

BETWEEN THE BOOK AND GOOGLE CLASSROOM: ISLAMIC JURISPRUDENCE EDUCATION IN THE DIGITAL ERA

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ABSTRAK

Perkembangan pesat teknologi digital telah membawa perubahan mendasar dalam praktik pendidikan, termasuk dalam pembelajaran *fiqh* yang selama ini didominasi oleh pendekatan berbasis kitab klasik. Perubahan ini menuntut adanya formulasi model pembelajaran yang mampu menghubungkan kedalaman tradisi keilmuan Islam dengan fleksibilitas lingkungan digital. Penelitian ini bertujuan untuk menganalisis bagaimana integrasi antara teks klasik *fiqh* dan platform digital dapat mempertahankan kedalaman epistemologis sekaligus meningkatkan relevansi pembelajaran. Penelitian menggunakan pendekatan kualitatif dengan desain *library research*, dengan menganalisis 26 sumber akademik yang terbit dalam sepuluh tahun terakhir. Data dianalisis melalui tahapan seleksi, kategorisasi tematik, dan interpretasi untuk mengidentifikasi pola integrasi, kelebihan, serta tantangan yang muncul. Hasil penelitian menunjukkan bahwa pemanfaatan platform digital mampu memperluas akses terhadap materi, mendorong kemandirian belajar, serta meningkatkan interaksi melalui penggunaan media multimodal dan ruang diskusi daring. Namun demikian, terdapat sejumlah kendala, seperti keterbatasan kompetensi digital pendidik, kualitas desain pembelajaran yang belum optimal, serta berkurangnya intensitas interaksi pedagogis yang berpengaruh pada penanaman nilai *adab* dan spiritualitas. Penelitian ini menyimpulkan bahwa diperlukan model integrasi berbasis nilai yang menempatkan teknologi digital sebagai media pendukung, bukan pengganti tradisi keilmuan. Implementasi model ini memerlukan penguatan kapasitas pendidik, dukungan institusi, serta keselarasan pedagogis agar inovasi tetap berakar pada nilai etika dan intelektual pendidikan Islam.

Kata Kunci: Pembelajaran Fikih, Kitab, Google Classroom, Era Digital, Pendidikan Islam

ABSTRACT

The rapid advancement of digital technology has brought fundamental changes to educational practices, including *fiqh* learning, which has traditionally been dominated by classical text-based approaches. This transformation calls for the development of a learning model capable of bridging the depth of Islamic scholarly traditions with the flexibility of digital environments. This study aims to analyze how the integration of classical *fiqh* texts and digital platforms can maintain epistemological depth while enhancing learning relevance. The research employs a qualitative approach using a *library research* design, analyzing 26 academic sources published within the last ten years. Data were examined through stages of selection, thematic categorization, and interpretation to identify patterns of integration, advantages, and emerging challenges. The findings indicate that the use of digital platforms expands access to learning materials, promotes independent learning, and enhances interaction through multimodal media and online discussion spaces. However, several challenges remain, including limited digital competence among educators, suboptimal instructional design, and reduced intensity of pedagogical interaction, which may affect the transmission of *adab* and spiritual values. This

study concludes that a value-based integration model is needed, positioning digital technology as a supporting medium rather than a replacement for traditional scholarship. The implementation of this model requires strengthening teacher capacity, institutional support, and pedagogical alignment to ensure that innovation remains grounded in the ethical and intellectual values of Islamic education.

Keywords: *Fiqh Learning, Books, Google Classroom, Digital Era, Islamic Education*

INTRODUCTION

The acceleration of digital technology over the past decade has not only altered the tools used in education but has also reshaped epistemological processes in how knowledge is constructed, validated, and disseminated. This transformation shifts learning from a traditionally linear and teacher-centered model toward a more networked, interactive, and student-driven paradigm. Within Islamic education, such a shift cannot be approached merely as technical adaptation, but must be critically examined in relation to its compatibility with long-established scholarly traditions that emphasize depth, authenticity, and ethical formation. Previous studies have acknowledged that digitalization introduces both opportunities for pedagogical innovation and risks related to the erosion of value-based learning (A'la & Makhshun, 2022; Yahya, 2023; Juhairiah et al., 2024). However, these studies tend to focus more on descriptive implications rather than critically interrogating how digital transformation redefines the epistemic foundations of Islamic learning.

