ANALYSIS OF SMART TV UTILIZATION AS A DIGITAL-BASED LEARNING MEDIUM IN FIQH INSTRUCTION AT MADRASAH

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Abstrak

Penelitian ini menganalisis pemanfaatan Smart TV sebagai media pembelajaran berbasis digital dalam pembelajaran Fiqih di Madrasah Aliyah Ikhwanul Muslimin Tembung. Penelitian ini menggunakan pendekatan kualitatif deskriptif untuk mengeksplorasi pola pemanfaatan, efektivitas pembelajaran, dan tantangan implementasinya. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi yang melibatkan seorang guru Fiqih, tiga siswa, dan seorang perwakilan madrasah. Data dianalisis melalui reduksi data, penyajian data, penarikan kesimpulan, dan triangulasi sumber. Hasil penelitian menunjukkan bahwa Smart TV dimanfaatkan untuk menampilkan video edukatif, gambar, animasi, dan presentasi PowerPoint, khususnya pada materi Fiqih yang membutuhkan penjelasan visual dan prosedural, seperti wudhu, shalat, tayamum, dan zakat. Pemanfaatannya berkontribusi terhadap peningkatan minat, motivasi, perhatian, pemahaman, dan keterlibatan siswa. Namun, efektivitas Smart TV bergantung pada kompetensi guru, desain pembelajaran, relevansi materi, dan karakteristik siswa, bukan semata-mata pada teknologi. Penelitian juga menemukan beberapa tantangan, yaitu koneksi internet yang tidak stabil, gangguan listrik, dan perbedaan kompetensi digital guru. Guru mengatasi kendala tersebut dengan menyiapkan materi offline dan media pembelajaran alternatif. Penelitian ini menyimpulkan bahwa Smart TV dapat mendukung pembelajaran Fiqih yang efektif, adaptif, dan kontekstual apabila diintegrasikan dengan strategi pedagogis yang tepat serta nilai-nilai pendidikan Islam.

Kata Kunci: Smart TV, Pembelajaran Fiqih, Media Pembelajaran Digital

Abstract

This study analyzes the utilization of Smart TV as a digital-based learning medium in Fiqh instruction at Madrasah Aliyah Ikhwanul Muslimin Tembung. The study employed a qualitative descriptive approach to explore patterns of utilization, perceived learning effectiveness, and implementation challenges. Data were collected through observation, semi-structured interviews, and documentation involving a Fiqh teacher, three students, and a school representative. Data were analyzed through data reduction, data display, conclusion drawing, and source triangulation. The findings indicate that Smart TV is utilized to present educational videos, images, animations, and PowerPoint presentations, particularly for Fiqh materials requiring visual and procedural explanations, such as ablution, prayer, tayammum, and zakat. Its utilization contributes to increased student interest, motivation, attention, understanding, and engagement. However, the effectiveness of Smart TV depends on teacher competence, instructional design, content relevance, and student characteristics rather than on technology alone. The study also identifies several challenges, including unstable internet connectivity, electricity disruptions, and differences in teachers' digital competence. Teachers address these challenges by preparing offline materials and alternative learning media. The study concludes that Smart TV can support effective, adaptive, and contextual Fiqh learning when integrated with appropriate pedagogical strategies and Islamic educational values.

Keywords: Smart TV, Fiqh Learning, Digital Learning Media

INTRODUCTION

The development of information and communication technology has transformed the ways in which knowledge is produced, delivered, and learned within educational settings. Digital transformation no longer positions technology merely as an additional tool in the learning process but as an integral component of the educational ecosystem that enables the creation of more visual, interactive, flexible, and contextual learning experiences. Digital media can assist teachers in presenting learning materials through a combination of text, images, sound, video, animation, and online resources, allowing instruction to move beyond sole reliance on verbal communication and textbooks. Novela et al. (2024) emphasize that digital media can support innovative learning by creating a more engaging learning environment, reducing boredom, and encouraging positive interaction between teachers and students. Similarly, Faris et al. (2025) demonstrate that digital learning media are relevant to enhancing students' learning motivation because they can transform monotonous learning into more diverse and student-centered learning experiences.

