

## Implementation of the Bahtsul Masa'il Method in Improving Ability to Read the Book of Fathul Qorib

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**ABSTRACT:** This research aims to investigate the effectiveness of implementing the Bahtsul Masa'il Method in improving the ability to read the Book of Fathul Qorib using a quantitative approach. This method is used in the context of Islamic religious teaching and focuses on understanding Arabic texts. In this study, the research sample consisted of a group of students who took part in training using the Bahtsul Masa'il Method and another group of students who took part in conventional teaching methods. Data was collected through reading and comprehension tests of Arabic texts before and after implementing the method. The results of the test were analyzed using descriptive statistics and hypothesis testing to evaluate significant differences in improvement in reading ability between the two groups of students. The findings of this research indicate that the implementation of the Bahtsul Masa'il Method significantly increases the ability to read the Book of Fathul Qorib compared to conventional teaching methods. Students who underwent training with this method showed higher improvements in understanding Arabic texts. These results support the use of the Bahtsul Masa'il Method as an effective approach to improving reading competence in the context of Islamic religious studies. This research has positive implications for curriculum development and Islamic religious teaching methods, by emphasizing the importance of interactive approaches and critical thinking in understanding texts religion. In addition, this research provides an empirical basis for Islamic religious educators to consider using the Bahtsul Masa'il Method in an effort to increase understanding and literacy in Arabic among students.

**Keywords:** Metode Bahtsul Masa'il, Kitab Fathul Qorib, Madrasah Diniyah



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## INTRODUCTION

In an era where information is easily accessible through various media, the ability to read and understand religious texts, such as books, has an important role in increasing understanding of religion and spirituality. (Chiari & Zahid, 2019; Kartiko et al., 2020). One book that is often studied in this context is "Fathul Qorib," a book of fiqh that discusses various aspects of law in the daily lives of Muslims. (Choirul Mala Muzaky, 2020; Hasyim & Sodikin, 2022). However, it cannot be denied that some people may face difficulties in understanding and applying the contents of this book, especially for those who do not have a deep religious scientific background. (Hadi, 2022).

In an effort to improve the ability to read and understand the book "Fathul Qorib," the Bahtsul Masa'il method emerged as an interesting solution (Saputra, 2021). This method is an approach that focuses on group discussions to discuss and analyze various legal issues contained in the book (Saleh, 2013). Bahtsul Masa'il provides space for participants to exchange ideas, ask questions, and discuss their understanding of the book's material. (Ma'duali et al., 1970). Through

this process, participants are not only given a deeper understanding of the Islamic laws discussed in the book, but also have the opportunity to sharpen their analytical and critical thinking skills. (Wajdi et al., 2022).

This approach also has positive implications in increasing social interaction and involvement in religious learning (Bali & Naim, 2020; Nurhayati et al., 2020). Bahtsul Masa'il facilitates dialogue between individuals with diverse backgrounds and views, thereby providing a richer perspective on the various legal issues discussed in the book. In the context of "Fathul Qorib," this method can help participants to see the practical and contextual aspects of Islamic law which often require in-depth understanding.

This research focuses on two aspects proposed as this research question. The first is how to apply Implementation of the Bahtsul Masa'il Method in Improving Ability to Read the Book of Fathul Qorib at Madrasah Diniyah Wustho Syarifuddin Wonorejo Lumajang, and secondly how to apply Bahtsul Masa'il Chapter Prayer in studying the Book of Fathul Qorib at Madrasah Diniyah Wustho Syarifuddin Wonorejo Lumajang. These two focuses will be asked to those who understand Bahtsul Masa'il Chapter Tharah in Studying the Book of Fathul Qorib.

In this introduction, we will discuss further the importance of the ability to read and understand the book "Fathul Qorib," the challenges that readers may face in mastering the contents of the book, as well as how the Bahtsul Masa'il method can be implemented as an effective approach in increasing understanding and application of the contents of the book. the. Apart from that, the social and intellectual benefits that can be obtained through applying this method will also be discussed. Thus, the implementation of the Bahtsul Masa'il method is expected to provide a valuable contribution in improving understanding and reading skills of the book "Fathul Qorib" and other religious books.

