

Analysis of the Systematic Subject Matter for *Fiqh* in Islamic Religious Education Lessons at Schools in the 2022 Prototype Curriculum

Basuki¹

¹ Institut Agama Islam Negeri (IAIN) Ponorogo, Indonesia; basuki@iainponorogo.ac.id

ARTICLE INFO

Keywords:

fiqh's learning material;
2022 prototype curriculum

Article history:

Received 2022-02-08

Revised 2022-04-25

Accepted 2022-07-22

ABSTRACT

This research is motivated by the unsystematic subject matter of fiqh in Islamic Religious Education (PAI) lessons in schools in the 2013 curriculum. The understanding of the subject matter of fiqh must be systematic or sequential. If students learn the subject matter of fiqh not systematically or sequentially, it will impact the confusion of students' mastery. The systematic confusion in discussing the subject matter of fiqh in Islamic Religious Education (PAI) lessons in the 2013 curriculum at the school have been resolved by the government through the 2022 prototype curriculum policy set out in the decision of the Head of the Standards, Curriculum, and Educational Studies Agency, Ministry of Education and Culture. Education, Culture, Research, and Technology of the Republic of Indonesia number 008/H/KR/2022. This research aims to describe and analyze the systematically subject matter of fiqh in Islamic Religious Education (PAI) lessons in schools in the 2022 prototype curriculum. This type of research is library research. With content analysis, researchers found that the systematics of fiqh subject matter in Islamic Religious Education (PAI) lessons in schools in the 2022 prototype curriculum had been arranged hierarchically-systematically.

This is an open access article under the [CC BY-NC-SA](#) license.



Corresponding Author:

Basuki

Institut Agama Islam Negeri (IAIN) Ponorogo, Indonesia; basuki@iainponorogo.ac.id

1. INTRODUCTION

Learning *fiqh* lessons is a process of interaction of students with *fiqh* teachers and *fiqh* subject matter in a learning environment (RI, 2003). *Fiqh* learning is assistance provided by *fiqh* teachers so that the process of acquiring knowledge and knowledge of the subject matter of *fiqh* can occur (Ismail, 2020). The subject matter of *fiqh* lessons in schools has been determined by the government through curriculum policies. The last policy regarding the curriculum before the 2022 prototype curriculum policy was implemented was the 2013 curriculum policy (Effendy, 2018).

Based on the results of previous studies on the implementation of the 2013 curriculum, researchers found several problems or obstacles in learning the 2013 curriculum, especially in school subjects (Alpin Hascan & Hamami, 2021). Among the problems or obstacles in question are many *fiqh* subjects that are repeated in higher classes (Wahid, 2021). The repetition of the same subject matter impacts the confusion of students' understanding of mastery of *fiqh* material. Because the sequential

logic in learning the subject matter of *fiqh* is necessary. For example, students do not learn about prayer material before mastering the material for ablution or purification because ablution or purification is an absolute requirement before praying. The systematics of *fiqh* subject matter in schools in the 2013 curriculum is still not hierarchical (Kanti Aldino, 2021).

The government has sought a solution to this problem through the 2022 prototype curriculum policy. At the beginning of the 2022/2023 school year, the Minister of Education, Culture, Research and Technology of the Republic of Indonesia will implement the 2022 prototype curriculum for drive schools based on the decision of the Minister of Education, Culture, Research and Technology of the Republic of Indonesia number 371/M/2021 (Makarim, 2021). The 2022 prototype curriculum supports the recovery of 2013 curriculum learning after the COVID-19 pandemic, emphasizing essential subject matters. The essential subject matters, including *fiqh*, have been determined by the Minister of Education, Culture, Research and Technology of the Republic of Indonesia through the Decree of the Head of the Standards, Curriculum, and Educational Assessment Agency, Number 008/H/KR/2022 (Aditomo, 2022).

Based on this framework, this research is to describe and analyze the Systematic Subject Matter of *fiqh* in Islamic Religious Education (PAI) lessons in schools in the 2022 prototype curriculum.

