

Integration of Mui Fatwa Commission's Ijtihad Method in Islamic Religious Learning based on Problem Based Learning

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ABSTRACT

Most of the students of class X MA Yapis North Jakarta, around 60%, the learning achievement is in the range of 40% of the total number of students as many as 64 in 2 classes have difficulty in understanding the material of fiqh, especially in linking the concept of Islamic law with contemporary life issues. Learning that tends to be rote and less applicable is one of the main factors that hinders students' understanding. To overcome this problem, this study aims to integrate the ijtihad method used by the Fatwa Commission of the Indonesian Ulema Council (MUI) into Islamic Religious Education learning based on Problem Based Learning (PBL). The contextual and systematic ijtihad method of the MUI Fatwa Commission is considered relevant to provide an understanding of Islamic law that is actual and responsive to social dynamics. This study uses a descriptive qualitative approach with a case study method. Data collection was carried out through classroom observations, interviews with teachers and students, and learning documentation. Initial results show that the integration of the ijtihad method in the PBL model is able to increase student participation, build critical thinking skills, and make fiqh material closer to the reality they face. Thus, this approach provides an effective alternative in improving the quality of fiqh learning in madrasahs. The results of the research findings showed a significant increase in the percentage of students achieving scores above the KKM to 86%. This increase not only reflects the success of students in understanding the material cognitively, but also shows an increase in critical thinking, communication, and cooperation skills in the context of fiqh learning.

Keywords: Ijtihad Method, Islamic Religious Education, Problem Based Learning.

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INTRODUCTION

In the midst of the era of technological disruption and the rapid flow of information, the young generation of Muslims including grade X students at MA Yapis North Jakarta face various complex and challenging contemporary religious issues (Crome, 2023). Starting from digital muamalah issues such as e-wallet transactions, online loans, and crypto-based investments, to social issues such as religious tolerance, free association, digital lifestyle, and attitudes towards diversity of views in Islam (Syahid et al., 2023).

Islamic religious education learning in schools still focuses on theoretical and normative aspects, so it has not been fully able to answer the needs of students in understanding, analyzing, and responding to religious issues they face in real life (Siddique, 2024). As a result, many students experience a gap between what they learn in the classroom and the reality of social life they face outside of school. They tend to take their understanding of religion from social media, which is often simplistic, intolerant, or even extreme. (Cohen-Zada & Elder, 2018)

Meanwhile, the Fatwa Commission of the Indonesian Ulema Council (MUI) is an institution that actively and systematically carries out ijtihad on various actual problems of the people with a methodological, collaborative and contextual approach. The ijtihad method used by the MUI Fatwa Commission is not only based on the textual arguments of the Qur'an and

Hadith, but also takes into account *maqāṣid al-syarī'ah* (the objectives of the Shari'a), social reality and the benefit of the people (Sa'diyah et al., 2022). This process reflects how Islam is actually dynamic and able to provide solutions to problems that continue to develop (Hakim et al., 2023).

In the learning of this *ijtihad* method, it has not been widely introduced or integrated into Islamic Religious Education learning, especially at the Madrasah Aliyah level, such as MA Yapis North Jakarta. In fact, introducing the MUI *ijtihad* method to students from an early age has high educational value, both in the formation of critical thinking characters and tolerant attitudes and in instilling awareness that Islamic law is not black and white but through a process of in-depth and responsible study (Santos-Meneses & Drugova, 2023).

The Problem Based Learning (PBL) approach is one of the most relevant models to accommodate the integration of the *ijtihad* method. PBL emphasizes real-world problem-based learning that requires students to think critically, discuss, and seek religious solutions based on Islamic values (Wijnia et al., 2024). Through PBL, grade X MA Yapis students can be actively involved in analyzing contemporary religious cases such as online loan laws, vaccination fatwas, extreme hijrah trends, and so on, by referring to the MUI Fatwa Commission's *ijtihad* method as a framework for thinking (Tkáčová & Slivka, 2024).