From the perspective of Islamic education, this transformation should not be understood merely as a response to technological development but also as part of an effort to optimize the process of knowledge transmission. The Qur'an gives fundamental attention to reading, learning, and acquiring knowledge, as emphasized in Qur'an Surah Al-'Alaq, verses 1–5. The first revelation places reading and learning within the framework of devotion to Allah, indicating that the development of learning resources can be directed toward expanding human access to and quality of knowledge. Accordingly, the use of technology in Islamic education can be positioned as an instrument that supports educational objectives as long as its application remains oriented toward the development of knowledge, skills, attitudes, and Islamic values. This perspective has become increasingly important in the digital era, when students encounter an extensive information environment and require learning processes capable of integrating digital competencies with value-based educational orientations.

The urgency of utilizing digital media is increasingly evident in Islamic Religious Education, including Fiqh as a subject. Fiqh is not merely oriented toward mastering concepts and knowledge concerning Islamic law but is also concerned with the ability to understand and apply Islamic legal provisions in everyday life. Topics such as purification, prayer, fasting, zakat, and various forms of worship involve procedural dimensions that can be more easily understood when students are provided with learning experiences connecting conceptual explanations with visual representations and demonstrations. Therefore, audiovisual media can serve as a pedagogical instrument that helps bridge abstract learning materials with concrete practices. Ultimately, Fiqh learning should not merely produce the ability to memorize religious provisions but should develop understanding that can be manifested in religious behavior. Shania et al. (2026) demonstrate that Fiqh learning is associated with the development of students' religious character, while Nurrohman and Hidayat (2023) highlight the importance of Fiqh learning in

developing students' discipline. These findings indicate that the quality of Fiqh learning has implications extending beyond academic achievement.

One digital device with potential to support these learning needs is the Smart TV. This device enables teachers to display instructional videos, presentations, images, animations, interactive materials, and internet-based learning resources on a relatively large screen that can be viewed collectively by students. The use of Smart TV can also expand the function of television from an information-consumption device into an audiovisual learning medium integrated with classroom needs. Ilmiyah and Muslih (2024) found that Smart TV can be used to display instructional videos and presentations with visual quality that supports students' interest in learning. Rahman (2023) likewise demonstrated that multimedia management based on Smart TV is associated with increased student learning motivation when the device is appropriately planned, prepared, and utilized by teachers. Nadiroh and Sarjuni (2026) further showed that the use of Smart TV in Islamic Religious Education can clarify the visualization of concepts, increase motivation, enrich learning resources, and support methodological variation, although its effectiveness is influenced by teacher competence, content quality, infrastructure, and student engagement.

Nevertheless, the availability of digital devices does not automatically guarantee the transformation of learning. Technology contributes pedagogical value only when it is integrated with instructional planning, teacher readiness, material relevance, appropriate utilization strategies, and student characteristics. Andriani et al. (2025), for example, found that the implementation of technology-based learning media had not fully achieved the intended learning objectives because it was influenced by teachers' practices and students' conditions. This finding highlights an implementation issue that requires further investigation, namely the gap between the availability of technology and educational institutions' capacity to optimize its use.

This gap is relevant to the initial conditions identified at Madrasah Aliyah Ikhwanul Muslimin Tembung. The madrasah has Smart TV facilities that have the potential to enrich learning, including Fiqh instruction. However, based on preliminary observations, their utilization has not yet been optimal and has not become a consistent component of the learning process. Smart TV is still used only for certain topics, while instruction continues to rely predominantly on lecture methods, textbooks, and electronic learning resources. Limited technological competence among teachers, the readiness of digital teaching materials, the variety of available content, and students' suboptimal engagement constitute issues requiring attention. This situation demonstrates that the primary issue is no longer simply whether technology is available, but rather how such technology can be utilized pedagogically to provide genuine added value to Fiqh learning.

