



Development of Fiqh Learning Based on Islamic Boarding Schools MA KMM Kauman Padang Panjang West Sumatra

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Abstract

Learning of Fiqh, in general, has not been able to strengthen the characteristics of Islamic boarding school. Besides, learning of Fiqh in particular, has other significant problems: a) The number of teaching hours for Fiqh based on Islamic boarding school is insufficient); b) Reference books based on Islamic boarding school has not been used and utilized); c) There are no examples of integrated learning between madrasah and Islamic boarding schools, and d) There are not many graduates who continue their studies at university majoring in religion. This research aims to produce an example for learning of Fiqh based on Islamic boarding schools that can be implemented classically in classroom and halaqah in dormitories of MA KMM Kauman Padang Panjang. In order to achieve this goal, the author uses a Research and Development (R&D) development model. Which is well-known as a 4D development model. In practice, this development model consists of several stages, define, design, develop, and disseminate.

Keywords: *Development, Fiqh Learning, Islamic Boarding School*

Abstrak

Permasalahan pembelajaran Fiqh yang ada di Madrasah secara umum belum mampu menguatkan pada ciri khas kepondokan sehingga belum banyak tamatan madrasah yang melanjutkan ke perguruan tinggi keagamaan, sedangkan secara khusus memiliki permasalahan sebagai berikut: a) jumlah jam yang tersedia belum mencukupi untuk mengajarkan Fiqh berbasis pondok pesantren; b) pemanfaatan buku pembelajaran berbasis pondok pesantren belum maksimal dilakukan; c) belum tersedianya contoh pembelajaran yang terintegrasi antara madrasah dengan pondok; dan d) belum banyaknya tamatan yang melanjutkan ke perguruan tinggi Agama jurusan keagamaan. Tujuan penelitian ini adalah untuk menghasilkan produk berupa pembelajaran Fiqh berbasis pondok pesantren yang dilaksanakan secara klasikal di kelas dan *halaqah* di asrama MA KMM Kauman Padang Panjang. Untuk mencapai tujuan ini, penulis menggunakan model pengembangan *Research and Development* (R&D). Model penelitian dan pengembangan ini adalah model pengembangan 4D yang terdiri dari beberapa tahap yaitu; *Define* (pendefinisian), *design* (perancangan), *develop* (pengembangan), dan *disseminate* (penyebarluasan) pada pembelajaran Fiqh.

Kata Kunci: Fiqih, Pondok Pesantren, Pembelajaran Fiqih

A. Introduction

Islamic boarding schools as a subsystem of the national education system¹ have made an important contribution to the development of religious education in Indonesia. Its existence has existed for a long time even before this republic became independent. Islamic boarding schools are the oldest Islamic educational institutions in Indonesia.

The educational process² provided is unique and has specificity compared to other educational institutions. It is said to be unique because Islamic boarding schools are able to meet the needs of students in 24 hours. Islamic boarding schools are here to foster and develop the potential of students with programs

¹ Halik, A. (2016). Paradigm of Islamic Education in the Future: The Integration of Islamic Boarding School and Favorite School. *Information Management and Business Review*, 8(4), 24-32.

² Peters, Richard S. "What is an educational process?." *The Concept of Education (International Library of the Philosophy of Education Volume 17)*. Routledge, 2010. 8-23.

that have been arranged regularly and planned. Through the approaches, strategies, and methods given in madrasas and dormitories, it aims to develop a good personality, religious spiritual, cognitive, social, and student skills.

Islamic boarding schools³ are the right place to carry out religious programs. Islamic boarding schools which are institutionalized in the community, especially in rural areas, are one of the oldest Islamic educational institutions in Indonesia. The initial presence of Islamic boarding schools was traditional to explore Islamic religious sciences as a way of life (*tafaqquh fi al-din*) by emphasizing the importance of morals in society.⁴

Religious education is education in shaping personality.⁵ In this case, Government Regulation number 55 of 2007 article 1 paragraph 1 states that religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least through subjects/lectures at all levels. path, level, and type of education.⁶ Meanwhile, religious education as referred to in the article above is also explained in article 26 paragraph 2 regarding the implementation of diniyah education or in an integrated manner with other types of education at the level of early childhood education, basic education, secondary education, and/or higher education.⁷

Understanding the article above, religious education such as Islamic boarding schools⁸ is the right place to foster all aspects of learning. Islamic boarding schools carry out learning in madrasas and also in boarding schools/dorms. Usually learning in madrasas refers to the curriculum of the Ministry of Religion that applies to madrasas, while learning in dormitories refers

³ Syafe'i, Imam. "Pondok pesantren: Lembaga pendidikan pembentukan karakter." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8.1 (2017): 61-82.

⁴ Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, (Jakarta: INIS, 1994), h. 61

⁵ Alim, S. (2020). The Role of Islamic Religious Education In Shaping Student Muslim Personality. *Jurnal Ats-Tsaqofi*, 2(1), 96-116.

⁶ Peraturan Pemerintah Republik Indonesia Nomor 55 tahun 2007 tentang Pendidikan Agama dan Keagamaan, h.1

⁷ *Ibid.* h. 6

⁸ Muazza, M., Mukminin, A., Habibi, A., Hidayat, M., & Abidin, A. (2018). Education in Indonesian Islamic Boarding Schools: Voices On Curriculum And Radicalism, Teacher, And Facilities. *Islamic Quarterly*, 62(4), 507-536; Purwanto, M. R., Mukharrom, T., Chotimah, C., & Sanaky, H. A. (2020). Role of Education Shaping in Professors of Islamic Boarding Schools in Indonesia. *Utopía y Praxis Latinoamericana*, 25(Esp. 10), 514-521.

to the typical Islamic boarding school curriculum. This is the hallmark of madrasas under the auspices of Islamic boarding schools.