Students often find *fiqh* difficult when taught because it is delivered in a more theoretical, normative form, and less related to everyday life. This condition occurs at MA Yapis North Jakarta, especially in grade X students, who show a lack of understanding and desire to learn *fiqh* (Harun, 2019). The results of initial observations and interviews with subject teachers showed that around 60% of students had difficulty following *fiqh* learning. The obstacles faced by these students can be seen from several aspects (Mubin et al., 2022). Many students have difficulty understanding Islamic legal terms in Arabic without being given contextual explanations. Meanwhile, the *fiqh* material presented is often rote, so that students are unable to connect theory with the practice of Islamic law in real life (Ayhan, 2022).

Table 1. Number of students

Class	Number of students	Achieved	Not achieved	%
X 1	32	14	18	56%
X 2	32	11	21	65%

From the overall data of class X students, the percentage that has not been achieved reaches 60%, a figure that is uncommon for Islamic religious education lessons, the data was obtained from the learning outcomes of the final assessment of the odd semester of the 2024-2025 academic year. So one of the strategies carried out in learning is by integrating the *ijtihad* method in problem-based learning.

Not to mention the learning approach used by teachers is still predominantly using the lecture method and does not actively involve students in the process of thinking, discussing and solving problems (Angelka & Goran, 2018). As a result, students feel bored, unchallenged, and have difficulty in building a deep understanding of the *fiqh* material. This situation is exacerbated by the lack of examples of current cases or problems that are used as learning materials (Saiful Rizal, 2023).

In fact, students today live in the midst of very rapid social, cultural, and technological developments, where various contemporary issues emerge and require a more applicable religious understanding (Liu et al., 2022). Without a learning approach that is able to connect *fiqh* with the actual context, religious learning will lose relevance and meaning in the eyes of students (Soleh Hasan Wahid & M. Muhsin, 2022).

Knowing these conditions, innovation is needed in *fiqh* learning that is able to answer the challenges of the times and bring students closer to an understanding of Islamic law that is relevant, alive, and down to earth (Kwangmuang et al., 2021). One approach that can be a

solution is to apply a problem-based learning model (PBL), which encourages students to learn through solving real cases collaboratively (Houghton, 2023).

Fiqh learning plays an important role in shaping students' understanding of Islamic laws and their application in everyday life (Ananda Bunga Mutiara Dani Nasution et al., 2023). However, in practice, fiqh learning often only emphasizes memorization and normative understanding, without directly linking it to actual problems faced by society. This can be seen at MA Yapis North Jakarta, especially in class X students, where around 60% of them have difficulty understanding fiqh material. (Ruwaida, 2019).

These obstacles arise because the learning approach used has not been able to bridge the gap between fiqh texts and contemporary contexts that are relevant to students' lives. On the other hand, the Fatwa Commission of the Indonesian Ulema Council (MUI) has demonstrated contextual and systematic *ijtihad* practices in responding to various contemporary problems through the fatwas it has issued. (Hikmatullah, 2018).

The *ijtihad* method used by the MUI includes the *bayani*, *ta'lili*, and *istislahi* approaches, which are not only based on texts, but also consider aspects of social welfare and reality. This model has great potential to be integrated into fiqh learning so that students not only understand the law theoretically, but are also able to think critically and provide solutions in dealing with current religious problems (Afwadzi et al., 2023).

Problem Based Learning (PBL) as a problem-based learning approach is considered to be in line with the spirit of MUI *ijtihad* which is responsive to context. Through PBL, students are invited to learn from real case studies, analyze problems, and formulate solutions based on sharia principles (Bulut Ates & Aktamis, 2024). The integration of the MUI *ijtihad* method into PBL-based learning is expected to be an innovative strategy to overcome the difficulties of learning fiqh among students and foster critical and applicative thinking skills in understanding Islamic law (Lubis et al., 2022).

In the context of Islamic Religious Education (PAI) learning that is adaptive to the dynamics of the times and the needs of students, a methodological approach is needed that is not only textual but also contextual, critical, and solution-oriented (O'Reilly et al., 2022). One approach that has great potential to answer these challenges is the integration of the *ijtihad* method of the Fatwa Commission of the Indonesian Ulema Council (MUI) into the Problem Based Learning (PBL) learning strategy (Trullàs et al., 2022).

