Transformation of Fiqh Learning in Madrasah Tsanawiyah: The Integration of Digital Technology in the Perspective of Islamic Education 4.0

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Article	Abstract
	This study examines the construction of Islamic jurisprudence (fiqh) learning in Islamic junior high schools (MTs) within the context of globalization and rapid technological advancement. Using a narrative literature review approach, this research analyzed 73 peer-reviewed articles published between 2020 and 2025 to explore pedagogical strategies, digital integration, and the role of teachers in fiqh learning. The findings reveal three key dimensions. First, effective fiqh learning in the global era requires innovative, student-centered pedagogies supported by digital technology to enhance active learning while preserving Islamic spirituality. Second, digital integration should align with the Islamic Education 4.0 paradigm, balancing faith (*iman*), knowledge (*'ilm*), and technology (*taqniyah*) grounded in maq id al-shar'ah. Third, the construction of fiqh learning must be integrative, collaborative, and adaptive, linking classical Islamic principles with contemporary global issues and multiliteracy skills. This approach also strengthens students' Islamic character and moral resilience against negative global influences such as hedonism and materialism. This study contributes a conceptual pedagogical framework that synthesizes digital pedagogy and Islamic values, offering practical implications for teachers, madrasah leaders, and policymakers in developing sustainable fiqh learning in the era of Islamic Education 4.0.

INTRODUCTION

Education in the 21st century has undergone significant transformation due to globalization and digitalization, which have penetrated all aspects of learning (Safitri, 2024; Tantowi et al., 2025). The learning process is no longer limited to conventional classrooms but has expanded through digital platforms that support global interaction and independent learning (Rohman et al., 2025; Widodo & Islam, 2024). This condition requires educational institutions, including madrasas, to adapt quickly to new dynamics in the learning system (Firdaus et al., 2023). The global community now relies on technology to acquire knowledge, including religious information through YouTube, e-learning, and social media. This phenomenon demonstrates a shift in learning culture from conventional models to independent, technology-based models, but it poses new challenges in selecting valid religious information according to Islamic law.

Islamic jurisprudence learning in Islamic Junior High Schools (MTs) faces serious challenges related to teaching methods that are not yet appropriate to the characteristics of Generation Z (Arif et al., 2024; Haris, 2024). Field facts show that many students feel bored with the dominant conventional lecture method, so that the achievement of Islamic jurisprudence learning objectives is not optimal, especially in the aspects of understanding and practice (Suraijiah et al., 2023; Wadi et al., 2023). Generation Z, who are close to digital technology, are more responsive to visual and interactive media than textual and lecture

methods (Mubiarto, 2025). The application of learning media such as animated videos, digital quizzes, or Islamic law simulations can be an effective solution to create an active and meaningful learning atmosphere.

Based on the contextual analysis and literature review above, this study formulated three main problems that need to be resolved. First, the low motivation and engagement of MTs students in fiqh learning due to the dominance of monotonous and less interactive lecture methods. This conventional method is unable to capture the attention of the digital generation, accustomed to visual and interactive content, resulting in suboptimal learning outcomes. Second, there is a gap between the digital learning styles of Generation Z and the still-conventional fiqh learning practices in madrasas. Today's students require a contextual, interactive, and technology-based learning approach, but most teachers are unable to provide such learning experiences. Third, teachers' limited digital competence in designing and implementing technology-based fiqh learning. Many teachers lack the skills to integrate digital media into effective pedagogical strategies, and some madrasas lack technological infrastructure support.

Recent literature reviews indicate that technology integration in Islamic education, including fiqh learning, has demonstrated a positive impact on student learning outcomes (Kurniawan, 2025; Supriatna, 2025). Blended learning and flipped classroom models have been shown to increase active participation and understanding of Islamic legal concepts (Suyitno et al., 2025; Zahraini et al., 2025). The use of a Learning Management System (LMS) makes it easier for teachers to systematically manage materials, assignments, and evaluations, while the Islamic Education 4.0 paradigm emphasizes the integration of spiritual, intellectual, and digital dimensions in Islamic education.

Research on interactive video media has demonstrated its effectiveness in improving understanding of Islamic jurisprudence at the madrasah level, particularly for materials on ablution, prayer, and zakat, which can be concretely visualized (Abu et al., 2025; Yunita & Mulyadi, 2024). Interactive media allows for independent repetition of material and improves learning retention. The Digital Islamic Pedagogy model has also been shown to develop religious literacy that is adaptive to technological developments (Araniri et al., 2021; Rahmawati et al., 2024; Syarif et al., 2024) .