## **METHOD**

In this research, the researcher took the location at Madrasah Diniyah Wustho Syarifuddin Wonorejo Lumajang. The researcher's reason is that the students of Madrasah Wustho Syarifuddin Wonorejo Lumajang, one of the learning methods used is the Bahtsul Masa'il method with learning conditions that have just resumed after the pandemic, in realizing current goals and aspirations, so that students are required to be active in the learning process as well as exchange of opinions activities, by deliberation under the supervision and guidance of the ustadz to support learning activities. So the researcher sees a match between the research title and the conditions at the research location

In this research, researchers used a qualitative approach, namely focusing on in-depth observations (Braun & Clarke, 2014; Nilamsari, 2014). Therefore, using a qualitative approach in research can produce a more comprehensive study of a phenomenon. The type of research is a case study where this research is carried out intensively, in detail and in depth about a program, event and activity, either at the individual, group of people, institution or organization level to obtain in-depth knowledge about the event.

Subjects who are used as informants who are involved and know about the problem include people who have direct contact in providing information about the situation and conditions of the background or object of research. (Arikunto, 2010). The research subject in this thesis research is KH. Muhammad Darwis, Head of Madrasah Diniyah Wustho Syarifuddin Wonorejo Lumajang, Ustadz Sakur, ustadz Subjects Fathul Qorib, Ustadz Husni, WAKA Curriculum and Students of Madrasah Diniyah Syarifuddin Wonorejo Lumajang

Researchers use two data sources, namely primary data sources and secondary data sources, the explanation is as follows, Primary Data, Primary data sources are data obtained directly from research subjects as a source of information sought. (Anwar, 2011). This data is also called first hand data or data that is directly related to the research object. The data sources in this research are the Principal, Madrasah Diniyah Wustho Syarifuddin Teachers, WAKA Curriculum, Santri while secondary data is data obtained from other parties, not directly obtained. by

researchers from their research subjects. In this research the secondary data are books that support the author to complete the content. As well as learning implementation plans

One of the research processes is data collection techniques. Therefore, according to (Given, 2012), Researchers must really understand various things related to data collection, especially the paradigm and types of research being carried out. Thus, to obtain data, the methods used by researchers in collecting data in the field are observation, interviews and documentation

The data was analyzed using several steps according to the theory of Miles, Huberman and Saldana, namely identifying data with three steps: data condensation, presenting data (data display), and drawing conclusions or verification (conclusion drawing and verification). Data condensation refers to the process of selecting, focusing, simplifying, abstracting and transforming data. (Hanson et al., 2005; Miles & Huberman, 2014).

## RESULT AND DISCUSSION

### Result

#### Implementation of the Bahtsul Masa'il Method in Improving Ability to Read the Book of Fathul Qorib

Regarding learning methods, researchers conducted observations, interviews and documentation to explore data and met several sources, including the policy stakeholders at Madrasah Diniyah Wustho Syarifuddin, namely the Head of the Madrasah, Deputy Head of the Curriculum Section, Subject Teachers, and Santri Madrasah Diniyah Wustho Syarifuddin. First, the researcher conducted an interview with the Head of Madrasah Diniyah Wustho Syarifuddin regarding the methods used at Madrasah Diniyah Wustho, the explanation is as follows.

*"At the beginning of the madrasah, one of the methods used was the sorogan method, namely the students read a book one by one and narrated it in front of an ustadz, meaning that this method prioritized the individual service of the students. At the Diniyah wustho level there are at least three methods applied in learning, both learning, namely the sorogan method itself, the watonan method, namely the ustadz reading the lafadz-lafadz of the book along with their meanings and explaining, while the students listen, note down the meaning given, learning is carried out collectively and The ustadz becomes the center of learning, and the bahtsul masa'il method."*

This is in line with what was conveyed by the head of Madrasah Diniyah Wustho. Ustadz Sakura as the teacher of the book Fathul Qorib at Madrasah Diniyah Wustho Syarifuddin Wonorejo Lumajang said the following:

*"At the beginning of the santri boarding school, the method accepted was the Watonan method, namely the satri reciting the Koran to an ustadz, only listening and taking notes on what the ustadz said, in its development, so that a ustadz could know the students' abilities directly and the students were closer to the ustadz and vice versa, the ustadz used "Sorogan method, and this method is widely applied in learning the Al-Quran and some yellow books such as Fathul Qorib,"*