This theory is built on the premise that the *ijtihad* process carried out by the MUI Fatwa Commission is full of elements of critical thinking, in depth exploration of evidence, argumentative dialogue, and the preparation of solutions to the problems of the community elements that are substantially in line with the basic principles of PBL in the world of education (Lonergan et al., 2022).

This theory is based on two main epistemological assumptions. The *ijtihad* process is not merely the result of legal reasoning, but also the process of educating critical, collaborative, and solution-oriented thinking values that are very relevant to the world of learning (Johnston, 2016). The Problem Based Learning approach in religious learning opens up a dialogical and exploratory space that is very suitable for inserting *ijtihad* processes in understanding the dynamics of contemporary fiqh (Fahri, 2022).

This integration creates a learning model that can be called the "Integrative Theory of *Ijtihad*-PBL", which is a pedagogical framework that combines the workings of the MUI Fatwa Commission in issuing fatwas into problem-based learning (PBL) (Seibert, 2021). In this case, students are not only introduced to classical fiqh texts, but are also invited to develop their understanding of Islam through identifying contemporary problems, seeking evidence, critical discussions, and formulating solutions in accordance with the rules of *ushul fiqh* and *maqashid al-syari'ah* (Pagliarello, 2020).

Until now, there has been no Islamic Religious Education learning model that explicitly combines the MUI *ijtihad* method into the Problem Based Learning approach at MA Yapis North Jakarta. The absence of this model indicates a gap between the religious methods that are developing in society and the learning strategies applied in schools (Hamid et al., 2023). Therefore, there needs to be a systematic effort to integrate the MUI Fatwa Commission's *ijtihad*

method into PBL-based Islamic Religious Education learning, so that the education process in madrasas not only produces students who are ritually obedient, but also intelligent in responding to religious dynamics with a scientific basis and Islamic ethics (Peschl, 2023).

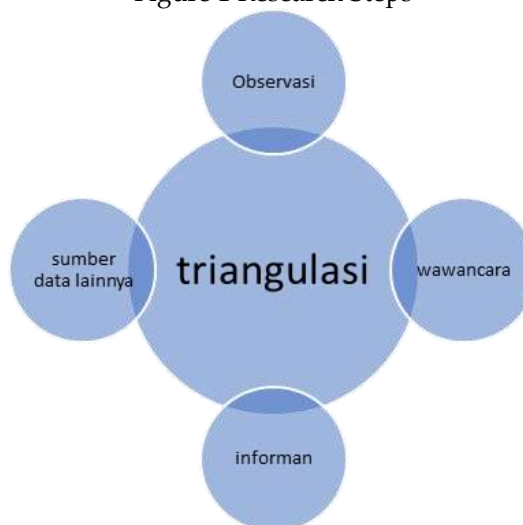
METHOD

This study uses a qualitative approach with a case study method to examine in depth the process and dynamics of integrating the *ijtihad* method of the Indonesian Ulema Council (MUI) Fatwa Commission into Islamic Religious Education learning based on Problem Based Learning (PBL) in class X MA Yapis North Jakarta (Cheron et al., 2022). The qualitative approach was chosen because it is able to fully capture social phenomena, views, and experiences of students and educators in a complex and contextual learning process (Assyakurrohim et al., 2022).

This activity was carried out through initial observations, informal discussions and short interviews with subject teachers, as well as reviewing learning documents. From this initial study, information was obtained that around 60% of class X students experienced difficulties in understanding *fiqh* material because learning was still theoretical, less contextual, and minimal active student participation. (Roque et al., 2024).

The next step is data collection, which is carried out using triangulation techniques, namely through direct observation of the learning process, in-depth interviews with Islamic Religious Education teachers, madrasah principals, and several students, and documentation that includes learning devices, lesson plans, teaching materials, and student products or assignments in PBL learning (Yang et al., 2021). Observations are carried out in a participatory manner to obtain data on interactions, methods of delivering materials, and student responses during learning. Interviews are conducted in a semi-structured manner so that the data obtained is flexible but remains focused on the research objectives (Donkoh, 2023).