Although various studies have examined the use of technology in Islamic jurisprudence (fiqh) learning, significant gaps remain that need to be addressed. First, most previous research has focused on the effectiveness of single media (such as videos or e-modules) without integrating them into a comprehensive digital pedagogical strategy (Nurohmah & Ma'rifah, 2025; Rais et al., 2025). Second, there is no technology-based fiqh learning model that explicitly integrates the principles of Islamic Education 4.0 with the values of maqasid al-syari'ah as a philosophical and practical foundation. Third, research examining the spiritual aspect of digital learning is still limited, even though this dimension is at the core of Islamic education. This gap highlights the need to develop learning models that are not only technologically innovative but also solidly grounded in Islamic values and responsive to the needs of the digital generation.

The novelty of this research lies in the development of a contextual digital-based fiqh learning model that combines three main pillars: (1) the principles of Islamic Education 4.0 that integrate spiritual, intellectual, and digital dimensions; (2) the values of maqa id ash-syari'ah as a philosophical foundation in learning design; and (3) digital pedagogy that suits the characteristics of generation Z. This model does not simply use digital media as a tool, but emphasizes the integration of technology, spirituality, and Islamic character in the entire learning process. This approach is expected to be a new reference in Islamic pedagogical

innovation in 21st-century madrasas, which is able to answer digital challenges without losing the spirit of Islamic spirituality.

This study aims to analyze and develop an effective technology-based Islamic jurisprudence learning model in Islamic Junior High Schools (Madrasah Tsanawiyah). Specifically, the objectives of this study include: First, identifying digital media integration strategies that are appropriate to the characteristics of Islamic jurisprudence learning and the needs of Generation Z in MTs. Second, measuring the impact of technology-based learning models on Islamic jurisprudence learning outcomes, motivation, and active student engagement in the learning process. Third, formulating recommendations for the development of digital-based Islamic pedagogy that aligns with the principles of Islamic Education 4.0 and the values of maq id ash-syar 'ah, and can be implemented sustainably in Islamic junior high schools.

This research is significant because it makes a tangible contribution to improving the quality of Islamic jurisprudence (fiqh) learning, which simultaneously strengthens students' digital and spiritual competencies. From an institutional perspective, this research is relevant to supporting the implementation of the Independent Curriculum, which emphasizes independent learning and creativity. The research findings are expected to provide practical recommendations for teachers, madrasah administrators, and Islamic education policymakers in facing the challenges of the 21st century.

RESEARCH METHODS

This research employed a systematic literature *review* (SLR) method. SLR was chosen because it provides a structured, transparent, and replicable procedure for collecting and synthesizing scientific evidence relevant to the research question, through clear stages ranging from question formulation, search, selection, data extraction, and synthesis of results. The methods used follow a general framework (*Protocol , Search , Appraisal , Synthesis , Analysis , Report)* adapted to the SLR education guidelines. (Crawford, 2025).

Table .1 Data Search Criteria

Criteria	Inclusion	Exclusion
Publication Year	2021 -2025	Publications before 202 1
Theme Relevance	Articles on Islamic jurisprudence/Islamic education learning based on digital technology, Islamic Education 4.0, digital pedagogy in the context of Islam	Articles that are not relevant to Islamic education or Islamic jurisprudence; articles about general education without an Islamic context.
Publication Type	Peer-reviewed journal articles, international conference proceedings, books/reports	Opinion articles, editorials, theses/dissertations, non-peer-reviewed articles
Language	Indonesian and English	Languages other than Indonesian and English
Access	Full-text is available and accessible	Abstract only or articles that are not fully accessible

Source: Primary data processing 2025

In gathering literature for this research, we established several guidelines to help ensure that each article we selected was truly relevant and high-quality. We focused on recent publications, from 2021 to 2025, because current literature better reflects the development of digital-based fiqh learning. We were open to a wide range of publications , from high-quality, peer-reviewed journals to international conference proceedings and reports from leading

organizations, provided they addressed fiqh learning or Islamic education in a digital context. To ensure a thorough understanding of each article, we selected articles written in Indonesian or English. Most importantly, the articles had to be fully accessible so we could thoroughly analyze the content, not just the abstract.

This method is highly appropriate because the research goal is to provide a comprehensive overview of a study, review existing thinking, and build a new conceptual foundation. Thus, the approach used in this study guides the researcher in a structured way, aligning previous research findings with the author's framework, and simultaneously providing constructive criticism of the research topic.