Islamic boarding school education according to article 1 paragraph 2 of the pesantren law number 18 of 2019 is education organized by pesantren and located in the pesantren environment by developing a curriculum in accordance with the uniqueness of the pesantren, based on the yellow book or considered Islamic with the pattern of Muslim education.⁹

To strengthen the characteristics of Islamic boarding schools, according to Zamakhsari, there are five pillars that must be met, namely; (1) Pondok, is not only used as a place to stay for students, but also a place for halaqah activities or discussions (2) santri: a special call for a student when he is in an Islamic boarding school (3) mosque: a place of worship and a center for pesantren activities, a mosque as well used to discuss religious studies and practices, (4) kyai: a character or designation of someone who has advantages in terms of religion, and his charisma, (5) the yellow book: as the main reference in Islamic studies.¹¹

Based on this opinion, it is understood that the five pillars are the basis of all activities carried out in a programmed and structured manner according to their respective functions. As one of the references from the pesantren is the yellow book. This yellow book learning can be carried out in the dormitory which is also a pillar of the Islamic boarding school, or it can also be carried out in the mosque.

In line with this, the pesantren law number 18 of 2019 article 5 paragraph 2 states that pesantren education must meet the following elements: a) Kiai; b) Santri who live in Islamic boarding schools; c) cottage or dormitory; d) mosque or prayer room; and e) the study of the yellow book or considered Islamic with the pattern of Muslim education (pendidikan mu'allimin).¹² This explains that

⁹ Undang-undang Republik Indonesia nomor 18 tahun 2019 tentang Pesantren, h. 3

¹⁰ Dalimunthe, A. Y. (2020). Classic Islamic Education Heritage in Halaqah and Munazharah. *Tazkir: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman*, 6(2), 329-343; Ahmed, F. (2014). Exploring Halaqah As Research Method: A Tentative Approach to Developing Islamic Research Principles Within A Critical 'Indigenous' Framework. *International Journal of Qualitative Studies in Education*, 27(5), 561-583.

¹¹ Zamakhsari Dhafier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*, (Jakarta, LP3ESW, 1982), h. 28

¹² Undang-undang Republik Indonesia nomor 18 tahun 2019 tentang Pesantren, *op.cit.*, h. 6

the five elements of the existing pesantren have similarities with what is hinted at by Zamakhsari, but there is a development in the study of the yellow book to be perceived as Islamic with the pattern of Muslim education.

The Islamic religious education¹³ pattern above is in line with Article 1 paragraph 4 of the Regulation of the Minister of Religion of the Republic of Indonesia number 30 of 2020 which is intended to be a structured, systematic and organized collection of studies on Islamic religious knowledge.¹⁴ This provides an opportunity for pesantren administrators who do not make the yellow book as a book that must be studied by using Islamic teachings with a pattern of Muslim education. Like the Muhammadiyah organization which does not require its Islamic boarding schools to study the yellow book.¹⁵

The study of the yellow book (kitab kuning)¹⁶ or Islamic teachings with the pattern of Muslim education is the uniqueness of the Islamic boarding school. Based on the regulation of the Minister of Religion of the Republic of Indonesia number 30 of 2020 article 24 paragraphs 3 and 4, the study of the yellow book or considered Islamic can be taught using the sorogan, bandongan, classical, structured, tiered, muhafazah, munazarah, muhadarah, muzakarah, and bahtsul masail methods.¹⁷ This learning can be carried out with a halaqah or circular system with the teacher which allows the teacher to provide reinforcement to students.

The term halaqah (circle) is usually used to describe a small group of Muslims who regularly study Islamic teachings.¹⁸ This indicates that this group has a strong desire to explore Islamic studies.

¹³ Nurfuadi, N. (2020). The Development of Teachers' Pedagogical Competencies of Islamic Religious Education based on Learning Quality Management. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 5(2), 151-163.

¹⁴ Peraturan Menteri Agama Republik Indonesia nomor 30 tahun 2020 tentang Pendirian dan Penyelenggaraan Pesantren, (Jakarta: ttp, 2020), h. 3

¹⁵ Ritonga, M. (2020). The existence of yellow books (Kitab kuning) as the sources of islamic studies at islamic boarding schools within the industrial revolution dialectics. *Available at SSRN 3752816*; Fuad, M. (2004). Islam, Modernity and Muhammadiyah's Educational Programme. *Inter-Asia Cultural Studies*, 5(3), 400-414.

¹⁶ Muqoyyidin, A. W. (2014). Kitab kuning dan tradisi riset pesantren di nusantara. *IBDA: Jurnal Kajian Islam Dan Budaya*, 12(2), 119-136.

¹⁷ *Ibid.*

¹⁸ Satria Hadi Lubis, *Menggairakan Perjalanan Halaqah*, (Yogyakarta: Pro-U Media, 2011), h. 16

According to Muljono Damopolii, operationally, halaqah can be interpreted as teaching and learning activities carried out by an ustaz¹⁹ or kiai by sitting in front of his students while reading book material.²⁰ This understanding gives us an understanding that the learning process that takes place is carried out in a circular manner by making the teacher the center of learning, but the learning developed in this study makes the halaqah learning system centered on students. Where students take turns reading, understanding the material discussed, then the teacher provides reinforcement.

Muhammadiyah as a large organization in Indonesia also has pesantren.²¹ The strengthening of Islamic boarding schools in Muhammadiyah aims to prepare a generation that is able to become the continuation and perfection of its charitable efforts. Muhammadiyah through its educational institutions²² aspires to create a cadre of ulama' and umara' and be able to continue the ideals and struggles of Muhammadiyah's predecessors. This is understood from the message conveyed by Allah SWT through His word Surah Al-Nisa 'verse 9:

وليخش الذين لو تركوا من خلفهم ذرية ضعافا خافوا عليهم فليتقوا الله وليقولوا قولا سديدا

“And fear Allah those who if left behind them weak children, who they worry about (their welfare). therefore let them fear Allah and let them speak the truthful words.” (Q.S. Al-Nisa': 9)

How important it is to prepare a generation that is strong in all respects including science, and this can come from the guidance carried out in educational institutions, especially madrasas and Islamic boarding schools.

Historically, Islamic boarding schools in Muhammadiyah have strong roots.²³ Founder of Muhammadiyah K.H.A. Dahlan is a graduate of a pesantren, and the central leader of Muhammadiyah after K.H.A. Dahlan to AR Fakhruddin

¹⁹ Basri, H. (2019). Pengajian Halaqah Dalam Membentuk Karakter Santri Di Madrasah Aliyah As'adiyah Putra Pusat Sengkang Di Macanang Kecamatan Majaulng Kabupaten Wajo. *Jurnal Inspiratif Pendidikan*, 8(1), 103-113.

