

Implementation of the Bahtsul Masail Method in the Fiqh of Worship Course

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ABSTRACT

This research aims to analyze the implementation of the Bahtsul Masail method in learning the Fiqh of Worship course at Tribakti Islamic University (UIT) Lirboyo. Bahtsul Masail, as a typical Islamic boarding school method, offers an in-depth discussion approach based on the Yellow Book which is relevant in answering contemporary fiqh issues. This research uses a descriptive qualitative approach with data collection techniques through interviews, observation and documentation. The research results show that the Bahtsul Masail method is applied effectively through several stages, namely reading classical texts, problem analysis, group discussions, and presenting solutions based on syar'i postulates. This method not only increases students' understanding of Fiqh Worship material, but also trains critical thinking, communication and argument-based decision making skills. Obstacles faced include limited lecture time and variations in students' level of understanding of the yellow book. Therefore, this research recommends strengthening the provision of yellow book reading skills and allocating more proportional time for discussions. The implementation of the Bahtsul Masail method proves its relevance in supporting the development of Islamic boarding school-based curriculum in higher education.

Keywords : Bahtsul Masail, Fiqh of Worship and learning methods.

Introduction

Learning Fiqh of Worship courses at Islamic universities has a strategic role in forming students' understanding of the laws of worship in Islam. In this context, the learning method used is one of the determining factors for the effectiveness of the learning process. Methods that are relevant and appropriate to students' needs are very necessary so that the material taught can be understood in depth and is applicable.¹ One method that has great potential to achieve this goal is the Bahtsul Masail method, a typical Islamic boarding school method that emphasizes discussions based on the yellow book.

Bahtsul Masail is a method that is deeply rooted in the Islamic boarding school tradition as an effort to respond to religious issues that are developing in society. This method does not only

¹ Hamdan Hamdan, "Integrasi Fiqh Ibadah Dalam Pembelajaran Agama Islam Di Sekolah," *Kreatif: Jurnal Pemikiran Pendidikan Agama Islam* 21, No. 2 (25 Juli 2023): 228–34, <https://doi.org/10.52266/Kreatif.V21i2.1806>.

focus on mastering classical texts, but also involves critical analysis and in-depth discussion to produce answers that are contextual and based on Sharia propositions. The implementation of this method in the world of higher education, especially in the study of Islamic Fiqh, offers the opportunity to integrate Islamic boarding school traditions with modern academic approaches.²

Tribakti Islamic University (UIT) Lirboyo, as a tertiary institution that is closely affiliated with Islamic boarding schools, has made Bahtsul Masail one of the superior methods in learning the Fiqh of Worship. This is in line with the institution's vision to maintain Islamic boarding school scientific traditions while responding to the challenges of modern education. In practice, Bahtsul Masail is applied to discuss contemporary issues that are often not found explicitly in classical texts.

The use of the Bahtsul Masail method in learning Fiqh of Worship at UIT Lirboyo has several advantages. Students are trained to read, understand and analyze classical texts with a comprehensive approach. Apart from that, this method also encourages students to think critically, argue logically, and make decisions based on valid Sharia arguments. This process not only increases students' understanding of the material, but also forms strong intellectual and spiritual character. However, implementing the Bahtsul Masail method in higher education also faces various challenges. One of them is the limited time available to discuss various problems in depth. Apart from that, students' varying abilities in reading and understanding the yellow book are another challenge that needs to be overcome.³ For this reason, adaptive and innovative learning strategies are needed so that this method can be applied optimally.

This research aims to analyze the implementation of the Bahtsul Masail method in learning the Fiqh of Worship course at UIT Lirboyo. The focus of the research is to identify the implementation stages, the effectiveness of this method in achieving learning objectives, and the challenges faced in the process. It is hoped that this research can make a real contribution to the development of Islamic boarding school tradition-based learning methods in Islamic universities. This study is important to carry out considering the dynamics of students' needs for learning Fiqh of Worship which is not only theoretical, but also practical and contextual. Students need to be equipped with the ability to understand and apply the laws of worship in various situations that continue to develop in modern society. Bahtsul Masail, with his discussion and argument-based approach, is one solution to meet these needs.

² Ruswanto Ruswanto Dan Rudy Irawan, "Implementasi Metode Bahtsul Masail Dalam Memotivasi Belajar Fiqih Di Madrasah Aliyah Ahsanul Ibad Purbolinggo Lampung Timur," *Learning : Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran* 4, No. 3 (9 Agustus 2024): 588–96, <https://doi.org/10.51878/Learning.V4i3.3170>.

