

Transformation of Digital-Based Fiqh Learning Methods to Improve Religious Literacy of Students at Rokan Hilir State Islamic Junior High School

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ABSTRACT

The development of digital technology has significantly impacted the Islamic education system, including the learning of Islamic jurisprudence (fiqh) in Islamic schools (madrasahs). This study aims to analyze the transformation of digital-based fiqh learning methods and their impact on improving students' religious literacy at the State Islamic Junior High School (MTsN) in Rokan Hilir. This study used a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and documentation. The research subjects included fiqh teachers, students, and the madrasah principal. The results show that the transformation of digital-based fiqh learning methods at MTsN Rokan Hilir was carried out through the integration of learning media such as Google Classroom, YouTube Edufiqih, Quizizz, and Canva for Education. The implementation of these media was able to shift students' learning paradigm from passive to active and encouraged an increased understanding of Islamic legal values. Students were more critical in exploring legal sources, discussing contemporary fiqh issues, and showed significant improvements in religious literacy. Teachers acted as facilitators and curators of digital content to ensure learning remained compliant with sharia principles. However, this study also identified several challenges, such as limited digital resources, gaps in internet access, and teachers' ability to master learning technology.

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1. INTRODUCTION

The development of digital technology has had a significant impact on the world of education, including Islamic education. In the era of the Industrial Revolution 4.0, transforming learning methods is an urgent need to ensure the educational process remains relevant and effective in the face of changing times. Islamic religious education, particularly fiqh (Islamic jurisprudence), is not immune to

this digitalization (Ansyah, 2022). As an important part of shaping students' religious understanding and practice, fiqh learning needs to adapt to technology in order to improve religious literacy in a contextual and interactive manner (Yunengsih, 2022).

Fiqh is a branch of Islamic science that regulates human relationships with God and with other humans, encompassing aspects of worship and social interactions. Until now, fiqh learning methods in madrasas have tended to use conventional approaches such as lectures, memorization, and one-way question-and-answer sessions (Sari, Hayati, Sartika³, & Lestari, 2024). Although this method is effective in transferring basic knowledge, it is often less appealing to the younger generation growing up in a digital culture (Prayogi, Nasrullah, & Setiawan, 2025). Therefore, implementing digital-based learning methods is a strategic solution to foster interest in learning and enhance a deeper understanding of Islamic legal values in a more contextual manner (Ahmad Fahrian Dwi Nata, Agustiningsih, 2025).

Rokan Hilir State Islamic Junior High School (MTsN) is one of the Islamic educational institutions that has begun implementing digital-based learning in Islamic jurisprudence (fiqh). Teachers utilize various media such as Google Classroom, WhatsApp Groups, instructional videos, and YouTube platforms to deliver materials and conduct assessments. This method allows students to access materials anytime, engage in online discussions, and rewatch instructional videos to reinforce their understanding (Rofiq, Magelang, Utomo, & Shofiyati, 2021). This transformation demonstrates a paradigm shift from the transfer of knowledge method to religious literacy-based learning, which demands active student involvement in understanding Islamic teachings in an applicable and contextual manner (Putri Eka Nurus Syamsiyah, Hamam Burhanuddin, 2025).

Religious literacy itself is defined as the ability to understand, interpret and apply religious values in everyday life in a critical and moderate manner (Mira Asri, Khairuddin Lubis, 2022). In the context of Islamic jurisprudence education, religious literacy is not only measured by students' ability to memorize Islamic jurisprudence laws, but also by their ability to connect these teachings with the realities of modern life (Marshanda Rosy Rahmawati, Agus Fakhruddin, 2025). The use of digital media such as interactive videos, online quizzes, and e-modules allows students to learn through experience (experiential learning), so that understanding of Islamic law becomes more meaningful (Mas, Fahmi, & Saputra, 2025). A study by Huda et al., (2025) found that the implementation of a digital-based blended learning model increased the participation and learning outcomes of madrasa students by 25% compared to conventional methods. Meanwhile, research Princess Eka Nurus Syamsiyah (2025) showed that the use of interactive fiqh e-modules with the ADDIE approach can strengthen religious literacy and learning motivation in madrasah students.