Figure . 1 Data Search Flowchart
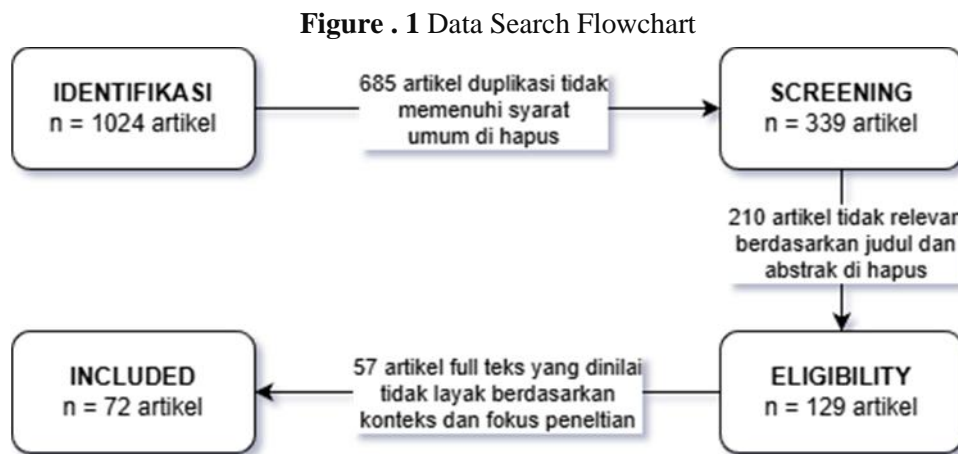
This study began with the identification of 1,024 articles through a *database search* . After removing 685 duplicate articles, 339 articles remained for the *screening stage* . During *screening* , 210 articles were deemed irrelevant based on their title and abstract, leaving 129 articles for eligibility assessment. At the *eligibility stage* , 57 articles were excluded because they did not meet the context and focus of the study, resulting in 72 final articles being included in the analysis.

RESULTS AND DISCUSSION

Graph 1. Estimation of Articles by Type of Publication Year
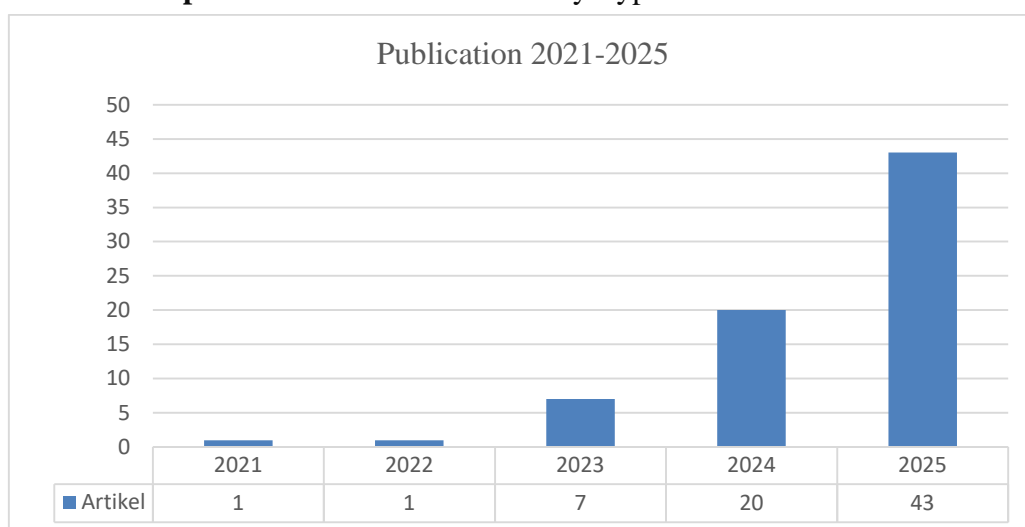
Source: 2025 data processing results

Graph 1 shows the exponential growth of journal publications on technology integration in Islamic jurisprudence learning at Madrasah Tsanawiyah (Islamic junior high school). From just one article in 2021-2022, publications increased to seven articles (2023), then 20 articles (2024), and reached a peak of 43 articles (2025), representing 59.7% of the 72

total journals. This 4.30% increase demonstrates that this topic has become a highly relevant *emerging research area* . The significant acceleration in 2024-2025, with 70.2% of publications from the previous two years, demonstrates the urgency of integrating digital technology into contemporary Islamic education and the academic community's collective awareness of the transformation of Islamic jurisprudence learning in the era of Islamic Education 4.0.

Table 2. Claims and Evidence from Previous Studies

Claim	Strength of Evidence	Reason	Supporters
Integration of digital technology increases the effectiveness of fiqh learning in MTs	Strong	Many empirical studies and meta-analyses show increased motivation and learning outcomes.	(Ali, 2025; Andri et al., 2025; Wedi, 2025)
Teachers' digital competence is a key factor in the success of technology integration.	Strong	Qualitative studies and surveys highlight the importance of training and professional development	(Haddade et al., 2023; Mintasih et al., 2024; Wedi, 2025)
Infrastructure gaps and digital access remain major obstacles.	Moderate	Many case reports and surveys in rural areas show limited access to technology.	(Haddade et al., 2023; Mintasih et al., 2024; Thoha et al., 2023; Wedi, 2025)
The integration of AI and big data has the potential to personalize fiqh learning.	Moderate	Initial studies and conceptual models show potential, but implementation is still limited.	(Andri et al., 2025; Saiduzzaman et al., 2025)
The use of technology without strengthening Islamic values can create ethical risks.	Moderate	SWOT analysis and ethical discussion highlight the need for content filters and oversight	(Mintasih et al., 2024; Posangi et al., 2025; Wedi, 2025)
Cultural resistance and lack of teacher training hamper innovation.	Moderate	Qualitative studies and teacher surveys indicate resistance and limitations to training.	(Mintasih et al., 2024; Posangi et al., 2025)