2. METHODS

This research is qualitative research that focuses on library research. A study that “needs only ingenuity” (Hamzah, 2022) in presenting data relies on the primary data source in library research. The policy on the subject matters for *fiqh* in the Islamic Religious Education (PAI) lesson and manners in the 2022 prototype curriculum as stated in the Head of the Standards, Curriculum. Therefore, educational Assessment Agency Number 008/H/KR/2022 (Aditomo, 2022), was chosen as the research object. This study uses the content analysis method to describe and analyze the subject matters of *fiqh's* learning materials in Islamic Religious Education (PAI) lesson at schools in the 2022 prototype curriculum. *Content analysis* is an analysis method that is very commonly used in literature studies. It is a research technique for making replicable and valid inferences from texts to the contexts of their use. Similar to this definition, Krippendorff defines *content analysis* as a research method using a set of procedures to make valid inferences from the policy (Krippendorff, 2019). Thus, this content analysis has been used to conduct an in-depth study of the policy. Parts of the main procedures applied in this study are the description, interpretation, and conclusion of relevant text data in the policy on the subject matters of *fiqh's* learning materials in Islamic Religious Education (PAI) lesson at schools in the 2022 prototype curriculum.

3. FINDINGS AND DISCUSSION

3.1. Finding

Based on the Decree of the Head of the Educational Standards, Curriculum, and Assessment Agency, Number 008/H/KR/2022, the achievement of *fiqh's* learning materials in Islamic Religious Education (PAI) subjects at schools in the 2022 prototype curriculum, is divided into six phases, namely Phase A for grades I and II of Elementary School, Phase B for grades III and IV of Elementary School, Phase C for grades V and VI of Elementary School, Phase D for grades VII, VIII and IX of Junior High School, Phase E for grades X High School, and Phase F for Class XI and XII of Senior High School (Aditomo, 2022).

Table 1. The Description of the Subject Matter for *Fiqh* at Schools in the 2022 Prototype Curriculum

Phase	Subject Matter
Phase A	1. The pillars of Islam 2. The sentence shahada (declaration of faith)

Phase	Subject Matter
	3. The procedures for wudhu
	4. <i>Fard</i> prayers
	5. The call to prayer (<i>adzan</i>) and <i>iqamah</i>
	6. Remembrance and pray after prayer
Phase B	1. Carry out Friday prayers
	2. Carry out <i>sunnah</i> prayers
	3. Carry out fasting during Ramadan
	4. The concept of puberty and the accompanying responsibilities (<i>taklif</i>)
Phase C	1. Zakat (community tax)
	2. <i>Infaq</i>
	3. Alms
	4. Gifts
	5. Halal and haram
	6. Sunnah fasting
	7. The provisions of Hajj
Phase D	1. The internalization of values in prostration in prayer
	2. The provisions regarding <i>qurban</i> worship
	3. Several schools of jurisprudence
	4. The concept of <i>mu'amalah</i>
	5. The concept of usury
	6. The concept of <i>rukhsah</i>
Phase E	1. <i>Mu'amalah fiqh</i>
	2. The five basic principles of Islamic law
Phase F	1. The implementation of Friday prayer sermon
	2. The implementation of <i>tabligh</i>
	3. The implementation of <i>da'wah</i>
	4. The provisions of marriage in Islam
	5. The provisions of <i>mawaris</i>
	6. The concept of <i>ijtihad</i>

3. 2. Discussion

3.2.1 Analysis of the Systematic Subject Matter Phase A for *Fiqh* at Schools in The 2022 Prototype Curriculum.

Based on table 1, it was found that there were six subject matters of *fiqh*'s learning materials in Islamic Religious Education (PAI) at schools in the 2022 prototype curriculum for Phase A or grades I and II SD (Elementary School). The six subject matters are the pillars of Islam, the first pillars of Islam are the shahada (declaration of faith), purification (ablution), *adzan* and *iqamah*, *fard* prayers, and remembrance/prayer after *fard* prayers. The six achievements are under the age of students aged 7-8 years (Hapsari, 2021e).

The systematics of the six subject matters are arranged in a hierarchical-systematic. Learning about the introduction of the pillars of Islam, (Cahyana et al., 2021, p. 102), especially the sentence shahada or declaration of faith (Alam, 2021) is a foundation in worship. After getting to know the foundation, students are trained to perform purification or ablution or *wudlu* (Andriyani et al., 2021) before performing the *fard* prayer (Laeq, 2019), and training for the call to prayer and *iqamah* (Bednarkiewicz, 2021). Furthermore, after performing the *fard* prayers, students are trained and accustomed to reading dhikr and praying (Suwardi et al., 2020). The results of subject matters in Phase A will be the basis for consideration for achieving subject matters in Phase B.