Research on the Transformation of Digital-Based Fiqh Learning Methods in Improving Religious Literacy of Students at Rokan Hilir State Islamic Junior High School is important for identifying forms of fiqh learning innovation that are adaptive to technological developments and effective in improving students' religious understanding (Annur Rosida Mendrofa, Halimah Ramadani, & Gusmaneli Gusmaneli, 2024). This research is expected to contribute to the development of contextual, humanistic, and Islamic-value-based fiqh learning strategies, as well as to strengthen the role of madrasas in shaping a generation of literate, character-driven Muslims who are ready to face the challenges of the digital era.

2. METHODS

This study uses a descriptive qualitative approach, aiming to provide an in-depth description of the transformation of digital-based fiqh learning methods and its impact on improving students' religious literacy at Rokan Hilir State Islamic Junior High School. This approach was chosen because it can reveal educational phenomena naturally based on the experiences of teachers and students in the learning process (Creswell, 2012). The study population was all members of the madrasah (Islamic

school) involved in digital-based fiqh learning at MTsN Rokan Hilir, including the principal, fiqh teachers, and all eighth and ninth grade students. The number of respondents was determined using a purposive sampling technique, taking into account active involvement and intensity of participation in digital-based fiqh learning. The total number of respondents in this, madrasah principal, fiqh teachers, (N. Harahap, 2020).

Data collection techniques included in-depth interviews, participant observation, and documentation of both online and face-to-face learning activities. Interviews were conducted to obtain data on teachers' strategies for integrating digital media, while observations focused on the implementation of learning activities and student interactions within the madrasah environment (H. Rifa'i Abubakar, 2021). The collected data was analyzed using the Miles and Huberman interactive analysis model, which includes three stages: data reduction, data presentation, and drawing conclusions/verification (N. Harahap, 2020). Data validity was obtained through triangulation of sources and techniques, namely comparing the results of interviews, observations, and digital learning documents such as e-modules, learning videos, and student learning outcome records (Syahrum, 2012). With this method, the research is expected to be able to provide a factual picture of how the process of transformation of digital-based fiqh learning methods is running in madrasas, the factors that support and hinder it, and its implications for strengthening students' religious literacy in the Rokan Hilir State Middle School environment (Asep, 2018).

3. FINDINGS AND DISCUSSION

FINDINGS

The Transformation of Digital-Based Fiqh Learning Methods at Rokan Hilir State Islamic Junior High School

The transformation of digital-based fiqh learning methods at Rokan Hilir State Islamic Junior High School is taking place in stages and in a planned manner. This transformation not only touches on the learning media aspect, but also encompasses changes in pedagogical strategies, learning interaction patterns, and orientations to strengthen students' religious literacy relevant to developments in digital technology. In general, the transformation of digital-based fiqh learning methods can be classified into three main aspects: (1) transformation of teacher learning strategies, (2) transformation of learning media and platforms, and (3) transformation of student learning activities.

1. Transformation of Teacher Learning Strategies

Fiqh teachers at MTsN Rokan Hilir have experienced a shift from conventional, lecture-centered learning methods to digital learning that is participatory, collaborative, and contextual. Teachers are no longer the sole source of learning, but rather act as facilitators and guides in the digital-based exploration of fiqh knowledge.

Table 1. Changes in Fiqh Learning Strategies

No	Learning Aspects	Before Transformation	After Transformation
1	The Role of Teachers	Information center (teacher-centered)	Facilitator and mentor
2	Method	Lectures and memorization	Digital discussions, project-based learning
3	Interaction	One Way	Two-way and collaborative
4	Evaluation	Written test	Digital quizzes, projects, online reflections

This strategic transformation has an impact on increasing student participation in learning and their ability to understand fiqh in a more contextual and applicable way.

2. Transformation of Media and Learning Platforms

The most obvious form of transformation is seen in the use of digital media and platforms in fiqh learning. Teachers utilize various learning applications and platforms to deliver material, evaluate, and strengthen students' religious understanding.

Table 2. Digital Media in Fiqh Learning

No	Digital Media/Platforms	Function in Learning
1	Google Classroom	Distribution of materials and assignments
2	YouTube Edu-Fiqh	Delivery of visual material and worship practices
3	Quizizz	Interactive evaluations and quizzes
4	Canva for Education	Fiqh law infographics
5	Madrasah Blog	Publication of student reflections and work

The use of digital media helps students understand abstract Islamic jurisprudence concepts more concretely through visualizations, practical videos, and Islamic law infographics.