Fiqh occupies a central position in the Islamic intellectual tradition, functioning not only as a body of legal knowledge but also as a framework for shaping reasoning, behavior, and religious consciousness. Classical methods such as *sorogan*, *bandongan*, and *halaqah* are not merely instructional techniques but represent a holistic pedagogical system that integrates cognitive rigor with the cultivation of *adab*. In contrast, contemporary learners often characterized as digital natives demonstrate preferences for immediacy, visualization, and interactive engagement, which can challenge the depth-oriented nature of traditional fiqh studies. This tension reflects a deeper pedagogical dilemma between preserving epistemological authenticity and responding to evolving learning preferences (Kurniawan & Puspitasari, 2025; Prayogi et al., 2025). Despite being widely acknowledged, this tension is rarely analyzed as a structural issue affecting the continuity of Islamic scholarly authority.

The emergence of digital platforms, particularly Google Classroom, has provided practical avenues for restructuring fiqh learning into more flexible and organized formats. Such platforms enable systematic management of learning materials, facilitate asynchronous interaction, and support continuous assessment in ways that were previously difficult to achieve in conventional settings. Empirical findings also suggest that integrating multimedia elements such as audio-visual content can significantly enhance comprehension and learner engagement in fiqh subjects (Paisar, 2021; Alifah et al., 2022; Rahmah & Azis, 2024). Nevertheless, most existing discussions position these technologies primarily as instructional tools, without sufficiently examining their implications for the transformation of knowledge transmission and authority within Islamic pedagogy.

From a pedagogical perspective, digital-based learning introduces expanded access to knowledge, temporal and spatial flexibility, and opportunities for fostering learner autonomy. Instructional models such as blended learning and flipped classroom further illustrate how digital and face-to-face modes can be combined to create more adaptive and responsive learning environments. These models align with broader educational shifts toward 21st-century competencies, including critical thinking, collaboration, and self-directed learning (Dwiputro, 2022; Muhtifah et al., 2022). However, the integration of these models into fiqh learning

requires more than methodological adjustment; it necessitates a re-examination of how traditional epistemic values can be preserved within digitally mediated contexts.

Despite its potential, the implementation of digitalization in fiqh learning reveals significant structural and cultural constraints. One of the most prominent challenges lies in the limited digital competence of educators, particularly in designing learning experiences that are not only technologically effective but also pedagogically meaningful. In addition, the quality of digital instructional content often remains inconsistent, and the reduced intensity of direct interaction may weaken the process of value internalization. These issues raise concerns about the sustainability of *adab*-centered learning, which has historically been nurtured through close teacher-student relationships (Habibah, 2022; Mahbubi, 2023; Prasetya, 2020). Such challenges indicate that digital transformation, if not critically managed, may lead to a superficialization of fiqh understanding.

A critical review of existing literature shows that while numerous studies have explored digital learning in Islamic education, the majority emphasize technical effectiveness, user engagement, or learning outcomes. Only a limited number of studies attempt to address the deeper integration between traditional kitab kuning-based learning and digital technology while maintaining theological and ethical dimensions. Furthermore, there is a lack of analytical frameworks that explicitly examine how digital transformation can coexist with the preservation of scholarly values and authority in fiqh learning (A'la & Makhshun, 2022; Prayogi et al., 2025). This gap highlights the need for a more integrative and theoretically grounded approach that goes beyond instrumental use of technology.