3.2.2 Analysis of the Systematic Subject Matter Phase B for *Fiqh* at Schools in The 2022 Prototype Curriculum.

Based on table 1, there are four subject matters of *fiqh*'s learning materials in Islamic Religious Education (PAI) at schools in the 2022 prototype curriculum for Phase B or grades III and IV SD (Elementary School). The four subject matters are (1) Friday prayers, (2) *sunnah* prayers, (3) fasting during Ramadan, and (4) the concept of *baligh*. The four subject matters are appropriate for students aged 9-10 years (Hapsari, 2021f). At that age, students have entered puberty, where praying and fasting for Ramadan is not just an exercise but has become an obligation.

The systematics of the four subject matters are arranged in a hierarchical-systematic. After students are accustomed to *fard* prayers, students must know Friday prayers (Idris et al., 2021), and *sunnah* prayers before or after *fard* prayers (Amirudin & Basri, 2020). After that, students must know about the obligation to carry out fasting during Ramadan (Khan et al., 2016) fasting after puberty (Wahidah, 2021). Before puberty arrives, students must be trained to fast during the holy month of Ramadan. The results of subject matters in Phase B will be the basis for consideration for achieving subject matters in Phase C.

3.2.3 Analysis of the Systematic Subject Matter Phase C for *Fiqh* at Schools in The 2022 Prototype Curriculum.

Based on table 1, there are seven subject matters of *fiqh*'s learning materials in Islamic Religious Education (PAI) at schools in the 2022 prototype curriculum for Phase C or grades V and VI SD (elementary school). The seven subject matters are (1) zakat or community tax, (2) *infaq*, (3) alms, (4) gifts, (5) halal and haram, (6) *sunnah* fasting, and (7) the provisions of the Hajj. The seven subject matters are appropriate for students aged 11-12 years (Hapsari, 2021a). At this age, students must be trained to pay zakat *fitriah* independently, suggest to zakat officers, and must be trained in *infaq* and alms so that the class becomes generous people.

The systematics of the seven subject matters of the learning materials are arranged in a hierarchical-systematic. The learning of zakat or community tax (Syukor et al., 2020), which is the third pillar of Islam, is a follow-up to the understanding of the second pillar of Islam, namely prayer, which has been studied in phase B. After students understand the material of zakat or community tax, students must be introduced to material about *infaq* (Hanifah Musa Fathullah Harun, Zulaipa Ruzulan, Khairul Faezi Said, Mohamad Shukran Abdul Razaq, 2021), alms (Syafiq, 2018), gifts (Sabir & Mutmainnah, 2020), halal, and haram in prizes (Rahmadani, 2015), and how the MUI fatwa on prizes (Ashari, 2018). This phase also learned about *Sunnah* fasting as a reinforcement of phase B material about obligatory fasting. This phase ends with material on the provisions of Hajj (Kisworo, 2017) as the fifth pillar of Islam. The results of subject matters in Phase C will be the basis for consideration for achieving subject matters in Phase D.

3.2.4 Analysis of the Systematic Subject Matter Phase D for *Fiqh* at Schools in The 2022 Prototype Curriculum.

Based on table 1, there are six subject matters of *fiqh*'s learning materials in Islamic Religious Education (PAI) at schools in the 2022 prototype curriculum for Phase D or class VII, VIII, and IX SMP (Junior High School). The six subject matters are (1) scores in prostration and prayer services; (2) *qurban* worship, (3) schools of jurisprudence, (4) the concept of *mu'amalah*, (5) usury, and (6) *rukhsah*. The six subject matters are appropriate for students aged 13-15 years (Hapsari, 2021b). At this age, students must be trained to feel the wisdom of the prayer movement in terms of religion or a view from the other side.