3. Transformation of Student Learning Activities and Behavior

The transformation of digital-based fiqh learning methods has also impacted student learning activities and behavior. Students have become more active, independent, and critical in seeking out and reviewing credible Islamic sources.

Table 3. Changes in Student Learning Activities

No	Activity	Implementation Form
1	Online discussion	Fiqh discussion via Google Classroom
2	Digital projects	Making a video of worship practice
3	Digital literacy	Searching for Islamic evidence through trusted Islamic sites
4	Religious reflection	Writing fiqh opinions on madrasa blogs

This change shows that fiqh learning is not only oriented towards mastering the material, but also towards forming critical attitudes and religious awareness in students in facing contemporary issues.

Figure 1. Transformation Scheme of Digital-Based Fiqh Learning Methods

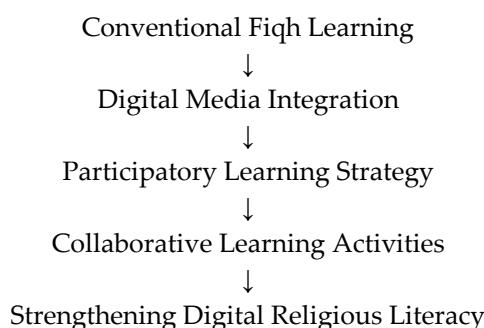
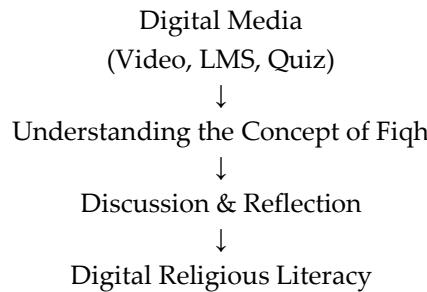


Figure 2. Relationship between Digital Media and Students' Religious Literacy

The Impact of Digital-Based Fiqh Learning Transformation on Improving Students' Religious Literacy at MTsN Rokan Hilir

The research results show that the implementation of digital-based fiqh learning has had a positive and significant impact on improving students' religious literacy at the Rokan Hilir State Islamic Junior High School. This religious literacy encompasses not only the ability to understand fiqh concepts and laws, but also the ability to interpret Islamic evidence, relate Islamic teachings to the context of modern life, and consciously and responsibly practice religious values. In general, the impact of increasing students' religious literacy can be seen in four main aspects, namely: (1) conceptual understanding of fiqh, (2) critical and argumentative thinking skills, (3) religious attitudes and moral awareness, and (4) digital-religious literacy.

1. Improving Conceptual Understanding of Fiqh

Digital-based fiqh learning facilitates students' understanding of abstract material through visualizations, videos of religious practices, and infographics on Islamic law. Students demonstrate a deeper understanding of fiqh concepts, sharia evidence, and the application of Islamic law in everyday life.

Table 4. Impact of Digital Learning on Understanding of Fiqh

No	Religious Literacy Indicators	Condition Before	Condition After
1	Understanding of Islamic law	Theoretical in nature	Contextual and applicable
2	Mastery of the argument	Limited to textbooks	Diverse and digital reference based
3	Worship practices	Imitating without understanding	Done with legal awareness

2. Improving Critical Religious Thinking Skills

Interviews and observations show that students are increasingly trained in critical thinking in responding to contemporary fiqh issues. They are able to compare the opinions of scholars, assess the validity of sources, and present religious arguments rationally and politely.

Table 5. Impact on Religious Critical Thinking

No	Aspect	Research Findings
1	Fiqh discussion	Students actively express their opinions
2	Problem analysis	Able to relate propositions to context
3	Academic attitude	Argumentative but still tolerant

3. Strengthening Religious Attitudes and Awareness

The digital transformation of fiqh learning has also impacted students' attitudes and religious awareness. Learning is not only cognitively oriented, but also affective and psychomotor, so that fiqh values are reflected in students' daily behavior.

Table 5. Impact on Students' Religious Attitudes

No	Religious Attitude Indicators	Changes That Occur
1	Discipline of worship	More orderly and consistent
2	Social ethics	More polite and responsible
3	Islamic legal awareness	Improvement in daily activities

4. Improving Digital-Religious Literacy

Digital-based fiqh learning encourages students to utilize technology positively to deepen their religious understanding. Students are able to explore credible Islamic sources and utilize digital media as a means of preaching and religious reflection.