Figure 1 Research Steps



RESULT AND DISCUSSION

The MUI Fatwa Commission's *Ijtihad* Method is a novelty in Islamic jurisprudence learning in schools.

Fiqh teachers try to present learning innovations through the *Ijtihad* method approach of the Indonesian Ulema Council (MUI) Fatwa Commission. This method was chosen because it has advantages in answering contemporary *fiqh* issues by combining textual (*naqli*) and contextual (*waqi'i*) approaches. The *Ijtihad* of the MUI Fatwa Commission is known as a form of collective *ijtihad*, which prioritizes multidisciplinary studies, scientific dialogue, and consideration of actual *masalah*. This approach is very much in line with the spirit of the Merdeka Curriculum which emphasizes contextual and problem-solving-based learning.

In its implementation, students are invited to explore the process of how the MUI Fatwa Commission formulates a law, starting from identifying current problems, collecting empirical data, studying the sharia texts, studying the maqashid sharia, to the birth of responsive and applicable legal conclusions. Learning is not only done through lectures or reading textbooks, but also through group discussions, case studies, and presentations of the results of studies on several MUI fatwas, such as fatwas on digital transactions, sharia fintech.

In an interview conducted with one of the 11th grade students, *"in the fiqh learning in class, the teacher gave an example of how the MUI Fatwa Commission uses the ijihad jama'i method (collective ijihad) in formulating new fatwas, for example on digital transactions, the use of QRIS in zakat, or the law of vaccination. According to him, this is very interesting because it shows that fiqh is dynamic and able to answer the challenges of the times."*

"So far he has understood fiqh as a collection of standard Islamic laws that are sourced from classical books. However, after the fiqh teacher at school began to introduce the concept of contemporary ijihad carried out by official institutions such as the MUI Fatwa Commission, he began to understand that fiqh is not only limited to past problems, but can also respond to modern problems that are developing in society." As conveyed by TR

While another student said *"this method makes fiqh lessons more contextual and relevant. He said that previously fiqh felt "far from everyday life", but with the contemporary ijihad approach explained through the MUI fatwas, he began to see a real connection between the lessons in class and the social and technological life he faces as a young generation. Another AM student stated "that the discussion on MUI ijihad encouraged students to think critically and openly. The teacher provided space for students to analyze MUI fatwas and question the arguments behind them, while still respecting the scholarly authority of the scholars. According to him, this helped students learn how to respond to differences of opinion wisely and scientifically."*

The application of the ijihad method has significantly increased students' interest in learning. They feel closer to the reality being discussed, and feel that Islamic jurisprudence is not just a theory, but is truly a solution to the problems they face every day. Students become more critical, actively ask questions, and are enthusiastic in responding to the material given. The classroom atmosphere becomes more lively and dialogical, because students feel they are given space to think, discuss, and express opinions based on the arguments they have learned.

Based on the results of the observations, the researchers noted that students appeared enthusiastic when asked to read the summary of the fatwa and discuss in groups the arguments and social context behind the decision. The teacher guided students to examine the aspects of maqashid al-syariah, as well as assess the relevance of the fatwa to current conditions. Several students asked critical questions, such as *"What if society does not fully understand technology?"* or *"What is the main basis for allowing QRIS for zakat?"* then the teacher facilitated an open dialogue and directed students to refer to sources of fiqh and official MUI fatwa documents.

From the observation results, it can be seen that the use of the MUI Fatwa Commission Ijtihad Method in learning provides significant innovation. The teacher successfully links fiqh material with social realities and technological developments that are close to students' lives. This not only increases students' interest in learning, but also instills an understanding that fiqh is a living, dynamic science that is able to answer the challenges of the times in a solution-oriented manner.

The learning process takes place during one cycle of material, an evaluation of student learning outcomes is carried out. The results show a significant increase: as many as 86% of students have succeeded in achieving the minimum criteria for completion. The application of this method also forms the character of students who are wiser in responding to differences of opinion and respect the process of legal decision-making in Islam which is full of consideration and caution.