³ Deden Kurniawan Dan Adine Alimah Maheswari, "Method Of Determination Of Law In Bahtsul Masail," *Jurnal Scientia Indonesia* 7, No. 1 (30 April 2021): 61–78, <https://doi.org/10.15294/Jsi.V7i1.36146>.

Apart from that, this study is also relevant in responding to the challenges of globalization which demands harmonization between classical scientific traditions and modern educational needs. Bahtsul Masail, as one of the Islamic scientific legacies, has great potential to be developed and adapted to today's educational context. Therefore, this research not only contributes to the development of Islamic educational institutions, but also to the preservation of the Islamic scientific tradition itself.⁴

It is hoped that the results of this research can provide applicable recommendations for the development of Fiqh Worship learning methods, especially in Islamic universities. In this way, students not only understand Islamic jurisprudence theories, but also have the ability to apply this knowledge in real life. This is in line with the goals of Islamic education which are not only oriented towards the transfer of knowledge, but also the formation of character and development of intellectual potential.

Research Methods

This research uses a descriptive qualitative approach to analyze the implementation of the Bahtsul Masail method in learning the Fiqh of Worship course at Tribakti Islamic University (UIT) Lirboyo. Data was collected through in-depth interview techniques with course lecturers and students involved in the learning, direct observation of the Bahtsul Masail discussion process in class, as well as documentation regarding the material and discussion results.⁵ Data analysis was carried out thematically with steps for data reduction, data presentation, and drawing conclusions to understand the implementation stages, effectiveness, and obstacles faced in implementing this method. Data validity was maintained through triangulation of sources and methods to ensure the accuracy and reliability of the findings.

Discussion

Etymologically, the term method comes from the word *method* which means systematic methods used to achieve goals. In another sense, etymologically, method is defined as an orderly and well-thought-out way to achieve a purpose. In Arabic, the method is known as *thoriqoh* which

⁴ Umi Latifah, Yusuf Baihaqi, Dan Jayusman Jayusman, "Analisis Keputusan Musyawarah Nasional Lembaga Bahtsul Masail Nahdlatul Ulama Tahun 2019 Tentang Hukum Bisnis Multi Level Marketing," *Asas* 13, No. 2 (14 Desember 2021): 1–21, <https://doi.org/10.24042/Asas.V13i2.11276>.

⁵ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif" 21, No. 1 (2021).

means path. From this understanding, method can be interpreted as a method that must be taken to convey learning material so that learning objectives are achieved. Bahtsul Masa'il is a combination of two words, namely bahtsu which means discussion, and masa'il which means problems. Through the Bahtsul Masa'il method, Islamic thought can be developed and expanded. Bahtsul masa'il methodology is a learning method that has similarities to the discussion or seminar method. In practice, a group of people with a certain number forms a halaqoh (group or class) led by kiai, mustahiq, or senior students to discuss and study previously determined issues.⁶

Bahtsul masa'il activities are not only focused on the object of study, but also involve participants as subjects who exchange knowledge with each other. In this process, a productive dialectic of thinking occurs, so that it is able to give birth to critical and analytical ideas. The aim of applying the Bahtsul Masa'il method is to train critical thinking skills, discuss and solve problems by referring to clear and reliable references.⁷

The decision-making system in Bahtsul Masa'il is implemented by following the madhhab framework, namely choosing one of the four agreed-upon madhhabs, with priority on qouly madhhabs, namely following existing opinions. The procedure for taking answers in bahtsul masa'il is structured as follows: Decisions in bahtsul masa'il come from books *Madzhabil Arba'ah*. Books outside *Madzhabil Arba'ah* is not allowed because the madhhabs have not been recorded, although the problems that meet the conditions and pillars can be followed even though they are outside the Arba'ah Madhhab. If there is not a single opinion that can solve the problem, then it is done *ilhaq al-masa'il bi nadza'iriha*, namely equating the problem with similar cases that have been answered by the book, by following existing opinions.⁸ However, for people who have reached the level of faqih, it is permissible to use the method *attachment* provided that the problem being divined is not a difficult problem and requires long thought to find the equation. A faqih is also allowed to use general madhhab rules.