²⁰ Muljono Damopolii, *Pesantren Modern IMMIM Pencetak Muslim Modern*, (Jakarta: PT Raja Grafindo Persada, 2011), h. 249

²¹ Setiawan, A. R. (2020). Islamic Education in Southeast Asia. *EdArXiv*. DOI: <https://doi.org/10.35542/osf.io/dnjqv>.

²² Fuad, M. (2004). Islam, Modernity and Muhammadiyah's Educational Programme. *Inter-Asia Cultural Studies*, 5(3), 400-414.

²³ Fatimah, M. (2019). Concept of Islamic Education Curriculum: A Study on Moral Education in Muhammadiyah Boarding School, Klaten. *Didaktika Religia*, 6(2), 191-208.

generally received pesantren education. Likewise, the educational institution Muallimin Muallimat Yogyakarta was initiated by K.H.A. Dahlan as a model of Islamic boarding school education that integrates Islamic sciences with general science. Meanwhile, the Muhammadiyah Islamic boarding school carries out the mission of cadre of scholars as well as leaders of the Muhammadiyah association.²⁴ Thus, historically the education of Muhammadiyah Islamic boarding schools has shown an educational model that is oriented towards the preparation of a cadre of ulama.

In its development, Muhammadiyah pesantren has received less serious attention from the leadership of Muhammadiyah, education model schools and madrasas are considered more dynamic and get a response from the community. Along with this, there is a problem of regeneration. The cadres who become the leaders of the Muhammadiyah association lack the ability to master religion.²⁵ This situation has caused Muhammadiyah to feel the scarcity of ulama, moreover the need for Muhammadiyah educational institutions for qualified cadres in the religious field is increasing along with the development of propaganda and Muhammadiyah pesantren which are getting stronger.²⁶

The existence of existing Muhammadiyah Islamic boarding schools must be strengthened, otherwise their existence will decrease, and the next generation of Muhammadiyah's charities will run out. Muhammadiyah has felt the crisis of ulema and is a discussion that continues to seek a solution.

The perceived shortage of ulama cadres has begun to be designed by Muhammadiyah. Paying attention to and developing Muhammadiyah Islamic boarding schools into an intensified program. As of July 5, 2020, there are 355 Muhammadiyah Islamic boarding schools in Indonesia.²⁷

In addition, compiling the characteristics of Muhammadiyah Islamic boarding schools is also deemed necessary, such as entering the second century, Muhammadiyah gave birth to "Trensains" as a progressive Islamic boarding

²⁴ Lembaga Pengembangan Pesantren (LP2) Pimpinan Pusat Muhammadiyah, *Standar Penilaian Pesantren Muhammadiyah*, (Jakarta: LP2PP Muhammadiyah, 2017), h. 9

²⁵ *Ibid.*, h.10

²⁶ Abidin, Z. (2018). Social Empowering Through Islamic Higher Education In Indonesia: Experience Of Muhammadiyah And Nahdlatul Ulama (NU). *University-Community Engagement October 8-10, 2018*, 3(2), 984.

²⁷ Masykuri, ketua LP2PPM, *Muhammadiyah sebagai Pusat Kaderisasi Ulama: Antara Realitas, Harapan, dan Tantangan*, Webinar, Sabtu, 12 Desember 2020

school revolution. Trensains is short for Pondok Pesantren Sains which is a synthesis of Islamic boarding schools and public schools Muhammadiyah gave birth to "Trensains" as a progressive Islamic boarding school revolution. It aims to make Islamic boarding schools closer to the community. In addition, it is usually understood that Islamic boarding schools only focus on matters related to religion. However, with the existence of Trensains, the focus is on studying and researching the universal verses contained in the Qur'an.²⁸

With the emergence of the Muhammadiyah Islamic boarding school model, it was deemed necessary to regulate it in a special institution, because managing schools and universities was different from managing Islamic boarding schools. The mushrooming of Islamic boarding schools in Indonesia encouraged the formation of ITMAM (Ittihad Alma'ahid Muhammadiyah). Muhammadiyah has participated in thinking about the fate of Islamic boarding schools in the archipelago.

It does not stop at this stage, in strengthening the institutions of Muhammadiyah Islamic boarding schools, guidelines for the Muhammadiyah Islamic Boarding School Development Institute (LP2M) have been prepared. This serves as a reference in organizing Muhammadiyah Islamic boarding schools throughout Indonesia so that managers and all parties who are stakeholders of Muhammadiyah Islamic boarding schools understand the goals to be achieved.²⁹

Haedar Nashir, chairman of the Muhammadiyah Central Executive for the 2015-2020 period, stated in his speech that the characteristic that distinguishes Muhammadiyah Islamic boarding schools from Islamic boarding schools in general is the spirit of renewal.³⁰

It is this spirit that is expected to always be attached to every manager of the Muhammadiyah Islamic boarding school. Muhammadiyah Islamic boarding schools are always present with full of innovation and modernity. Even K.H Ahmad Dahlan, continued Haedar, was once called an infidel when he changed

²⁸ Abdul Mu'ti, Fajar Riza Ulhaq, Azaki Khoirudin, dan Ahmad Fuada Fanani, *Kosmopolitanisme Islam Berkemajuan: Catatan Kritis Muktamar Teladan ke-47 Muhammadiyah di Makasar 2015*, (Surakarta: Muhammadiyah University Press)

²⁹ Lembaga Pengembangan Pondok Pesantren Pimpinan Pusat Muhammadiyah, *Peaturan dan Pedoman Pimpinan Pusat Muhammadiyah serta panduan Lembaga Pengembangan Pondok pesantren Pimpinan Pusat Muhammadiyah*, (Jakarta: LPP, 2018), h. iii

³⁰ Nashir, H. H. (2015). *Understanding the Ideology of Muhammadiyah*. Muhammadiyah University Press.

the habit of the pattern of education in Islamic boarding schools, namely the teacher teaching while standing and the students sitting in chairs, so that at that time K.H Ahmad Dahlan was called an infidel. But over time, those who called them infidels adopted the educational model developed by K.H Ahmad Dahlan," continued Haedar. In its development, the Muhammadiyah boarding school system was also adopted by other Islamic educational institutions. Thus, it is clear that Muhammadiyah has a significant role in Islamic education as part of the development of Islam in the country.³¹

Furthermore, in the National Coordination Meeting for Muhammadiyah Islamic Boarding Schools at the University of Muhammadiyah Yogyakarta, Chairman of PP Muhammadiyah Yunahar Ilyas stated that Muhammadiyah Islamic Boarding Schools must adapt to modern education, but the conditions must not lose their characteristics.