After data collection, the results of the study showed that the application of the ijihad method not only functions as a source of additional material, but also as a framework for thinking that forms students to think critically and contextually in themselves. This study provides a novel contribution in the field of Islamic Religious Education learning, especially in

the development of a contextual and responsive fiqh learning approach to today's socio-religious dynamics.

The integration of the ijtiḥad method used by the Fatwa Commission of the Indonesian Ulama Council (MUI) into the learning process is not only a pedagogical strategy, but also a bridge between normative religious understanding and the ever-evolving social reality. Another novelty of this study lies in how the ijtiḥad method that has been practiced in the realm of fatwas and Islamic law at the national level can be adopted pedagogically into the world of formal education.

In this context, the Problem Based Learning (PBL) approach becomes a very effective medium to channel the values of ijtiḥad in an applicable manner in the classroom. The novelty offered is not only in the content aspect, but also in the learning design that combines three important components, namely: contemporary Islamic legal thought (ijtiḥad), a constructivist approach to learning (PBL), and active involvement of students in solving real and actual problems. This study also shows that fiqh learning does not have to stop at mastering the laws of worship or classical muamalah, but can be developed through dialogue between text and context.

The use of contemporary MUI fatwas as case study materials enriches class discussions and encourages students to think more broadly and reflectively about the role of religion in facing the challenges of the times. This is a new finding in the practice of Islamic Religious Education learning which has often been trapped in delivering static material and is less challenging for students' reasoning. The novelty of this research not only touches on the academic realm in the form of integrating the ijtiḥad model into problem-based learning, but also has an impact on the transformation of students' learning culture.

Students no longer only act as recipients of information, but become active actors who are invited to think, dialogue, and ijtiḥad simply within the scope of learning. This is an important leap in the effort to ground Islamic values that are dynamic, tolerant, and adaptive to the development of the times, through a systematic and directed formal education system.

Problem Based Learning Improves Learning Outcomes in Fiqh Material

The fiqh subject teacher explained that before implementing PBL, fiqh learning tended to be one-way, dominated by lectures and memorization of fiqh laws. This caused many students to have difficulty connecting the fiqh material they were studying with the realities of everyday life. *"I saw many students who could memorize definitions and arguments, but were unable to answer simple questions such as the law on online buying and selling or the use of digital wallets from a fiqh perspective,"* interviewed the PAI teacher.

Another PAI teacher stated that although at the beginning of the implementation of PBL students looked confused, over time they began to get used to it and enjoy the challenging learning process. *"Students become more active in searching, discussing, and even often bringing up the latest issues that I have never raised in class,"* he explained. He also added that the evaluation of learning outcomes showed significant improvements, both in terms of grades and in-depth understanding of fiqh concepts.

Another student DL admitted during the interview that *"previously he felt that fiqh lessons were very boring because they were only filled with memorizing laws and arguments. However, since his teacher used the PBL method, he felt more interested and felt that fiqh lessons became more alive". "I used to be confused, why do we have to learn the laws of buying and selling if in reality we shop through Shopee or TikTok Shop. But after my teacher gave us a case study about it and we were told to find the solution ourselves, I realized that fiqh is very important for everyday life,"* said student MR

The integration of the MUI Fatwa Commission's ijtiḥad method in Islamic Religious Education learning based on Problem Based Learning (PBL) has a positive impact on improving students' understanding of fiqh material, especially in answering contemporary problems. Initial findings revealed that around 60% of class X students of MA Yapis North Jakarta had difficulty in following fiqh learning with a conventional approach.

Observations were conducted in class X of Madrasah Aliyah during the learning process of the subject of fiqh with the Problem Based Learning (PBL) approach. The observed learning

took place in two meetings with a focus on Contemporary Muamalah material, especially the topic "Online Buying and Selling Law in Islam". The teacher utilized the PBL model to encourage active involvement of students in understanding the problems of fiqh law contextually.