The other provisions are as follows:

1. It is not permissible to use interpretations of verses from the Qur'an or Hadith that have not been interpreted by scholars who meet the criteria for interpreters. If you use an

⁶ Alfu Naim Alizza, Eko Heri Widiastuti, Dan Nuryanti Nuryanti, "Penggunaan Metode Bahtsul Masail Fiqhiyyah Dalam Proses Pembelajaran Di Pondok Pesantren Darul Mukhlisin Magelang," *Historica* 2, No. 2 (19 Mei 2022): 12–19.

⁷ Azizaton Nafiah Dan Munawir Munawir, "Implementasi Metode Bahtsul Masail Terhadap Motivasi Belajar Pai," *Ta'dibuna: Jurnal Pendidikan Agama Islam* 5, No. 1 (30 Juni 2022): 44–51, <https://doi.org/10.30659/Jpai.5.1.44-51>.

⁸ Achmad Mahrus Helmi Dan Hanifuddin Hanifuddin, "Kontribusi Kegiatan Bahtsul Masail Dalam Meningkatkan Kemampuan Memahami Kitab Kuning Dan Berfikir Kritis Santri Di Forum Musyawarah Anjang Sana Anjang Sini (Fmaa) Di Kabupaten Jember," *Edukasia: Jurnal Pendidikan Dan Pembelajaran* 4, No. 2 (27 November 2023): 2401–12, <https://doi.org/10.62775/Edukasia.V4i2.603>.

interpretation from the Al-Qur'an or Hadith, it must be accompanied by an explanation from the ulama regarding the verse or hadith.

2. If you use a madhhab other than Shafi'i, you must explain the terms and conditions related to this issue in accordance with the madhhab in question, because this is one of the requirements of taqlid, namely you must know the terms, pillars and obligations related to the madhhab you follow.
3. According to social jurisprudence scholars and Nahdlatul Ulama decisions, qoul dloif (weak opinion) should be used as a guide to decide on problems that are already prevailing in society, provided that the qoul is not very weak, because the decision of bahtsul masa'il is not a fatwa, but irshad (give instructions).
4. Fuqoha' texts regarding an issue where there appear to be differences (takhaluf) or mutual denial (tanafi), if it is still possible to guarantee it (find a common ground), then it is obligatory to guarantee it.
5. In cases where the answer is sufficient by using a book that only contains one opinion (face), then the opinion is used as explained in the metaphor.

The qoul/face selection procedure is carried out with the following steps:

1. If there are several qoul/faces on the same problem, then one opinion will be chosen.
2. The selection of opinions is done by choosing the one that is more maslahah (good) or the one that is stronger.

Implementation of the Bahtsul Masail Method in Learning the Fiqh of Worship Subject

The implementation of the Bahtsul Masail method in learning the Fiqh of Worship course at Tribakti Islamic University (UIT) Lirboyo shows significant results in increasing students' understanding of the laws of fiqh. Based on the results of observations, this method is applied through systematic stages, namely problem identification, reading classical texts (the yellow book), analysis of postulates, group discussions, and presentation of discussion results. Each stage is designed to actively involve students in the learning process, so that they are not only recipients of information, but also the main actors in scientific exploration.

At the problem identification stage, the lecturer provides case studies related to fiqh issues that are relevant to everyday life. Students are invited to understand the case and relate it to the Fiqh of Worship topic being studied. This stage is effective in building students' awareness of the importance of jurisprudence in answering life's problems.⁹ The results of interviews with students

⁹ Ayu Puji Rahayu Dan Riska Apriyanti, "Upaya Guru Dalam Meningkatkan Hasil Belajar Siswa Pada Mata Pelajaran Fiqih Ibadah Melalui Metode Demonstrasi," *Jurnal Al Burhan* 1, No. 1 (29 Juni 2021): 42–50,

show that this stage helps them understand the context of the problem more concretely.

The stage of reading classical texts is the core of applying the Bahtsul Masail method. Students are trained to read and understand texts from the yellow book, such as Fathul Mu'in and Taqrib. In this process, the lecturer acts as a facilitator who helps explain the terminology and structure of classical Arabic. Observations show that students' abilities in reading the yellow book vary; some students require more intensive assistance to understand the text in depth.¹⁰

Group discussion is the next stage, where students are divided into small groups to analyze problems based on Sharia arguments. This process not only trains students to think critically, but also develops their ability to convey arguments logically and systematically.¹¹ The results of the group discussion are then presented in front of the entire class, thereby creating a collaborative and interactive learning dynamic.

Presenting the results of the discussion is an important moment in the learning process. Students tasked with presenting the results of group discussions must be able to explain the arguments used, the reasons behind the selection of these arguments, as well as the proposed solutions for the problems discussed.¹² The interview results show that this stage trains students to think quickly and be confident in expressing opinions in front of other people.