Yunahar said there are several things that characterize the education of Muhammadiyah Islamic boarding schools, namely:

First, the existence of kiai, although in Muhammadiyah this term is rarely used, it is very closely related to Islamic boarding schools. The definition of this kiai is someone who is pious and settled, therefore in the Islamic boarding school there must be a pious and permanent figure to be a guide and provide guidance for his students; *Second*, namely teaching Arabic.³² Muhammadiyah Islamic boarding schools must provide Arabic language education that includes four levels, namely the ability to listen, read, write, and speak Arabic; *Third*, piety, alumni of Muhammadiyah Islamic boarding schools must have piety, both in thought and action as a result of upbringing and sharpening while in the cottage. Therefore, to prove the character building by Islamic boarding schools as educational institutions.³³

³¹ Haedar Nashir, Ketua Umum Pimpinan Pusat Muhammadiyah, *Suara Muhammadiyah*, (Makassar: Rakornas Pondok pesantren Muhammadiyah, 28/10 2016), In his speech, the General Chairman of the Muhammadiyah Central Executive said that the concept of Islamic boarding schools managed by Muhammadiyah was a renewal or modern Islamic boarding school.

³² Albantani, A. M., & Madkur, A. (2019). Teaching Arabic in the era of Industrial Revolution 4.0 in Indonesia: Challenges and opportunities. *ASEAN Journal of Community Engagement*, 3(2), 3; Badawi, E. M. (1985). Educated Spoken Arabic: A Problem in Teaching Arabic As a Foreign Language. *Scientific and Humanistic Dimensions of Language*, 15-22.

³³ The Islamic Boarding School Development Institute (LP3) PP Muhammadiyah held a National Working Meeting (RAKORNAS) for Muhammadiyah Islamic Boarding Schools. The National

Thus it can be seen that the vision of Muhammadiyah through its educational institutions is how to create a cadre of ulama and umara' so that they can continue the Khittah of Muhammadiyah's struggle as an organization for *makruf nahi munkar*.

The Central Leadership of Muhammadiyah through the Institute for Islamic Boarding School Development (LP2) has compiled a profile of the cadres expected from Muhammadiyah Islamic boarding schools, namely (1) *ulama'* cadres, (2) organizational cadres (can lead and manage Muhammadiyah charities), and (3) *Zuamma'* cadres. (leader of the people and nation).³⁴ This cadre profile aims to make Muhammadiyah Islamic boarding school education prepare cadres, future leaders of the nation and state, as educators, and community servants who are ready to continue the vision of their predecessors in developing *da'wah* and education.

Madrasah Aliyah Kulliyatul Muballighien Muhammadiyah (MA KMM) Kauman Padang Panjang is one of the madrasas under the auspices of the Muhammadiyah Islamic boarding school. Since its inception, it was established in order to prepare cadres of ulama and Muhammadiyah cadres. This graduate from MA KMM Kauman is expected to be able to develop Muhammadiyah in various regions.

Over time, MA KMM Kauman Padang Panjang focused more on strengthening the characteristics of madrasas. The curriculum used in its journey continues to experience special setbacks in the religious field, it is no longer found in learning using books that can strengthen students' abilities in mastering Arabic.³⁵ Likewise, the books used are mostly in Indonesian. This situation occurred until 2019.³⁶ Since January 2020 the books used are books from the central leadership of Muhammadiyah which speak Arabic for PAI subjects such as Al-Quran, Hadith, Aqidah, Morals, Fiqh, and SKI.

In line with what Muhammadiyah feels nationally, MA KMM Kauman Padang Panjang feels the need to restore the characteristics of Islamic boarding

Coordination Meeting was held on Saturday (11/8) and Sunday (12/8) 2018, in the Auditorium Room of the KH Ibrahim Building, Universitas Muhammadiyah Yogyakarta (UMY).

³⁴ Lembaga Pengembangan Pesantren (LP2) Pimpinan Pusat Muhammadiyah, *Standar Pendidikan Pondok pesantren Muhammadiyah tahun 2017*, (Jakarta: T.Tt, 2017), h. 11

³⁵ Wightwick, J., & Gaafar, M. (2020). *Mastering Arabic 2*. Bloomsbury Publishing.

³⁶ Amel Dahlan, Wakil Mudir Bidang Usaha Ekonomi Kreatif (UEK) Pondok Pesantren Muhammadiyah Kauman Padang Panjang, *wawancara langsung*, 02 Maret 2020

schools through their curriculum. Likewise, strengthening various madrasa activities that are integrated with Islamic boarding schools.

This characterization starts from fulfilling the elements of Islamic boarding schools, management, curriculum, goals, learning, educators, to students. All of this is described in the vision, mission, goals, and programs that are carried out. As a strength possessed that students who study are sons and daughters who come from various provinces and even neighboring countries. Likewise, in terms of facilities, this madrasa has sufficient facilities to support various learning process activities. Students also live in male dormitories and female dormitories so that it is possible to run an integrated program between madrasas and pondok.

This implementation starts from the preparation of the vision of the Islamic boarding school to the vision of the madrasa. The vision of the Kauman Islamic boarding school is the realization of superior madrasas that are able to prepare students who are *tafaqquh fiddin*, have noble character, have an entrepreneurial spirit, excel in the field of science and technology, benefit the people (*ummah*) and the nation.³⁷ The vision of the madrasa is the realization of intelligent, competitive, global-minded students, caring for the environment based on faith and piety.³⁸ The use of the words faith and taqwa is the basis for every student in mastering religious knowledge (*tafaqquh fiddin*).

The description in the vision of Islamic boarding schools and madrasas is reflected in the curriculum, the programs carried out in the form of intra-curricular and extra-curricular activities, as well as graduates who continue to college.

The curriculum implemented, for example, refers to the curriculum of the Ministry of Religion for the Islamic Religious Education group, the curriculum of the Ministry of National Education and Culture, and the Muhammadiyah curriculum.

