

## THE USE OF DIGITAL TECHNOLOGY IN TEACHING FIQH TO STUDENTS AT MTS AL BADAR BILALANG

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### Abstract

Islamic religious education in the digital era faces the challenge of remaining relevant for digital native generations, particularly in the subject of Fiqh, which is procedural and practical in nature, at the madrasah tsanawiyah level. Although previous studies have explored the integration of digital technology at the madrasah aliyah or ibtidaiyah levels, there remains a gap in contextual analysis of technology utilization and the challenges faced by teachers at Madrasah Tsanawiyah (MTs), especially in regions such as Parepare, South Sulawesi. This study aims to identify the types of digital technology used by Fiqh teachers, describe the processes of its utilization in teaching, and analyze the obstacles encountered at MTs Al Badar Bilalang Parepare. The research employs a descriptive phenomenological qualitative approach, with data collected through participatory observation, in-depth interviews with teachers and students, and document analysis, including lesson plans (RPP) and teaching materials. Data analysis follows the Miles and Huberman model, supported by NVivo software for thematic coding and triangulation. The findings reveal that Fiqh teachers utilize digital technology comprehensively, encompassing hardware (WiFi, laptops, projectors, Smart TVs) and software (PowerPoint, YouTube, e-books, digital journals), integrated systematically from the planning stage to implementation, tailored to practical worship materials to enhance visualization and interactivity. In conclusion, this integration of digital technology has shifted Fiqh learning toward a more student-centered, interactive, and contextual approach, thereby increasing student motivation, engagement, and understanding while reducing misconceptions, in alignment with Constructivism theory, Mayer's Multimedia Learning Theory, and the 21st-Century Learning framework.

**Keywords :** *Digital Technology, Fiqh Learning, Technology Integration, Islamic Religious Education.*

### Abstrak

Pendidikan agama Islam di era digital menghadapi tantangan untuk tetap relevan bagi generasi digital natives, khususnya pada mata pelajaran Fikih yang bersifat prosedural dan praktis di madrasah tsanawiyah. Meskipun beberapa studi sebelumnya telah mengeksplorasi integrasi teknologi digital di tingkat madrasah aliyah atau ibtidaiyah, masih terdapat kekurangan dalam analisis kontekstual pemanfaatan teknologi serta kendala guru di MTs, terutama di wilayah seperti Parepare, Sulawesi Selatan. Penelitian ini bertujuan untuk mengidentifikasi jenis teknologi digital yang digunakan guru Fikih, mendeskripsikan proses pemanfaatannya dalam pembelajaran, serta menganalisis kendala yang dihadapi di MTs Al Badar Bilalang Parepare. Penelitian menerapkan pendekatan kualitatif deskriptif fenomenologi, dengan pengumpulan data melalui observasi partisipatif, wawancara mendalam terhadap guru dan peserta didik, serta analisis dokumen seperti RPP dan materi ajar. Analisis data dilakukan menggunakan model Miles dan Huberman dengan

bantuan software NVivo untuk koding tematik dan triangulasi. Hasil penelitian mengungkap bahwa guru Fikih memanfaatkan teknologi digital secara komprehensif, meliputi hardware (WiFi, laptop, proyektor, Smart TV) dan software (PowerPoint, YouTube, e-book, jurnal digital), yang terintegrasi sistematis dari tahap perencanaan hingga pelaksanaan, dengan penyesuaian pada materi praktik ibadah untuk meningkatkan visualisasi dan interaktivitas. Kesimpulannya, integrasi teknologi digital ini telah menggeser pembelajaran Fikih menjadi lebih student-centered, interaktif, dan kontekstual, sehingga meningkatkan motivasi, keterlibatan, serta pemahaman peserta didik sambil mengurangi miskonsepsi, selaras dengan teori Konstruktivisme, Multimedia Learning Mayer, dan Pembelajaran Abad ke-21.

**Kata Kunci:** Teknologi digital, Pembelajaran Fikih, Integrasi teknologi, Pendidikan Agama Islam.

## A. INTRODUCTION

Education in the current digital era is undergoing significant transformation due to the rapid development of information and communication technology <sup>1</sup>. In Indonesia, the country with the world's largest Muslim population, Islamic religious education particularly the subject of Fiqh plays a crucial role in shaping students' character and religious understanding.<sup>2</sup> The younger generation, including students at Madrasah Tsanawiyah (MTs), are digital natives who have grown up with gadgets and the internet. This makes conventional learning methods often less engaging, thereby necessitating the integration of digital technology to enhance

student engagement, interactivity, and overall learning effectiveness. The COVID-19 pandemic further accelerated the adoption of digital technology in education, including in Islamic institutions such as MTs, where teachers began utilizing online platforms to deliver religious material.<sup>3</sup> However, at the junior madrasah level, such as MTs Al Badar Bilalang Parepare, the utilization of this technology remains varied and frequently faces challenges related to infrastructure and teachers' competencies.

From the literature review, several previous studies have discussed the integration of digital technology in Islamic religious education, yet significant gaps remain. Diana and Zuhur's study, titled

<sup>1</sup> Sindi Septia Hasnida, Ridho Adrian, and Nico Aditia Siagian, "Tranformasi Pendidikan Di Era Digital," *Jurnal Bintang Pendidikan Indonesia* 2, no. 1 (2023): 110–16, <https://doi.org/10.55606/jubpi.v2i1.2488>.