Table 6. Students' Digital-Religious Literacy

No	Indicator	Forms of Behavior
1	Digital evidence search	Access trusted Islamic sites
2	Content production	Educational videos and reflections on Islamic jurisprudence
3	Digital ethics	Be wise in using social media

Figure 3. Model for Improving Students' Religious Literacy

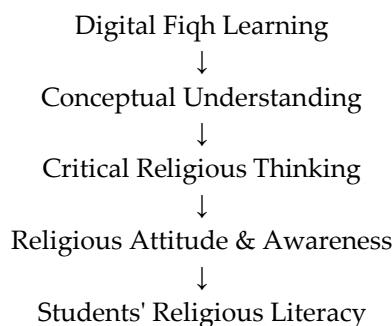


Figure 4. Relationship between Digital Literacy and Religious Literacy



Challenges in Transforming Digital Fiqh Learning at Rokan Hilir State Islamic Junior High School

The research results show that although the digital-based transformation of fiqh learning at Rokan Hilir State Islamic Junior High School (Madrasah Tsanawiyah Negeri) has had a positive impact on the learning process and outcomes, its implementation still faces various challenges. These challenges are

technical, pedagogical, cultural, and structural, which affect the effectiveness of optimal and sustainable digital learning implementation.

In general, the challenges of transforming digital fiqh learning at MTsN Rokan Hilir can be classified into four main aspects, namely: (1) limited technological facilities and infrastructure, (2) digital competencies of educators and students, (3) learning and time management, and (4) challenges of religious values and ethics in the digital space.

1. Limited Technology Facilities and Infrastructure

One of the main challenges identified was the limited support facilities for digital learning. Not all students have adequate digital devices and stable internet access, especially those from areas with limited network infrastructure.

Table 7. Challenges of Digital Facilities and Infrastructure

No	Challenge Form	Impact on Learning
1	Unstable internet access	Online learning is disrupted
2	Limited device ownership	Student participation is uneven
3	Madrasah ICT facilities are limited	Digital learning is not yet optimal

2. Digital Competence of Teachers and Students

The research also shows that not all teachers and students possess the same digital literacy skills. Some teachers still need assistance in developing digital learning media, while some students are not yet able to use technology optimally and responsibly.

Table 8. Digital Competence Challenges

No	Subject	Challenge Form
1	Teacher	Limited mastery of learning applications
2	Student	Lack of discipline and focus when studying online
3	Teachers & Students	Need to adapt to technological innovation

3. Learning and Time Management

The digital transformation of fiqh learning demands more thorough time management and planning. Teachers need additional time to prepare digital materials, while the allocated learning time often doesn't match the need for discussion and practice.

Table 9. Learning Management Challenges

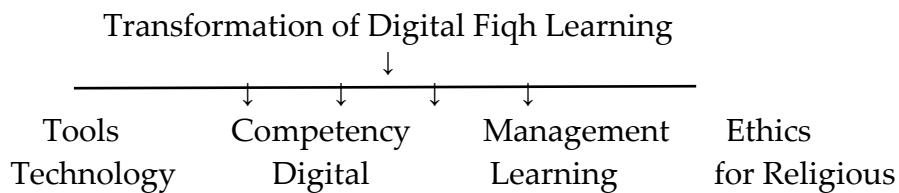
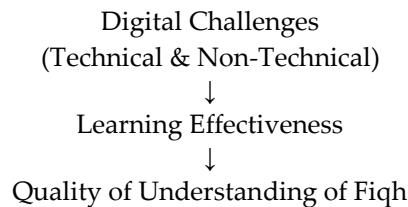
No	Aspect	Research Findings
1	Learning planning	It takes longer
2	Implementation	Not all material is suitable online
3	Evaluation	It is difficult to measure academic honesty

4. Challenges of Religious Values and Ethics in the Digital Space

Digital-based fiqh learning also faces challenges in upholding Islamic ethical values and etiquette in the digital space. Teachers need to monitor the use of digital media to ensure it remains in line with sharia principles and Islamic morals.