The systematics of the six subject matters are arranged in a hierarchical-systematic. At this phase, the emphasis should be on internalizing the values in prostration or *sujud* (Khosiin, 2020) and *qurban* worship (Muhammad Alqadri Burga, Andi Marjuni, 2019) to strengthen the material for

the pilgrimage. In this phase, it is necessary to introduce the establishment of *fiqh* or *mazhab fiki* (Pohan, 2021), so that students have broad insight into implementing Islamic religions in order to realize Islamic Unity or *ukhuwah Islamiyah* (Tatang Hidayat, 2018). In this phase, the student must also learn about the concepts of *mu'amalah* (Hadi, 2021), usury or *riba* (Hisam Ahyani, Dian Permana, 2020), and *rukhsah* (Zulfahmi, 2021), so that the class becomes honest entrepreneurs. The results of **subject matters** in Phase D will be the basis for consideration for achieving **subject matters** in Phase E.

3.2.5 Analysis of the Systematic Subject Matter Phase E for *Fiqh* at Schools in The 2022 Prototype Curriculum.

Based on table 1, there are two subject matters of *fiqh's* learning materials in Islamic Religious Education (PAI) at schools in the 2022 prototype curriculum for Phase E or class X (High School). The two subject matters are *fiqh mu'amalah* and *al-kulliyat al-khamsah* (five basic Islamic law principles). The two subject matters are under 16-year-old students (Hapsari, 2021c) who need entrepreneurship training so that the class becomes a nation's cadres who can be competitive in the business field (Ahamad Fawaid, 2020).

The systematics of the four subject matters are arranged in a hierarchical-systematic. The **subject matters** of Phase E is an extension of the previous learning of *mu'amalah fiqh* (Fachruddin, 2015). The achievement of phase E, as well as the basis for the next phase, is the achievement of learning about *al-kulliyat al-khamsah* (the five basic principles of Islamic law), which include *hifzh ad-din* or maintaining religion, *hifzh al-mal* or maintaining a property, *hifzh al-nafs* or maintaining the soul, *hifzh al-nasl* or maintaining offspring, and *hifzh al-'aql* or maintaining reason (Mansyur, 2017). The results of subject matters in Phase E will be the basis for consideration for achieving subject matters in Phase F.

3.2.6 Analysis of the Systematic Subject Matter Phase F for *Fiqh* at Schools in The 2022 Prototype Curriculum.

Based on table 1, there are six subject matters of *fiqh's* learning materials in Islamic Religious Education (PAI) at schools in the 2022 prototype curriculum for Phase F or class XI and XII SMA (High School). The six subject matters are (1) Friday prayer sermon, (2) *tabligh*, (3) *da'wah*, (4) marriage, (5) *mawaris*, and (6) the concept of *ijtihad*. The six subject matters are appropriate for students aged 17-18 years (Hapsari, 2021d). At this age, students can be trained to become *da'i* (Hasan, 2022). In addition, there is the possibility of an invitation to marry young at this age (Tsani, 2021). Therefore, students must be provided with the provisions of marriage in Islam.

The subject matters of phase F is the last. This subject matters is arranged in a hierarchical-systematic with the previous achievements after students learn the five basic principles of Islamic law (*hifzh ad-din* or maintaining religion, *hifzh al-mal* or maintaining property, *hifzh al-nafs* or maintaining the soul, *hifzh al-nasl* or maintaining offspring, and *hifzh al-'aql* or maintaining reason), students need to be equipped to practice sermons correctly and adequately (Agung Kurniawan, 2021) moderate Islamic religious knowledge *tabligh* practices (Madura & Ali, 2020), *da'wah* practice invites goodness and stays away from evil with wisdom (Abdullah, 2019). Furthermore, in this phase, students undergo adolescence, which is prone to promiscuity. Therefore, in this phase, students must be provided with sufficient knowledge about the provisions of marriage in Islam (Mustofa, 2016), *mawaris* (Umami, 2020), and the concept of *ijtihad* (Falak, 2020), so that in the future, they become Muslims who can solve all the problems of religious life faced in daily life correctly and adequately within the framework of the Unitary State of the Republic of Indonesia.

