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The Influence of FIQH Science Learning in Improving Religious Understanding in The Midst Of the Covid-19 Pandemic

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ABSTRACT

The purpose of this study is to see the influence of fiqh learning in improving religious understanding in the midst of the covid-19 pandemic against the background of educational problems in Indonesia today that are considered increasingly complex, the authors seek to study about the learning of fiqh science in the midst of the covid-19 pandemic. In the implementation of this study using quantitative methods, the results of the study of fiqh understanding of students of the State Islamic University of Jakarta, obtained data from the average percentage results of 23.83 % very often, 68% often, 13.37% sometimes and 0% never so that the conclusion that the study of jurisprudence in students of the State Islamic University of Jakarta.

1. Introduction

Jurisprudence is a system of norms (rules) that governs human relationships with God, fellow human beings and with other beings. The fiqh aspect emphasizes on the ability of how to perform worship and muamalah right and good. Good material supply within the school sphere, will form an independent, responsible, and noble person. Making it easier for students to apply it in their daily lives. Moreover, in modern times more and more problems arise that require the study of fiqh and shari'a" at. (Shari'a) Therefore, students need the basic knowledge and Islamic law to respond to problems in the surrounding community. But in the midst of the covid-19 pandemic at this time it is not easy to study the science of fiqh, because there are many inhibitory factors.

Then the purpose of fiqh learning is to equip students to know and understand the points of Islamic law in detail and thoroughly, both in the form of evidence naqli and aqli implement and practice the provisions of Islamic law correctly. In studying fiqh, not just a meaningful theory about the clear science of learning that is amaliah, must contain elements of theory and practice (Ash-Shidqy, 2017).

Learning fiqh in the midst of the covid-19 pandemic to be practiced, if it contains orders or orders, must be enforceable, if it contains prohibitions, it should be abandoned or shunned. Therefore, fiqh is not only to be known, but practiced and at the same time become a guide or handle of life. Therefore, of course, practical materials are practiced daily in the implementation of learning.

Religion in regulating people's lives plays a very important role. Religion is one of the mediums that can be used as a backup for every individual's life in eliminating life problems, such as the case of the spread of COVID-19 which is now increasingly worrying." This case is astounding to all of us, to the point of confusion and stuttering. This incident is new to us, and very different from the previous events (LIPI, 2020)"

Corona virus in Indonesia continues to develop until now, there is not a single drug in the world that releases reliability in the drug. Coronavirus outbreaks also have an impact on the religious life of mankind. A number of churches, mosques, temples, and synagogues changed the ordinances of worship to prevent the spread of Covid-19 disease.. The first impact of voidid 19 is that all governments around the world officially cancel the hajj due to the impact of covid 19. All this is done to ensure the safety and health of all Muslims who want to perform Hajj. There is currently no open access to hajj, so Muslims around the world are scheduled to go to Hajj this year.

The second impact of the corona virus is that many mosques are closed to prevent the spread of the virus. In the inodesia area of mosques many yag not opened which is usually Muslims pray in mosques now Muslims pray Friday and others are done at home only. The third impact of the corona virus is the disruption of Muslims to bersilaturahmi which is usually very strong in the current bersilaturahmi dismissed first such as recitation, tahlilan and others. Usually in the holy month of Ramadan many Muslims who travel for homecoming but at this time all can not be felt, just use a mobile phone to intercede with distant relatives. When Eid al-Adha is also muslims are not given to gather in the field to carry out the slaughter of sacrificial animals, which may be just a sacrificial committee, all of it is done to prevent coronavirus from spreading widely.

The existence of this virus we as Muslims more to always remember allah and improve ourselves again may Allah always give us protection for his servants who are godly and obedient to his prohibitions. Education problems in

Indonesia today are considered increasingly complex. This is demonstrated by the increasingly concerning reality in various dimensions, both internal and external dimensions. The external dimensions of education include the social, political, economic, and cultural dimensions.

Humanlife and civilization have undergone many changes, both due to the increasingly sophisticated influence of technology and social influences, and globalized culture. So in responding to the phenomenon, humans are racing to develop education both in the fields of social sciences, natural sciences, sciences, applied sciences and other sciences. But at the same time, in the midst of the peak of progress there are many neglected things that lead to a number of crises in national and state life. One of the important highlights is the deterioration of the morale of the nation, especially among students and teenagers. The continuing crisis of morality erodes the nation in turn, the role and function and effectiveness of religious education as a spiritual value giver to the religious life of the community is questioned.