Table 10. Challenges of Digital Religious Ethics

No	Ethical Aspects	Problems
1	Media ethics	Potential abuse of social media
2	Validity of sources	Religious information is not credible
3	Behavior control	Lack of supervision while online

Figure 5. Map of Challenges for Digital Fiqh Learning Transformation**Figure 6. Relationship between Challenges and Effectiveness of Digital Fiqh Learning**

Discussion

The Transformation of Digital-Based Fiqh Learning Methods at Rokan Hilir State Islamic Junior High School

The transformation of digital-based fiqh learning methods at the Rokan Hilir State Islamic Junior High School (Madrasah Tsanawiyah Negeri) demonstrates a fundamental shift in Islamic Religious Education practices, occurring gradually, systematically, and in a planned manner (Syarifah Anjani1, Muhamad Rifa'i Subhi, 2025). This transformation encompasses not only the use of technology as a learning medium but also encompasses a shift in pedagogical paradigms, shifts in teacher roles, the dynamics of learning interactions, and the strengthening of students' religious literacy relevant to the demands of digital technology developments (Mahmud, 2024). In this context, the digitalization of fiqh learning is not interpreted as merely replacing conventional methods, but rather as an effort to reconstruct the learning process to make it more contextual, participatory, and meaningful (Nasution, Pohan, & Hayati, 2025). This aligns with Selwyn's view that educational technology must be understood as part of social and pedagogical transformation, not merely a technical innovation (Ennis, 1991).

The research results show that the transformation of fiqh learning methods at MTsN Rokan Hilir is characterized by a shift in teachers' learning strategies from a teacher-centered approach to one oriented toward student engagement. Before the digital transformation, fiqh learning tended to be dominated by lectures and memorization, with the teacher acting as the primary source of knowledge (Mas et al., 2025). After the transformation, fiqh teachers act as facilitators and guides, encouraging students to actively discuss, explore digital learning resources, and connect fiqh material to the realities of everyday life (Zailani et al., 2025). This shift in roles reinforces Fullan's view that effective educational change requires a transformation of the teacher's role into a learning agent capable of building meaningful learning experiences for students (Lickona, 1991).

This transformation in learning strategies has resulted in an improvement in the quality of learning interactions, shifting from one-way to two-way and collaborative. Through the use of digital discussions and project-based learning, students become not only recipients of information but also active participants in the process of constructing Islamic jurisprudence knowledge (Mahmud, 2024). The project-based learning approach in the context of Islamic jurisprudence enables students to understand Islamic law in a practical way through hands-on learning experiences (K. S. Harahap & Sawaluddin, 2025). Thomas explains that project-based learning can enhance students' conceptual

understanding and critical thinking skills because it requires active involvement in solving real-life problems (Marshanda Rosy Rahmawati, Agus Fakhruddin, 2025). Thus, Islamic jurisprudence is no longer understood solely textually, but rather as a contextual and solution-oriented guide to life (Marshanda Rosy Rahmawati, Agus Fakhruddin, 2025).

The transformation of the Islamic jurisprudence learning method at MTsN Rokan Hilir is also evident in the changes to the learning evaluation system. Evaluation, which previously focused on written tests, has now evolved into authentic assessment through digital quizzes, projects, and online reflections (Sawaluddin, Imran Rido, Koiy Sahbudin Harahap, 2024). This form of evaluation allows teachers to more comprehensively assess students' cognitive, affective, and psychomotor abilities (Mahmud, 2024). Anderson and Krathwohl emphasize that authentic assessment is highly relevant in 21st-century learning because it can measure learning processes and outcomes more holistically (Anderson & Krathwohl, 2016). In the context of fiqh learning, digital evaluation provides space for students to express their religious understanding in a reflective and applicable manner (Mas et al., 2025).

In addition to changes in learning strategies, the transformation of digital-based fiqh learning methods at MTsN Rokan Hilir is also supported by the use of various digital media and platforms. The use of Learning Management Systems like Google Classroom makes it easier for teachers to manage learning materials, assignments, and feedback in a structured manner. Dabbagh and Ritland stated that the use of an LMS can create flexible, collaborative, and sustainable learning (Horvitz, 2007). Meanwhile, the use of visual media, such as instructional videos on YouTube's Edu-Fiqih platform, helps students understand procedural fiqh material, such as prayer procedures, in a more concrete and accessible way. Mayer emphasized that multimedia learning that combines text and visuals can significantly improve students' comprehension and retention (Mayer, 2020).