From the explanation above, the researcher can conclude that some of the methods applied at Madrasah Diniyah Wustho Syarifuddin are Wetonan method. Sorogan, and the Bahtsul Masa'il Method, the Wetonan method is carried out by an ustadz by reading, interpreting and explaining, while the students listen and record what he says, such as the recitation of the Aqidatul Awwam book, the Akhlaq books, and the science of tools. The Sorogan method is carried out individually, the students read in front of the ustadz and explain (murat and Mafhum) the related content they read, the books that often use the sorogan method are fiqh books such as Sullamut Taufiq, Safinatun Najah, Taqrib, and Fathul Qorib, while the Bahtsul Masa'il method applied to students who are considered capable of reading books. Madrasah Diniyah Wustho was attended by santri who were quite good at reading the yellow book. At the beginning, applying the sorogan method encountered a few difficulties because this method required patience and readiness of a santri to implement previous learning outcomes.

To increase the quality of education at Madrasah Diniyah Wustho, students' knowledge, and response to new things related to community religious law issues, as well as motivating students to always read their books, a learning method was added, namely the bahtsul masa'il method, this method is intended so that students not only able to read the yellow book but also sensitive to phenomena occurring in society and looking for legal solutions.

As time went by, the study of the books at Madrasah Diniyah Wustho was not presented using the Bahtsul Masa'il method except for the book Fathul Qorib. The study of the book Fathul Qorib uses the Bahtsul Masa'il method because it discusses dynamic fiqh laws. The book Fathul Qorib written by Al-Imam Syaikh Syamsuddin Muhammad bin Qosim Asy-Syafi'i received more attention from Madrasah Diniyah Wustho, this was proven by being made into a book that was studied using the bahtsul masa'il method. As explained by the Head of Madrasah Diniyah Wustho Syarifuddin as follows:

*"Indeed, the book Fathul Qorib is a book that is highly recommended for study in any Madrasah Diniyah, especially madrasas under the auspices of Islamic boarding schools, including Madrasah Diniyah Wustho Syarifuddin, because for beginner students, the book Fathul Qorib is also easy to understand. It has also become an important reference for generations, also because its contents are complete, the contents of the book Fathul Qorib are considered sufficient as a guide in worship and socializing in society. "Regarding the delivery of the contents of the book Fathul Qorib, currently there are teachers who choose the method"*

In line with what was said by Muhammad Khosim, a student at Madrasah Diniyah Wustho Syarifuddin:

*"After I studied the books of Sullamut Taufiq and Safinatun Najab, then I studied the book of Fathul Qorib, and this book is easier to understand and the studies are according to the needs in worship, congregation and socializing in society, the book of Fathul Qorib seems to be a mandatory study for a Islamic institutions, especially Islamic boarding school institutions, when students are able to read this book, they are considered sufficient to read the Yellow Book."*

From the explanation above, the researcher concludes that the book Fathul Qorib has become a mandatory study book in almost all Islamic boarding school institutions, including institutions under the auspices of Islamic Boarding Schools such as Madrasah Diniyah Wustho Syarifuddin. The book Fathul Qorib is a book that is quite popular among Islamic boarding schools throughout Indonesia and even outside Indonesia and is used as a primary source in studying Islamic laws both in Diniyah madrasas or in "Salaf" and "Modern" Islamic boarding schools.

To develop the students' ability to read and develop their knowledge, especially in understanding the law, Madrasah Diniyah Wustho Syarifuddin Wonorejo developed a method, namely the Bahtsul Masa'il method. This method has been a tradition that has been practiced by Islamic boarding schools for a long time. In Bahtsul Masa'il various kinds of religious issues will be discussed in depth. This can be discussed because there are no laws yet or because the discussion is more detailed to look for references from the Koran, Hadith, Ijma' and Qiyas.

Researchers also made direct observations when planning the Bahtsil Masa'il method, planning before implementing the Bahtsil Masa'il method in learning the book of Fathul Qorib was carried out by preparing a description of the problem before implementing Bahtsul Masa'il, so that all students who were Bahtsul Masa'il participants can make preparations in looking for prayers carefully so that the discussion runs optimally. The description of the problem can be from anyone, either from the Ustadz, the management, or from a problem that is currently occurring and notification of the description is made two weeks beforehand or at least one week before the implementation of the bahtsul masa'il. As explained by Ustadz Husni as Deputy Head of Curriculum as follows.