<sup>2</sup> Ahmad Nur Kamali and Sugiyanto Sugiyanto, "Strategi Guru Mata Pelajaran Fiqh Dalam Peningkatan Pemahaman Agama," *Ngaos: Jurnal*

*Pendidikan Dan Pembelajaran* 2, no. 2 (2024): 104–15, <https://doi.org/10.59373/ngaos.v2i2.63>.

<sup>3</sup> Viona Hernanda Fatikhasari, Hamdan Nur Diansyah, and Siti Halimah, "Membangun Minat Belajar Siswa Generasi Z Melalui Inovasi Digital Dalam Materi Pendidikan Agama Islam," *Jurnal Multidisiplin Ilmu Akademik* 2, no. 3 (2025): 1–10, <https://doi.org/10.61722/jmia.v2i3.4443>.

"Development of Android-Based Learning Media to Improve Learning Outcomes of Class X Students at Madrasah Aliyah Bilingual, Batu City" (2025), found that the developed Android media was highly feasible, engaging, and effective in enhancing students' learning outcomes on the topics of Hajj and Umrah, with potential as an alternative solution for Fiqh learning in the digital era <sup>4</sup>. This study focused on the development of specific Android-based media and was limited to the Madrasah Aliyah level, without an in-depth analysis of the types of technology used in general or the challenges faced by teachers at the Madrasah Tsanawiyah (MTs) level. Adam Hadi's research, titled "The Relationship between the Utilization of Digital Learning Media and Students' Learning Interest in Class XI at MAN 1 Pekalongan City in Fiqh Learning" (2024), revealed a positive correlation between the use of digital media and students' interest in learning Fiqh, where digital media

helped alleviate boredom caused by conventional methods<sup>5</sup>. Gap: This study was quantitative and correlational in nature, emphasizing students' interest and learning outcomes at the state Madrasah Aliyah level, without providing a detailed description of technology utilization or the specific challenges encountered by Fiqh teachers. Ma'sumah, Ernawati, and Awalya's study, titled "The Use of Information Technology to Improve Students' Learning Outcomes in Fiqh Subjects at MI Sailul Ulum, Pagotan Village, Geger District, Madiun Regency" (2024), demonstrated that the use of technologies such as laptops, PowerPoint, and the internet made learning more interactive, thereby increasing students' interest, motivation, and learning outcomes.<sup>6</sup>. This research was limited to the Madrasah Ibtidaiyah level and focused primarily on the impact on learning outcomes, without an in-depth exploration of the identification of technology types, methods of utilization, or

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<sup>4</sup> Zuhur Diana, "Pengembangan Media Pembelajaran Berbasis Android Untuk Meningkatkan Hasil Belajar Siswa Kelas X Di Madrasah Aliyah Bilingual Kota Batu" (Universitas Islam Negeri Maulana Malik Ibrahim, 2025), <http://etheses.uin-malang.ac.id/82060/>.

<sup>5</sup> Adam Hadi, "Hubungan Antara Pemanfaatan Media Pembelajaran Digital Dengan Minat Belajar Siswa Kelas XI MAN 1 Kota Pekalongan Dalam Pembelajaran Fiqh," *Digilib UIN Sunan Kalijaga*

*Yogyakarta* (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2024).

<sup>6</sup> Erna Nur Ma'sumah, Nanik Ernawati, and Yuni Vara Awalya, "Penggunaan Teknologi Informasi Dalam Meningkatkan Hasil Belajar Peserta Didik Pada Mata Pelajaran Fiqih Di MI Sailul Ulum Desa Pagotan Kecamatan Geger Kabupaten Madiun," *Social Science Academic* 2, no. 2 (2024): 181–92, <https://doi.org/10.37680/ssa.v2i2.5705>.

the challenges faced by teachers at the Madrasah Tsanawiyah level.

The novelty of this research lies in its specific focus on the utilization of digital technology in Fiqh learning at MTs Al Badar Bilalang Parepare, a Madrasah Tsanawiyah institution located in Parepare, South Sulawesi. This study not only identifies the types of digital technology employed but also provides an in-depth description of how they are utilized, as well as the challenges faced by Fiqh teachers aspects that are rarely discussed in a contextual manner at the junior madrasah level in that region. Thus, this research is expected to offer practical contributions to the development of more adaptive Fiqh learning in the digital era.

This study employs a qualitative approach with a descriptive phenomenological research design. The qualitative approach was chosen because it focuses on an in-depth understanding of the phenomenon of utilizing digital technology in Fiqh learning, through data in the form of words, actions, and subjective experiences of informants, rather than quantitative numerical data. The phenomenological type is applied to describe the essence of the lived experiences of teachers and students regarding the integration of digital

technology, emphasizing empathetic understanding (*verstehen*) of the human relationship with their environment in the context of Islamic religious education. The research subjects include the madrasah principal, Fiqh subject teachers, and students at MTs Al Badar Bilalang Parepare who are directly involved in the digital technology-based learning process. The study was conducted at the location of MTs Al Badar Bilalang Parepare, South Sulawesi, during the period from July to August 2025.

