

Implementation of Fiqh Learning in the New Normal Period

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Abstract: *This study aims to describe the fiqh learning model during the new normal and the impact of online learning during the new normal. The method used is qualitative, with data sources of people, place and paper. The data analysis used is data reduction, data presentation and conclusion drawing. The results of this research are that during the fiqh learning takes place in the new normal era, it is carried out in 3 (three) ways, namely learning using online media, limited face-to-face learning and learning with assignments. The positive impact in fiqh learning that takes place in the new normal era is the increasing mastery of information technology, being able to learn anytime anywhere as long as there is an internet network, easy to find learning materials. While the negative impact is the unpreparedness of the teacher in operating information technology, the learning motivation of students decreases, and is constrained by the network.*

Keywords : *Implementation, fiqh learning, new normal.*

Introduction

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state (UU-SPN, 2003) . Education is basically a process of maturation of students, both intellectually, morally, and socially (Kholis & Karimah, 2017) . One of the main characteristics of a mature person is his ability to take responsibility. Children who have matured intellectually are characterized by the ability to solve the problems they

face and can account for them based on considerations of their logical independence. Children who are able to choose and consider their behavior based on social and religious values and norms are a sign of being morally mature. Meanwhile, children who have been able to participate in social activities in their groups and communities show that they have matured socially.

The purpose of education is to print the next generation of the nation by strengthening the education system. Education as a pillar of development has been stated in the 4th paragraph of the 1945 Constitution, namely "... to educate the life of the nation" (UUD 1945) in various matters of national and state life, one of which is regarding the implementation of Islamic education (Ikhwan & Qomariyah, 2022). Based on law no.20 of 2003 concerning the national education system and government regulation no.55 of 2007 concerning religious education and religious education in the form of *Raudhatul athfal* , madrasas, religious colleges, as well as religious education and religious education (UU nomor 20, 2003). Every educational institution at various levels, both those affiliated with the government (state status schools), and those affiliated with socio-religious organizations have the same responsibility, namely improving the character and quality of the personality of students (Sisdiknas, 2003).

The existence of madrasas in Indonesian education has made an extraordinary contribution to the progress of Indonesian education. Where it can be seen that madrasas are the government's attention to be further improved and developed, because madrasas are able to compete with public schools and even exceed them. So at this time there is no difference between public schools and madrasas, because madrasas are able to combine the design of public schools with madrasas which are called model schools (superior schools) (Arif, 2019). The existence of madrasas is also the main choice by the community in continuing the education level of their children, both from the level of *Madrasah Ibtidaiyah* (MI), *Madrasah Tsanawiyah* (MTs), and *Madrasah Aliyah* (MA) (Susilawati, 2008).

In this global era, the opportunity for madrasas to appear as educational institutions of choice for the community is very likely to be realized through improvement efforts starting from the bottom to the top, starting from the guardians of students to the stakeholders who have an interest in education (Ikhwan, 2022). However, of course, madrasas are required to be able to demonstrate personality, intellectual and skill excellence. All three mutually support each other to form the

integrity of the student's personality. Each of these advantages is a real need of today's society (Sulaiman, 2017) .

The pandemic situation which began to gradually subside caused the shift of the learning model to be as before. But this is a problem in itself because educational institutions must make adjustments to normal learning. Apart from the impact of this pandemic, actually Islamic education without waiting for the pandemic to come also needs to reorient the nature, role and answer challenges in this era of technological pandemics (Tribuanaswary et al., 2021). For Islamic education institutions, especially madrasas, they inevitably have to adapt to new habits such as paying more attention to the cleanliness of the madrasa environment, keeping each other clean, social media-based learning (live streaming youtube, zoom, skype), character building of students (leadership, managerial, integrity, *akhlakul karimah*, and other new adaptations (Ikhwan et al., 2021). Thus, Islamic education remains a preference for the Indonesian Islamic community or a platform for creating a generation of people who have character and integrity for the advancement of the civilization of the Indonesian nation (Prasetia, 2020) .

The same thing can also be seen at Madrasah Aliyah Negeri (MAN) 1 Kudus, related to learning patterns during the pandemic and also preparation for normal learning. During the pandemic, all learning processes are carried out online. However, when the status of the pandemic decreases in level, it is carried out with limited face-to-face meetings (Observation, 2021); (Romadhon et al., 2022). Based on the researcher's experience, for *fiqh* learning, there has been a change in learning methods and media during the pandemic period towards a normal learning period (Ali Anwar, 2019). As for the implementation of *fiqh* learning during the pandemic, researchers will describe in the discussion of the results of the research that has been done.