Source: 2025 data processing results

Table 2 reveals a crucial paradox in transforming fiqh learning in the digital era: despite strong evidence supporting the effectiveness of technology and teacher competency, implementation remains hampered by infrastructure gaps and cultural resistance. A " *Strong* " rating for technology integration and teacher competency indicates that research has addressed pedagogical aspects, but a " *Moderate* " rating for infrastructure, AI, and resistance indicates equally significant structural and social challenges. This means that transforming fiqh learning requires a holistic approach: not only developing technology and training teachers, but also addressing the digital divide and changing the educational community's mindset about the role of technology in religious learning .

The Concept and Urgency of Fiqh Learning in Islamic Junior High Schools

Fiqh learning in Madrasah Tsanawiyah (MTs) plays a strategic role in shaping the religious, moral, and social character of students (Luqmi et al., 2025; Saepudin, 2022). Fiqh is not merely a transfer of Islamic legal knowledge, but also a process of internalizing sharia values into daily habits (Gultom et al., 2025; Sholeh, 2023). In the global era marked by

technological advances and the flow of information, the urgency of fiqh learning is increasing because it not only functions as a moral guide and a builder of contextual religious awareness, but also as a constructive instrument for cognitive development (Afandi, 2025).

After reviewing several previous articles, fiqh learning must undergo a transformation from conventional patterns to a digital approach that is adaptive to the learning styles of the younger generation (Qoyyumillah et al., 2025). Looking at various contexts, including Islamic boarding schools (pesantren) that were once known to be rigid with digital technology, the trend has now shifted to students growing up in a sophisticated media environment (Alijaya, 2025). This transformation does not change the substance of fiqh teachings, but rather strengthens the appeal and relevance of learning amidst global challenges. Fiqh learning in MTs plays a crucial role in shaping the character of students who are religious and socially responsible. This can be achieved through contextual and participatory learning methods that connect fiqh material to students' real lives.

The urgency of fiqh learning lies not only in the cognitive aspect (knowledge of Islamic law), but also in the formation of social and moral awareness that is the basis for the formation of national character (Bano & Valarthodi, 2025; Hasanah et al., 2025). Islam does not limit humans from thinking critically and doing anything, but it is necessary to understand that the presence of Islam in the educational environment actually adds to the complexity of studies in responding to changes in the times (Ismail et al., 2024; Kumari, 2025; Restalia & Khasanah, 2024).

Therefore, with this concept, fiqh learning in MTs can be understood as the process of forming a complete human being (insan kamil) through Islamic legal education (Mu'amalah, 2024; Ratnawulan et al., 2025). Its urgency in the global era lies in the ability of fiqh education to maintain the Islamic identity of students amidst the currents of modernization and cultural globalization (Hamid et al., 2025; Holilah & Hajjaj, 2024; Mainudin et al., 2023).

Learning transformation is required to lead to a more adaptive model, for example, the integration of fiqh and digital technology (Putriana et al., 2024; Sukmawati & Inayati, 2025). Digitalization of fiqh learning not only increases student interest in learning but also opens up space for moral reflection on contemporary issues such as digital transactions, social media ethics, and modern lifestyles (Fatmawati, 2025).

The urgency of fiqh learning in MTs cannot be separated from its role as a guardian of Islamic values and a bridge between tradition and modernity (Abubakari et al., 2024; Wang & Balakrishnan, 2025). Fiqh learning is constructed as a medium for strengthening the moral, spiritual, and social of students, so as to be able to form a generation of moderate, integrity-based, globally competitive Muslims with a multidisciplinary perspective (Mashudi & Hilman, 2024) . Integrative, contextual, and adaptive understanding of technological developments and modern social issues is required, without abandoning the basic principles of Islamic teachings.

The Challenges of Globalization to Fiqh Learning

The era of globalization brings significant challenges to the fiqh learning process in Islamic Junior High Schools (MTs), particularly in terms of students' values, culture, and lifestyle (Amani & Shobahiya, 2025; Mazrur et al., 2023). Globalization, accompanied by advances in information technology, has led to a shift in the learning paradigm and thinking patterns of adolescents (Safitri, 2024). MTs students now live in an open digital world, where access to various information, including that which conflicts with Islamic values, has become very easy (Rohman et al., 2025).