Previous studies have examined Smart TV in relation to improving students' interest, motivation, communication skills, and learning outcomes. Noviyanti et al. (2026), for instance, investigated Smart TV as an interactive medium for developing students' skills and creativity, while Layara et al. (2025) examined the use of Smart TV and Interactive Flat Panels as components of digital transformation in education. However, studies specifically analyzing the utilization of Smart TV in Fiqh learning at the Madrasah Aliyah level, particularly studies that simultaneously consider patterns of utilization, perceived pedagogical effectiveness, and implementation challenges, remain

relatively limited. This constitutes the novelty of the present study. Rather than viewing Smart TV merely as a technological device, this research analyzes it as a learning medium within the specific context of Fiqh instruction and the realities of technology implementation in madrasahs.

Based on this research gap, the present study is important for developing a deeper understanding of how Smart TV is utilized in Fiqh learning, the pedagogical benefits arising from its use, and the various factors that support or hinder its implementation. A qualitative approach is considered appropriate because it enables the study to explore experiences, practices, perceptions, and contextual conditions that cannot be sufficiently explained through quantitative measurement alone (Sugiyono, 2022). Accordingly, the study entitled "Analysis of Smart TV Utilization as a Digital-Based Learning Medium in Fiqh Instruction at Madrasah Aliyah Ikhwanul Muslimin Tembung" is expected to contribute scientifically to the development of research on digital learning media in Islamic Religious Education while also providing practical implications for teachers and madrasahs in optimizing the technological facilities already available.

METHOD

This study employed a qualitative research design with a descriptive approach to obtain an in-depth understanding of the utilization of Smart TV as a digital-based learning medium in Fiqh instruction. Qualitative research was considered appropriate because the study focused on exploring natural phenomena, experiences, practices, and perceptions of research participants in their actual educational context. In qualitative research, the researcher serves as the primary instrument, while data are collected through multiple techniques and analyzed inductively to generate a comprehensive understanding of the phenomenon under investigation (Sugiyono, 2022). The descriptive approach was used to systematically describe the forms of Smart TV utilization, its perceived pedagogical benefits, and the challenges encountered during its implementation in Fiqh learning.

The research was conducted at Madrasah Aliyah Ikhwanul Muslimin Tembung. The site was purposively selected because the madrasah has Smart TV facilities that can be utilized as digital learning media, particularly in Fiqh instruction. The research focused on three main dimensions: the implementation of Smart TV in Fiqh learning, its perceived effectiveness in supporting students' interest and understanding, and the challenges encountered by teachers and students in its utilization.

The research participants consisted of five informants selected through purposive sampling based on their direct involvement and knowledge of Smart TV utilization in Fiqh learning. The participants comprised one Fiqh teacher, three students representing Grades X, XI, and XII, and one school principal or vice principal responsible for curriculum affairs. Primary data were obtained through direct observation and semi-structured interviews with these participants. Secondary data were collected from relevant school documents, learning materials, archives, photographs, books, and scholarly publications related to digital learning media, Smart TV utilization, and Fiqh education. The combination of primary and secondary data was intended to provide a comprehensive representation of the phenomenon and strengthen the interpretation of research findings.

Data were collected through observation, interviews, and documentation. Observation was conducted during Fiqh learning activities to examine how teachers operated Smart TV, how instructional materials were presented, how students responded, and how the device influenced classroom interaction. Semi-structured interviews were conducted with the teacher, students, and

school representative to explore their experiences, perceptions, benefits, and difficulties related to Smart TV utilization. Documentation was used to complement observational and interview data through photographs, instructional materials, school records, and other relevant documents.