The use of interactive digital media such as Quizizz and Canva for Education helps increase student motivation and enrich the variety of fiqh learning. These media serve not only as evaluation and presentation tools but also as a means of strengthening students' digital and visual literacy. From an Islamic educational perspective, the use of digital technology as a learning medium can be viewed as a form of pedagogical ijtihad, as long as it remains grounded in sharia values and aims for the benefit of students. Azra emphasized that modernizing Islamic education is a necessity to maintain the relevance of Islamic teachings in the context of social and technological change (Azra, 2015).

The transformation of digital-based fiqh learning methods at MTsN Rokan Hilir has also brought significant changes to student learning activities and behavior. Students have become more active and independent in seeking credible Islamic sources and are more critical in understanding fiqh arguments. Online discussions and digital project-based assignments encourage collaborative learning, strengthening social and religious interactions among students (Yunengsих, 2022). Vygotsky emphasized that social interaction is a crucial factor in students' cognitive development, particularly through collaborative learning (L.S.Vygotsky, 1978).

Furthermore, students' habit of writing religious reflections on madrasah blogs demonstrates a strengthening of digital religious literacy. Students not only consume Islamic information but are also able to responsibly produce religious knowledge. Gilster defines digital literacy as the ability to understand, evaluate, and critically use information in a digital environment (Gilster & Watson, 1997). In the context of fiqh learning, digital literacy is very important so that students are able to sort out authoritative Islamic sources and avoid incorrect religious information (Munjat, Rifa, & Saidah, 2025).

Overall, the results of this study indicate that the transformation of digital-based fiqh learning methods at MTsN Rokan Hilir is an integrative process that connects the use of digital technology with the strengthening of participatory learning strategies, collaborative learning activities, and the development of students' digital religious literacy (Abd. Rohman, Asep Saepul Hamdani, 2023). This

transformation confirms that fiqh learning in the digital era is not only oriented towards mastery of teaching materials, but also on the formation of religious, critical, and adaptive character to the challenges of the times (Abdul Halik Nasaruddin, et.al, 2023). Thus, the digitalization of fiqh learning can be a strategic instrument in improving the quality of Islamic religious education in madrasas if it is designed pedagogically and based on Islamic values (Murni, Sabrina, Kakoh, Firdaus, & Alias, 2025).

Impact on Improving Students' Religious Literacy at Rokan Hilir State Islamic Junior High School

The research results show that the digital-based transformation of fiqh learning at Rokan Hilir State Islamic Junior High School has had a positive and significant impact on improving students' religious literacy. In this study, religious literacy is not only defined as the ability to understand fiqh concepts and laws textually, but also includes the ability to interpret Islamic arguments, relate Islamic teachings to the realities of modern life, and internalize religious values in everyday attitudes and behavior. These findings reinforce the view that Islamic religious learning in the digital era must be directed at strengthening contextual and reflective religious understanding, awareness, and practice (Nabilah Jihana, Sasmu Nelwati, 2025).

The improvement in students' religious literacy is clearly evident in their conceptual understanding of Islamic jurisprudence. Through the use of digital media such as videos of religious practices, infographics on Islamic law, and digital reference sources, students are able to understand Islamic jurisprudence material that was previously abstract into a more concrete and applicable form. Understanding of Islamic jurisprudence law no longer stops at the level of memorization, but develops into an awareness of legal reasons (*hikmah al-tasyri*) and their relevance to everyday life. Mayer emphasized that multimedia-based learning can improve conceptual understanding because it integrates visual and verbal representations simultaneously. In the context of Islamic jurisprudence learning, digital visualizations help students understand religious practices and Islamic legal provisions more deeply and meaningfully (Nasution et al., 2025).

Furthermore, the digital-based transformation of fiqh learning has also improved students' critical thinking and argumentative skills in understanding religious issues. Observations and interviews show that students are increasingly trained to discuss contemporary fiqh issues by referring to the Quranic texts, hadith, and the opinions of scholars from various schools of thought. Students are not simply accepting one viewpoint dogmatically, but are able to compare, analyze, and present religious arguments rationally and respectfully. This aligns with Ennis's view that critical thinking is a reflective and rational process used to determine what to believe or do (Prayogi et al., 2025). In Islamic education, critical thinking skills are crucial to prevent students from becoming trapped in a narrow, textual understanding of religion (Putri Eka Nurus Syamsiyah, Hamam Burhanuddin, 2025).