In the context of effectiveness, the Bahtsul Masail method has been proven to be able to increase students' understanding of the Fiqh of Worship material. Most of the students interviewed stated that this method made learning more interesting and challenging, compared to conventional lecture methods. In addition, they feel more involved in the learning process and better understand the fiqh concepts being taught.¹³

Implementation of this method is not without challenges. One of the main obstacles found was limited lecture time. Bahtsul Masail discussions require quite a long time to be carried out optimally, while the course time allocation is often insufficient. As a result, some learning topics must be completed using faster methods, such as lectures or independent study. Apart from that, variations in students' ability to read the yellow book also pose a significant challenge. Not all students have a strong Islamic boarding school educational background, so it takes longer to

<https://doi.org/10.58988/Jab.V1i1.2>.

¹⁰ Mahfud Ifendi Dkk., "Peningkatan Pemahaman Tentang Fiqih Ibadah Di Majelis Taklim At-Taqwa Dusun Lestari Jaya Sangatta Selatan," *Jumat Keagamaan: Jurnal Pengabdian Masyarakat* 3, No. 1 (10 April 2022): 16–21, https://doi.org/10.32764/Abdimas_Agama.V3i1.2495.

¹¹ Bertha Angela Dan Munawir Pasaribu, "Efektifitas Metode Demonstrasi Dalam Pembelajaran Fiqih," *Jurnal Masyarakat Indonesia (Jumas)* 1, No. 01 (31 Januari 2022): 31–35, <https://doi.org/10.54209/Jumas.V1i01.13>.

¹² Firdaus Mh Firdaus, "Implementasi Bahan Ajar Fiqih Ibadah Dalam Peningkatan Capaian Hasil Belajar Mahasiswa," *Jurnal Islamika* 4, No. 1 (9 Juli 2021): 49–57, <https://doi.org/10.37859/Jsi.V4i1.2134>.

¹³ Ifendi Dkk., "Peningkatan Pemahaman Tentang Fiqih Ibadah Di Majelis Taklim At-Taqwa Dusun Lestari Jaya Sangatta Selatan."

understand classical texts. To overcome this obstacle, several lecturers provide additional classes for training in reading the Yellow Book outside lecture hours.¹⁴

Nevertheless, this research found that the Bahtsul Masail method has great potential for further development in the tertiary environment. With certain adjustments, such as providing more flexible time and strengthening yellow book reading skills, this method can be an effective learning model for fiqh-based courses.¹⁵ Overall, the results of this research confirm that the Bahtsul Masail method is not only relevant in the context of learning the Fiqh of Worship, but is also able to form students who think critically, are confident, and have in-depth analytical skills. This method is a strategic effort to integrate Islamic boarding school scientific traditions with the needs of modern education in Islamic universities.

Conclusion

The implementation of the Bahtsul Masail method in learning the Fiqh of Worship course at Tribakti Islamic University (UIT) Lirboyo has proven to be effective in increasing students' understanding of fiqh material as well as training critical thinking skills, analyzing arguments and conveying arguments systematically. This method successfully integrates Islamic boarding school traditions with modern academic approaches through the stages of reading classical texts, group discussions, and presentation of discussion results. Nevertheless, several challenges such as limited lecture time and variations in students' ability to read the yellow book need more attention. To overcome these obstacles, it is recommended that institutions provide more flexible time allocations for discussions and provide intensive training in reading the yellow book for students. With this optimization, the Bahtsul Masail method can become a sustainable and relevant learning model for Islamic education in the modern era.

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¹⁴ Helmi Dan Hanifuddin, "Kontribusi Kegiatan Bahtsul Masail Dalam Meningkatkan Kemampuan Memahami Kitab Kuning Dan Berfikir Kritis Santri Di Forum Musyawarah Anjang Sana Anjang Sini (Fmaa) Di Kabupaten Jember."

¹⁵ Rosvita Herdiana Riyanti Br Ginting Dan Hasrian Rudi Setiawan, "Implementasi Pembelajaran Fiqih Dengan Menggunakan Metode Demonstrasi Di Betong Junior Khalifah School," *Ansiru Pai : Pengembangan Profesi Guru Pendidikan Agama Islam* 6, No. 2 (17 Desember 2022): 151–59, <https://doi.org/10.30821/Ansiru.V6i2.14788>.

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