Method

The type of research used is qualitative, which aims to describe, record, analyze and interpret the current conditions (Mardalis, 2004); (Ikhwan, 2020). The research was carried out at MAN 1 Kudus, which is the place where researchers teach. The data sources used are person, place and paper. Data collection techniques using interviews, observation and documentation. The data analysis used is interactive data analysis consisting of three activities that occur simultaneously,

namely: (a) data reduction, (b) data presentation, and (c) conclusion drawing or verification (Miles & Hubberman, 1994).

Results and Discussion

Learning Model at MAN 1 Kudus

Based on the results of interviews and observations, researchers found at least 3 (three) learning models used by fiqh teachers in dealing with pandemic situations, namely learning using online media, limited face-to-face learning and learning with assignments. The results of this study will be discussed by researchers with several previous studies, as a comparison and explaining the differences with previous studies. The following is a description of the results of the research as well as the discussion in this article.

1. *Learning using online media*

Learning activities carried out during the pandemic at MAN 1 Kudus were distance learning using *online media*, be it through google classroom, zoom, google meet or other online media (Interview, 2021). Mahayoni said, with the distance learning system, students are not required or required to come to school to carry out learning. As an answer to these problems, many facilities are used by educators to carry out teaching and learning activities remotely. The distance learning facilities cannot be avoided from the development of information and communication technology (Ikhwan et al., 2019). The learning facilities include the Google Meet application, the Zoom application, Google Classroom, YouTube, television, and WhatsApp social media. The use of zoom meeting media facilitates online implementation where students are easier to access and use. With the use of this media is expected to improve student learning outcomes even without face to face. However, it can still be done face-to-face through the media zoom meeting (Mahayoni, 2020); (Ikhwan & Yuniana, 2022).

Online learning can be done using several media, both print media (modules) and non-prints (audio or video), computers or the internet, radio and television broadcasts (Patria & Yulianto, 2011). Online learning is also not all suitable for students because each student has a different learning style. In general, learning styles are visual, auditory, and kinesthetic. Students who tend to learn visually are easier to accept lessons by seeing or observing first before learning new things. Learners whose learning style is

auditory, then he must listen to the explanation first to easily understand the lesson (Ikhwan, 2018). Meanwhile, students whose learning style is kinesthetic, they always want to move and are more interested in looking for themselves without having to always read (Ismail, 2020).

Online learning is influenced by the ability of the teacher. Methods and implementation of learning need to be reviewed in overcoming problems and obstacles faced by teachers, students, and parents. The availability of adequate facilities and infrastructure is a big support for the successful implementation of learning. To maximize the material so that it is well received by students, the teacher should not only continuously give assignments to students. However, teachers must continue to provide teaching and understanding to students (Ikhwan et al., 2022). Providing material can be done by making explanation videos by educators, to make it easier for students to understand the material (Astuti & Prestiadi, 2020).

2. *Limited face-to-face learning*

Online system, *fiqh* learning at MAN 1 Kudus is also carried out with limited face-to-face meetings (Interview, 2021). The implementation of *fiqh* learning that occurs with limited face-to-face is considered to be able to improve the quality of learning, compared to online learning. The implementation procedure also uses strict health protocols, considering that the pandemic situation has not completely disappeared. Educational institutions in this case make special regulations regarding the procedure for implementing this limited face-to-face (Interview, 2021). The established procedure is then socialized to all elements of the school, to be obeyed in the implementation of learning.

Suryani et al., stated that the implementation of limited face-to-face learning can be carried out properly and systematically and with careful planning by complying with health protocols. The teacher carries out the teaching and learning process in the classroom in accordance with the Learning Implementation plan which is prepared according to new normal conditions, implementation by condensing the material, conveying important points and emphasizing the completion of practice questions, as well as evaluation or assessment of teachers conducting daily tests, assessments mid-semester and also end-of-semester assessment (Suryani, et al, 2022); (Ikhwan, 2014).

The implementation of limited PTM is carried out with careful planning, starting from the preparation of the RPP which is made in accordance with the conditions of the Covid-19 pandemic, the implementation of learning which is arranged according to the plan that has been made as well as evaluation or assessment. The RPP is made by the teacher independently, with training and discussion in the teacher working group so that an RPP is prepared that is suitable for use during the Covid-19 pandemic. The implementation of learning is carried out by dividing class shifts so as not to violate government regulations and the learning process continues. The implementation of PTM is limited, quite focused, and routinely evaluates activities. Cooperation to build awareness and commitment between teachers and parents is closely related so that limited PTM can run according to health protocol standards. Discipline in carrying out health protocols in schools and monitoring and evaluating the implementation of limited PTM, by minimizing the obstacles experienced during limited PTM activities take place (Suryani, et al, 2022) .

The results of Onde et al's research explain that limited face-to-face implementation needs to be carried out in accordance with face-to-face implementation guidelines during the pandemic with an emphasis on implementing strict health protocols. The limited face-to-face implementation is carried out with careful planning, fairly directed implementation, and routine evaluation of face-to-face activities by minimizing the obstacles experienced during limited face-to-face activities (Onde, et al, 2021).