Various kinds of activities at the Madrasah Aliyah Kulliyatul Muballighien Muhammadiyah (MA KMM) Kauman Padang Panjang which were followed have

³⁷ Surya Bunawan, Wakil Mudir Bidang Humas Pondok Pesantren Muhammadiyah Kauman Padang Panjang, *wawancara langsung*, 03 Maret 2020

³⁸ Alhusaini, Wakil Bidang Akademik MA KMM Kauman Padang Panjang, *wawancara langsung*, 02 Maret 2020

won various achievements at the city, provincial, regional, Sumatran and even international levels in the fields of language, madrasa head competitions, teachers, sports and arts, robotics, as well as in other extracurricular fields.³⁹ This achievement is still lacking in the ability of students in the fields of religion, reading, and understanding Islamic religious books, especially those in Arabic. *Musabaqah Tilawatil Quran* (MTQ) has never been won at the provincial level. The achievement of the reading competitions for the *kutubutturats* (islamic literatures) is only up to the city and province levels of Padang Panjang.

Likewise, the alumni who graduated from Madrasah Aliyah Kulliyatul Muballighien Muhammadiyah (MA KMM) Kauman did not become scholars. This can be seen in how many alumni who graduate are willing and able to continue to major in religion, both domestically and abroad every year.⁴⁰

The curriculum of Islamic religious education subject groups such as Aqidah Akhlaq, Quran Hadith, Fiqh, SKI, and Arabic which has been carried out so far at Madrasah Aliyah Kulliyatul Muballighien Muhammadiyah (MA KMM) Kauman Padang Panjang is a *madrasa aliyah* curriculum that is in accordance with the Decree of the Minister of Religion (KMA)) 184 in 2019. The special curriculum in strengthening reading books has been started since the 2019/2020 school year. In practice, teachers find it difficult to combine the 2019 KMA 184 curriculum with the curriculum that has been prepared by LP2 PP Muhammadiyah.⁴¹

Based on interviews conducted with a teacher who teaches, there is no time available for teaching Arabic books, while teachers are required to ensure that children are able to answer the exam questions given in Indonesian.⁴² Based on the answers given, it can be concluded that the teacher is more focused on preparing students to be able to answer the Indonesian language exam questions given.

³⁹ Yuhaldi, Wakil Bidang Kesiswaaan MA KMM Kauman Padang Panjang, *wawancara langsung*, 02 Maret 2020

⁴⁰ Harmanigus, Guru Bimbingan Konseling MA KMM Kauman Padang Panjang, *wawancara langsung*, 04 Maret 2020

⁴¹ Alhusaini, Wakil Bidang Akademik MA KMM Kauman Padang Panjang, *wawancara langsung*, *loc.cit*

⁴² Usman, Guru Mata Pelajaran Fikih MA KMM Kauman Padang Panjang, *wawancara langsung*, 04 Maret 2020

This fact is indeed the case at MA KMM Kauman Padang Panjang, where Islamic Religious Education group subjects such as Aqidah, Morals, Al-Quran Hadith, SKI, and Fiqh are only available for 2 hours per week. There are no special additions for strengthening the content of Islamic boarding schools which are carried out in dormitories, so that students and teachers see more of the concept map in the book set by the Muhammadiyah Central Executive, then explain using the teacher's book and the student's book of the Ministry of Religion. This causes the low competence of students to read, understand, and utilize Islamic books as a source of deepening in the religious field.

The word "Fiqh" comes from the Arabic *faqiha-yafqahu-fiqh* which means to understand and understand. In many places, the Qur'an uses the word Fiqh in a general sense, namely understanding. Fiqh as the meaning of Islamic law specifically has not been used. In the early days, Fiqh had a broad understanding that included all dimensions of religion, such as theology, politics, economics and law.⁴³

Fiqh is one of the learning components of religious education that is characteristic of Islam which is developed through a conscious effort to prepare students to believe, understand, appreciate and practice Islamic teachings in the form of worship and muamalah through teaching, guidance, and training activities as a provision in continuing at a higher level.⁴⁴

Fiqh subjects at Muhammadiyah madrasas have their own characteristics. It is not tied to a particular school of thought, but refers to what has been decided by the Manhaj Tarjih Muhammadiyah, so that in its subjects it is known as Fiqh-HPT (Himpunan Putusan Tarjih). Among the basic competencies in class X odd semesters are practicing the concept of Fiqh according to Manhaj Tarjih Muhammadiyah, as the main material is understanding the concept of Fiqh in Islam according to the scholars and Muhammadiyah.

Manhaj tarjih consists of two words *manhaj* and *tarjih*. *Tarjih* literally means how to do *tarjih*. Ar-Razi defines *tarjih* in the *fiqh* proposal as strengthening one argument against another so that it is known which one is

⁴³ Sirry, Mun'in A., *Sejarah Fiqih Islam: Sebuah Pengantar*, (Surabaya: Risalah Gusti, 1995), h.10

⁴⁴ GBPP, *Mata Pelajaran Fikih* (Jakarta : Departemen Agama, 1995), h. 1

strong, then put it into practice which is stronger and leaves the weak one.⁴⁵ Meanwhile, manhaj is a collection of principles and methods that underlie the tarjih activity. Thus, manhaj tarjih can be defined as “a system that contains a set of insights (spirit or perspectives), sources, approaches, and certain technical procedures (methods) which are the guides in tarjih activities. This is a specialty that exists in Muhammadiyah Fiqh, so that the writer feels that this Fiqh subject is urgent to be studied.

The difference in the existing Fiqh material is actually only in strengthening the arguments used in order to obtain its purity, because the function and task of the Tarjih Council is to conduct a study of religious teachings to obtain their purity so that they can be used as guidelines and guidance for members of the association in particular and for citizens in general. With this it can be said that the material studied has similarities, such as the organization of corpses, Islamic teachings on zakat, Islamic teachings on qurban and aqiqah.

In Fiqh learning at MA KMM Kauman Padang Panjang so far it was found that classical learning only takes place in the classroom, there is no strengthening of book-based or Islamic-based learning which is carried out in dormitories as pillars of Islamic boarding schools. Even though the learning system in the dormitory is very helpful for students in understanding the books of the Islamic boarding school. The integration between the Fiqh learning system with a boarding school or dormitory starting from planning to evaluation really helps teachers realize Islamic boarding school-based learning.