The research procedure follows interactive qualitative stages: primary data collection through participatory observation (direct observation of the learning process), structured interviews with key informants, and secondary data collection from documents such as syllabi, lesson plans (RPP), assessment records, and madrasah archives related to digital technology. The data collection instruments include observation guidelines, interview guidelines, and documentation checklists, with the researcher serving as the primary instrument. Data management and analysis were conducted qualitatively using NVivo software for thematic coding, followed by the Miles and Huberman analysis model, which encompasses data reduction (selection and

simplification of field data), data display (in the form of descriptive narratives, charts, or diagrams), and conclusion drawing, validated through source and method triangulation to ensure the credibility of the findings.

Based on the aforementioned background, this study aims to identify the digital technologies used by teachers in the Fiqh learning process at MTs Al Badar Bilalang Parepare, and to analyze and describe the utilization of such digital technologies in Fiqh instruction at MTs Al Badar Bilalang Parepare.

## B. FINDINGS AND DISCUSSION

### **Digital Technology Utilized in the Fiqh Learning Process at MTs Al Badar Bilalang Parepare**

The research findings indicate that Fiqh teachers at MTs Al Badar Bilalang Parepare have utilized a variety of digital technologies to support the learning process, with an emphasis on tools that are easily accessible, pragmatic, and relevant to the characteristics of Fiqh material, which often involves the visualization of worship practices. These technologies are divided into two main categories: hardware and software. These findings were derived from direct

observations of the learning process, in-depth interviews with the two primary Fiqh teachers (Sumardin, S.HI., M.Pd. and Ahmad Al-Mazir, S.Ag.), as well as analysis of documents such as lesson plans (RPP) and digital teaching materials.

#### a. Hardware

Hardware serves as the foundational infrastructure enabling the integration of digital technology in Fiqh classrooms. Teachers rely on four main types:

WiFi is the most crucial element, as it connects the classroom to external digital resources. Teachers use WiFi to access YouTube videos, e-books, and journals in real-time. Sumardin described WiFi as the "primary foundation" because it enables access to Fiqh materials such as worship simulation videos, while Ahmad Al-Mazir emphasized its role as a "bridge to the virtual world" for rapid information sharing. Without stable WiFi, interactive activities such as online assessments would be disrupted. Projectors function as the primary visual medium for displaying PowerPoint slides, videos, and diagrams of worship practices (e.g., prayer movements or wudu). Both teachers confirmed the routine use of projectors for structured material presentation, which aids in visualizing

evidence (dalil) and complex steps, thereby transforming learning from passive to interactive. Laptops serve as the central hub for managing materials, used for preparing digital lesson plans (RPP), creating presentation slides, storing e-books and videos, and controlling the projector. Sumardin noted that he has used a laptop for 15 years and employs it in every session, while Ahmad Al-Mazir affirmed the laptop as an "essential tool" for processing materials into digital formats. Smart TVs are increasingly favored as an alternative to projectors due to their superior image quality, built-in WiFi connectivity, and direct access to YouTube without a laptop. Sumardin prefers using Smart TVs more often because of their flexibility, such as wireless mirroring and sudden access to Fiqh video materials, resulting in clearer and more engaging displays.

b. Nvivo Word Frequency Query

The NVivo Word Frequency Query is one of the most basic yet highly crucial features in NVivo. This feature is used to count how frequently a word appears in data sources, such as interview transcripts, journal articles, or PDF documents. The following are illustrative examples of the results;

Gambar 4.1: Nvivo Word Frequency Query Jenis Teknologi Digital



c. Theme Categories

The initial coding results have been categorized into main themes, as follows:

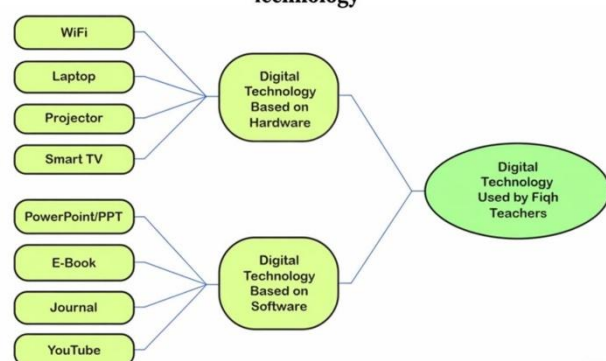
Table 4.2: Categorization of Types of Digital Technology

Theme	Sub-Theme
Hardware	Use of WiFi, Laptop, Projector, Smart TV
Software	Use of PowerPoint (PPT), e-books, journals, YouTube

d. Mind Map

The following is the mind map derived from the open coding results conducted by the researcher;

Figure 4.2: Mind Map Open Coding Types of Digital Technology



Each category resulting from the grouping of findings will be accompanied by a specific interpretation of the identified data, detailed explanations of which are presented in the following section:

**Use of Hardware-Based Technology**  
The adoption of advanced and integrated hardware technology by the Fiqh teacher at MTs Al Badar, particularly Laptops, Projectors, Smart TVs, and WiFi. The laptop, which has been used consistently for approximately 15 years, serves as the main computing center and has become a well-established tool in every teaching and learning process. Additionally, the teacher shows a strong preference for Smart TVs over conventional projectors, mainly due to their advantages in flexibility, resolution quality, and ease of internet access for on-the-fly content such as YouTube videos. This indicates that the teacher does not only use technology for static presentations but seeks devices that facilitate quick and dynamic integration of online content, reflecting a

desire to create more visual and responsive learning experiences.