Digital globalization demands rapid adaptation in Islamic education, particularly in building students' spiritual and moral resilience (Firdaus et al., 2023; Widodo & Islam, 2024). Fiqh learning needs to be designed to not only instill Islamic law but also develop critical

thinking skills in a global culture that tends toward hedonism and materialism (Arif et al., 2024).

Other studies have shown that the influence of globalization on the character of Muslim adolescents in schools and Islamic schools creates a dilemma between religious and global values (Mubiarto, 2025; Wadi et al., 2023). This is where fiqh learning plays a crucial role in maintaining moral balance and instilling spiritual awareness through strengthening contextual Islamic values (Tanti et al., 2025). Meanwhile, the challenges of globalization require fiqh teachers to act not only as transmitters of material but also as moral agents and cultural filters, capable of selecting global values that are in line with Islam and internalizing them in learning.

Based on the results of the study, the main challenges of learning fiqh in the era of globalization can be classified into three aspects (Lubaba & Andriani, 2025; Mintasih et al., 2024). First, the cultural and value aspect, globalization has led to the penetration of Western culture into students' lifestyles, including in terms of dress, behavior, and thinking (Kurniawan, 2025; Supriatna, 2025) . Therefore, fiqh teachers need to strengthen the affective dimension in learning so that sharia values remain a guideline for life. A value-based learning approach is a solution for building character and moral filters against the influence of global culture.

Second, the technology and media aspect, globalization has brought social media and digital platforms with both positive and negative impacts. Fiqh learning needs to adapt digital media to be more relevant to students' worlds (Syarif et al., 2024; Yunita & Mulyadi, 2024). The use of learning technologies such as interactive videos, fiqh law simulations, or online discussion forums can be a means of internalizing Islamic values in a modern way.

Third, teacher competency and curriculum adaptation, fiqh teachers need to improve their pedagogical and digital literacy competencies to address change. Dogmatic learning must be transformed into reflective and contextual learning (Jibril et al., 2025; Mar, 2024). Furthermore, the fiqh curriculum in MTs must be dynamic, incorporating contemporary themes such as digital ethics, online zakat, and digital Islamic financial transactions (Nurohmah & Ma'rifah, 2025).

The challenge of globalization to Islamic jurisprudence (fiqh) learning in Islamic junior high schools (MTs) lies in how Islamic education can maintain moral and spiritual values amidst the currents of modernization (Muslim, 2024). Fiqh teachers play a crucial role as agents of change, mediators of values, and guardians of student morality (Maulana, 2025; Sugiyantoro & Apriliantoni, 2025). Adaptive, interactive, and values-based learning is needed to ensure that fiqh remains relevant and grounded in the context of global life.

The Role of Fiqh Teachers as Innovators and Learning Facilitators

In the global era, fiqh teachers play a very strategic role in shaping students' character so they can adapt to current developments without losing Islamic values (Ulum et al., 2024; Yanti et al., 2023). In the context of modern learning, teachers no longer function solely as knowledge transmitters, but also as innovators, facilitators, and moral guides for students (Mulyadi, 2024). Fiqh teachers must be able to integrate technology-based learning methods such as blended learning and digital classrooms to engage students. This technological integration enables students to understand Islamic law contextually by utilizing interactive media and online discussions.

The role of the teacher as a facilitator in fiqh learning is crucial for fostering active student participation. Teachers who act as facilitators not only provide information but also create a learning environment that supports the exploration of Islamic values through discussions, case studies, and hands-on practice (Halim et al., 2025; Nor et al., 2025). Thus, students not only learn the laws of fiqh theoretically but also understand their relevance in modern life (Ibadurrahman et al., 2025).

Furthermore, fiqh teachers play a crucial role in developing pedagogical innovations that adapt to the needs of the times. Creative teachers are able to connect fiqh material to contemporary issues such as digital ethics, online zakat, and technology-based Islamic financial transactions. This helps students understand that fiqh is not merely a normative teaching, but also a relevant and applicable legal system in addressing global dynamics.

Furthermore, the teacher's role as an innovator also encompasses the ability to reflect on and evaluate the learning process. Fiqh teachers need to adopt a reflective approach to assess the effectiveness of teaching methods and adapt them to student development (Qoyyumillah et al., 2025). Through pedagogical reflection, teachers can assess the extent to which Islamic values are absorbed by students in real-life contexts. The results of this literature review conclude that the role of fiqh teachers in the global era is not merely as instructors but also as agents of change in the Islamic education system. They are required to think critically, innovate in learning strategies, and serve as moral role models amidst the rapid flow of globalization. Fiqh learning will be more meaningful if teachers are able to provide an active, contextual learning process based on universal Islamic values.