Another observation result, the learning activity begins with the teacher delivering an actual case study taken from the students' daily lives, namely a case of fraud in online buying and selling. The teacher attracts the students' attention by telling the real experience of one of the marketplace users who was deceived because the goods ordered did not match the description. This case is used as a starting point to develop students' curiosity about Islamic law related to online buying and selling.

Islamic Religious Education, especially the subject of Fiqh, has a strategic role in shaping students' religious understanding that is applicable in everyday life. However, the reality in the field shows that in the process of learning Fiqh, many students still have difficulty in understanding the concept and application of Islamic laws, especially if the learning is delivered conventionally and does not involve students actively.

These obstacles include difficulties in understanding Islamic legal terms, lack of ability to relate fiqh material to real life, and one-way teaching methods with minimal active participation. After the integration of the MUI ijthad method into PBL-based learning, there was a significant change in class dynamics. Teachers began to present actual case studies that were relevant to students' daily lives, such as digital transaction issues, e-wallet use, online buying and selling laws, and social media problems from an Islamic perspective.

These cases are based on the latest fatwas of the MUI Fatwa Commission, which are then used as discussion and analysis materials by students in groups. In this process, students are encouraged to identify problems, formulate questions, seek sharia evidence, and provide solutions in accordance with the principles of ijthad based on the bayani (textual), ta'lili (rational), and istislahi (maslahah) approaches. Through this approach, students show increased involvement in learning.

Table 2 Learning Outcomes Achievement

Clas s	Number students	of Achieve d	Not achieved	% achieved
X 1	32	14	18	44%
		27	5	85%
X 2	32	11	21	34%
		28	4	87%

The green check mark column indicates an increase in the results of fiqh learning in class X obtained from the assessment of the 2024-2025 even semester midterm exam. If averaged, the success rate reaches 86%, meaning an average increase of 45% from before.

In response to this problem, the Fiqh subject teacher then applied the Problem Based Learning (PBL) approach as an alternative learning strategy. PBL is an approach that emphasizes the active involvement of students in solving authentic problems that are relevant to the subject matter. In this approach, students are not only recipients of information, but also active learning subjects who seek, analyze, and solve problems based on the principles of Fiqh.

Students become more enthusiastic in participating in discussions, are able to relate fiqh material to current issues, and demonstrate a deeper understanding of Islamic law in the practice of modern life. In addition, teachers also act as facilitators who guide students' critical and analytical thinking processes, not just as transmitters of material. This change provides more space for students to develop high-level thinking skills that are essential in 21st century learning.

Interview data with teachers and students support these findings. Teachers stated that the integration of the MUI *ijtihad* method into PBL made the *fiqh* material more alive, meaningful, and easier for students to understand. Meanwhile, students expressed that they felt more interested and motivated because they could discuss problems that were close to their own lives.

In several discussion groups, students also demonstrated their ability to use the arguments of the Qur'an and *hadith*, as well as understand the logical reasons and benefits behind an Islamic legal provision, so it can be concluded that this study shows that the integration of the MUI Fatwa Commission's *ijtihad* method into PBL-based *fiqh* learning can be an effective alternative to overcome obstacles to student understanding. This method not only improves the quality of *fiqh* learning but also builds critical, contextual, and solution-oriented thinking to understand Islamic teachings more deeply and applicatively.

DISCUSSION

The implementation of the Problem Based Learning (PBL) learning model significantly contributes positively to improving student learning outcomes in *fiqh* material in class X MA Yapis North Jakarta. Before the implementation of this model, *fiqh* learning tended to be conventional, with a dominance of lecture and memorization methods, so that students were less active and only acted as recipients of information. As a result, students' understanding of *fiqh* concepts, especially in the context of everyday life applications, was relatively low. This is evidenced by the results of the initial evaluation which showed that only around 40% of students achieved the Minimum Completion Criteria (KKM) adequately.

