an idea, truth, or solution to a problem. The discussion is associated with the existence of the main discussion, and in its implementation, it is not allowed to leave the circle of discussion. Thus, when there are deviations in the discussion, it must return to the original agreed upon discussion. In the learning process, according to Suryosubroto, the discussion method is a presentation of material by providing opportunities for students through groups that have been formed, to carry out joint discussions or scientific conversations, to collect ideas or opinions, conclude, and find a solution to a problem (Affandi.M, 2013).

Demonstration Method

The Demonstration method is a presentation of learning material by practising, exemplifying, demonstrating, or demonstrating to students the learning process being learned. In practice, the method is conducted by using props or certain objects, either real or artificial tools or objects. However, it should be noted that there is still an oral explanation in its implementation. Syah stated that there is a psychological assumption factor behind the need for this demonstration method, namely regarding the learning process by learning by doing and experience or doing and experiencing. In addition, Roymond (2008) stated that there are benefits from implementing this demonstration method, namely first, it can focus more on students' attention, second, it causes the learning process to be directed and appropriate, third, there is own experience so that it gives an inherent impression on students. Thus, the demonstration method provides an opportunity for students to observe and understand the stages of the stages that will be carried out in skills and a process.

Question and Answer Method

According to Yusuf, the question and answer method are used in delivering material or teaching materials in the form of questions from the teacher that must be answered by students and vice versa. Therefore, in the implementation, teachers and students are involved in questioning activities and providing answers or responses to existing questions. Based on Sudjana (2009), this method is quite effective in improving student learning outcomes because it can build students' ideas and creativity in learning. Sudjana (2009) added that the question and answer method can be conducted both individually and in groups,

both between students, teachers and students or vice versa, that ease to achieve the goals of the learning that have been set. This method can also provide stimulation and encouragement to students to think broadly and critically. Besides, it also demands students in understanding any questions that exist (Basrudin, 2014). The question and answer method is a good method to find out the ideas and opinions that have been conveyed by students, which they get from reading activities or also experiences. With this method, it opens the mind of students in providing arguments with good language and sentence systematics, and also trains critical thinking patterns, and creates activation of students' mental processes.

Problematic in Fiqh Learning in Madrasa

Problematic comes from the word problem that means problem, while problematic means something that causes problems and the problem has not been resolved. In teaching and learning activities in schools, there must be many problems, including the Fiqh subject. There are problems with learning Fiqh because of a problem that requires problem-solving solutions.

In Fiqh learning, there are several types of problematic divisions: 1) There are 3 kinds of problems experienced by students, such as students' problems, social problems marked by students not too concerned with activities at school but concerned with activities outside of school, and academic problems such as the emergence of insecurity in students. It is due to the incomprehension of students or the low ability to follow and understand a lesson; 2) The problems experienced by teachers. They also have several professional standards in carrying out their work, as for things that can improve the quality of educators, such as by orienting themselves towards their work, paying attention

to personal health, economic conditions, and work experience; 3) Problem of the school curriculum. And the last is infrastructure problems.

The problems that occur in learning Fiqh in madrasas are the same as learning in other religious subjects. Because in the past, Fiqh subjects in madrassas were not studied until the National Examination took place. Yet, the Fiqh subject is currently as important as other subjects because the Fiqh subject is also tested on the madrasa and school final exams which determine the student's report card scores because starting this year the National Examination has not been implemented as in previous years and graduation is only based on student report cards.

Fiqh learning is almost the same as other Islamic religious subjects such as examples of *aqidah* morals. However, in the learning process, *aqidah* moral is more compatible applied with the lecture method, whereas Fiqh is not suitable if the learning is only conducted with only explanation by the teacher. But in the subject of Fiqh, it is more effective if after the teacher explains the material then questions and answers are carried out. Thus, students can more understand the material taught. Whereas, in public schools, as Fiqh was only included in one of the discussions in the Islamic Education subject, it receives less attention. Even though they should attend public schools, religious education must still be provided. At the middle level, this can be conducted by putting forward *naqli* reasons or arguments for a problem. Furthermore, students can solve the questions they have and have more confidence.