Utilization of Technology in Fiqh Learning

The use of technology in Islamic jurisprudence (fiqh) learning is a necessity in facing educational transformation in the global era and the Industrial Revolution 4.0. The development of information technology has shifted the paradigm of Islamic education from a conventional lecture- and memorization-based system to an interactive, collaborative, and digital-based learning model (Hamid et al., 2025). In the context of Islamic jurisprudence, technology functions not only as a learning aid but also as a medium for da'wah, exploration of Islamic law, and strengthening sharia values amidst the challenges of modernity. This concept aligns with the theory of Islamic Education 4.0, which emphasizes the integration of faith (*iman*), knowledge (*ilm*), and technology (*taqniyah*) in a single pedagogical system oriented towards developing students' spiritual and digital competencies.

Technology integration in fiqh learning can be realized through various strategies for digitizing the teaching and learning process. The use of Learning Management Systems (LMS) such as Moodle, Google Classroom, or Edmodo allows teachers to systematically organize fiqh materials, provide discussion forums for contemporary Islamic law, and conduct online assessments (Sukmawati & Nurul Latifatul Inayati, 2025). Furthermore, interactive videos and microlearning content through platforms like YouTube Edu or Canva for Education can visualize religious practices such as ablution, prayer, zakat, or animal slaughter in a more concrete and engaging manner. The application of Augmented Reality (AR)-based fiqh law simulations is also being developed to provide a more immersive and contextual learning experience, such as the "Smart Fiqh Lab" application, which combines Islamic legal principles with three-dimensional visual technology.

Digital Islamic quiz applications such as Quizizz, Kahoot, or Wordwall Islamic Studies serve as formative evaluation media that foster a competitive spirit and strengthen learning engagement (Fatmawati, 2025; Sadiyah et al., 2025). The use of these digital platforms has been shown to increase active student participation, expand access to fiqh learning resources, and optimize learning time and effectiveness. The application of blended learning in fiqh learning in madrasas improves learning outcomes by up to 30% compared to traditional lecture methods, primarily because students more easily understand Islamic law through visual examples and interactive digital activities (Wang & Balakrishnan, 2025).

However, the implementation of technology-based fiqh learning also faces various structural and pedagogical obstacles. In terms of infrastructure, not all Islamic educational institutions have adequate internet facilities or relevant technological devices (Mazrur et al., 2023). From the teacher's perspective, many still experience difficulties in digital pedagogical

literacy, particularly in adapting textual and normative fiqh material into engaging digital media without compromising sharia values (Tantowi et al., 2025). Furthermore, excessive use of technology without proper value control can lead to spiritual disorientation and shift the orientation of fiqh learning from purification of the soul (tazkiyah an-nafs) to merely cognitive activity. Therefore, the integration of technology in fiqh education must be based on the paradigm of Digital Islamic Pedagogy, which emphasizes a balance between spiritual, moral, and digital intelligence.

The Digital Islamic Pedagogy model emphasizes that technology should be a means to strengthen faith, manners, and morals, not replace them. Fiqh teachers need to act as digital murabbi (leaders), not merely transmitters of material but also spiritual guides who guide students in understanding Islamic law through digital experiences that have religious value (Firdaus et al., 2023). Within this framework, technology-based fiqh learning needs to be designed in a values-oriented manner, for example by integrating Quranic verses and hadith into digital content, using polite narratives, and utilizing Islamic AI chatbots as learning partners that instill discussion etiquette and ethical opinion.

Theoretically, the Islamic Education 4.0 paradigm views technology not as a threat to Islamic values, but as an opportunity to realize education that is rahmatan lil 'alamin (blessing for the universe) (Haris, 2024). This concept combines four main dimensions: spiritual intelligence (SQ), emotional intelligence (EQ), intellectual intelligence (IQ), and digital intelligence (DQ) in a balanced learning environment (Suraijiah et al., 2023). Thus, the use of technology in fiqh learning becomes a strategic instrument for developing a generation of Muslims who are adaptive, sharia-savvy, and responsible in the digital world. Going forward, research and innovation need to be directed towards the development of an AI-based Islamic Learning Ecosystem, a machine learning-based Islamic law recommendation system, and the gamification of fiqh education to ensure that sharia values remain alive and contextual in the 21st-century digital society.

Construction of an Integrative, Collaborative, and Adaptive Fiqh Learning Model

The construction of fiqh learning in Islamic Junior High Schools (MTs) in the global era demands a model that is not only oriented towards the transfer of religious knowledge, but also the development of critical thinking skills, collaboration, and adaptation to changing times (Mubiarto, 2025). The integrative learning model focuses on combining Islamic values with modern science and educational technology (Lubaba & Andriani, 2025). This approach ensures that fiqh learning is not separated from the social and digital contexts faced by students. The integration of an Islamic values-based curriculum with a scientific approach can improve students' contextual understanding of fiqh laws.