Fiqh learning provided so far is only learning in the classroom with Indonesian language, referring to the basic competencies contained in the revised 2013 curriculum and 2019 KMA 184 for madrasah aliyah, a book based on Islamic boarding schools recommended by the Muhammadiyah Central Executive to be used at MA KMM Kauman Padang Panjang cannot be fully taught by the teacher but can only introduce the concept map that exists in each basic competency. In reality, teachers are more directed at how children are able to answer semester exams and final exams.

⁴⁵ Ar-Razi, *Al-Mahsul*, disunting oleh Taha Jabir Fayyad al-'Alwani (Beirut: Mu'assasat ar-Risalah, t.t.), h. 397

The strengthening of Fiqh learning so far in the classroom has not been directed at mastering Arabic books. The halaqah system has not yet been implemented to support madrasa learning materials. Likewise, there has been no additional Fiqh learning in the dormitory of MA KMM Kauman Padang Panjang as the basis of the Islamic boarding school.

The learning carried out should involve educational components. These components are interrelated and mutually supportive, starting from learning activities, objectives, students, educators, methods, materials, media, to learning evaluation.

“Learning activities are designed to provide learning experiences that involve mental and physical processes through interactions between students, students and teachers, the environment, and other learning resources in order to achieve learning objectives.”⁴⁶

And so on, the goals set can be achieved by students with the help of educators. Educators as facilitators help students achieve the expected goals. Likewise, the material becomes very important because it becomes the main material that is mastered by students.

Learning includes planning, implementation, and evaluation activities. Planning activities include things that must be prepared in learning such as syllabus and lesson plans. Implementation activities include initial, core, and closing activities. An important element that must be considered is the learning steps, because through these learning steps the expected competencies can be achieved.

The learning process, planning, implementation, and evaluation are things that must be carefully prepared so that learning can give positive meaning to students. Planning includes things that are prepared before the learning process takes place.

Wina Sanjaya stated that learning planning is a decision-making process resulting from rational thinking about certain learning goals and objectives.⁴⁷ Through this planning the teacher can prepare everything in achieving the expected goals.

⁴⁶ Syaiful Bahri Djamarah, *Guru dan Anak Didik dalam Interaksi Edukatif*, (Jakarta: Rineka Cipta, 2010), Cet. I, h. 324

⁴⁷ Wina Sanjaya, *Perencanaan dan Disain Sistem Pembelajaran*, (Jakarta: Kencana, 2013), h. 28

Implementation is things related to activities in the classroom or outside the classroom that are carried out to achieve the expected goals. This implementation includes initial or preliminary activities, core activities, and closing activities.⁴⁸ This implementation activity determines the results obtained. Through implementation, educators choose the right method and according to the characteristics of students.

Islamic boarding schools in study learning are considered Islamic with the pattern of Muslim education in Article 24 paragraphs 3 and 4 of the Regulation of the Minister of Religion (PMA) number 30 of 2020 held with the sorogan, bandongan, classical, structured, tiered method, or other educational methods. Other educational methods in question are muhafazah, muhadharah, munazharah, muzakarah, and bahtsul masa'il.⁴⁹ Thus, Fiqh teachers who teach at MA KMM Kauman Padang Panjang can use learning methods that are in accordance with the expected basic competencies.

Evaluation of the learning process uses an authentic approach in assessing the readiness of students, processes, and learning outcomes as a whole.⁵⁰ The results of this assessment are used to improve the learning process and plan the next program.

Islamic boarding school-based Fiqh learning becomes very important in order to realize the cadre of ulama as aspired by Muhammadiyah. Teachers who teach in the classroom teach Arabic material according to existing basic competencies by directing students to mastery of content, while learning in dormitories with different teachers directs students to mastering the four language skills, *maharatul kalam* (speaking skill), *maharatul istima'* (listening skill), *maharatul qira'ah* (reading skill), and *maharatul kitabah* (writing skill). The achievement of these four skills (*maharah*) is a specialty that must be proven by Muhammadiyah Islamic boarding schools as stated by Yunahar Ilyas.⁵¹

⁴⁸ Lampiran Permendikbud nomor 22 tahun 2016 tentang Standar Proses Pendidikan Dasar dan Menengah, h. 11-12

⁴⁹ Peraturan Menteri Agama nomor 30 tahun 2020, *op.cit.*, h. 12

⁵⁰ Lampiran Permendikbud nomor 22 tahun 2016 tentang Standar Proses Pendidikan Dasar dan Menengah, *op.cit.*, h.13

⁵¹ Ali, M., & Ali, M. (2004). Filsafat Pendidikan Muhammadiyah: Tinjauan Historis Dan Praksis. *Journal Tajdida*, 2(2), 123-140; Ilyas, Y. (2006). Reaktualisasi Ajaran Islam: Studi atas Pemikiran Hukum Munawir Sjadzali. *Al-Jami'ah: Journal of Islamic Studies*, 44(1), 223-240.

In addition, Islamic boarding school-based learning is also able to realize a positive character. Where through learning in the dormitory of MA KMM Kauman Padang Panjang, meetings between teachers and students are able to create a good relationship. The teacher provides an example of behavior and action, so that students can imitate the positive behavior.

Many parents feel confident by sending their children to Islamic boarding schools, including boarding schools so that their children receive faith and piety and noble character development which are carried out continuously for 24 hours. Teachers can directly form positive characters for students in the learning process. The *halaqah* system as a characteristic of pesantren, direct meetings between teachers and students in a face-to-face way will be able to form the positive character of students.

Based on this condition, there is a problem. One of them is seen in the madrasa learning process which has not been able to strengthen the ability of students in mastering Islamic books. This is indicated from the Fiqh learning⁵² that has been running so far it is still more inclined to the competencies regulated in the madrasah aliyah curriculum, the existing Islamic boarding school books have not been fully taught due to time constraints. Teachers are more focused on preparing students to get the best scores on exams.