4. CONCLUSION

The systematic subject matter of *Fiqh's* Learning Materials of Islamic Religious Education (PAI) subjects at schools in the 2022 prototype curriculum at SD (Elementary Schools), SMP (Junior High Schools), and SMA (High Schools) are contained in the Decree of the Head of the Standards, Curriculum, Educational Assessment Agency No. 008/H/KR/2022 emphasizes essential material at each Phase and the context in implementing rules or laws that include activities related to Allah SWT ('*ubudiyyah*) and activities related to fellow human beings (*mu'āmalah*). Therefore, the 2022 prototype curriculum can gradually restore the achievement of learning materials during the COVID-19 pandemic.

The results of this study are limited to the systematic discussion of *fiqh* subject matter in Islamic religious education (PAI) subjects in the 2022 prototype curriculum. Therefore, it is necessary to do (1) further research on the main and supporting learning sources of *fiqh* subject matter in Islamic religious education subjects. (PAI) in the 2022 prototype curriculum; (2) further research on what approaches/methods/learning strategies will be used by *fiqh* teachers so that students can understand the subject matter of *fiqh* in Islamic religious education (PAI) in the 2022 prototype curriculum; (3) further research on what learning media will be used by *fiqh* teachers so that students can understand the subject matter of *fiqh* in Islamic religious education (PAI) in the 2022 prototype curriculum; and (4) further research on what assessment techniques will be used by *fiqh* teachers to measure students' mastery of the subject matter of Islamic religious education (PAI) in the 2022 prototype curriculum

REFERENCES

- Abdullah, A. (2019). Paradigma Dan Epistemologi Dakwah. *Jurnal Pemberdayaan Masyarakat*, 7(1), 76–94. <https://doi.org/10.37064/jpm.v7i1.5609>
- Aditomo, A. (2022). Keputusan Kepala Badan Standar, Kurikulum, dan Asesmen Pendidikan, Nomor 008/H/KR/2022. [The decision of the Head of the Standards, Curriculum, and Educational Assessment Agency, Number 008/H/KR/2022].
- Agung Kurniawan, H. H. (2021). Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat. *Al Mabsut*, 15(1), 29–38.
- Ahamad Fawaid, N. L. (2020). Home Industri berbasis Kader di Wilayah Al-Mawaddah Pondok Pesantren Nurul Jadid. *Jurnal Ilmu Pendidikan Dan Ekonomi*, 05(1), 93–111. <https://doi.org/https://doi.org/10.53958/wb.v5i1.54>
- Alam, S. M. (2021). Jannah-is guaranteed by Allah if you embrace Shahada in your Heart, be kind to your Parents, help the Needy and follow the other Pillars of Islam. *Journal of Research and Opinion*, 8(2), 2853–2894. <https://doi.org/10.15520/jro.v8i2.90>
- Alpin Hascan, M., & Hamami, T. (2021). Identifikasi Kesulitan Guru PAI Kota Medan dalam Implementasi Kurikulum 2013. *At-Ta'fikir*, 14(2), 190–203. <https://doi.org/10.32505/at.v14i2.2456>
- Amirudin, N., & Basri, H. (2020). Internalization of Islamic Values on Undergraduate Students Through The Baitul Arqam. *DAYAH: Journal of Islamic Education*, 3(2), 142–153. <https://doi.org/10.22373/jie.v3i2.7082>
- Andriyani, Permatasari, T. A. E., Purnamawati, D., Putri, A., & Maududi, A. A. Al. (2021). Applying Clean and Healthy Behavior By Wudhu for Health Benefits. *Indonesian Journal of Islam and Public Health*, 1(1), 1–7. <https://jurnal.umj.ac.id/index.php/IJIPH/article/view/8906>
- Ashari, A. (2018). Analisis Fatwa MUI kabupaten Pamekasan No. 2 Tahun 2016 tentang Berhadiah. *Ekomadania*, 1(2), 134–138. <http://ejournal.kopertais4.or.id/madura/index.php/ekomadania/article/view/3178>
- Bednarkiewicz, M. (2021). The islamic call to prayer and its origin: A story about cultural memory's permanence and adaptability. *Religions*, 12(10), 1–9. <https://doi.org/10.3390/rel12100817>
- Cahyana, C., Mandasari, R. I. M., Prawita, F. N., Shafira, C. T., & Pratama, D. E. (2021). Implementation of Augmented Reality in Introducing Islamic Pillars Appication for Young