Meanwhile, towards the top level, it must instil more religious values as a guide in doing something. If good values have been embedded, students will be able to respond to the problems in life they experience. The delivery of material during the learning process must also be accompanied by the content or meaning of the

material presented. Thus, their understanding increases and they can reassure their minds over the anxieties.

Humanist Fiqh Learning

One of the paradigms being discussed is Learning Humanist Fiqh. One of the most important ideas in humanistic education is self-regulated learning. It means that students must have the ability to direct themselves and their behavior in learning. What will be studied and to what degree, when and how will they learn. The main idea is how students can learn rather than just being passive learners in the learning process. In another sense, it can be interpreted that learning a humanistic approach, emphasizes the importance of emotions and feelings, opens communication and the values contained in each student. Thus, the objectives of learning can be achieved not only in the cognitive aspects or domains but also in the affective and psychomotor aspects or domains. Another goal is how students can become responsible individuals, have maturity emotionally and spiritually, and have full attention to their environment.

This approach is an appropriate offer in overcoming learning problems. This can be marked by learning Islamic Education including Fiqh learning, which in its continuity has been felt to be less concerned with the problem of how to change religious knowledge to be more meaningful than just cognitive ones. The values need to be internalized in students to become a source of motivation and impetus for students to move, behave and act in a concrete-religious way in everyday practical life (see Parhan et al., 2020).

Likewise, as criticized by Nurcholis Majid, the ideal Islamic Education material can be absorbed and practised or realized by students in their daily lives. Islamic Education should not only be emphasized on cognitive aspects or just

religious rituals, but it must also be able to nurture religious values and make them manifest in daily life known as *al-Akhlak al-Kharimah*. In the era of globalization, human life and civilization have undergone many changes, in addition to being caused by global cultural influences as well as due to the influence of increasingly sophisticated and advanced technology. Besides, Suzana et al. (2020) and Afnan et al. (2020) suggested that gadgets and the internet can be used as a means for madrasa students to learn in class. Thus, in response to this phenomenon, humans continue to race to develop education in the fields of natural sciences, social sciences or applied sciences.

But along with this, some crises emerged in the life of the nation and state, for example concerning political, social, legal, religious, ethnic, class and racial crises. Hence, the role is questioned and effectiveness of Fiqh subjects in Madrasas as spiritual value givers to the diversity of society The field of Fiqh studies in schools and madrasas which postscript contains rules on how to worship should be able to raise students' religious awareness after studying the material in Fiqh, namely students are motivated to practice them. Many students who can perform worship such as prayer, *thaharah*, *dzikir*, pray and so on, but are reluctant to practice it in their daily life.

So far, the Fiqh material is still concerned with declarative and procedural abilities. It does not reflect comprehensive Islamic education as the definition above. Fiqh material, such as prayer, fasting, zakat, and so on, has not touched on the emotional and spiritual aspects as well as humanistic values that can be generated from other fiqh material. For example, books on Fiqh material that refer to the two regulations of the Minister of National Education still place a strong emphasis on rote knowledge and practice, books on Fiqh material in schools.

Conclusion

The Fiqh paradigm in schools and madrasa can be interpreted as a point of view regarding our understanding of Fiqh learning in schools and madrasas, that will relate to the purpose or understanding of Fiqh learning itself, along with its objectives and functions. Then, also regarding the concept of learning Fiqh in schools and madrasas, methods that can be used in learning Fiqh, as well as problematic learning Fiqh in schools and madrasa. The purpose of the research of Fiqh is to increase the faith and piety of students to Allah SWT through the provision of material or knowledge in aspects of Islamic law, namely the teachings of worship and *muamalah*, thus, the true Muslim personality can be realized. Several methods in learning can be applied in learning Fiqh by considering all aspects of the appropriate conditions and situations. The problems that occur in learning Fiqh are the problems of students, teachers, school curriculum, and facilities and infrastructure.

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