After the implementation of Problem Based Learning, there was a significant change in the learning process and outcomes. In this model, teachers design learning based on actual problems that are relevant to students' lives, such as online buying and selling laws, digital income *zakat*, transactions via applications, and *fiqh* issues in social media interactions. Students are invited to work in small groups to analyze cases, find legal bases from primary sources (the Qur'an and *Hadith*), and reason solutions based on the *fiqh* approach that has been learned. The learning process is interactive and challenging. The teacher acts as a facilitator who guides students to explore problems, build arguments, and present legal solutions logically and in accordance with Islamic law. Group discussions become an effective means for students to learn collaboratively and actively build their own knowledge. The classroom atmosphere that was previously passive and rigid has changed to become dynamic, open, and full of participation. (Sriahmawati, 2021)

The impact of the implementation of Problem Based Learning is clearly visible in the improvement of student learning outcomes. Based on the evaluation results after several cycles of PBL-based learning, the percentage of students who achieved scores above the KKM increased significantly to 86% (Lonergan et al., 2022). This increase not only reflects the success of students in understanding the material cognitively, but also shows an increase in critical thinking, communication, and cooperation skills in the context of *fiqh* learning (Yew & Goh, 2016). In addition to cognitive test results, students' increased understanding is also seen in their ability to formulate problems, formulate in-depth questions, identify legal arguments, and provide arguments based on *sharia* values and welfare. Students are also better able to connect *fiqh* material with the reality of everyday life, which previously rarely happened in memorization learning models. This success is not only seen from the cognitive aspect of students, but also in the affective and psychomotor dimensions. Students become more confident in expressing opinions, more skilled in referring to the arguments of *Fiqh*, and demonstrate a critical and wise attitude in responding to socio-religious phenomena.

Overall, the results of this study prove that the Problem Based Learning model is not only effective in improving student learning outcomes in the cognitive aspect, but also has a positive impact on the formation of 21st century attitudes and skills needed to face the complexity of religious issues in the modern era (Zhang et al., 2024). *Fiqh* learning, which was previously considered difficult and boring, has now changed into an interesting, challenging, and relevant learning process to the needs of the times (Van et al., 2023).

This success is real evidence that innovation in learning methods is very important to answer the challenges of Islamic Religious Education learning in the digital era and society 5.0. In the future, the Problem Based Learning approach needs to continue to be developed and adapted in Islamic Jurisprudence learning and other religious subjects to create a generation of Muslims who are intelligent, critical, and have noble character. Islamic Religious Education (PAI) has a very important role in shaping the character, thoughts, and religious understanding of students. In the midst of the current development of the era and the rapid socio-religious challenges faced by the younger generation, learning innovations are needed that are able to bridge Islamic teachings sourced from classical books with contemporary realities that continue to develop. In this context, the integration of the MUI Fatwa Commission's Ijtihad Method into the Problem Based Learning (PBL) approach is present as a relevant and effective solution, especially in improving the quality of PAI learning at the Madrasah Aliyah level.

The implementation of this innovation was carried out in class X MA YAPIS North Jakarta, with the aim of improving student learning outcomes in fiqh material, especially in contemporary themes such as digital transactions, online loans, and other modern muamalah. Previously, student learning outcomes in fiqh material showed a fairly low level of understanding, namely only around 40% of students were able to answer evaluation questions correctly and explain fiqh law in a contemporary context. This happened because learning was one-way, did not involve students in problem analysis, and limited relevance of the material to the reality of their lives. After being integrated with the MUI Fatwa Commission Ijtihad Method, which emphasizes a collective, systematic approach, and is based on maqashid sharia (the goals of Islamic law), learning is structured in the form of Problem Based Learning. Students are faced with real cases that are currently happening in society. For example, they are asked to discuss the law of buying and selling through online applications, paylater transactions, or digital business phenomena from a fiqh perspective. These cases are used as group discussion materials, where students actively explore information, discuss, formulate laws, and present the results of their thoughts in front of the class. In the learning process, teachers are no longer the only source of knowledge, but rather act as facilitators who guide students' thinking and discussion processes. Learning resources are not limited to textbooks, but also include classical books, MUI fatwas, and credible digital sources. Students are taught to think like the scholars who are members of the MUI Fatwa Commission: weighing sharia arguments, considering aspects of welfare, and providing relevant and contextual legal solutions.