*"In Bahtsul Masa'il, students discuss religious issues for which there is no fiqh law or religious issues for which there is already a law, but there is a need for legal details and confirmation with ibarabs sourced from the yellow books which are muktabarah, of course not ignoring the arguments that originate from Al-Quran and Hadith. We can get problem descriptions from anyone, including from incidents that require legal discussion so that legal certainty can be resolved through Bahtsul masa'il."*

The presentation by Ustadz Husni, Deputy Head of Curriculum, was confirmed by Muhammad Rijal Santri Madrasah Diniyah Wustho Syarifuddin's explanation.

*"We carry out bahtsul masa'il after we get a description of the problem one or two weeks before implementation so that we can prepare good prayers from the muktabarah yellow books. Descriptions of problems can be obtained from students, religious teachers, or anywhere and anyone who is open to being discussed, even problems that arise from phenomena that are currently viral. "In the implementation of Bahtsul Masa'il, apart from the santri as participants, there are also those who act as moderators to organize the implementation and muhsabbih who conclude the results."*

From the description given by Ustadz Husnu as WAKA for Curriculum and Muhammad Rijal Santri Madrasah Diniyah Wustho Syarifuddin, the researcher can conclude that the issues discussed are religious issues for which there is no legal certainty or issues for which there is already a law, but there needs to be details and legal confirmation through arguments. the propositions and ibarah from the yellow book are muktabarah so that students not only know the law but also know the dalil and ibarah of the law. In order for the implementation of Bahtsul Masa'il to run well and in general the students as participants, it is necessary that there be a moderator among the students so that the implementation is orderly and effective as well as a mushahhah that concludes the results of the Bahtsul Masa'il.

### **Bahtsul Masa'il Chapter Prayer in studying the Book of Fathul Qorib at Madrasah Diniyah Wustho Syarifuddin Wonorejo Lumajang**

Of the several chapters contained in the Book of Fathul Qorib, the Thaharah Chapter is often used as material for Bahtsul Masa'il at the Madrasah Diniyah Wustho, this is because the Thaharah (Being Purified) Chapter is an amalyah-amaliyah which is carried out every time before carrying out the prayer or religious service. requires purification, there are at least several chapters that are often used as material for Bahtsul masa'il in the book At-thaharah as research results obtained from observations that researchers have made regarding Bahtsul Masa'il activities at Madrasah Diniyah Wustho Syarifuddin Wonorejo Lumajang which relate to the chapters- that chapter. The results of this research can be seen from an interview with Ustadz Muhammad Farid, Deputy Head of Madrasah, as follows:

There are several chapters that are always open and become the theme of bahtsul masa'il, there are at least five chapters that often become the theme, including Miscellaneous, Farduh, Things that Cancel ablution, things that require bathing, Chapters on Menstruation, postpartum, and istihadhah Description of many problems related to the chapters above.

From the presentation of Ustadz Muhammad Farid, Deputy Head of the Madrasah, this was confirmed by the presentation of Abdul Qohhar, Santri Madrasah Diniyah Wustho Syarifuddin, he explained: In the book of thaharah, not all the chapters contained in the book, some of which are often used as our themes in bahtsul masa'il, some are not at all, which are often used in bahtsul masa'il, are usually worship that is more often done by people, such as about water, about ablution, taking a big bath, and things related to Najasat such as Najis Mukhaffah, Najis Mutawassithah, and Najis Moghalladzah.

Seeing that water is the main means of carrying out thaharah or purification activities, water is also a very important means in various daily life activities such as drinking, washing, cleaning the house and so on. It's just that for these needs fiqh regulates the requirement to use

water that is clearly pure, so this chapter is important to always pay attention to whether this water can be made pure or not, the results of an interview with Ustadz Muhammad Farid, Deputy Head of the Madrasah, are as follows:

In fiqh, water is the main means of carrying out thaharah or purification activities. Water is also a very important tool in various daily life activities such as drinking, washing, cleaning the house and so on. It's just that for these needs fiqh regulates the requirement to use water that is clearly pure. It is not uncommon in everyday life when using water, especially for those who really pay attention to the laws of fiqh - to have doubts in their hearts about whether the water to be used is truly pure or has become unclean for one reason or another.

The presentation by Ustadz Muhammad Farid, Deputy Head of the Madrasah, was confirmed by Abdul Qohhar Santri Madrasah Diniyah Wustho Syarifuddin's explanation.