Furthermore, the collaborative model emphasizes the importance of collaboration between teachers, students, and the educational community. Teachers act as facilitators, encouraging active discussion and interaction in learning (Zahraini et al., 2025). The implementation of collaborative project-based learning in Islamic jurisprudence (fiqh) subjects increases learning motivation and critical thinking skills in MTs students (Abu et al., 2025). Collaboration also opens up space for the use of interactive digital media such as online forums or simulations of Islamic law in real-life contexts.

Meanwhile, the adaptive model requires teachers and madrasah institutions to adapt learning methods and media to suit student characteristics and technological advances. The adaptive approach enables personalized learning by utilizing digital platforms, interactive videos, and problem-based learning (Araniri et al., 2021; Rahmawati et al., 2024). Adaptive fiqh learning using multimedia-based technology can increase student engagement and knowledge retention (Jibril et al., 2025).

This integrative, collaborative, and adaptive model also aligns with the "student-centered learning" paradigm, where students are no longer passive recipients but play an active role in constructing knowledge. The student-centered model in fiqh learning enhances students' metacognitive abilities and social empathy, particularly when linked to contemporary issues such as digital zakat, online transactions, and social media ethics (Maulana, 2025; Muslim, 2024; Rais et al., 2025).

Furthermore, the integrative-collaborative model also encourages the creation of a learning environment that emphasizes the values of togetherness and social responsibility. The implementation of religious project-based learning, or community service learning, allows students to participate in social activities that instill Islamic jurisprudence values in a tangible way. This model significantly increases the social awareness and spirituality of MTs students (Yanti et al., 2023). Furthermore, the digital adaptive model plays a crucial role amidst the rapid development of learning technology. Teachers can use learning management systems (LMS), interactive quiz applications, and educational videos to deliver Islamic jurisprudence material in a more engaging manner.

The integration of digital technology not only increases students' motivation to learn but also broadens their understanding of the application of Islamic jurisprudence (fiqh) in today's fast-paced and complex global environment. Finally, an integrative, collaborative, and adaptive fiqh learning model demands an active role for teachers as learning designers and pedagogical innovators. Teachers must be able to assess student needs, design contextual learning, and use a reflective approach to evaluate learning outcomes (Halim et al., 2025). Thus, fiqh learning in Islamic junior high schools (MTs) can become a platform for developing strong Islamic character while fostering 21st-century competencies.

Overall, an integrative, collaborative, and adaptive fiqh learning model is key to addressing the challenges of the globalization of Islamic education. This model not only instills a deep understanding of Islamic law but also fosters a young generation that is religious, intelligent, critical, and globally competitive (Luqmi et al., 2025).

Implications for the Formation of Student Character

Fiqh learning in Islamic Junior High Schools (MTs) aims not only to share religious knowledge but also to shape Islamic character rooted in moral and ethical values. Within the context of character education, fiqh plays a crucial role because it teaches the principles of Islamic law that directly relate to everyday behavior. Fiqh learning contributes to instilling the values of discipline, responsibility, and honesty, which form the foundation of students' character.

This means that a contextual approach to fiqh learning can help students understand the relevance of Islamic teachings in modern life. When teachers relate fiqh topics such as muamalah, worship, and morals to real-life situations, students more easily understand that fiqh is not just a legal theory, but a comprehensive ethical guide to life (Bano & Valarthodi, 2025; Hasanah et al., 2025). Socially context-based fiqh learning can increase moral awareness and social empathy in madrasah students.

Fiqh learning has direct implications for the development of students' spiritual and social character. By deeply understanding the legal basis of worship and social interaction, students are better able to internalize the values of simplicity, justice, and solidarity. Directed fiqh learning has shown improvements in religious behavior and social awareness compared to students who study conventionally.

In addition to spiritual aspects, fiqh learning also strengthens national character and religious moderation. Amidst globalization's vulnerability to radicalism and hedonism, fiqh serves as a moral filter to maintain a balance between religious observance and openness to social change (Holilah & Hajjaj, 2024). Fiqh learning that prioritizes religious moderation

helps students develop tolerance or openness to values, respect differences, and adhere to comprehensive Islamic principles (kaffah).

Therefore, the implications of fiqh learning on the formation of students' character include moral, social, spiritual, and nationalism dimensions. Fiqh learning in MTs needs to be directed towards an integrative approach, combining the values of Islamic teachings with skills that suit the needs of the times, such as critical thinking, social empathy, and effective communication (Nur & Afif, 2025). In this way, students will not only become individuals who are monotonous towards religious knowledge, but will also be able to contribute positively in the midst of a pluralistic and dynamic global society.