The impact of the digital-based transformation of fiqh learning is also evident in strengthening students' religious attitudes and moral awareness. Fiqh learning is not only oriented towards cognitive aspects but also touches on the affective and psychomotor dimensions. Through interactive and reflective digital learning, students demonstrate increased discipline in performing religious duties, politeness in social interactions, and awareness of applying Islamic legal values in everyday life. These findings reinforce Lickona's view that effective values education must encompass moral knowledge, moral feelings, and moral actions in an integrated manner.⁴ In the context of Islamic jurisprudence, internalizing Islamic legal values through digital learning encourages the formation of balanced individual and social piety (Rofiq et al., 2021).

Furthermore, digital-based fiqh learning at MTsN Rokan Hilir contributes significantly to improving students' digital-religious literacy. Students not only gain access to technology but also develop the ability to search, select, and verify credible Islamic sources. They are becoming accustomed to utilizing trusted Islamic websites, digital Islamic journals, and online learning media as reference

sources for understanding fiqh. Gilster defines digital literacy as the ability to critically and responsibly understand and use information from various digital sources.⁵ In the context of Islamic religious education, digital-religious literacy is very important to protect students from erroneous and potentially misleading religious information (Ansyah, 2022).

Students are no longer just consumers of information; they are also beginning to act as producers of religious content by creating educational fiqh videos, reflective writing, and uploading Islamic content on digital media. These activities demonstrate that the digital transformation of fiqh learning can encourage students to express their religious understanding creatively and ethically. According to Buckingham, good digital literacy must encompass both content production skills and ethical awareness in media use.⁶ Thus, digital-based fiqh learning not only increases religious knowledge, but also forms digital characters who are moral and responsible (Ahmad Fahrian Dwi Nata, Agustiningsih, 2025).

Overall, the results of this study confirm that the digital-based transformation of fiqh learning at MTsN Rokan Hilir has direct implications for improving students' religious literacy holistically. The integration of digital media into fiqh learning encourages improved conceptual understanding, critical religious thinking skills, strengthened religious attitudes, and balanced digital-religious literacy. These findings align with Azra's perspective, which emphasizes that modernization of Islamic education must be directed at strengthening the substance of Islamic teachings to maintain their relevance to the times without losing their fundamental values (Azra, 2004). Thus, digital-based fiqh learning can be an effective strategy in forming a generation of Muslims who are religious, critical, and adaptive to technological developments.

Challenges in Transforming Digital Fiqh Learning at Rokan Hilir State Islamic Junior High School

The research results show that the digital-based transformation of fiqh learning at the Rokan Hilir State Islamic Junior High School, despite having a positive impact on improving the quality of learning and students' religious literacy, still faces various complex challenges. These challenges are not only technical but also encompass pedagogical, cultural, and managerial aspects, as well as religious values and ethics. This situation demonstrates that digital learning transformation is not simply a matter of technology use, but rather a systemic change that requires prepared human resources, infrastructure, and a strong foundation of values (Putri Eka Nurus Syamsiyah, Hamam Burhanuddin, 2025).

In terms of facilities and infrastructure, limited technological infrastructure is a fundamental challenge in implementing digital-based fiqh learning. Research shows that not all students have adequate digital devices, such as gadgets or laptops, and stable internet access. This condition results in uneven student participation in online learning and has the potential to create a learning gap. UNESCO emphasizes that the gap in access to technology (the digital divide) remains a major problem in the implementation of digital education, particularly in areas with limited network infrastructure (Ennis, 1991). In the context of fiqh learning, this limited infrastructure directly impacts the continuity of learning, especially when material is delivered through online platforms that require a stable internet connection (Rofiq et al., 2021).

In addition to limited resources, challenges also arise from the digital competency of teachers and students. This study found that the digital literacy skills of teachers and students vary. Some teachers still require assistance in developing interactive and pedagogical digital learning media, while some students are not yet fully able to utilize technology optimally and responsibly. According to Koehler and Mishra, the effectiveness of technology-based learning depends heavily on the integration of pedagogical, content, and technological knowledge (TPACK) (Mayer, 2020). Without a balanced mastery of these three aspects, the use of technology has the potential to become an additional burden on the learning process, rather than an effective tool (Mira Asri, Khairuddin Lubis, 2022).