- Children. *Proceedings of the 5th International Conference on Early Childhood Education (ICECE 2020)*, 538(Icece 2020), 100–103. <https://doi.org/10.2991/assehr.k.210322.022>
- Effendy, M. (2018). *Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 37 Tahun 2018 Tentang Perubahan Atas Peraturan Menteri Pendidikan dan Kebudayaan Nomor 24 Tahun 2016 tentang Kompetensi Inti dan Kompetensi Dasar Pelajaran pada Kurikulum 2013 Pada Pend* (pp. 1–527). Biro Hukum dan Organisasi Kementerian Pendidikan dan Kebudayaan.
- Fachruddin, F. (2015). filosofi laba dalam perspektif Fiqh Mu'amalah dan ekonomi Konvensional. *Al Mashlahah Jurnal Hukum Dan Pranata Sosial Islam*, 3(6), 275–292. <https://doi.org/HTTP://DX.DOI.ORG/10.30868/AM.V3I06.146>
- Falak, N. (2020). The concept of Ijtihad, its legitimacy, need and importance in the present age. *Islamic Sciences*, 3(1), 95–111. <https://doi.org/10.52337/islsci.v3i1.18>
- Hadi, M. Q. Al. (2021). Fiqh Mu'amalah In Theory and Practice: An Overview of Islamic Economics. *Alhurriyah*, 06(02), 102–117. <https://doi.org/http://dx.doi.org/10.30983/alhurriyah.v6i2.5010>
- Hamzah, A. (2022). *Metode Penelitian Kepustakaan Library Research: Kajian Filosofis, Teoritis dan Aplikasi Proses dan Hasil*. Rajawali Press.
- Hanifah Musa Fathullah Harun, Zulaipa Ruzulan, Khairul Faezi Said, Mohamad Shukran Abdul Razaq, M. M. K. (2021). Infaq Practices A Catalyst for Nurturing Economic Development and Human Capital. *Al-Qonatr: International Journal of Islamic Studies*, 24(2), 9–16. <http://al-qonatr.com/aq/article/view/368>
- Hapsari, A. (2021a). *Perkembangan Anak Usia 11-12 Tahun* (pp. 1–8). <https://hellosehat.com/parenting/remaja/tumbuh-kembang-remaja/perkembangan-anak-11-tahun/> dan <https://hellosehat.com/parenting/remaja/tumbuh-kembang-remaja/perkembangan-anak-12-tahun/>
- Hapsari, A. (2021b). *Perkembangan Anak Usia 13-15 Tahun* (pp. 1–12). <https://hellosehat.com/parenting/remaja/tumbuh-kembang-remaja/perkembangan-anak-13-tahun/>, <https://hellosehat.com/parenting/remaja/tumbuh-kembang-remaja/perkembangan-anak-14-tahun/> dan <https://hellosehat.com/parenting/remaja/tumbuh-kembang-remaja/perkembangan-anak-16-tahun/>
- Hapsari, A. (2021c). *Perkembangan Anak Usia 16 Tahun* (pp. 1–4). <https://hellosehat.com/parenting/remaja/tumbuh-kembang-remaja/perkembangan-anak-16-tahun/>
- Hapsari, A. (2021d). *Perkembangan Anak Usia 17-18 Tahun* (pp. 1–8). <https://hellosehat.com/parenting/remaja/tumbuh-kembang-remaja/perkembangan-anak-17-tahun/> dan <https://hellosehat.com/parenting/remaja/tumbuh-kembang-remaja/perkembangan-anak-18-tahun/>
- Hapsari, A. (2021e). *Perkembangan Anak Usia 7-8 Tahun* (pp. 1–8). <https://hellosehat.com/parenting/anak-6-sampai-9-tahun/tumbuh-kembang-anak/perkembangan-anak-usia-7-tahun/> dan <https://hellosehat.com/parenting/anak-6-sampai-9-tahun/tumbuh-kembang-anak/perkembangan-anak-usia-8-tahun/>
- Hapsari, A. (2021f). *Perkembangan Anak Usia 9-10 Tahun* (pp. 1–8). <https://hellosehat.com/parenting/anak-6-sampai-9-tahun/tumbuh-kembang-anak/perkembangan-anak-usia-9-tahun/> dan <https://hellosehat.com/parenting/remaja/tumbuh-kembang-remaja/perkembangan-anak-10-tahun/>
- Hasan, A. (2022). Strategi Kaderisasi Da' i Dayah Perbatasan Safinatussalamah Aceh Singkil. *Al-I'lam: Jurnal Komunikasi Dan Penyiaran Islam*, 5(2), 39–47. <https://doi.org/https://doi.org/10.31764/jail.v5i2.8208>
- Hisam Ahyani, Dian Permana, A. Y. A. (2020). Dialog Pemikiran tentang Norma Riba, Bunga Bank, dan Bagi Hasil di Kalangan Ulama. *KORDINAT*, XIX(2), 247–263.
- Idris, F., Yusram, M., & Iskandar, A. (2021). Salat Jumat Daring Dalam Perspektif Hukum Islam. *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam*, 2(1), 110–129. <https://doi.org/https://doi.org/10.36701/bustanul.v2i1.326>