If religion is associated with the activities of its people, then in it there is a so-called worship. Worship is the most important thing in every religion. But the existence of coronavirus today, worship activities are disrupted, then it can also interfere with religious activities. Therefore, every people are not allowed to gather with many people. Whereas not a few in every religion have a ritual of worship that is done directly and simultaneously by involving many people in one place of worship.

Fiqh subjects that require practice in each sub-subject, so that teachers do not dominate the course of the teaching and learning process, then Islamic religious education teachers are expected to have extensive knowledge and insight about a variety of learning methods. Education will not be effective if it does not perform methods when delivering a material in the teaching and learning process. In the process of Islamic religious education, proper education is an education that contains values in line with the subject matter and can be functionally used to realize the ideal values contained in the purpose of Islamic education.² But the reality is that now, many teachers in madrasas or schools, lack alternative methods or other learning approaches that can be adapted to the materials taught.

They still use traditional learning in the teaching and learning process. Traditional learning is learning where students passively receive information, accept formulas or rules (reading, listening, recording, and memorizing), without contributing ideas in the learning process. The application of this learning led to the teacher beer role as the only source of learning, so impressed in the classroom that the teacher is the smartest figure. This results in the learning activities in the classroom in the direction and feels very boring and monotonous and drab. There are several factors that influence students' success in achieving optimal learning. Student learning is said to be optimal if they

experience a higher level of understanding than their previous level of understanding. These factors include the age of the students (school level: elementary, junior high school, or high school), the learning approach used by teachers in teaching and learning activities and the motivation of students. SISDIKNAS Law No. 20 of 2003 mentioned the purpose of National Education is the development of the potential of students to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become democratic citizens and responsibilities (Uu RI, 2003).

To realize the purpose of national education, teachers have a very important task in the delivery of a science that is through the teaching and learning process. The use of effective and efficient teaching methods will allow students to digest subject matter called learning activities. Thus, the teaching process is also said to be successful whenever it is able to generate a response in the form of learning process. If we expect learning that emphasizes the attainment of a higher level of understanding of students, we must be able to choose and use good ways or approaches to learning. As Bruce Joyce (2000:20) says: "Siswa is not only an absorber of information but also a shaper of knowledge. They should be seen as the ones who have to reorganize knowledge in order for them to succeed. They come withp". and they inevitably have to build up that knowledge. For that each teaching model must help students produce new ways of creating and recreating information and ideas in their own way."

2. Literature review

Learning Definitions

Learning is the process of student interaction with education and learning resources in a learning environment. Learning is a help provided by educators in order to obtain knowledge and knowledge, mastery of skills and habits, and the formation of attitudes and beliefs in students. In other words, learning is a process to help students learn well. Learning is a complex activity. Learning is not only a message but also a professional activity that requires teachers to use basic teaching skills in an integrated manner and create efficient situations (Mashudi, Toha et al., 2007: 3).

Therefore in learning teachers need to create a conducive atmosphere and learning strategies that interest students. Quality learning is highly dependent on the motivation of teacher creativity, learning that has high motivation is supported by teaching that is able to facilitate it will lead to the success of achieving learning targets. Learning targets can be measured through changes in students' attitudes and abilities through the learning process. Good learning design, supported by marking facilities, coupled with teacher creativity will make students easier to reach learning targets.

Humans are social and cultural beings. According to Purwanto (2007:84), that "Learning is very important for the life of a human being. A child (man) takes a long time to learn so that it becomes an adult human being". People always and always learn kapa kapa wherever they are. Optimal learning can be achieved when students are active under the guidance of an active teacher. Among the ways to enable students in learning is to apply teaching and learning strategies. Thus, teaching with a group approach will be more successful if the teaching and learning strategy is applied.

Fiqh Learning

Fiqh according to language means "understanding", According to Abu Zahra (tt:6) which is *a deep understanding that can capture the origin, purpose of speech and deeds*". Seperti in the word of God: "Why do they almost not understand the talk in the least?" (QS) An Nisa: 78). And the words of the Messenger of Allaah (peace and blessings of Allaah be upon him): "Indeed the length of prayer and the shortness of one's khutbah is a sign of his understanding." (Muslim no. 1437, Ahmad no. 17598, Daarimi no. 1511) Fiqh In Terms Of Two Meanings:

a. Knowledge of the laws of shari'a relating to the deeds and words of mukallaf (those who have been burdened with carrying out shari'a), taken from the evidences that are detailed, in the form of the nashs of the Qur'an and As sunnah and which branched from it in the form of ijma" and ijihad. This was reinforced by al-Kassani al-Hanafi. (2009:11) that fiqh is called the science of halal and haraam, about the science of sharia and law. Kassani also considers jurisprudence to be a high-ranking science. It is read from his ungakapan "that there is no knowledge after knowledge about knowing God is more noble than the science of jurisprudence". But the stronger and more popular definition of Fiqh is that stated by Imam Shafi'i, as quoted by Imam Subki (2006:6) in *jam'u al-Jawami'*. *"Fiqhis a science that discusses the rulings of shaa' related to practice (deeds) obtained through detailed evidences"*