Based on these considerations, this study seeks to address several interrelated questions: how the integration of text-based fiqh learning and digital platforms reshapes the learning process, what benefits and challenges emerge from such integration, and how it influences students' cognitive understanding, attitudes, and spiritual development. These questions are formulated to move beyond descriptive analysis and toward a more comprehensive understanding of the pedagogical transformation occurring in fiqh education. By focusing on both structural and value-oriented dimensions, this study aims to capture the complexity of learning in a digitally mediated Islamic educational context.

The novelty of this research lies in its effort to develop a conceptual framework that systematically integrates traditional fiqh pedagogy with digital learning environments while explicitly foregrounding the role of values and *adab*. Unlike prior studies that predominantly concentrate on technological effectiveness, this research positions ethical and spiritual dimensions as foundational elements within the design of digital learning. This approach not only redefines the role of technology as a supportive medium but also reconstructs the relationship between knowledge, values, and pedagogy in fiqh education. Consequently, this study offers a distinct theoretical contribution by proposing a value-oriented model of digital fiqh learning that bridges epistemological tradition and contemporary innovation.

RESEARCH METHOD

This study applies a qualitative approach through a library research design aimed at examining the integration of traditional fiqh learning based on classical texts with digital technology. The research focuses on analyzing documented scholarly works rather than conducting field observations, with the unit of analysis consisting of concepts, arguments, and empirical findings related to fiqh learning, digital platforms, and their pedagogical implications. A total of 26 relevant academic works were selected as primary data sources to ensure adequate representation of current scholarly discourse. These sources were limited to publications within the 2015–2025 range to maintain relevance to recent developments in digital education.

The data used in this study are secondary data obtained from peer-reviewed journal articles, academic books, and conference proceedings. Data collection was carried out using documentation techniques by systematically searching electronic databases such as Google Scholar and Garuda with specific keywords, including “fiqh learning,” “digital Islamic education,” and “kitab kuning digital.” The selection of sources followed inclusion criteria, namely relevance to the research focus, publication credibility, and alignment with the defined time range, while sources lacking clear academic rigor were excluded. The collected data were then organized and coded based on thematic similarities to facilitate structured analysis.

Data analysis was conducted using qualitative content analysis through several stages, including data reduction, thematic categorization, and interpretation. In the reduction stage, only data directly related to the integration of fiqh learning and digital technology were retained. The coding process grouped the data into key themes such as forms of integration, benefits, and challenges, allowing patterns and relationships to be identified systematically. To ensure the credibility of the findings, source triangulation was applied by comparing multiple references discussing similar issues, thereby strengthening the consistency and validity of the analytical results.

RESULT AND DISCUSSION

Result

Synthesis of Literature on Digital Fiqh Learning

The findings of this study are based on the analysis of 26 selected academic works that discuss the integration of digital technology in fiqh learning. The data indicate that the use of digital platforms has been widely implemented in various forms, including learning management systems, artificial intelligence applications, and web-based instructional media. Across the analyzed studies, digital tools are consistently positioned as supporting elements that facilitate access, organization, and delivery of learning materials. The data also show that classical fiqh texts remain the primary reference in the learning process, while digital media function as complementary instruments. A structured summary of the analyzed studies is presented in Table 1.

Table 1. Literature Synthesis on Digital Fiqh Learning (26 Studies)

No	Author(s)	Focus	Key Findings
1	A'la & Makhshun (2022)	Digital Islamic education	Digitalization reshapes learning paradigms
2	Paisar (2021)	Audio-visual fiqh learning	Improves student understanding
3	Kurniawan & Puspitasari (2025)	Digital santri	Podcast transforms kitab learning
4	Yahya (2023)	Digital literacy in PAI	Strengthens adaptive learning
5	Habibah (2022)	Teacher digital competence	Competence is still limited
6	Dwiputro (2022)	Blended learning	Increases learning flexibility
7	Alifah et al. (2022)	Google Classroom	Effective for online learning
8	Mahbubi (2023)	Digital PAI	Supports character building