According to the author, this problem occurs due to; 1) the number of hours available is not sufficient to teach Arabic Fiqh material; 2) the use of cottage-based learning books has not been maximally used because teachers are more focused on achieving test results; 3) the unavailability of examples of learning that integrates madrasas with Islamic boarding schools, 4) there is not much interest from students after graduating to continue to religious colleges majoring in religion.⁵³

Thus the authors feel that the development of Fiqh learning is very much needed, the unification system of learning between madrasas and pesantren will be able to strengthen the ability of students to become cadres of scholars.

⁵² Anjum, U. (2017). Assessing the Need of Modern Education in Madrassah System: A Case Study of Madaris in Lahore. *Arts and Social Sciences Journal*, 8(4), 1-8.

⁵³ Alhusaini, Wakil Akademik MA KMM Kauman Padang Panjang, *wawancara langsung*, 02 Maret 2020

B. Discussion

The method used in this research is a research and development model or commonly known as Research and Development (R&D);⁵⁴ the first, by using qualitative research and the second by using quantitative research approach. This research and development model is a 4D development model consisting of several stages, namely; define, design, develop, and disseminate⁵⁵ in Fiqh learning.

The steps of the research or development process consist of a study of the research findings of the product to be developed, product development based on these findings, conducting field trials according to the setting in which the product will be used, and revising the results of field tests.

The procedures and mechanisms for research and development of 4D models based on Islamic boarding schools are as follows:⁵⁶

1. Define

The first step in developing this pesantren-based Fiqh learning model is to collect information by conducting a SWOT analysis and analyzing the needs of educators and students, weaknesses and opportunities as well as threats to the learning component. The steps taken are:

Interview. Interviews were conducted with teachers of Fiqh subjects with the aim of gathering information regarding the implementation of Islamic boarding school-based Fiqh learning that had been carried out, including: planning, implementation, and evaluation.

Curriculum analysis.⁵⁷ There are several things that have been done to identify the curriculum, analyze the available time allocation, the competencies taught, the books used, the lesson plans which include KI (core competence) and

⁵⁴ Laws, S., Harper, C., Jones, N., & Marcus, R. (2013). *Research for Development: A Practical Guide*. Sage.

⁵⁵ Sugiono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2017), h. 407; Irawan, A. G., Nyoman Padmadewi, N., & Artini, L. P. (2018). Instructional Materials Development Through 4D Model. In *SHS Web Of Conferences* (Vol. 42, P. 00086). EDP Sciences.

⁵⁶ Haryati, Sri, "Research and Development (RnD) sebagai salah satu model penelitian dalam bidang pendidikan", Vol. XXXVII, No.1, September tahun 2012

⁵⁷ Levander, L. M., & Mikkola, M. 2009. Core Curriculum Analysis: A Tool for Educational Design. *Journal of Agricultural Education and Extension*, 15(3), 275-286.

KD (basic competence). This aims to get an overview of existing learning so that the problems faced are known to be designed for learning development.

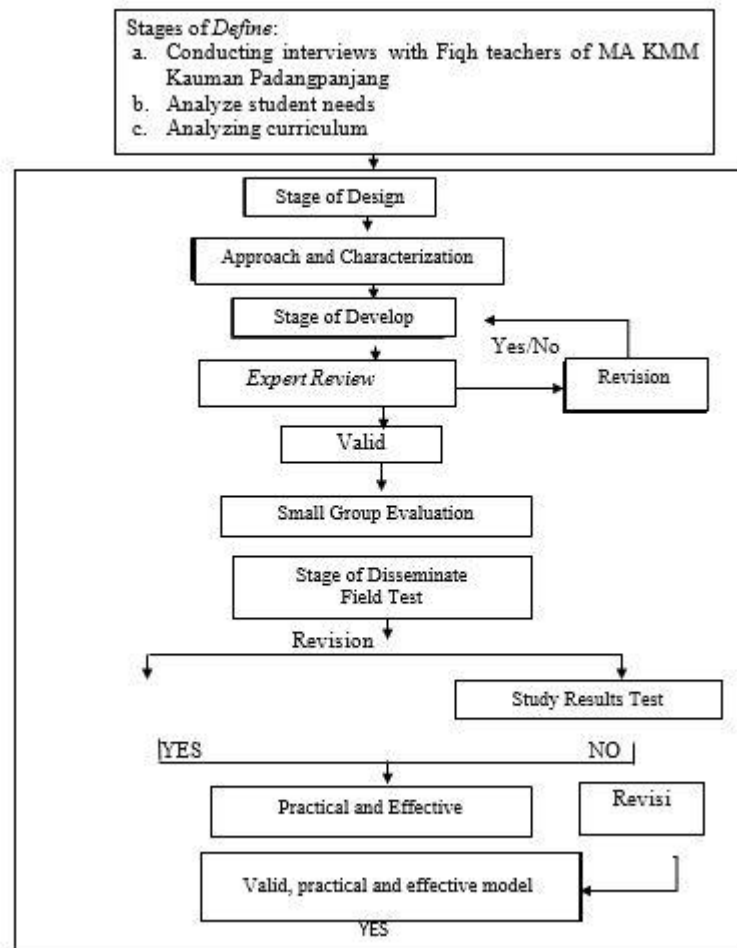
Student analysis.⁵⁸ Student analysis aims to see what kind of Fiqh learning is desired so that learning can encourage students to learn Fiqh well which includes interests, aspirations, and the circumstances of the Fiqh teacher teaching in the classroom.

Learning carried out by a teacher starts from preparation. So in this preparation process the teacher prepares a learning program plan or better known as RPP (lesson plan). The preparation of this lesson plan is adjusted to the arrangement that should be based on the syllabus, designed by yourself because it must adapt to the characteristics of students. And because we want the realization of students who are able to understand Arabic books, the lesson plans that are made should be based on pesantren.

The preparation of this learning program can provide direction in carrying out the learning process, its existence cannot be ignored, because if the teacher does not make this lesson plan, then the learning process is not directed. It may not be able to achieve the expected learning objectives.

⁵⁸ Langer, G. M., Colton, A. B., & Goff, L. S. (2003). *Collaborative analysis of student work: Improving teaching and learning*. ASCD.

Chart 1



After the teacher prepares the lesson plan, the next step is for the teacher to carry out the learning process well. The implementation of this learning process refers to the preliminary, core, and closing activities. During the learning process that the author did, it was seen that the learning carried out was more centered on the teacher. Teachers are more active, while students are more accepting of the explanations given by the teacher. Students are asked to take more notes and translate, so it seems monotonous. Lack of creativity of students in analyzing and developing the knowledge contained in the book. Thus the intelligence that is involved in this case is only the cognitive realm. While the psychomotor and affective realms are less touched.