Data analysis followed the qualitative analytical procedures proposed by Sugiyono (2022), consisting of data reduction, data display, and conclusion drawing and verification. During data reduction, information obtained from observations, interviews, and documentation was selected, organized, categorized, and focused according to the research objectives. Relevant information concerning Smart TV utilization, learning benefits, student responses, and implementation challenges was retained, while unrelated information was excluded. The reduced data were subsequently displayed in systematic narrative descriptions and, where necessary, tables or matrices to facilitate interpretation and identification of patterns. Conclusions were then drawn from recurring patterns and relationships emerging from the data. The conclusions were continuously verified throughout the research process by comparing them with the available evidence.

To establish data credibility, source triangulation was employed. Information obtained from the Fiqh teacher was compared with students' statements and school representatives' information, while interview findings were cross-checked against observations and relevant documentation. This process was intended to identify consistencies and discrepancies among data sources and ensure that the findings accurately represented the actual utilization of Smart TV in Fiqh learning. The research was conducted through four sequential stages: preparation, implementation, data analysis, and reporting. The preparation stage involved preliminary observation, formulation of the research proposal, and development of research instruments. The implementation stage involved field observation, interviews, and documentation. The analysis stage consisted of organizing, interpreting, and verifying the collected data, while the final stage involved presenting the findings systematically in the form of a research report.

RESULTS AND DISCUSSIONS

Utilization of Smart TV as a Digital-Based Learning Medium in Fiqh

The findings indicate that Smart TV has been utilized as one of the digital-based learning media in fiqh instruction at Madrasah Aliyah Ikhwanul Muslimin Tembung. This utilization not only demonstrates the incorporation of technological devices into teaching and learning activities but also reflects the madrasah's efforts to undertake pedagogical adaptation in response to the development of digital technology. The madrasah policy regulating the scheduled use of Smart TV, at least once a week, indicates that technology utilization has been incorporated into instructional planning rather than being treated merely as incidental device use. This finding is consistent with research on digital technology integration in Islamic education, which demonstrates that the success of digital transformation is determined not only by the availability of technological devices but also by how technology is incorporated into instructional planning, implementation, and evaluation (Mintasih et al., 2024).

In practice, the fiqh teacher uses Smart TV to display educational videos, images, animations, and PowerPoint presentations. This pattern of utilization demonstrates that Smart TV functions as an audiovisual medium that expands the forms of representation used to present learning materials. Fiqh has particular characteristics that make visualization important because some

topics cannot be adequately understood through verbal explanations alone. Procedures for performing ablution (*wudu*), prayer (*salah*), dry ablution (*tayammum*), *zakat*, and other acts of worship involve procedures, sequences of actions, and specific requirements that are more readily understood when students are provided with visual examples. Thus, Smart TV provides teachers with an opportunity to transform materials that were previously presented primarily in verbal form into more concrete and multimodal learning experiences.

This finding can be explained through the principles of multimedia learning, which emphasize the combination of verbal and visual information as an approach that can support students' understanding. The use of images, animations, and videos enables students to receive information through more than one form of representation. However, its effectiveness remains dependent on the alignment between the medium, learning materials, and instructional objectives. Therefore, Smart TV should not be understood as an instructional objective in itself, but rather as a pedagogical instrument whose educational value depends on appropriate utilization. A meta-analysis of smart classrooms indicates that technology-based learning environments have positive effects on cognitive outcomes and learning behaviors, although the effects vary according to context, instructional strategies, and student characteristics (Chen & Liu, 2024).

From the perspective of technology integration, the findings also indicate a shift in the role of Smart TV from merely functioning as an information-display device to becoming part of a learning environment that supports teacher–student interaction. Teachers do not simply display instructional materials but can use the displayed content as a stimulus for explanation, questioning, demonstration, and discussion. This pattern is important because educational technology provides greater benefits when integrated with pedagogical strategies that position students as active participants in the learning process. Wang et al. (2022) found that the quality of the learning process within a smart classroom environment is associated with student engagement and that appropriate technology use can support engagement during learning.