No	Author(s)	Focus	Key Findings
9	Rahmah & Azis (2024)	Multimedia fiqh	Enhances comprehension
10	Prayogi et al. (2025)	Fiqh digital era	Needs adaptive strategies
11	Nugraha et al. (2023)	ChatGPT in fiqh	AI improves accessibility
12	Abraar (2025)	Digital kitab kuning	Affects scholarly authority
13	Mabruroh et al. (2023)	E-learning fiqh	Blended model effective
14	Safaruddin et al. (2023)	Google Classroom	Increases learning interest
15	Ramanda et al. (2025)	Google Sites fiqh	Improves media quality
16	Izzah et al. (2025)	Teacher adaptation	Requires digital skill improvement
17	Ghufroon et al. (2023)	PAI transformation	Presents learning challenges
18	Faozie et al. (2024)	Zoom learning	Supports distance education
19	Elman (2024)	Metaverse learning	Enables immersive learning
20	Sholikhah & Noviani (2025)	Industry 4.0 education	Requires adaptive strategies
21	Malizal (2025)	Global Islamic education	Integrates identity and technology
22	Umar et al. (2025)	AI in education	Enhances flexible learning
23	Setiawan & Mayurida (2022)	Google Classroom PAI	Improves engagement
24	Amin & Aman (2025)	Digital pedagogy	Redefines teaching approach
25	Huda et al. (2024)	Digital challenges	Requires balanced implementation
26	Fathurohim et al. (2024)	AR in fiqh learning	Improves TPACK competence

Table 1 presents the distribution of research focus and key findings from 26 studies related to digital fiqh learning. The data show that the studies cover various aspects, including digital pedagogy, media utilization, teacher competence, and emerging technologies such as artificial intelligence and augmented reality. Several studies report improvements in accessibility, engagement, and learning flexibility, while others highlight limitations in digital competence and instructional design. The table also indicates that research on digital fiqh learning is diverse and spread across multiple thematic areas.

Forms of Integration between Fiqh Books and Digital Media

The findings reveal that the integration of fiqh books and digital media is implemented through a combination of traditional and digital learning components. The data show that classical texts are still used as the main source of content, while digital platforms are utilized to support material distribution, communication, and assessment processes. This integration is

reflected in several aspects of learning, including instructional materials, interaction patterns, teaching methods, evaluation systems, and media usage. The use of digital tools allows learning activities to be conducted beyond physical classroom settings. The identified forms of integration are summarized in Table 2.

Table 2. Forms of Integration in Digital Fiqh Learning

Aspect	Traditional Approach	Digital Integration	Impact
Learning Material	Kitab kuning	PDF, video, hyperlinks	Increased accessibility
Interaction	Face-to-face	Discussion forums	Enhanced participation
Learning Method	Sorogan, bandongan	Blended learning	Greater flexibility
Evaluation	Written/oral tests	Online quizzes	Improved efficiency
Learning Media	Text-based	Multimedia	Higher engagement

Table 2 shows the comparison between traditional and digital approaches across different learning aspects. The data indicate that digital integration expands the format of instructional materials into multimedia forms such as videos and hyperlinks. Interaction patterns shift from direct face-to-face communication to online discussion forums, while teaching methods incorporate blended learning approaches. Evaluation processes also utilize digital tools such as online quizzes, and learning media evolve from text-based formats into multimedia presentations. These patterns illustrate how digital elements are incorporated into existing learning structures.

Benefits and Challenges of Digital Fiqh Learning

The analysis identifies two main categories in the implementation of digital fiqh learning, namely benefits and challenges. The data indicate that digital platforms contribute to increased accessibility, more flexible learning arrangements, and enhanced interaction between teachers and students. In addition, the use of digital tools supports independent learning and allows more efficient assessment processes. On the other hand, several constraints are also identified, particularly related to teacher competence, instructional design quality, and changes in learning behavior. A summary of these findings is presented in Table 3.