Various types of water, especially regarding the size of the water, are often used as material for bahtsul masa'il, for example, if there is doubt about whether this water contains impurity or not, less than two qullahs or not, then a description of the problem is made and discussed in bahtsul masa'il, an overview of the description. "It is doubtful whether the water reaches two qullahs or not and then falls unclean which does not change the three characteristics of the water, whether the water remains pure or not"? We looked for ibarah from several books and expressed in the forum that there was one ibarah that was the conclusion of the bahtsul masa'il, namely the ibarah from Kitan Kifayatul Akhyar page 26. Branch. "During the Ziadah Raudhah, if someone falls into unclean water and it is doubtful whether the water is two qullah or not. So, as stated by Imam Al Mawardi and others, the water is unclean because it is certain that it contains impurity. For Al Imam, there is an ihtimal, what is chosen correctly is that the water is pure because the original is pure and there is no danger of it becoming unclean from the presence of impurity."

If you cancel the wudu, then what is the view of the Shafi'i Madzhab in responding to this matter? "From the results of the Bahtsul Masa'il, we decided that the direct touching of a man or woman (without any obstructions) cancels the wudu as stated in the book of Fathul Qorib and also in the book of Fathul Mu'in.

From the presentation by Ustadz Husni, Deputy Head of Curriculum and Muhammad Faruq Santri, Madrasah Diniyah Wustho Syarifuddin, it was concluded that responding to differences of opinion with differences in interpretation of the verse, whether "laamastum" touches or there is another meaning to the word, the Hanafiyah Ulama and one of the opinions in the Hambali school of thought also the opinion of Shaykhul Islam Ibn Taymiyah, said that touching women does not invalidate wudu at all, whether with syahwat or without syahwat, then a description of the problem appears "addressing the view of ulama (schools other than Syafiiyah) that touching a man, non-mahram woman invalidates wudu, then what is the view 'The Syafi'i Madzhab in responding to this matter", from the results of the Bahtsul Masa'il conducted at Madrasah Diniyah Wustho Syarifuddin decided that the touching of the skin of men and women who are not mahram, has reached the limit of lust in 'urf, and without any barrier - between the two, then the law cancels the wudu, this decision refers to the 'ibaroh from the book Fathul Qorib and the Book of Fathul Mu'in.

Then the chapter which is the theme of Bahtsul Masa'il is the chapter on things that require taking a big bath. The researcher interviewed Ustadz Muhammad Farid, Deputy Head of Madrasah Diniyah Wustho, he explained:

There is a problem that often occurs to a person that when he wakes up his clothes look like semen, what becomes impossible for him is whether the water is semen or not, from that I made a description of the problem so that it can be decided in bahtsul masa'il namely "there is someone "who when he wakes up finds his pants/sarong like semen" then this is important to discuss in bahtsul masa'il so that the legal certainty is also clear, of course supported by credible ibaroh as well.

Meanwhile, the results of this bahtsul masa'il decision, the researcher interviewed Muhammad Rijal Santri Madrasah Diniyah Wustho Syarifuddin, he explained

Regarding the chapter on things that require a large bath, we received a description of the problem as "there is a person who when he wakes up finds his pants/sarongs are stained like semen" then we discuss the question, we decide that if he is sure that it is semen, then it is obligatory to bathe. and if you are sure that it is not mani (Wadzi), then you are not obliged to bathe and you have to wash your clothes and zhakar and if you don't know whether it is mani or madi then the ruling can be chosen (decided by someone yourself) whether it is considered mania or madzi, as explained in the book of Fathul Mu'in. In the book Kifayatul Akhyar it is explained, "for example, if a person wakes up from sleep and finds a white, thick liquid, he does not have to take a shower. Because wadi is the same as semen in terms of its thickness and whiteness. However, he can choose between considering the fluid to be wadi, then washing it, or considering it as semen and then taking a bath, according to the old school of thought." However, if you want to be more careful, then taking a bath is better.