- Ismail, F. (2020). Ilmu Fikih: Sejarah, Tokoh dan Mazhab Utama. *Bahsun Ilmy: Jurnal Pendidikan Islam*, 1(1), 69–77. <http://jurnal.stit-rh.ac.id/index.php/bahsunilmy/article/view/32>
- Kanti Aldino, V. P. R. (2021). Problematika Guru Fikih Kelas X dalam Menerapkan Kurikulum 2013 di Madrasah Aliyah Negeri Bengkulu Selatan. *Jurnal Pendidikan Islam AL-Affan*, 1(2), 208–216. <https://www.ejournal.stit-alquraniyah.ac.id/index.php/jpia/article/view/34>
- Khan, M. M. A., Nor, N. M., Mamat, N. M., Mohd-Shukri, N. A., & Abu Bakar, W. A. M. (2016). Fasting in Islam: A combination of spiritual elevation and prevention of diseases. *International Medical Journal Malaysia*, 17(Specialissue2), 107–112. <https://doi.org/10.31436/imjm.v17i2.955>
- Khosiin, N. (2020). Pendidikan Ibadah Anak Usia Dini Dalam Kitab Fasalatan Karya KHR. Asnawi. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 9(2), 245–266. <https://doi.org/10.35878/islamicreview.v9i2.230>
- Kisworo, B. (2017). Ibadah Haji Ditinjau Dari Berbagai Aspek. *Al-Istinbath : Jurnal Hukum Islam*, 2(1), 75–98. <https://doi.org/10.29240/jhi.v2i1.194>
- Krippendorff, K. (2019). *Content Analysis*. SAGE Publications.
- Laeq, N. I. and K. (2019). Salaat Ontology: A Domain Ontology for Modeling Information Related to Prayers in Islam. *Indian Journal of Science and Technology*, 12(31), 1–12. <https://doi.org/10.17485/ijst/2019/v12i31/146616>
- Madura, S., & Ali, A. Z. (2020). Konsep Tabligh Majelis Kia dalam Menjaga Keutuhan Negara Kesatuan Republik Indonesia. *Bayan Lin-Nass: Jurnal Dakwah Islam*, 4(1), 1–14. <https://doi.org/http://dx.doi.org/10.28944/bayanlin-naas.v4i1.415>
- Makarim, N. A. (2021). *Keputusan Menteri Pendidikan, Kebudayaan, Riset dan Teknologi Republik Indonesia Nomor 371/M/2021 tentang Program Sekolah Penggerak*.
- Mansyur, Z. (2017). Pembaharuan Masalah dalam Maqasid al-Shari'ah: Telaah Humanistik tentang al-Kulliyat al-Khamsah. *Ulumuna: Jurnal Studi Keislaman*, 16(1), 103–124. <https://doi.org/https://doi.org/10.20414/ujs.v16i1.190>
- Muhammad Alqadri Burga, Andi Marjuni, R. (2019). Nilai-nilai Tarbiyah Ibadah Kurban dan Relevansinya dengan Pembelajaran Pendidikan Formal. *Palapa: Jurnal Studi Keislaman Dan Ilmu Pendidikan*, 7(2), 202–233. <https://doi.org/https://doi.org/10.36088/palapa.v7i2.344>
- Mustofa, A. (2016). Pernikahan dalam Islam. *Ta'lim: Jurnal Pendidikan Agama Islam*, 14(2), 185–193. https://d1wqtxts1xze7.cloudfront.net/57103423/05_PERNIKAHAN_DALAM_ISLAM_-_Wahyu-with-cover-page-v2.pdf?Expires=1652411439&Signature=J-Y5-vXKXwlWP8pjAhz0HIM3h1m1zDuucw8pJv~6jec6Dro68fjrWXv5pLtCQI4Z7VG5RkEgkilgAJh2m1OE0aoJBhJydU056wqFawzP5f610p3itHKQaAf4Uw
- Pohan, Z. (2021). Eksistensi Madzhab Fiqih pada Zaman Kontemporer Sekarang. *AL ILMU: Jurnal Keagamaan Dan Ilmu Sosial*, 6(1), 15–36. <https://jurnal.kopertais5aceh.or.id/index.php/AIJKIS/article/view/162>
- Rahmadani, G. (2015). Halal dan Haram dalam Islam. *Jurnal Ilmiah Penegakan Hukum*, 2(1), 20–26. <https://www.ojs.uma.ac.id/index.php/gakkum/article/viewFile/1860/1649>
- RI, U. (2003). *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*. 71, 6–6. <https://doi.org/10.1111/j.1651-2227.1982.tb08455.x>
- Sabir, M., & Mutmainnah, I. (2020). Korupsi, Hibah dan Hadiah dalam Perspektif Hukum Islam (Klarifikasi dan Pencegahan Korupsi). *Al Hurriyah: Jurnal Hukum Islam*, 5(2), 160–171. <https://doi.org/10.30983/alhurriyah.v5i2.2690>
- Suwardi, Hunainah, Suryapermana, N., & Syafuri, B. (2020). Tahajud Prayer and Dhikr after Fardhu Prayer to Improve Santri's Spiritual Intelligence. *Advances in Social Science, Education and Humanities Research*, 477(Iccd), 717–721. <https://doi.org/10.2991/assehr.k.201017.158>
- Syafiq, A. (2018). Peningkatan Kesadaran Masyarakat dalam Menunaikan Zakat, Infaq, Sedekah dan Wakaf. *Jurnal Zakat Dan Wakaf*, 5(2), 363–385. <https://doi.org/HTTP://DX.DOI.ORG/10.21043/ZISWAF.V5I2.4598>
- Syukor, N. A., Omar, N. A., Atim, A., & Mustapha, A. (2020). Alms-giving (Zakat) ontology in the