Table 3. Benefits and Challenges of Digital Fiqh Learning

Category	Aspect	Description
Benefits	Accessibility	Learning without time and space limitations
Benefits	Interactivity	Multi-directional communication
Benefits	Independence	Promotes self-regulated learning
Benefits	Efficiency	Automated assessment and feedback

Category	Aspect	Description
Challenges	Teacher competence	Limited digital skills
Challenges	Content quality	Lack of instructional design
Challenges	Learning behavior	Risk of superficial understanding
Challenges	Spiritual values	Reduced teacher-student interaction

Table 3 outlines the main advantages and limitations associated with digital fiqh learning. The data show that accessibility, interactivity, independence, and efficiency are the most frequently reported benefits. Meanwhile, the main challenges include limited digital skills among educators, insufficient instructional design, and the risk of reduced depth in learning engagement. The table also indicates that reduced direct interaction between teachers and students is noted as one of the observed constraints. These findings reflect the coexistence of positive and negative aspects in the implementation of digital learning.

Discussion

The findings of this study indicate that the integration of fiqh books with digital media should be understood as a shift in pedagogical orientation rather than a simple adoption of technological tools. This transformation can be interpreted through the lens of constructivist learning theory, where knowledge is actively constructed by learners through interaction and engagement rather than passively received. The transition from text-centered instruction to interactive and flexible learning environments, as reflected in Table 2, demonstrates how digital platforms facilitate more participatory learning processes. In line with previous studies, this shift reflects broader changes in Islamic education that emphasize adaptability and responsiveness to technological developments (A'la & Makhshun, 2022; Yahya, 2023). However, this study extends these findings by highlighting that such transformation also involves a reconfiguration of how authoritative knowledge is accessed and engaged within fiqh learning.

Furthermore, the integration model identified in this research aligns with the principles of digital pedagogy, particularly in its emphasis on learner-centered environments and the use of technology to mediate knowledge construction. The use of platforms such as Google Classroom and other web-based systems, as shown in Table 1, supports asynchronous learning and expands opportunities for interaction beyond physical classrooms (Alifah et al., 2022; Setiawan & Mayurida, 2022). From a theoretical perspective, this condition can also be associated with the TPACK framework, where effective learning emerges from the integration of technological, pedagogical, and content knowledge. While previous studies have largely emphasized the effectiveness of digital tools in increasing engagement, this study contributes by demonstrating how such tools reshape the structure of fiqh learning into a more dialogical and participatory process.

Despite these advantages, the findings also reveal a fundamental tension between technological efficiency and the preservation of value-oriented Islamic pedagogy. The reduced intensity of direct interaction, as indicated in Table 3, suggests a potential shift in the traditional transmission of *adab*, which has historically relied on close teacher-student relationships. This finding supports earlier research emphasizing the importance of ethical and spiritual dimensions

in Islamic education (Mahbubi, 2023; Malizal, 2025), but it also adds a critical dimension by showing how digital environments may inadvertently alter the mechanisms through which these values are internalized. In this context, digital transformation is not neutral; it carries implications for both the form and substance of fiqh learning.

In addition, the characteristics of digital-native learners introduce epistemological challenges related to the depth of understanding. The tendency to prioritize speed and efficiency in accessing information can lead to fragmented or surface-level comprehension if not supported by appropriate instructional design. Previous studies have pointed out the importance of structured guidance in interpreting fiqh sources (Prayogi et al., 2025; Rahmah & Azis, 2024), and the present findings reinforce this argument by emphasizing the need for intentional pedagogical strategies. This study further suggests that without such strategies, the integration of digital tools may shift learning from deep analytical engagement toward procedural knowledge acquisition.

