

# The Lack of Islamic Religious Education Learning in Fiqh Subjects at Madrasah Aliyah SKB 3 Bingkat

## Minimnya Pembelajaran Pendidikan Agama Islam pada Mata Pelajaran Fiqih di Madrasah Aliyah SKB 3 Bingkat

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#### About Article



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### ABSTRAK

Penelitian ini bertujuan untuk mengkaji dan menganalisis minimnya pembelajaran pada mata pelajaran fiqh di Madrasah Aliyah SKB 3 Bingkat. Fiqh sebagai cabang ilmu keislaman yang membahas hukum – hukum syariat dalam kehidupan sehari – hari seharusnya menjadi pilar utama dalam pendidikan keagamaan. Namun, hasil observasi dan wawancara menunjukkan bahwa intensitas pembelajaran fiqh di madrasah ini masih tergolong rendah, baik dari segi waktu pengajaran, kompetensi pendidik, maupun metode pembelajaran yang digunakan. Beberapa faktor penyebab yang diidentifikasi antara lain keterbatasan tenaga pengajar yang kompeten di bidang fiqh, kurangnya bahan ajar yang relevan, serta rendahnya minat siswa terhadap mata pelajaran ini. Minimnya pembelajaran fiqh berdampak pada rendahnya pemahaman siswa terhadap hukum islam dan aplikasinya dalam kehidupan sehari – hari. Penelitian ini merekomendasikan adanya peningkatan kualitas dan kuantitas pengajaran fiqh melalui pelatihan guru, penyediaan media pembelajaran yang menarik, serta integritas metode pembelajaran aktif untuk meningkatkan partisipasi dan pemahaman siswa.

### ABSTRACT

This study aims to examine and analyze the limited learning of Islamic jurisprudence (fiqh) at Madrasah Aliyah SKB 3 Bingkat. Fiqh, as a branch of Islamic science that discusses sharia laws in everyday life, should be a central pillar of religious education. However, observations and interviews indicate that the intensity of fiqh learning at this madrasa remains relatively low, both in terms of teaching time, teacher competence, and learning methods used. Several contributing factors identified include a limited number of competent teachers in fiqh, a lack of relevant teaching materials, and low student interest in the subject. This limited fiqh learning impacts students' poor understanding of Islamic law and its application in daily life. This study recommends improving the quality and quantity of fiqh teaching through teacher training, the provision of engaging learning media, and the integration of active learning methods to increase student participation and understanding.

## 1. INTRODUCTION

Islamic Religious Education (IRE) is very important to be studied from an early age, as it is directly related to the spiritual needs that must be fulfilled by every human being. As creatures created by Allah SWT, we are obliged to worship Him. Islamic Religious Education also plays a significant role in human life and cannot be separated from the overall process of life, whether on a personal, social, national, or state level. Thus, the need for religious education is absolute and must be fulfilled.

At the Madrasah Aliyah level, IRE holds a crucial role in shaping students' character and spirituality. One of its fundamental subjects is fiqh, which aims to guide students in living their lives according to Islamic values. However, the implementation of IRE at Madrasah Aliyah SKB 3 Bingkat still faces serious challenges,

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especially in fiqh learning. The learning process tends to be monotonous, and the lack of learning media has led to students' low understanding of Islamic law (Zuharini, 2008).

For some students, fiqh is perceived as a boring subject, dealing only with matters of the hereafter, outdated, and irrelevant. These conditions have caused IRE, particularly fiqh, to be unattractive and less favored by students (Sakban, 2024).

Based on interview findings, there are several main obstacles that hinder the effectiveness of fiqh learning at Madrasah Aliyah SKB 3 Bingkat, namely:

1. Limited time allocation – restricted lesson hours make it difficult for students to explore the broad scope of fiqh.
2. Limited learning resources – the teaching materials available, such as textbooks or modules, are still insufficient.
3. Low student interest – many students lack motivation and are passive during fiqh lessons.
4. Teachers' limited competence in using innovative methods – the lack of creative teaching strategies further weakens students' engagement.

As a result, students are less motivated and less active in fiqh learning, even though this subject should serve as an important means of fostering legal awareness and religious habits from an early age.

Therefore, further research is needed to find more effective and relevant strategies for teaching fiqh. The goal is that Islamic Religious Education will not merely serve as the delivery of material, but will also be able to shape strong Islamic character and personality in students..

## 2. METHOD

This study employs a descriptive qualitative research method, which aims to gain an in-depth understanding through field data collection and narrative analysis. The primary data used in this research were obtained through interviews with fiqh teachers, students, and the school principal. Qualitative research seeks to understand phenomena experienced by research subjects through descriptive accounts expressed in words, within a particular context, by utilizing various scientific methods. Data management in this study applies qualitative descriptive techniques as the approach to analyze the collected data. The researcher conducted interviews and direct observations during the PKP (Teaching Practice Program) activities at Madrasah Aliyah SKB 3 Bingkat for one month, with the aim of examining and analyzing the limited implementation of fiqh learning at the school..