**Use of Software-Based Technology**  
Significant adoption of software and digital formats by the teacher, primarily focused on enhancing presentation efficiency and expanding reference sources. Presentation software such as PowerPoint is recognized as a highly important tool due to its ability to facilitate the structured delivery of material, which in turn is considered to aid students in understanding the topics. Furthermore, e-books are used as a practical solution to replace physical textbooks. This implementation of e-books addresses common logistical issues, such as concerns about running out of book stock. Both of these technologies demonstrate the teacher's focus on efficiency in information delivery and classroom resource management. In addition to presentation tools and basic resources, the teacher also utilizes online resources to enrich content. YouTube serves as a quick and spontaneous source for topic-related videos, made possible by the flexibility of the Smart TV. Meanwhile, digital journals are identified as important tools for "expanding reference sources." This indicates that the teacher's technology adoption is not limited to visually engaging

formats but also includes efforts to enhance academic quality and the depth of teaching materials. Overall, the use of software and digital resources suggests that the teacher actively strives to make learning more visual, organized, and up-to-date, all of which aim to support students' understanding and strengthen the teacher's professionalism.

These findings are in line with several previous studies that highlight the use of similar technology in Islamic religious learning at madrasas. For example, the use of PowerPoint and YouTube videos has been found to increase students' interest and understanding of Fiqh material, as shown in studies on digital media at various MTs and MA. WiFi and projectors/Smart TVs serve as foundational infrastructure supporting the visualization of religious practices, similar to findings at MI Sailul Ulum Madiun where technology makes learning more interactive. However, at MTs Al Badar Bilalang, the adoption of Smart TVs demonstrates further adaptation to modern technology for greater flexibility.

Overall, the digital technology used reflects a conventional-digital hybrid approach (PPT, YouTube, e-books) supported by basic hardware, rather than advanced platforms such as Google

Classroom or Android apps, which are more dominant in other madrasas post-pandemic. This reflects the local context in Parepare, where accessibility and ease of use are priorities, while also addressing the first objective of the research by identifying the types of technology that Fiqh teachers genuinely utilize to enhance learning effectiveness.

### **Utilization of Digital Technology in Fiqh Learning**

Based on the research conducted at MTs Al Badar, it was found that the integration of digital technology in Fiqh learning has shifted the learning paradigm from conventional to more dynamic and interactive. This finding aligns with research indicating that digital technology can enhance learning effectiveness, particularly in subjects requiring visualization and practical application, such as Fiqh. The discussion of the research findings in this section will elaborate on how digital technology is utilized in Fiqh learning at MTs Al Badar Bilalang, Parepare, based on the coded interview results, as follows;

a. Nvivo Word Frequency Query

Here are the results of the NVivo Word Frequency Query analysis;

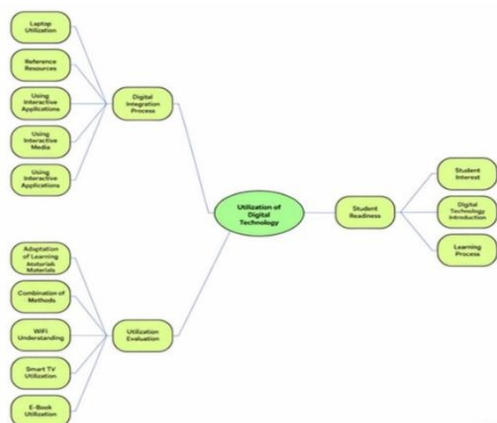
Gambar 4.5: Nvivo Word Frequency Query Pemanfaatan Teknologi Digital



b. Mind Map

Each of these core categories can be visualized as a thematic mind map using NVivo software, as follows:

Figure 4.6: Mind Map of Open Coding for Digital Technology Utilization



Interpretation of Data Each code category applied in grouping the research findings presents an identifiable data interpretation from those findings, which will be explained as follows:

a) Digital Technology Integration Process

Excerpt: "...I use my laptop to prepare digital-based materials, such as creating presentation slides, compiling lesson plans (RPP), searching for e-books related to Fiqh topics..." Interpretation: The utilization of digital technology by the Fiqh teacher has reached a productive and integrated stage in learning planning. The use of the laptop is no longer merely a tool for consumption but a tool for producing digital-based materials (such as presentation slides). This indicates the teacher's effort to modernize the method of delivering content. Furthermore, using the laptop to prepare lesson plans and search for Fiqh e-books demonstrates initiative in learning resource management and an awareness of the importance of relevant teaching materials that are easily accessible via digital platforms, thereby enhancing the quality of teaching preparation.

Excerpt: "...we usually supplement the material with the help of journals..." Interpretation: The teacher has a high

awareness of the importance of developing in-depth and current teaching materials, going beyond conventional textbooks. The use of journals as supplementary material indicates that the teaching process is not solely based on the standard curriculum but is also enriched with recent scientific findings, research, or academic perspectives related to Fiqh topics. This reflects a serious effort to improve the quality and validity of information presented to students and encourages learning based on scientific literacy.