The next challenge relates to learning and time management. The transformation of digital fiqh learning requires more thorough planning, from the development of learning tools and digital content to the implementation of evaluations (Saihu & Siregar, 2022). Research shows that teachers require additional time to prepare digital materials tailored to student characteristics, while the available learning time allocation often does not accommodate the need for in-depth discussion, reflection, and practice of fiqh (Hully, et.al, 2023). According to Darling-Hammond, meaningful learning requires sufficient time for exploration, discussion, and reflection, which is often difficult to achieve if learning management is not designed flexibly (Darling-Hammond, 2006). Furthermore, online fiqh learning evaluation also faces challenges in ensuring academic honesty and the authenticity of student learning outcomes (Prayogi et al., 2025).

Equally important is the challenge of religious values and ethics in the digital space. Digital-based fiqh learning opens up a broad space for interaction with various sources of religious information online, but not all of them have valid and accountable scientific authority (Apriadi, Agustini, & Parwati, 2024). This research reveals teachers' concerns about the potential misuse of digital media, such as access to unreliable religious content, and weak control of student behavior during online learning. This aligns with Campbell's view that the digital space presents new ethical challenges in religious practice, particularly regarding scientific authority, etiquette, and media ethics (Nurhasnawati, Sawaluddin, 2025). In the study of Islamic jurisprudence, this challenge is crucial because errors in understanding the sources of Islamic law can result in errors in religious practice (Mas et al., 2025).

From an Islamic educational perspective, the challenges of digital ethics require teachers to play a role not only as instructors of Islamic jurisprudence (fiqh) but also as moral guides and guardians of sharia values in the digital space. Al-Attas emphasized that the primary goal of Islamic education is the development of adab (adab), namely, the recognition and acknowledgment of the proper place of everything in the order of life (Sawaluddin, et.al, 2022). Therefore, the transformation of digital-based fiqh learning must be accompanied by strengthening digital etiquette education so that students are able to utilize technology wisely, critically, and in accordance with Islamic values (Azis, Asisyifa, Sein, & Khulasoh, 2025).

Overall, the challenges of transforming digital fiqh learning at MTsN Rokan Hilir demonstrate that the success of digital learning is largely determined by infrastructure readiness, the digital competence of educators and students, adaptive learning management, and the strengthening of religious values and ethics. These challenges are unavoidable but can be managed through visionary madrasah policies, ongoing teacher training, and the integration of digital and religious literacy into the curriculum (Sawaluddin, Koiy Syahbudin, Imran Rido, 2022). Thus, the transformation of digital-based fiqh learning is oriented not only toward efficiency and technological innovation, but also toward the sustainable development of student character and piety in the digital era.

4. CONCLUSION

The results of this study indicate that the transformation of digital-based fiqh learning methods at the Rokan Hilir State Islamic Junior High School (MTsN) has brought about significant changes in the way teachers and students understand and practice religious teachings. This transformation process occurred in stages, starting with the use of simple digital media and moving on to the implementation of integrated online platform-based learning. Overall, the research findings highlight three main aspects that have undergone change: teacher learning strategies, student learning behavior, and technology-based strengthening of religious literacy. In the first aspect, fiqh teachers are shifting from conventional lecture-centered methods to a more participatory digital-based learning approach. Teachers use various media such as Google Classroom, YouTube Edufiqh, Quizizz, and Canva for Education to deliver material in an engaging manner. In interviews, teachers revealed that the use of

digital media not only helps them explain abstract fiqh concepts but also increases student interaction and enthusiasm in learning. Secondly, digital transformation has influenced changes in student learning behavior. Students have become more active in seeking sources of Islamic law through credible Islamic websites and applications. They no longer rely solely on teacher explanations but have begun to demonstrate the ability to explore literature and assess the validity of evidence. This change illustrates the simultaneous increase in digital literacy and religious literacy. One teacher mentioned that after implementing digital-based learning, students frequently discussed contemporary fiqh issues such as professional zakat, online buying and selling, and the use of digital currency according to Islamic law. This demonstrates that fiqh learning has shifted toward a more contextual and relevant learning model for the realities of modern life

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