## 3. RESULT AND DISCUSSION

Islamic Religious Education (IRE) is essential to be taught from an early age, as it concerns the spiritual needs that must be fulfilled. As creatures of Allah SWT, we are obliged to worship Him. IRE also plays a vital role in human life and cannot be separated from the overall process of life. It can be said that the need for education is absolute and must be fulfilled in the life of a community, nation, and state. If the education system functions optimally, it is likely to achieve the desired goals of educators. Conversely, if education is not implemented optimally, the possibility of realizing those goals will be small (Muna, 2024).

The term Islam is derived from salam or aslama, meaning peace, which indicates that a Muslim is one who sincerely submits his soul and body to Allah SWT. Such submission is reflected in obedience to Allah's commands and avoidance of His prohibitions. Islam is the religion revealed to Prophet Muhammad (peace be upon him) as the final messenger, serving as a guide for humanity until the end of time (Nurjaman, 2020).

Islamic Religious Education (IRE) has specific concepts and characteristics that distinguish it from general Islamic education. Islamic education encompasses spiritual-scientific aspects aimed at attaining the essence of knowledge and noble character, while also guiding individuals to achieve personal balance. Meanwhile, IRE refers to the teaching of Islamic knowledge in formal educational institutions such as schools. In this context, IRE focuses on delivering subject matter systematically and gradually, from the lowest to the highest levels of education (Rouf, 2015).

Fiqh education represents a crucial aspect of character and moral development for students in Madrasah Aliyah, including at Madrasah Aliyah SKB 3 Bingkat. Fiqh not only addresses worship rituals but

also aspects of muamalah and social ethics that are highly relevant to daily life. Unfortunately, fiqh learning at Madrasah Aliyah SKB 3 Bingkat faces serious challenges, including low student participation, limited learning resources and media, and monotonous teaching methods. These issues indicate that the intensity and quality of learning still need improvement. Moreover, the curriculum's heavy focus on cognitive aspects contributes to students' incomplete understanding (Rouf, 2015).

This condition may lead students to difficulties in understanding proper worship practices and applying Islamic law in real life. Therefore, an in-depth analysis is necessary to identify the root causes and develop strategic solutions to improve the effectiveness of fiqh education at Madrasah Aliyah SKB 3 Bingkat (Muhaimin, 2004).

Based on interview data, several key obstacles hinder the learning of fiqh at Madrasah Aliyah SKB 3 Bingkat:

#### **Limited Lesson Hours**

The time allocated for fiqh is only two hours per week. This short duration is insufficient for students to master the extensive fiqh material. Within the framework of the Merdeka Curriculum, this challenge is even greater because teachers must also allocate time for project-based learning (Rizki, 2024).

#### **Limited Learning Resources**

Many teachers reported restricted access to textbooks and teaching aids. Without appropriate books, students struggle to understand the material in depth. This limitation makes the teaching and learning process less interactive and engaging.

#### **Low Student Interest**

Many students perceive fiqh as a difficult subject. This perception negatively impacts their participation in class, which in turn hampers effective material delivery. Moreover, each student has a different level of interest and comprehension, further challenging teachers in applying effective teaching methods (Indriani, 2025).

To address these issues, several strategies have been analyzed to enhance fiqh learning at Madrasah Aliyah SKB 3 Bingkat, focusing on the following aspects:

#### **Overcoming Limited Lesson Hours**

Teachers may implement a micro e-learning model by providing short videos and digital quizzes accessible outside school hours. This allows students to learn fiqh not only in class but also anytime and anywhere.

#### **Overcoming Limited Learning Resources**

Teachers can compensate for limited resources by utilizing simple media, such as downloading fiqh e-books and distributing them to students (Wildan, 2025).

#### **Increasing Student Interest**

To make fiqh more engaging, teachers may apply active learning methods such as group discussions and worship simulations. These approaches encourage participation and reduce monotonous lessons that easily bore students (Zen, 2023).

Although fiqh encompasses worship, law, ethics, and social values essential to daily life, students' comprehension remains weak. Therefore, collaboration among schools, teachers, and parents is required to address these challenges. The solution lies in improving teaching methods and reviewing the curriculum to align better with students' needs. With such improvements, students are expected not only to understand Islamic legal texts but also to implement them contextually in everyday life (Zen, 2023).

## **4. CONCLUSION**

In conclusion, it can be stated that Islamic Religious Education, particularly the subject of fiqh in general schools, remains very limited in its delivery by teachers. As a result, much of the material is not conveyed effectively, preventing the development of the expected attitudes among students. At Madrasah Aliyah SKB 3 Bingkat, fiqh learning faces several serious challenges, such as low student participation,

limited learning media and resources, and monotonous teaching methods, which indicate that the intensity and quality of learning still need significant improvement. Furthermore, the dense curriculum, which tends to emphasize cognitive aspects alone, also contributes to students' lack of comprehensive understanding.

Nevertheless, teachers and the school do not ignore these issues but instead provide several methodological solutions aimed at motivating students. The proposed solutions include improving teaching methods, extending lesson hours, and revising the curriculum to make it more relevant to students' needs. Through these efforts, students are expected not only to understand Islamic legal texts but also to implement them contextually in their daily lives.

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