Excerpt: "...in teaching, of course we previously prepare the material in PPT form, in slides which we then display via a projector or smart TV screen..."

Interpretation: The teacher has adopted technology integration in the material presentation phase, particularly for Fiqh lessons. Preparing materials in PPT or slide form demonstrates an effort to visualize content to make it more engaging and easier for students to understand. Furthermore, the use of a projector or Smart TV to display these slides indicates the utilization of available visual infrastructure in the school—though possibly limited—to support the delivery of material in a modern, class-wide manner. This reflects a progressive step away

from traditional lecture methods towards methods that leverage visual media.

## DISCUSSION

### **Digital Technology Used in the Fiqh Learning Process at MTs Al Badar Bilalang Parepare**

The research findings indicate that Fiqh learning at MTs Al Badar Bilalang Parepare has utilized digital technology quite comprehensively, encompassing both hardware and software aspects. On the hardware side, the dominant technologies used include WiFi, projectors and screens, laptops, and Smart TVs. Meanwhile, on the software side, the Fiqh teacher utilizes Microsoft PowerPoint (PPT), e-books for learning, YouTube, and digital journals as supplementary learning resources.

The main findings indicate that digital technology is not used sporadically but has been integrated into the entire learning cycle, from planning and material delivery to reinforcing student understanding. WiFi serves as the foundational infrastructure enabling access to various online learning resources. Projectors, Smart TVs, and laptops function as the primary media for material visualization, especially for procedural and

practical Fiqh content.<sup>7</sup> Meanwhile, digital software is employed to present material in a structured manner, enrich references, and bridge the understanding of theory and worship practices. Therefore, the research findings demonstrate that Fiqh learning at MTs Al Badar Bilalang Parepare has shifted from a conventional approach towards a digital technology-based learning model that is more visual, interactive, and contextual.

The utilization of digital technology in Fiqh learning carries significant pedagogical meaning in supporting the quality of the learning process. The use of WiFi as the primary foundation for digital learning indicates that access to Islamic informational resources is no longer limited to printed textbooks, which are relatively limited in number and scope.<sup>8</sup> With internet connectivity, teachers and students can widely and currently access various digital Islamic knowledge resources, such as instructional videos, e-books, scientific articles, and credible Islamic journals. This

situation enables Fiqh learning to become richer in both content and perspective, as students are not confined to a single reference source but can explore diverse explanations and approaches. Furthermore, WiFi also supports learning flexibility, both inside and outside the classroom, allowing students to review and deepen the material independently. Thus, the availability of WiFi plays a crucial role in creating an open, dynamic, and adaptive Fiqh learning environment that keeps pace with developments in science and technology.

The use of projectors, Smart TVs, and PowerPoint (PPT) indicates a shift in instructional delivery methods from the dominance of verbal lectures towards visual and audiovisual-based learning.<sup>9</sup> This shift is highly relevant to the characteristics of Fiqh subjects, which extensively cover aspects of practical worship, such as the procedures for ablution (wudu), prayer (salat), Hajj rituals (manasik haji), and other acts of worship. Through the assistance of visual media, such

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<sup>7</sup> Muh Ibnu Sholeh, "Technology Integration in Islamic Education: Policy Framework and Adoption Challenges," *Journal of Modern Islamic Studies and Civilization* 1, no. 02 (2023): 82–100, <https://doi.org/10.59653/jmisc.v1i02.155>.

<sup>8</sup> Elis Lisyawati et al., "Literasi Digital Pembelajaran Pendidikan Agama Islam Pada MA Nurul Qur'an Bogor," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 21, no. 2

(2023): 224–42, <https://doi.org/10.32729/edukasi.v21i2.1618>.

<sup>9</sup> Feren Pratiwi Pomalingo, Andi Paida, and Ratnawati, "Animated Canva Media Supports Storytelling Skills of Elementary Students: Media Animasi Canva Mendukung Keterampilan Bercerita Siswa Sekolah Dasar," *Academia Open* 10, no. 2 (2025), <https://doi.org/10.21070/acopen.10.2025.11848>.

as YouTube videos, illustrative images, and structured presentation slides, students can understand the material not only theoretically but also practically and concretely. This visualization helps students grasp the sequence of movements, detailed implementation, and errors to avoid in worship practices<sup>10</sup> Moreover, the audiovisual presentation of material has been proven to enhance student attention and focus during the learning process. Therefore, the use of visual-audiovisual media contributes to minimizing misconceptions and deepening students' understanding of Fiqh material.

The utilization of e-books and digital journals reflects the teacher's effort to encourage independent learning and enhance students' digital literacy. Through e-books, students gain ease of access to Fiqh materials anytime and anywhere without relying solely on printed textbooks.<sup>11</sup> Furthermore, the use of digital journals expands students' perspectives on contemporary Fiqh studies that may not be included in conventional textbooks. Students are not merely passive

recipients of information; they are also encouraged to read, analyze, and comprehend learning resources more critically. In this context, the teacher's role shifts from being the central source of information to a facilitator who guides students in accessing and utilizing digital learning resources wisely. Thus, Fiqh learning is oriented not only toward mastering the content but also toward developing students' learning independence and digital literacy skills.