Based on this situation, it is necessary to arrange learning that can direct students to learn to master the Islamic boarding school-based Fiqh material. Arabic books are an inseparable pillar of pesantren. While the halaqah learning system is a characteristic of Islamic boarding schools.

2. Design

After analyzing the existing problems and the need for future improvements, the next step is to make a development design. The design stage aims to prepare learning tools. This stage begins with designing Islamic boarding school-based Fiqh learning.

In the development that was designed there was a rationale for the importance of learning Islamic boarding school-based Fiqh starting from the learning objectives, curriculum and learning, teachers and students, the yellow book and the way of learning.

This activity will be carried out in stages as follows:

Self-evaluation.⁵⁹ The evaluation aims to look at the designs that have been designed by the researchers themselves to re-check the completeness of the design materials and the substances that exist in the characteristics of Islamic boarding school learning.

Developing products in the form of: model manuals, teacher books and student books.

⁵⁹ Taylor, S. E., Neter, E., & Wayment, H. A. (1995). Self-Evaluation Processes. *Personality and Social Psychology Bulletin*, 21(12), 1278-1287; Mabe, P. A., & West, S. G. (1982). Validity of Self-Evaluation of Ability: A Review and Meta-Analysis. *Journal of Applied Psychology*, 67(3), 280.

Expert review. After the development is designed with the aspects to be measured based on the theory and development approach, the next step is to conduct FGD with the validator. The validator will provide an opinion about the model that has been made, the validator consists of; education experts, methodologists and experts on Fiqh subjects.

The develop stage is the development design stage in accordance with the needs analysis based on a preliminary study. The desire to realize Islamic boarding school-based Fiqh learning. This learning is considered more suitable and needed in order to create students who are able to understand and master the yellow book.

This development will continue to refer to planning, implementation, and evaluation. The implementation of learning follows the learning steps contained in the 2013 curriculum, which consists of preliminary activities, core activities, and closing.

Based on the development that has been designed, the next stage is communicated with supervisors and experts who are competent in their fields. The inputs and contributions of thoughts related to the design are then used as material for study and revision for improvement in accordance with the inputs and directions and recommendations obtained in the forum. This stage is carried out with the aim of testing the feasibility and appropriateness of the draft of the proposed development.

This review of the development draft was carried out prior to the holding of a wider discussion forum to validate its validity. The validation was held in the form of FGD (focus group discussion) by presenting several qualified and competent experts in their fields from academics and education practitioners to obtain input, suggestions, recommendations for improvement, and revision of the model design that had been implemented.

The next step is to test the validity of the questions and test the validity of the constructs. Based on this validity test, the invalid questions were discarded, namely questions 2, 8, 10, 17, and 18, and the remaining 15 questions were used for pretest and posttest. Pretest and posttest were given to the control class and the experimental class.

Then a validation test is carried out on the product made. The validator validates the resulting model products, namely: book 1 technical instructions for model implementation, book 2 in the form of a teacher's book and book 3 in the form of a student book.

3. Product Development

After the product is designed and a Focus Group Discussion (FGD) is conducted to collect information related to development, then improvements are made, then product testing is carried out and product improvements in the form of suggestions proposed through validator sheets.

The next step is to test the product of the Islamic boarding school-based Fiqh learning model. While this product trial aims to get practical input and the effectiveness of the development carried out.

The development of Islamic boarding school-based Fiqh learning begins with a SWOT analysis. The findings in the field are analyzed so that there is an overview of the strengths, weaknesses, opportunities, and challenges in the implementation of Islamic boarding school-based Fiqh learning.

The activities carried out in the development of Islamic boarding school-based Fiqh learning are preparing an initial plan in the form of a draft model framework that aims to obtain information about the setting, or a feasibility study on ongoing learning, then discussed with the supervisor and revised according to input and advice of the supervisor, then an initial draft of the model that has been planned as a prototype or an applicable model adapted to the analysis of the needs of the institution where the learning process takes place is drawn up.

Among the developments carried out so that Fiqh learning can be carried out based on Islamic boarding schools is based on the analysis that the lesson hours available in the curriculum structure are only 2 hours. This number of hours is considered very minimal to teach Fiqh material in Arabic to students. Then the development of additional hours of lessons must be done in a dormitory of MA KMM Kauman Padang Panjang with a halaqah system.

4. Disseminate Products

Conducting the validity, practicality, and effectiveness of Islamic boarding school-based Fiqh learning is a step taken in disseminate.

The validity test was carried out for the question and product constructs. These products are in the form of product usage manuals, student books and teacher books. Likewise, a practicality test was conducted to see if this learning development was practical to use. In the end, the effectiveness test was carried out on the control class and the experimental class, so that with this, different results were obtained, where the class that received the treatment obtained better results than those who did not.

Dissemination of this product can be done to boarding madrasas. This provision is determined because the implementation of Islamic boarding school-based Fiqh learning is carried out in dormitories. During the madrasa lesson hours, it is adjusted to the curriculum structure, and then continues with enrichment in the dormitory of MA KMM Kauman Padang Panjang.

C. Conclusions

Based on the previous description, the writer can conclude as follows: 1). In terms of the education calendar, madrasas have compiled a calendar with reference to the arrangement set by the Ministry of National Education and the Ministry of Religion; 2). The syllabus for Fiqh subjects has been available from the central Ministry of Religion and also from LP2 PP Muhammadiyah, but teachers have not conducted a curriculum review from the two existing sources; 3). The development of Islamic boarding school-based Fiqh learning at Madrasah Aliyah Kulliyatul Muballighien Muhammadiyah (MA KMM) Kauman Padang Panjang is very much needed to improve the competence of students in understanding the study of Islamic books in Arabic; 4). The validity test is carried out on the questions that will be tested on students, so that the existing questions can be used for the test class. Based on the validity test of this question, from 20 questions, 15 valid questions were obtained. Then the validity test is also asked for the help of experts to see whether the product made is valid or not. Based on the validator's assessment, the products made in the form of a model manual, teacher's book and student's book were valid to be used with slight revisions.

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