The findings further demonstrate that the madrasah's policy regarding the scheduled use of Smart TV has important implications from the perspective of instructional management. Structured technology utilization indicates institutional support for the digitalization of learning. This is consistent with Mintasih et al. (2024), who found that the integration of digital technology into Islamic Religious Education requires systematic implementation models as well as teacher competence in connecting technology with instructional needs. Accordingly, the availability of Smart TV in the madrasah can be viewed as part of a digital ecosystem that requires institutional policies, teacher readiness, digital learning materials, and mutually supportive pedagogical strategies.

From the perspective of Islamic education, the utilization of Smart TV in fiqh learning can be situated within the principle of conveying knowledge clearly, conveniently, and contextually. As a *mu'allim*, the teacher has the responsibility to communicate religious knowledge in ways that can be understood by students. For example, the use of videos demonstrating ablution or prayer can help students obtain a concrete representation of the sequence and procedures involved in acts of worship. In this context, technology does not replace the teacher but serves as a means of

strengthening the teacher's pedagogical function. The principle of *taysir*, or facilitating ease in learning, can be realized through the presentation of materials that are easier to observe and understand, while the principle of *maslahah* can provide a basis for utilizing technology as long as its application generates tangible benefits for the educational process.

Thus, the utilization of Smart TV in fiqh learning demonstrates an integration of technological innovation, pedagogical needs, and the characteristics of religious learning materials. Smart TV provides teachers with opportunities to deliver learning that is more visual, varied, and contextual, while the scheduled utilization policy demonstrates institutional support. Nevertheless, the educational value of such technology ultimately depends on the quality of instructional design and teachers' competence in utilizing it. In other words, digital transformation in fiqh learning is not merely a transformation of instructional devices but also a transformation in the way teachers design and deliver learning experiences.

Effectiveness of Smart TV Utilization in Fiqh Learning

The findings indicate that the utilization of Smart TV has a positive impact on the effectiveness of fiqh learning, particularly in terms of students' learning interest, motivation, attention, focus, understanding, and engagement. Interview findings revealed that students perceived learning using Smart TV as more engaging than learning that relied solely on textbooks and lecture methods. The presentation of videos, images, animations, and digital presentations provided varied learning stimuli, thereby encouraging students to participate more enthusiastically in learning activities. These findings demonstrate that the effectiveness of Smart TV does not lie solely in its technological characteristics, but also in its capacity to create a richer learning experience than the presentation of content through a single medium.

Empirically, these findings are supported by research on smart classroom environments. Through a meta-analysis of 21 empirical studies, Chen and Liu (2024) found that smart classrooms had a positive effect on learning outcomes compared with traditional learning environments. Relatively strong effects were identified in cognitive development and learning behaviors, including learning interaction and problem-solving abilities. This finding reinforces the results of the present study at Madrasah Aliyah Ikhwanul Muslimin Tembung, indicating that digital display technology can function as a learning support when incorporated into an appropriate instructional design.

The increase in students' attention can also be understood through the concept of situational engagement. Lu (2022) demonstrated that students' situational engagement in smart classrooms is influenced by their perceptions of the learning environment and motivational factors. This means that a digital learning environment perceived as engaging and supportive can encourage students to become more actively involved during the learning process. In the context of this study, Smart TV creates a learning environment that differs from conventional instruction because students can directly observe visual representations of fiqh materials. When teachers present videos demonstrating religious practices, students do not merely listen to explanations but also observe the movements, sequences, and contexts of the practices being studied.

This effectiveness becomes increasingly apparent when dealing with fiqh materials that require procedural understanding. For example, an explanation of the procedures for performing ablution is likely to be more readily understood when students can visually observe the sequence of movements. Similarly, materials concerning prayer, tayammum, and other acts of worship can be reinforced through demonstrative videos. Under these circumstances, Smart TV functions as a medium for connecting concepts with practice. This is important because fiqh learning does not stop at acquiring declarative knowledge regarding Islamic legal rulings but is also directed toward the ability to apply those provisions in everyday life.