Overall, the findings of this study indicate that digital technology serves as a strategic pedagogical tool, not merely a supplement in Fiqh learning. The systematic integration of digital technology enhances learning effectiveness, both in terms of conceptual understanding, learning interest and motivation, and the relevance of the material to students' daily lives. Fiqh learning becomes more contextual, as the material presented can be directly linked to real-life practices through digital media. Moreover, the use of digital technology creates a more interactive and less monotonous learning

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<sup>10</sup> Mutakin et al., "Efektifitas Penerapan Metode Demonstrasi Video Visual Dalam Kemampuan Siswa Pada Materi Praktik Ibadah Shalat," *Jurnal Mu'allim* 7, no. 1 (2025), <https://doi.org/10.35891/muallim.v7i1.6142>.

<sup>11</sup> Abdurrahman Jufri, "Peran Literasi Digital Dalam Meningkatkan Hasil Belajar Sejarah

Kebudayaan Islam Siswa MA Al Mufid Teluk Pandan Tahun Pelajaran 2023/2024," *NABAWI: Jurnal Penelitian Pendidikan Islam* 3, no. 2 (2025): 80–92, <https://ejournal.stitsyambtg.ac.id/index.php/nabawi/article/view/106>.

atmosphere, thereby encouraging students to be more actively engaged in the learning process. Thus, the use of digital technology in Fiqh learning at MTs Al Badar Bilalang Parepare can be viewed as a form of pedagogical innovation that supports the optimal achievement of learning objectives in alignment with the demands of education in the digital era.

These findings align with Constructivist theory, which emphasizes that learning becomes more meaningful when students actively construct their own knowledge through learning experiences and interaction with their environment.<sup>12</sup> In the context of Fiqh learning at MTs Al Badar Bilalang Parepare, the use of digital technology such as YouTube videos, e-books, and digital journals provides students with ample opportunities to observe, explore, and reflect on learning materials. Students do not merely receive one-way information from the teacher but are involved in the process of knowledge construction through visual observation of worship practices, reading digital resources, and guided class

discussions. This process enables students to connect Fiqh material with real experiences and daily life. Consequently, Fiqh learning becomes more meaningful, as the knowledge acquired is actively constructed by students rather than merely memorized, in line with the core principle of Constructivist theory.

Furthermore, the findings of this study are also relevant to the Multimedia Learning Theory proposed by Mayer, which states that learning is more effective when information is presented through an integrated combination of text, images, and audio.<sup>13</sup> The use of PowerPoint, worship demonstration videos from YouTube, and the visualization of religious evidence through projectors and Smart TVs demonstrates the application of multimedia learning principles in Fiqh instruction. The simultaneous presentation of material in visual and verbal forms helps students process information through two cognitive channels: the visual channel and the auditory channel. This is particularly beneficial for understanding the complex and procedural nature of Fiqh

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<sup>12</sup> Y Mandar, "Implementasi Teori Konstruktivisme Dalam Pendidikan Islam: Perspektif Majelis Taklim," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 10, no. 1 (2025): 223–37, <https://doi.org/10.48094/raudhah.v10i1.829>.

<sup>13</sup> Teguh Handoyo, I'anutul Ashriyah, and Rahmat Kamal, "Pengembangan Bahan Ajar Berbasis Multimedia," *Harmoni Pendidikan : Jurnal Ilmu Pendidikan* 2, no. 1 (2025): 230–50, <https://doi.org/10.62383/hardik.v2i1.1064>.

material.<sup>14</sup> With the visualization of movements and the sequence of worship practices, students can more easily understand and remember the content presented. Therefore, the use of multimedia in Fiqh learning supports the enhancement of students' absorption and comprehension in an optimal manner.

From the perspective of 21st Century Learning Theory, the integration of digital technology in Fiqh learning reflects the strengthening of various essential skills required by students in the modern era. The use of e-books and digital journals encourages students to enhance their digital literacy, which is the ability to critically access, understand, and utilize information from various digital sources. Additionally, student engagement in studying material from diverse references also trains critical thinking skills and learning autonomy.<sup>15</sup> Students do not rely solely on teacher explanations but learn to seek and understand information independently with teacher guidance. The use of digital journals also

opens opportunities for introducing contemporary Fiqh issues relevant to societal developments, making learning more contextual and current in line with the demands of 21st-century education.

Thus, theoretically, the findings of this research confirm that the use of digital technology in Fiqh learning at MTs Al Badar Bilalang Parepare is aligned with modern learning theories. The integration of digital technology not only supports the effectiveness of material delivery but also contributes to building active, meaningful, and contextual learning. Fiqh learning is no longer limited to mere knowledge transfer but has become a holistic process of developing students' understanding, skills, and attitudes. Therefore, the use of digital technology can be seen as part of the transformation of Islamic education (PAI) towards learning that is more adaptive, innovative, and relevant to the advancement of science and technology in the digital era.

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<sup>14</sup> Efridawati Harahap, "Efektivitas Penggunaan Media Audio Visual Dalam Meningkatkan Pembelajaran Fiqh Di MIN 2 Padangsidempuan," *DIRASATUL IBTIDAIYAH: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 2 (2024): 192–202, <https://doi.org/10.24952/ibtidaiyah.v4i2.12947>.