From the presentation by Muhammad Farid, Deputy Head of Madrasah Diniyah Wustho and Muhammad Rijal Santri Madrasah Diniyah, the researcher can conclude that the results of the bahtsul masail with the description of the problem "there was someone who when he woke up found his trousers/sarong like semen" resulted in a legal decision if someone believed that what he found was semen, then it is obligatory for him to take a big bath, and vice versa, if he is not sure that it is not semen (Madzi) then he is not obliged to take a big bath, but if he is in doubt whether his semen is madzi, then he can choose between making semen so that he has to take a big bath or making him madzi so that he doesn't. need a big shower. For caution, carrying out a large bath is better and in response to the development of cleaning tools available around society such as soap, and so on, can these cleaners be used to cleanly replace dust?" So questions like this need to be decided in bahtsul masa'il, including if there are differences of opinion between the ulama, they must be expressed, of course supported by credible references or sermons from muktabarah books.

Then what were the results of the bahtsul masa'il carried out at Madrasah Diniyah Wustho Syarifuddin, the researcher interviewed Muhammad faruq, a student at Madrasah Diniyah Wustho Syarifuddin, he explained:

In the chapter on uncleanness and how to get rid of it, the description that appears is "the way to purify unclean mughalladzah (unclean dogs and pigs) is by washing seven times, one of which is using dust and responding to the development of cleaning tools found around society such as soap, etc., whether can these cleaners be used cleanly in place of dust?" through bahtsul masa'il we decided that soap and other things (cleaners ed.) as a substitute for dust are legally disputed, and the opinion that is followed by the majority of ulama' and is considered strong is the one that states that soap cannot replace the use of dust. Even though the law is disputed, it is better as long as there is dust that can be used and does not damage the object to be cleaned, still use dust in purifying objects that are unclean with mugholadhoh (dogs and pigs), to avoid doing something that is in legal dispute as mentioned by Imam Taqiyuddin Abu Bakar Muhammad Al Hushni Al Husaini Ad-Dimasyq in the book Kifayatul Akhyar.

From the presentation of Ustadz Muhammad Farid, Deputy Head of Madrasah Diniyah Wustho and Muhammad Faruq, a student of Madrasah Diniyah Wustho Syarifuddin, the researcher can conclude that the results of Bahtsul Masa'il with the description "The way to purify unclean mughalladzah (unclean dogs and pigs) is by washing seven times, one of which is using dust. as in the hadith narrated by Al-Iman Al-bukhori and Al-Iman Muslaim from Sayyidina Abu Hurairah.

*"Then in response to the development of cleaning tools available around society, such as soap, and so on, can these cleaners be used to cleanly replace dust?" The law is that scholars differ in their opinions, Firstly, it is absolutely not permissible because this amaliyah is closely related to this opinion expressed by Al-Imam Ar-*

*Rofi'i, the book Ar-Raudhab, and Syarb Al-Mubaddab, Secondly, it is permissible as stated by AL- Imam An-Nawawi in his third book Ru'usul Masa'il. "It's okay if the dust can damage the items to be washed."*

## **DISCUSSION**

### **Implementation of the Bahtsul Masa'il Method in Improving Ability to Read the Book of Fathul Qorib.**

Learning at Madrasah Diniyah Wustho Syarifuddin reflects the use of various learning methods at Madrasah Diniyah Wustho Syarifuddin, including the wetonan, sorogan, and Bahtsul Masa'il methods. This learning method is used in the context of teaching religious books, especially yellow books such as Fathul Qorib. The book Fathul Qorib is considered very important and is the main reference in teaching at the madrasa. This book is considered easy to understand, complete, and contains religious laws that apply in worship, morals, and interactions in society. Therefore, this book is taught using the Bahtsul Masa'il method to understand the dynamic laws of fiqh.

Initially, teaching at madrasas used the wetonan method, where students only listened and took notes on what was said by the ustadz. However, as time went by, the sorogan method was introduced to further involve students in explaining the contents of the book individually. The Bahtsul Masa'il method is applied to students who are considered capable of reading the yellow book. This aims to develop students' understanding and analysis of religious laws, as well as train them to find legal solutions in the context of problems that arise in society (Yamin et al., 2023).

Bahtsul Masa'il's preparation process includes a description of the problem before holding the discussion. Problem descriptions can come from various sources, including students, religious teachers, or problems that are currently viral. This provides an opportunity for students to prepare strong arguments and references before participating in the discussion. In implementing Bahtsul Masa'il, there is the role of the moderator who regulates the course of the discussion and the mushahhah who is responsible for summarizing the results of the discussion. This reflects the cooperation and careful organization in carrying out the Bahtsul Masa'il process (Komalasari et al., 2023; Nadif et al., 2023).