The role of teachers, therefore, becomes increasingly strategic in mediating this transformation. Rather than functioning solely as transmitters of knowledge, teachers are required to act as facilitators who guide students in navigating both classical texts and digital resources. This shift is consistent with existing literature on teacher adaptation in digital contexts (Habibah, 2022; Izzah et al., 2025), yet this study extends the discussion by emphasizing the dual responsibility of maintaining epistemological depth while embracing technological innovation. Consequently, teacher competence must encompass not only technical skills but also the ability to design learning experiences that integrate cognitive, affective, and spiritual dimensions.

Moreover, the incorporation of advanced technologies such as artificial intelligence and augmented reality introduces new pedagogical possibilities that were previously unavailable in fiqh learning. As reflected in Table 1, these technologies support more immersive and interactive learning experiences, which can enhance student engagement (Nugraha et al., 2023; Fathurohim et al., 2024). However, this study highlights that the use of such technologies must be aligned with the core objectives of Islamic education, particularly in preserving the integrity of knowledge and ethical values. In contrast to earlier studies that primarily emphasize technological benefits, this research underscores the need for critical evaluation of how these tools influence learning processes and outcomes.

Addressing the challenges identified in this study requires a systemic and collaborative approach involving multiple stakeholders. The findings suggest that effective integration of digital fiqh learning cannot be achieved through individual efforts alone but depends on institutional support, professional development, and resource availability. This aligns with prior research on the importance of collaborative educational ecosystems (Dwiputro, 2022; Ghufron et al., 2023), while also extending it by emphasizing the need for alignment between technological infrastructure and pedagogical vision. Such alignment is essential to ensure that digital innovation contributes meaningfully to learning quality rather than merely introducing new forms of delivery.

Finally, this study contributes to the discourse on Islamic education by proposing a value-oriented perspective on digital fiqh learning. Unlike previous studies that predominantly focus on technological effectiveness, this research demonstrates that meaningful integration requires balancing innovation with the preservation of epistemological and ethical foundations. This contribution is articulated through the identification of an integrative model that positions digital technology as a supportive medium within a value-based pedagogical framework. Therefore, this study offers a conceptual advancement by linking digital pedagogy with the

moral and intellectual traditions of fiqh, providing a more holistic understanding of learning transformation in the digital era.

CONCLUSION

This study concludes that the integration of classical fiqh texts with digital platforms represents a reconfiguration of the pedagogical and epistemological structure of Islamic jurisprudence learning. Rather than functioning as a substitution, digital technology operates as an enabling medium that restructures how knowledge is accessed, mediated, and internalized by learners. The findings demonstrate that this integration sustains the authority of classical texts while simultaneously expanding the modes of engagement through more interactive and flexible learning environments. Consequently, the relevance of fiqh learning in contemporary contexts depends on the capacity to harmonize technological innovation with the preservation of intellectual depth, methodological rigor, and ethical values.

The study further identifies that the primary challenges of digital fiqh learning are rooted in human and pedagogical factors rather than technological limitations. Issues related to teacher readiness, instructional design, and the quality of pedagogical interaction significantly influence the effectiveness of learning processes. In particular, the shift toward digitally mediated environments has implications for the transmission of *adab* and spiritual values, which traditionally rely on direct interpersonal engagement. This study contributes by formulating a value-oriented integration framework that positions digital pedagogy within the broader context of Islamic educational ethics, thereby offering a conceptual model for sustaining the integrity of fiqh learning in the digital era.

In terms of future direction, this study highlights the importance of strengthening teacher professional development, improving the design of digital instructional materials, and ensuring institutional readiness to support sustainable implementation. The findings also underscore the need for collaborative efforts among educators, institutions, and families in developing a holistic learning ecosystem that integrates cognitive, affective, and spiritual dimensions. Future research is recommended to empirically test the effectiveness of specific digital fiqh learning models across diverse educational settings. In addition, further exploration of emerging technologies within ethically grounded pedagogical frameworks is necessary to deepen understanding of how Islamic education can continue to evolve without losing its foundational principles.

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