From the perspective of student engagement, Wang et al. (2022) demonstrated that the quality of learning processes in smart classroom environments is associated with student engagement. The use of technology and connectedness within the learning environment constitute factors related to student involvement. This finding corresponds with the observations in the present study, which showed that students paid greater attention to teachers' explanations, became more active in answering questions, were more willing to ask questions, and participated more actively in discussions when Smart TV was used. Thus, the effectiveness of Smart TV can be assessed not only in terms of its ability to display instructional content but also in its capacity to create conditions for more active pedagogical interaction.

Nevertheless, it is important to emphasize that the use of Smart TV does not automatically guarantee increased motivation or improved learning outcomes. The meta-analysis by Chen and Liu (2024) demonstrated that the effects of smart classrooms on affective aspects such as motivation are not consistently significant across all contexts. This finding provides a critical nuance to the results of the present field study. The increased interest and focus observed in this research should therefore be understood as the result of an interaction among technology, teacher creativity, the characteristics of the instructional content, and students' responses, rather than simply as an effect of the presence of Smart TV.

Within the context of Islamic Religious Education, the effectiveness of instructional media should also be connected to the goal of developing religious understanding and practice. Technology can facilitate students' comprehension of learning materials, but the internalization of religious values still requires teacher explanation, dialogue, exemplary conduct, habituation, and direct experience. Accordingly, Smart TV should be used as part of an integrated instructional strategy. Teachers can present videos as learning stimuli, followed by explanations of fiqh rulings, invite students to analyze the practices presented, conduct demonstrations, and provide opportunities for students to practice the procedures themselves.

The effectiveness of Smart TV is also associated with teachers' ability to develop digital instructional materials. Teachers who are capable of selecting relevant videos, managing the duration of presentations, providing guiding questions, and connecting visual content with learning objectives are more likely to create meaningful learning experiences. Conversely, the use of videos or animations without pedagogical guidance may position students merely as passive viewers. Therefore, technology

integration should be directed toward improving the quality of interaction rather than merely enhancing the visual quality of instruction.

Based on the overall findings, the effectiveness of Smart TV utilization in fiqh learning can be understood as the result of synergy among technology, teachers, instructional materials, and students. Smart TV provides visual and audiovisual stimuli that clarify learning content, increase instructional variety, and support student engagement. Nevertheless, teachers remain the primary actors determining how the technology is utilized. Therefore, the effectiveness of Smart TV in fiqh learning is more appropriately understood as technology-assisted pedagogical effectiveness, rather than technological effectiveness alone.

Challenges in Utilizing Smart TV as a Learning Medium

Although it provides benefits to the learning process, this study found that the utilization of Smart TV continues to face several challenges. The main obstacles concern internet connectivity, disruptions in electricity supply, and teachers' readiness to operate digital technology. These findings demonstrate that technology-based learning transformation is not merely a matter of procuring devices but also requires a supporting ecosystem that enables technology to be used sustainably. Therefore, the availability of Smart TV in classrooms does not, by itself, guarantee that digital learning can be implemented optimally.

Limited internet connectivity constitutes an important issue because some digital learning resources require online access. When teachers intend to display instructional videos from the internet or access digital resources directly, unstable connectivity can disrupt the continuity of learning. This condition demonstrates the interdependence between digital devices and network infrastructure. In a broader context, research on digital technology integration in Islamic Religious Education has also indicated that infrastructure and institutional readiness are important components of successful technology implementation (Mintasih et al., 2024).

Electricity-related problems further demonstrate that educational digitalization has an infrastructural dimension that cannot be overlooked. Smart TV requires a stable power supply to function effectively during learning activities. Power disruptions can make the device unusable and consequently interfere with the instructional sequence that has already been planned. This condition indicates that investment in educational technology needs to be accompanied by improvements in supporting facilities, including internet networks, electricity supply, alternative devices, and maintenance systems. Without such support, technology may become a facility that can only be utilized under certain conditions.