- pillars of islam. *International Journal of Advanced Trends in Computer Science and Engineering*, 9(1.1 Special Issue), 529–533. <https://doi.org/10.30534/ijatcse/2020/8691.12020>
- Tatang Hidayat, E. F. (2018). Analisis atas Terbentuknya Mazhab Fikih, Ilmu Kalam, dan Tasawuf serta Implikasinya dalam Membangun Ukhuwah Islamiyah. *Al-Ishlah: Jurnal Pendidikan*, 10(2), 255–277. <https://doi.org/https://doi.org/10.35445/alishlah.v10i2.81>
- Tsani, W. L. (2021). Trend Ajakan Nikah Muda Ditinjau dalam Aspek Positif dan Negatif. *El-Ussrah: Jurnal Hukum Keluarga*, 4(2), 418–429.
- Umami, I. (2020). the Role of Women in the Family Against the Distribution of Inheritance in the City of Palembang. *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat*, 20(1), 37–48. <https://doi.org/10.19109/nurani.v20i1.4366>
- Wahid, A. H. (2021). Problematika Pembelajaran Fiqih terhadap Minta Belajar Siswa dalam Pembeajaran Jarak jauh. *Edureligia*, 5(1), 1–17.
- Wahidah, W. (2021). Infusing the concept of aqil baligh for early childhood. *Atfaluna: Journal of Islamic Early Childhood Education*, 4(1), 1–15. <https://doi.org/10.32505/ataluna.v4i1.2586>
- Zulfahmi. (2021). Konsep Rukhsah sebagai Perwujudan Islam Akomodatif; Kajian Kaidah Hukum Islam. *Jurnal Hukum Islam*, 21(2), 152–169. <https://doi.org/http://dx.doi.org/10.24014/jhi.v21i2.14646>