Recommendations for Developing Fiqh Learning in the Global Era

After analyzing a number of recent literature from the past five years, several suggestions have been summarized in this subsection. Considering the challenges faced by teachers, it is necessary to implement interactive digital media-based fiqh learning tailored to the characteristics of Generation Z. It is highly recommended that teachers use animated videos, online quizzes, legal simulations, and an LMS that accommodates contemporary Islamic legal discussions. With engaging media, students not only passively receive information but also actively think and engage in dialogue. This communication has been proven to help bridge the gap between conventional methods and the current learning needs amidst globalization.

It is also necessary to develop a fiqh learning model that connects the material to global issues and digital lifestyles. For example, themes on social media ethics, online transactions, and Islamic identity in global cultural consumption can be integrated into fiqh lessons. This way, students can interpret fiqh law not as rigid doctrine, but as a relevant guide to life. Teachers, as facilitators, encourage students to analyze and respond to global phenomena from a fiqh perspective.

Furthermore, teacher competency development in the field of Islamic jurisprudence (fiqh) requires digital literacy and contextual pedagogy. Skills development should encompass not only mastery of Islamic jurisprudence content but also the ability to design adaptive, collaborative, and technology-based learning. Training on the use of LMS, flipped classroom methodology, and project-based or service-learning approaches will strengthen teachers' capabilities as agents of change in Islamic education.

Equally important, all of this input requires the role of madrasah educational institutions, implementing dynamic and flexible curriculum policies that facilitate the integration of sharia values with global and digital contexts. The fiqh curriculum should encompass emerging themes such as crypto zakat, digital consumption, and global lifestyles, while maintaining the essence of Islamic teachings. Furthermore, technological infrastructure (internet, devices) and collaboration with local, national, and international communities are needed to ensure that fiqh learning in the global era creates a generation that is both religious and competent in both religious and digital fields.

CONCLUSION

This study confirms that fiqh learning in Islamic Junior High Schools (Madrasah Tsanawiyah) in the era of globalization requires a fundamental transformation from conventional pedagogical approaches to models that are responsive to the characteristics of the digital generation. Technology integration is not merely technical, but a strategic necessity to maintain the relevance of fiqh amidst the challenges of hedonism, materialism, and disorientation of religious values. The main contribution of this study is the formulation of an integrative-collaborative-adaptive fiqh learning model as a comprehensive pedagogical framework. The integrative model harmonizes the principles of Islamic Education 4.0 faith, knowledge, and technology with maq id ash-syar 'ah as a philosophical foundation, so that

fiqh learning remains rooted in Islamic spirituality while being responsive to contemporary issues such as digital ethics and religious moderation. The collaborative model positions teachers as facilitators and *digital murabbi* who encourage participatory learning through contemporary fiqh discussions, *community service learning* , and religious projects based on global issues. Meanwhile, the adaptive model enables personalization of learning through LMS, interactive videos, digital simulations, and learning applications that adapt to student diversity and the madrasah context.

These findings have implications for the strategic policy direction of madrasah education. The Ministry of Religious Affairs and the Directorate of Madrasah Education need to revise the fiqh curriculum to make it more dynamic by incorporating contemporary issues such as digital ethics, digital sharia financial transactions, and technology-based zakat within the Merdeka Curriculum framework, which is based on Islamic Education 4.0 and the maq id al-syar 'ah. The government and madrasahs need to strengthen ongoing training for fiqh teachers in digital literacy and pedagogy, and prioritize the development of technological infrastructure and partnerships with industry to provide digital fiqh content that complies with sharia standards. Furthermore, the Directorate of Madrasah Education needs to develop technology-based fiqh learning evaluation instruments that measure the spiritual, affective, and digital dimensions. This study recommends implementing the model through *a pilot project* , strengthening the role of teachers as *digital murabbi (leaders)* , developing a digital fiqh *repository* , further empirical research, and synergy between the government, educational institutions, industry, and the Muslim community in building a sustainable digital fiqh ecosystem.

Research Limitations

This research has methodological limitations due to its library-based nature, meaning its results depend on the author's subjective abilities, the completeness of the data, and the quality of the literature analyzed. The lack of empirical data from the field means that the findings of this study cannot comprehensively describe the implementation of technology-based fiqh learning in madrasas. In this context, further research could be enhanced by a more systematic literature review and a more optimal selection process. Furthermore, this study has not specifically examined the effectiveness of digital learning models in the context of differences in student characteristics, school infrastructure, and teacher competencies across regions. Therefore, further research using a classroom action research (CAR) approach or an experimental model is highly recommended to test the concrete impact of technology integration in fiqh learning on improving student learning outcomes and religious character.

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