<sup>15</sup> Bambang Wisudojati et al., "Peningkatan Keterampilan Literasi Berpikir Kritis Pada Siswa Sekolah Menengah Melalui Integrasi Teknologi Pendidikan," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 3 (2024): 1815–21, <https://doi.org/10.29303/jipp.v9i3.2629>.

## Utilization of Digital Technology in Fiqh Learning

The research findings indicate that the utilization of digital technology in Fiqh learning at MTs Al Badar has been conducted in a planned, systematic, and sustainable manner. Digital technology is not used incidentally but has been integrated from the stages of learning planning, classroom implementation, through to the final outcomes, which include increased student engagement and understanding. The Fiqh teacher utilizes various digital tools, such as PowerPoint, YouTube, e-books, and digital journals, tailored to the characteristics of Fiqh material, particularly content related to practical worship. The technology integration process involves identifying material requiring visualization, selecting appropriate digital platforms, and developing and curating relevant learning content. In its implementation, technology is used interactively to support student observation, discussion, and hands-on practice. The final outcomes demonstrate an increase in learning motivation, student participation, and ease in understanding Fiqh material previously

considered abstract or difficult to comprehend.

These findings indicate that digital technology serves as a strategic pedagogical instrument in enhancing the quality of Fiqh learning. The use of digital technology is not merely a tool for delivering material but has become an integral part of the learning process itself. Technology integration enables a paradigm shift in learning from a teacher-centered approach to a more student-centered one.<sup>16</sup> In this context, the teacher is no longer the sole source of information but acts as a facilitator guiding students to construct understanding independently. Fiqh learning, previously associated with lectures and memorization, has become more dynamic as students actively engage in observing, interpreting, and discussing material through digital media. This change reflects a pedagogical transformation relevant to the demands of modern education.

Furthermore, the use of visual and audiovisual media in Fiqh learning significantly impacts students' understanding, particularly regarding procedural and practical material. Topics

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<sup>16</sup> Ryan Gabriel Siringoringo and Muhamad Yanuar Alfaridzi, "Pengaruh Integrasi Teknologi Pembelajaran Terhadap Efektivitas Dan Transformasi Paradigma Pendidikan Era Digital,"

*Jurnal Yudistira: Publikasi Riset Ilmu Pendidikan Dan Bahasa* 2, no. 3 (2024): 66–76, <https://doi.org/10.61132/yudistira.v2i3.854>.

such as the procedures for ablution (wudu), prayer (salat), and other forms of worship require not only conceptual comprehension but also accurate practical skills. By utilizing instructional videos and visual illustrations, students can directly observe the sequence of movements, recitations, and common mistakes to avoid during worship practices.<sup>17</sup>

This helps reduce misconceptions that often arise when material is delivered solely through verbal explanation. Thus, digital technology serves as a bridge between theory and practice, making Fiqh learning more concrete, contextual, and comprehensible for students.

The use of e-books and digital journals also holds significant importance in fostering independent learning and strengthening students' digital literacy. Access to digital learning resources allows students to not rely entirely on textbooks available in the classroom<sup>18</sup>. Students are encouraged to seek, read, and comprehend information more broadly, including contemporary Fiqh issues relevant to their daily lives. This

process indirectly cultivates critical thinking skills, the ability to filter information, and students' sense of learning responsibility. In this context, digital technology plays a role in shaping learning autonomy while expanding students' Islamic perspectives, ensuring that Fiqh learning remains connected to the social realities they encounter.

Moreover, the high level of student engagement during the learning process demonstrates that digital technology can create a more engaging and less monotonous learning atmosphere. Students' enthusiasm is evident in their readiness to participate in lessons, active questioning, and involvement in discussions and practical activities. The variety of teaching strategies employed by the teacher, such as combining digital learning with contextual activities outside the classroom, reflects pedagogical flexibility in addressing student learning fatigue. Therefore, digital technology not only contributes to improving academic understanding but also supports the development of positive learning attitudes

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<sup>17</sup> Zidni Ilman Nafi' and Sholihul Anshori, "Penggunaan Media Audio-Visual Dalam Meningkatkan Hasil Belajar Siswa Kelas VII Pada Pembelajaran Fiqih: Studi Kasus Di MTs Salafiyah Syafi'iyah Seblak Jombang," *Jurnal Ilmiah Nusantara* 2, no. 4 (2025): 703–12, <https://doi.org/10.61722/jinu.v2i4.5169>.

<sup>18</sup> Eka Putri Nur Habibah, Atika Agustina Tarik, and Ah. Zakki Fuad, "Transformasi Pembelajaran Agama Islam Melalui E-Book Dalam Meningkatkan Motivasi Belajar Siswa," *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam* 9, no. 2 (2025), <https://doi.org/10.30651/sr.v9i02.26404>.

and intrinsic motivation among students in studying Fiqh.

Theoretically, the findings of this study strongly align with Constructivist theory, which emphasizes that knowledge is actively constructed by learners through learning experiences and interaction with their environment.<sup>19</sup> The use of digital technology, such as videos of worship practices and visual media-based discussions, provides students with meaningful learning experiences. Students do not merely receive information passively but are engaged in the processes of observing, analyzing, and practicing Fiqh material.<sup>20</sup> This process allows students to construct understanding based on real-life experiences, making the acquired knowledge deeper and more lasting. Thus, Fiqh learning integrated with digital technology is consistent with the

fundamental principle of constructivism in creating meaningful learning.