The results of the implementation of this integration are very encouraging. The learning success rate increased to 86%, which means an average increase of 45% from the initial results. This data was obtained through formative and summative evaluations, observations of discussion activities, and assessments of students' presentations and arguments in conveying their opinions. Not only in the cognitive aspect, improvements were also seen in the affective and psychomotor aspects of students. They became more active, confident, critical, and showed greater interest in fiqh lessons. More than just improving academic grades, the integration of this method also instills moderate and rational religious awareness. Students learn that Islam is not a rigid religion, but has a flexible ijthad mechanism and is able to answer the challenges of the times. They also learn not to rush to judge a problem, but first understand the context and evidence as a whole. This success proves that the integration of the MUI Fatwa Commission's ijthad method and Problem Based Learning in Islamic Religious Education learning is a strategic step that not only improves students' academic achievements, but also shapes their character and way of thinking as a generation of Muslims who are intelligent, critical, and relevant to the demands of the times.

The results of this study offer an important contribution to the treasury of contemporary Islamic education by examining the integration of the ijthad method used by the Fatwa Commission of the Indonesian Ulema Council (MUI) into the Problem Based Learning (PBL) approach in Islamic Religious Education learning (Nawi & Zakaria, 2019). The main focus of this study lies in how the collective and systematic religious decision-making process in the fatwa institution can be adopted as a pedagogical strategy to train students' critical, analytical,

and solution-oriented thinking skills towards actual religious problems in modern society (Walter, 2024). This study shows that the integration of the two approaches has the potential to create a model of religious learning that is not only cognitive-normative, but also contextual and applicable (Vallejo-Correa et al., 2021). Students not only learn to understand Islamic teachings textually, but are also trained to be able to apply them in responding to the challenges of contemporary life that are complex, dynamic, and multidimensional (Liao et al., 2023). The novelty of this study can be seen in the transformative learning approach (Taylor & Cranton, 2023). This study introduces a new paradigm in Islamic Religious Education learning that combines ijthad fiqh and a student-centered learning approach (Kong & Wang, 2024). This marks a shift from the traditional teacher-centered learning pattern to an active and participatory learning model, which encourages students to become the main actors in the search for contextual religious solutions (Lin et al., 2021).

Through this article, we can build an epistemology between classical Islamic jurisprudence and modern pedagogy. By formulating the principle of collective ijthad into a problematic learning framework, this article broadens the horizon of religious teaching methods into a more applicable area and in accordance with the demands of the times, especially in strengthening religious moderation and critical thinking skills on current issues such as fintech and information technology. This research can be developed in other models and subjects, and can also be applied at the level of educational units that are not limited to Madrasah Aliyah alone. Innovation must continue to be carried out so that the objectives of learning can be achieved. By always innovating, learning in schools will be more enjoyable so that students can enjoy the learning process that can have an impact on the development of the quality of knowledge and other abilities.

CONCLUSION

The Problem Based Learning (PBL) approach has a significant impact on improving students' understanding and learning outcomes, especially in the subject of fiqh. The application of this method is able to answer the challenges of fiqh learning which has so far been felt to be rigid, difficult to understand, and less relevant to students' real lives. By raising contemporary MUI fatwas as sources of study and making them case study materials in learning, students are invited to think critically and contextually. Through the Problem Based Learning approach, class X students of MA Yapis North Jakarta showed a significant increase in learning outcomes. The final data showed that 86% of the total students managed to achieve and exceed the Minimum Completion Criteria (KKM) after following the learning process with this integrative model. This increase indicates success in building an interactive, participatory, and meaningful learning atmosphere for students. They not only understand fiqh material textually, but are also able to link Islamic legal values with current social and cultural issues. The integration of the MUI Fatwa Commission's ijthad method in PBL-based learning is not only an innovative learning strategy, but also a form of education that sharpens critical reasoning, forms a moderate attitude, and instills the ability to think in a solution-oriented manner in facing the problems of everyday life through the perspective of fiqh which is rahmatan lil 'alamin.

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