B. The laws of Shari'a itself. So the difference between the two definitions is that the first is used to know the law (Such as one wants to know whether an act is obligatory or sunnah, haraam or makruh, or mubah, reviewed from the existing evidences), while the second is for the laws of shari'a"at itself (i.e. any law contained in prayer, zakat, fasting, Hajj, and others in the form of conditions, pillars, obligations , or the sunnahs).

According to Hatib Rachmawan, In the language of the word fiqh can be interpreted al-Ilm, meaning science, and al-fahm, meaning understanding. So fiqh can be interpreted as deep science. In terms of fiqh is a science that explains the laws of syar"i relating to the actions of the mukalaf issued from the detailed evidences. Mukalaf is a person who deserves to be burdened with obligations (discarded only)

Among the privileges of Islamic fiqh which is said to be the law of shari'a that regulates deeds and words mukallaf has a strong attachment with the faith in Allah and other pillars of Islamic aqidah. Especially Aqidah which relates to faith with the last day. That is because faith in Allah is what can make a Muslim hold fast to the laws of religion, and controlled to apply it as a form of obedience and willingness. But those who do not believe in Allah do not feel bound by prayer or fasting, nor do they see whether their deeds are lawful or haraam. So holding fast to the laws of shari'a is nothing but a part of the faith in Dhu'ah that sends down and mensyari'atnya against-His servants. According to Wahbah (2007:20) all fiqh material is closely related to the formation of morals. So the purpose of fiqh leads to perfect benefits. The target goal is not just the world or the afterlife alone separately. But targeting human goodness in the world and the hereafter simultaneously and continuously without separation. This is in contrast to the target law of human products that solely aims to realize human good in the world.

For example: Allah commands purity and makes it a necessity in faith in Allah as He has said: "O you who believe! (QS) Al-Maidah: 6) It is also like the prayer and the alms which Allah associates with faith in the Last Day, as He has said: "Those who establish prayer and give zakah, and are certain of the Hereafter." (QS) An naml: 3)

Similarly, taqwa, good relations, avoiding evil and other examples, which do not allow to be mentioned one by one. Fiqh al-Manhaj p. 9-12 There is no doubt that human life encompasses all aspects and happiness that man wants to achieve requires him to pay attention to all aspects in a programmatic and orderly manner. While Islamic fiqh is an expression of the laws that Allah shari'a to His servants, in order to protect all their benefit and prevent the onset of corruption in their midst, then the Islamic fiqh comes to pay attention to these aspects and regulate all human needs and laws.

If we look at the fiqh books containing sharia laws"at which are derived from the Book of Allah, the Sunnah of the Messenger, and Ijma" (agreement) and Ijtihad of the Muslim scholars, we will find the books are divided into seven parts, all of which form a common law for human life both private and social.

Fiqh subjects are one part of Islamic Religious Education that learns about the fiqh of worship, especially concerning the introduction and understanding of the ways of implementation of Islamic pillars ranging from the provisions and procedures for the implementation of taharah, prayer, fasting, zakat, to the implementation of hajj, as well as provisions on food and drink, circumcision, sacrifice, and how to conduct buying and selling and borrowing

Understanding Religion

Understanding is a person's ability to interpret, interpret, translate or express something in his own way about knowledge that has ever been received.

Understanding comes from the word understanding which means to understand right in a thing. Whereas according to Anas Sudjiono understanding is the ability of a person to understand something after something is known and remembered. In other words, understanding is knowing about something and being able to see it in many ways. Understanding is a level of thinking ability that is higher than memory and memorization.

According to Elizabeth K. Nottingham in Jalaludin, religion is a symptom that is so often "ubiquitous", and religion relates to human efforts to measure the deep meaning of self-existence and the existence of the universe. In addition religion can evoke the most perfect inner happiness and also feelings of fear and horror. Although attention is focused on the existence of a world that can not be seen (the hereafter), but religion involves itself in the problems of daily life in the world.