The use of the Bahtsul Masa'il method aims to develop students' abilities in understanding and analyzing religious issues. This also helps them understand the basics of Islamic religious law and seek appropriate legal solutions. The description describes how the madrasah combines various learning methods to teach religious books, especially the Fathul Qorib, and how they prepare and carry out the Bahtsul Masa'il process to discuss religious legal issues that arise in society. This approach allows students to gain an in-depth understanding of religious law and provide appropriate solutions based on religious texts and strong yellow scripture references. In line with what was stated by (Hidayatulloh, 2018).

### **Application of Bahtsul Masa'il Chapter Thaharah in Studying the Book of Fathul Qorib**

The application of Bahtsul Masa'il, especially in the context of studying the Tharah (purification) chapter in the Book of Fathul Qorib, can help Muslims understand and overcome religious legal issues related to preparation and cleanliness in carrying out worship, especially prayer. The importance of maintaining purity in worship, especially in prayer. This reflects the principles of the Islamic religion which demands purity in all aspects of worship, both in terms of clothing and places of worship. Concrete problems that can arise in the practice of worship, namely situations where someone is in an impure (unclean) place and only has enough clothing to cover their private parts. This creates a conflict between the prayer requirements which require the sanctity of the place and the covering of the private parts.

Bahtsul Masa'il is the right discussion forum to discuss complex religious legal issues like this. In this discussion, participants have the opportunity to discuss and find solutions based on



fiqh principles. Bahtsul Masa'il, legal solutions are not always absolute, but can be based on situational assessments. This reflects the flexibility in Islamic law that allows adjustments in emergencies or special circumstances. Bahtsul Masa'il must be based on a strong interpretation of fiqh and mature considerations. This emphasizes the importance of using strong and trustworthy Islamic religious legal references.

Implementing the importance of purity in worship in daily life, especially in worship practices, such as prayer, is essential in the Islamic religion. The following is the implementation of the principles of maintaining purity in prayer, Handling the Problem of Purity in Prayer and References and Solutions in Bahtsul Masa'il. Maintaining purity in prayer includes the purity of the body and clothing as well as the cleanliness of the prayer place. As part of maintaining purity in prayer, Muslims are expected to ensure that their bodies and clothing are clean when praying. This means making sure there is no dirt or unclean on the body or clothes. Apart from that, maintaining the cleanliness of prayer places, such as mosques or prayer rooms at home, is an important part of maintaining purity when carrying out worship. This can mean cleaning the prayer area from all kinds of dirt or impurity before performing the prayer.

Handling purity issues in prayer through identifying emergency situations and consideration in resolving them. Handling the problem of purity When someone is in a situation where the place of prayer is unclean (unclean) and only has enough clothing to cover the private parts, it is important to consider this emergency situation wisely. he consideration in Settlement, in cases like this, Bahtsul Masa'il can provide an opportunity to discuss this issue. Through discussions, participants can find solutions that are in accordance with fiqh principles by considering the emergency conditions.

. The Bahtsul Masa'il Forum can be a forum for considering this kind of emergency situation. In the discussion, participants can refer to strong Islamic religious texts to find solutions that are in accordance with fiqh principles. The solution sought in Bahtsul Masa'il is not absolute, but rather a situational assessment. This allows Muslims to adapt worship practices to special or emergency conditions without ignoring religious principles. By upholding the principle of purity in worship, including prayer, Muslims can understand and handle emergency situations involving cleanliness and purity in worship. Bahtsul Masa'il, by drawing on strong fiqh references, allows for more flexible solutions and in accordance with religious principles in special cases. This is in line with research conducted by (Makmun, 2016; Ya'cub et al., 2020).

## CONCLUSION

The application of Bahtsul Masa'il, especially in the context of studying the Tharah (purification) chapter in the Book of Fathul Qorib, has a positive impact in helping Muslims understand and overcome religious legal issues related to preparation and cleanliness in carrying out worship, especially prayer. The importance of maintaining purity in worship, including clothing and places of worship, reflects the principles of the Islamic religion which emphasizes purity in all aspects of worship. Thus, Bahtsul Masa'il and the principles of purity in worship play an important role in helping Muslims carry out their worship with full appreciation and in accordance with the teachings of the Islamic religion, while still considering special conditions that may arise in everyday life.

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