In order for face-to-face learning to be limited to effective, several alternative solutions that can be done are compiling interactive learning modules, compiling a collaborative curriculum and using blended learning methods (Afiful Ikhwan, 2019); (Ikhwan, 2013). The use of Blended learning can be applied by varying the composition between *online* and *offline learning* . This alternative solution is expected to provide answers to the root causes of the problems found earlier regarding less effective learning methods. If the learning method used is effective, of course the learning material is conveyed well to students and if the learning material is conveyed well to students, the learning target during offline learning will still be achieved so that student competence is maintained (Tanuwijaya & Tambunan, 2021).

3. Learning by assignment

Fiqh learning conducted at MAN 1 Kudus also uses assignments as a form of response to the pandemic situation. This assignment is done during limited face-to-face or through online media. The form of assignments carried out is collected during limited face-to-face meetings or sent via *online media* (Interview, 2021). Parameswara said that learning with assignments and exercises is effective during the pandemic because it can improve student learning outcomes. There are three indicators that become benchmarks in determining the effectiveness of learning methods, namely the value of learning outcomes obtained by students, student activities and responses obtained from students (Parameswara & Dewi, 2021).

The form of learning evaluation carried out on assignment-based learning is the portfolio evaluation model, by collecting various assignments given to students (Interview, 2021). Damanik said that this evaluation model before the arrival of the pandemic had indeed been used, only at the time of the emergence of the pandemic it became more often used. This evaluation model is in the form of collecting student homework assignments which are then collected into one portfolio. The selection of this evaluation model is adjusted to the learning strategy applied by the teacher. Because the learning strategy is assignment-based, the right evaluation model to be applied in this case is the portfolio (Damanik, et al, 2020) .

Assignments given to students involve at least 3 parties, namely teachers, parents and students. Pratama explained that the teacher in this case gave assignments to students through media that had been mutually agreed upon, then students completed the task with the assistance of parents. Teachers and parents coordinate assignments related to being required to carry out preventive safety procedures. After that, the learning schedule and learning assignments are taken by parents or distributed through available communication media (Pratama & Mulyati, 2020).

Technically the teacher gives assignments via WhatsApp and asks students to do it for some time, then asks him to upload the results of their assignments and send them back to the teacher, in this case it is undeniable that there are still students who get excessive assistance from their parents. So it seems that it is not children who learn but their parents (Damanik, et al, 2020) .

The Impact of Learning in the New Normal

As for the impacts that arise in learning fiqh during this pandemic, the authors categorize them as positive impacts and negative impacts. Based on research findings, the positive impact found during this new normal era learning is the increased mastery of information technology, being able to learn anytime anywhere as long as there is an internet network, easy to find learning materials (Interview, 2021). In line with this, Masykuri in his research stated that this *new normal situation* has a positive impact, namely it can improve the quality of education combined with technology and make educators able to face and answer future challenges by adapting early on. *Online learning* contained in blended learning began to be answered by the pandemic as felt by all elements of society (Masykuri, 2020).

Adi mentioned the positive impact of distance learning is that online learning is more practical and relaxed. Delivery of information is faster and can reach many students, students are more interested in doing assignments, teachers and students gain new experiences related to *online learning* (Adi, et al, 2021). Andini added that the positive impact of *online learning* is getting material easily and accessing material at any time in a relaxed and safe way from the dangers of the corona virus (Andini, 2020).

The negative impact that arises from learning fiqh in the new normal era is the unpreparedness of the teacher in operating information technology, the learning motivation of students decreases, and is constrained by the network (Interview, 2021). At the time of online learning, the ability of educators to master information technology and learning media is very important, to complete teaching materials (Ikhwan et al., 2020). As stated by Supriyanto that one of the factors that causes the low quality of graduates is that some teachers only use existing teaching materials and subject matter that has not been completed (Adha, et al, 2019).

The results of research conducted by Adi et al show that there are negative impacts of distance learning, namely inadequate networks, students do not understand the learning material, students feel less enthusiastic about participating in *online learning*, limited facilities in online learning make it difficult for students and internet quotas are expensive (Adi, et al, 2021). Andini added that the negative impact of *online learning* is the lack of intention to learn and the increasing accumulation of tasks and obstacles to the network (Andini, 2020).

Conclusion

Based on the results of the research and discussion above, the researcher concluded that during the learning of *fiqh* in the new normal era, it was carried out in 3 (three) ways, namely learning using online media, limited face-to-face learning and learning with assignments. The positive impact in *fiqh* learning that takes place in the new normal era is the increasing mastery of information technology, being able to learn anytime anywhere as long as there is an internet network, easy to find learning materials. While the negative impact is the unpreparedness of the teacher in operating information technology, the learning motivation of students decreases, and is constrained by the network.

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