According to Goode in Bryan S. Turner's book in general, the debate over the definition of afama can be seen from various sides of conceptual basis. For example, there is a fundamental difference between a reductionist perspective and a non-reductionist. The first perspective tends to see religion as an epiphenomena, a reflection or expression from a more basic and permanent perspective that exists in the behavior of individuals and human society. Writers such as Pareto, Lenin, Freud and Engels regard religion as a product or mental reflection of economic interests, biological needs or experiences of class order. The implication of this reductionist view is a conclusion that says religious beliefs are completely wrong, because what is referred to are scientific or positivistic criteria

Covid-19 Pandemic

The COVID-19 pandemic is a coronavirus disease 2019 (English: coronavirus disease 2019, short for COVID-19) worldwide. The disease is caused by a new type of coronavirus called SARS-CoV-2. The COVID-19 outbreak was first detected in Wuhan City, Hubei Province, China on December 1, 2019, and was designated a pandemic by the World Health Organization (WHO) on March 11, 2020. As of September 17, 2020, more than 29,864,555 cases have been reported in more than 210 countries and territories worldwide, resulting in more than 940,651 deaths and more than 20,317,519 deaths.

The SARS-CoV-2 virus is thought to spread among people mainly through respiratory sparks (droplets) produced during coughing. These sparks can also result from sneezing and normal breathing. In addition, the virus can spread as a result of touching the surface of contaminated objects and then touching a person's face. COVID-19 is most contagious when the person suffering from it has symptoms, although the spread may occur before symptoms appear. The time period between exposure to the virus and the appearance of symptoms is usually about five days, but can range from two to fourteen days. Common symptoms include fever, cough, and shortness of breath. Complications can

include pneumonia and severe acute respiratory disease. There is no specific vaccine or antiviral treatment for this disease. Primary treatment provided in the form of symptomatic and supportive therapy. Recommended preventive measures include washing your hands, covering your mouth when coughing, keeping your distance from others, and monitoring and self-isolation for people who suspect they are infected.

Efforts to prevent the spread of coronavirus include travel restrictions, quarantines, curfews, event delays and cancellations, and facility closures. These efforts include Hubei quarantine, national quarantine in Italy and elsewhere in Europe, as well as the enactment of curfews in China and South Korea, various state border closures or restrictions on incoming passengers, screening at airports and train stations, and travel information on areas with local transmission. Schools and universities have closed either nationally or locally in more than 124 countries and affect more than 1.2 billion students.

The pandemic has caused global socioeconomic disruptions, delays or cancellations of sporting and cultural events, and widespread concerns about a shortage of inventory are driving panic buying. Misinformation and conspiracy theories about the virus have spread online, and there have been incidents of xenophobia and racism against Chinese and other East Asian or Southeast Asians.

3. Research Methods

This research was conducted at the State Islamic University of Jakarta in 2020, the research method used in this research is quantitative research method. To find out more clearly the population of the study then first researchers will parse the understanding of the population. According to Suharsimi Arikunto, the population is "the entire subject of research". According to Mardalis the population is "all individuals who are the source of sampling".. In this study, the population was 86 students consisting of three classes. Thus, the population is all students of The State Islamic University of Jakarta.

Samples are a portion of the population, or a number of individuals taken from the population that became representatives to be sampled in the study conducted. In this study the sample to be conducted consists of several subs. The population is not homogeneous and each subpopulation will be represented in the. So the sampling in this study is a regular class of Islamic religious studies program mahastudents of The State Islamic University of Jakarta which numbered only 86 students.

In research activities, data collection techniques are very important factors that must be considered by a researcher. Because the collected data will be used as analysis and testing of hypotheses that have been formulated. Therefore, data collection must be done systematically, directed, and in accordance with

research issues. In the study there are two stages that need to be considered, namely:

- 1.) Observation This method is done based on consideration of the ability of the author with the population studied, the target of observation is the students of the State Islamic University of Jakarta.
- 2.) The author's interview took data by holding a direct question and answer with some students of The State Islamic University of Jakarta.
- 3.) Questionnaire Collecting data from students about the influence of fiqh learning on religious understanding of students of The State Islamic University of Jakarta. By giving a question sheet.
- 4.) Documentation-doccupancy i.e. the author collects data by directly recording documents related to the object being studied

4. Research Results

The process of fiqh learning in students of The State Islamic University of Jakarta is not only done at the University but sometimes done in some areas in addition to the fiqh learning, so it is expected to make it easier for students to understand it. Here is an overview of fiqh learning at the State Islamic University of Jakarta.