These findings are also relevant to Mayer's Multimedia Learning Theory, which posits that learning becomes more effective when information is presented through a combination of text, images, and audio.<sup>21</sup> The use of PowerPoint, YouTube videos, and visualization via projectors and Smart TVs supports the principle of dual-channel processing, where information is processed simultaneously through visual and verbal channels. This combination helps reduce students' cognitive load and enhances their ability to understand and retain learning material.<sup>22</sup> In Fiqh learning, the multimedia approach is highly effective because the content is often abstract and procedural, requiring clear and systematic visualization.

From the perspective of 21st Century Learning Theory, the integration of digital

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<sup>19</sup> Ahmad Ahmad, Erwin Eka Saputra, and Aris Suziman, "Integrasi Pendekatan Teori Belajar Konstruktivisme Melalui Model Project-Based Learning Pada Pembelajaran IPS Di Sekolah Dasar," *Sulawesi Tenggara Educational Journal* 5, no. 1 (2025): 469–75, <https://doi.org/10.54297/seduj.v5i1.1215>.

<sup>20</sup> Dimas Purnomo, Muhammad Afif Marta, and Gusmaneli Gusmaneli, "Pemanfaatan Media Interaktif Dalam Strategi Pembelajaran PAI Untuk Meningkatkan Motivasi Belajar Peserta Didik," *Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 2 (2025): 414–27, <https://doi.org/10.54066/jupendis.v3i2.3237>.

<sup>21</sup> Puji Rahayu, Sri Marmoah, and Tri Budiharto, "Analisis Penerapan Prinsip Mayer Pada Multimedia Digital Dalam Pembelajaran Matematika Di Kelas IV Sekolah Dasar," *Didaktika Dwija Indria* 12, no. 5 (2024), <https://doi.org/10.20961/ddi.v12i5.90998>.

<sup>22</sup> Marketa Rickley and Pavlina Kemp, "Effects of Video Lecture Design and Production Quality on Student Outcomes: A Quasi-Experiment Exploiting Change in Online Course Development Principles," *SSRN Electronic Journal*, 2021, <https://doi.org/10.2139/ssrn.3594531>.

technology in Fiqh education reflects the strengthening of skills required by students in the global era. The utilization of digital learning resources encourages the development of digital literacy, critical thinking abilities, and learning autonomy<sup>23</sup>. Students are trained to access and evaluate information independently while connecting Fiqh material to real-life contexts. Therefore, Fiqh education is oriented not only toward mastering religious content but also toward cultivating 21st-century competencies<sup>24</sup>. Thus, the use of digital technology in Fiqh learning at MTs Al Badar is not only practically relevant but also grounded in strong theoretical foundations, supporting the transformation of Islamic Religious Education in the digital era.

### C. CONCLUSION

This study concludes that the utilization of digital technology in Fiqh learning at MTs Al Badar Bilalang Parepare has successfully achieved comprehensive and systematic integration, aligning with the research objectives to identify its forms, processes, and pedagogical implications.

Digital technologies, including hardware such as WiFi, projectors, Smart TVs, and laptops, as well as software like Microsoft PowerPoint, YouTube videos, e-books, and digital journals, have been effectively integrated into all stages of learning, from planning to reinforcing students' understanding. This integration is not sporadic but is adapted to the procedural and practical characteristics of Fiqh material, thereby shifting the learning paradigm from teacher-centered to a more interactive, visual, and contextual student-centered approach.

The main findings indicate that digital technology serves as a strategic pedagogical instrument that enhances the quality of learning by improving student motivation, engagement, and comprehension while reducing misconceptions regarding practical worship materials. This approach aligns with Constructivist theory (active knowledge construction through experience), Mayer's Multimedia Learning Theory (dual-channel visual-verbal processing), and the 21st Century Learning framework (strengthening digital literacy, critical thinking, and learning

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<sup>23</sup> Siti Zulaiha B Abas and Supi'ah, "Integrasi Teknologi Digital Dalam Pengembangan Sumber Belajar PAI Yang Kontekstual Dan Relevan," *At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam* 2, no. 2 (2025): 391–402,

<https://journal.staittd.ac.id/index.php/at/article/view/395>.

<sup>24</sup> (Halimah, Siregar, Nasution, & Hasibuan, 2025)

autonomy). Thus, the use of digital technology not only supports the effectiveness of delivering Fiqh material but also contributes to the transformation of Islamic Religious Education, making it more adaptive to the digital era and resulting in meaningful, relevant, and holistic learning.

For future research, it is recommended to conduct comparative studies between madrasahs with varying levels of digital infrastructure to identify broader enabling and hindering factors for technology integration. Additionally, longitudinal studies could be undertaken to evaluate the long-term impact of digital technology on the retention of Fiqh knowledge and the development of students' religious attitudes. Currently, several similar studies are underway across various Islamic educational institutions in Indonesia, focusing on the implementation of online learning platforms in the post-pandemic era, which can serve as references for further development.

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