Table 4. The frequency of students following fiqh learning related to prayer.

No	Category	Score Answer	Amount	Percentage (%)
1	Very Often	4	23	26,74%
2	Often	3	55	63,95%
3	Sometimes	2	8	9,30%
4	Never	1	-	-
	Amount		86	100%

The results of the table above show that there are about 23 students of The State Islamic University of Jakarta who obtained the category very often 43 following the study of jurisprudence related to prayer with a percentage of 26.74 %, there are about 55 students of The State Islamic University of Jakarta who often follow the study of jurisprudence related to prayer with a percentage of 63.95 %, then there are 8 students of The State Islamic University of Jakarta who sometimes follow the study of jurisprudence related to prayer with a percentage of 9.30%, and none of the students of the State Islamic University of Jakarta who never follow the study of jurisprudence related to understanding. Based on the explanation of the table above, in general, students of The State Islamic University of Jakarta often follow the fiqh learning related to the courses in the school.

Tabel 5. The frequency of students following fiqh learning related to religious understanding

No	Category	Score Answer	Amount	Percentage (%)
1	Very Often	4	18	20,93%
2	Often	3	59	68,60%
3	Sometimes	2	9	10,46%
4	Never	1	-	-
	Amount		86	100%

The results of the table above show that there are about 18 students of The State Islamic University of Jakarta who obtained the category very often following the study of jurisprudence related to fasting with a percentage of 20.93 %, there are about 59 students of The State Islamic University of Jakarta who often follow the study of jurisprudence related to fasting with a percentage of 68.60 %, then there are 9 students of The State Islamic University of Jakarta who sometimes follow the study of jurisprudence related to fasting with a percentage of 10.46%, and none of the students of the State Islamic University of Jakarta who have never attended the fiqh learning related to fasting.

5. Conclusion

Fiqh learning of students of The State Islamic University of Jakarta, obtained data from the average percentage results of 23.83 % very often, 68 % often, 13.37% sometimes and 0% never so that the conclusion that the study of jurisprudence in students of the State Islamic University of Jakarta.

2. As for the religious understanding of students of the State Islamic University of Jakarta, data obtained from the results of religious comprehension tests related to prayer, namely there are about 5 students who obtained a very good category, with a percentage of 5.81 % , there are about 74 students who obtained a good category with a percentage of 83.14 %, then obtained 7 students who obtained a sufficient category with a percentage of 8.13 % and no one who obtained the category less, so it can be concluded that religious understanding related to 59 prayers students of The Islamic State University of Jakarta in good condition. From the results of the study of religious understanding of students of The State Islamic University of Jakarta related to fasting, there are 9 students who obtained a very good category with a percentage of 10.46 %, there were 71 students who obtained a good category with a percentage of 82.55 %, then there were 6 students who obtained enough categories with a percentage of 6.97%, and no one earned the category less. So it can be concluded that the religious understanding related to the fasting of students of The State Islamic University of Jakarta is in good condition. From the results of religious understanding research of students of The State Islamic University of Jakarta related to Hajj, there are 8 students who obtained a very

good category with a percentage of 9.30 %, there were 73 students who obtained a good category with a percentage of 84.88 %, then there were 5 students who obtained a sufficient category with a percentage of 5.81%, and no one who obtained the category less. So it can be concluded that the religious understanding related to the hajj of students of The State Islamic University of Jakarta is in good condition. From the results of religious understanding research of students of The State Islamic University of Jakarta related to punishment for perpetrators of crimes, namely, there are 11 students who obtained the category very well with a percentage of 12.79 %, there were 52 students who obtained a good category with a percentage of 60.46 %, then there were 23 students who obtained enough categories with a percentage of 26.74%, and no one who obtained the category less. So it can be concluded that the religious understanding related to punishment for the perpetrators of crimes of students of the State Islamic University of Jakarta is in good condition.

3. The study of jurisprudence in students of The State Islamic University of Jakarta is concluded very high influence on the religious understanding of students obtained by looking at the table of correlation coefficients, i.e. between 0.80 – 1.0 belongs to the very high category, between 0.60 – 0.70 belongs to the high category, between 0.40 – 0.50 belongs to the sufficient category, between 0.20 – 0.30 belongs to the low category, and 0.0 – 0.10 belongs to the very low category. Thus the price of coefficient 1.0 belongs to a very high category of religious understanding of students of The State Islamic University of Jakarta.

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