Another challenge concerns teachers' digital competence. Using Smart TV requires more than simply knowing how to turn on the device. Teachers must also be capable of selecting learning resources, preparing digital materials, connecting devices, managing displays, and integrating technology into instructional strategies. Mintasih et al. (2024) emphasized the importance of teachers' digital competence in determining the success of technology integration in Islamic Religious Education. Research on the development of teachers' digital pedagogical competence also

demonstrates that technological skills need to be developed continuously through experience, collaboration, and professional development (Pratama et al., 2026).

Consequently, differences in teachers' digital competence may affect the consistency of Smart TV utilization. Teachers with stronger digital skills tend to be more capable of exploring diverse sources and forms of media, whereas teachers who are less familiar with technology may primarily use Smart TV as a screen for displaying PowerPoint presentations. This finding demonstrates that the digitalization of learning cannot be implemented through a hardware-oriented approach alone but must be accompanied by a teacher-oriented approach. The procurement of devices should therefore proceed simultaneously with training, mentoring, the sharing of good practices, and evaluation of their utilization.

The finding that teachers prepare offline materials represents an important adaptive strategy. Downloaded videos and PowerPoint materials enable learning to continue when internet connectivity is disrupted. The use of projectors as an alternative medium when Smart TV cannot function optimally also demonstrates flexibility in instructional management. This strategy indicates that teachers do not regard a particular technological device as the sole source of learning but are capable of maintaining instructional objectives through alternative resources.

Such an approach becomes increasingly relevant when considered in relation to the sustainability of technology implementation. A smart classroom is not simply a room equipped with digital devices but a learning environment requiring alignment among technology, teaching strategies, teacher competence, and student characteristics. Chen and Liu (2024) demonstrated that the effectiveness of smart classrooms is influenced by various moderators, including teaching strategies and the characteristics of the learning context. Therefore, technical challenges should not be regarded as reasons to abandon technology but rather as a basis for developing a more adaptive implementation system.

From the perspective of Islamic education, teachers' responses to these obstacles can be understood through the principles of *ikhtiar* and *tawakkul*. *Ikhtiar* is reflected in teachers' efforts to prepare offline learning materials and provide alternative media, while *tawakkul* entails an awareness that learning outcomes are not entirely under human control. The principle of *maslahah* is also relevant because technology utilization should be directed toward achieving tangible educational benefits. When Smart TV cannot be used because of technical problems, instructional objectives must nevertheless be maintained through other means. Thus, the priority is not the device itself but the achievement of educational objectives.

The concept of *ṣāliḥ li kulli zamān wa makān* also provides an important framework for understanding technological adaptation in Islamic education. Educational technology must be capable of responding to contemporary needs without eliminating the substance of the values being taught. In fiqh learning, Smart TV can help present instructional materials in a contextual manner, but the validity and accuracy of religious content must remain a primary concern. Teachers need to carefully curate videos, images, and digital sources to ensure that the information presented is consistent with the fiqh principles and legal provisions being taught.

Therefore, the challenges associated with Smart TV utilization demonstrate that digital transformation in fiqh learning is a multidimensional process involving technology, infrastructure, teacher competence, pedagogy, and Islamic values. The solutions implemented by the madrasah through the provision of offline materials and alternative media represent constructive forms of adaptation. In the future, the sustainability of the program will require improvements in internet connectivity, electricity stability, teachers' digital competence, the development of an offline instructional-material repository, and periodic evaluation of Smart TV utilization. Through such strategies, technology can become more than a symbol of madrasah modernization; it can genuinely function as an instrument supporting fiqh learning that is effective, adaptive, and consistently oriented toward the values of Islamic education.

CONCLUSIONS

This study concludes that the utilization of Smart TV as a digital-based learning medium in Fiqh instruction at Madrasah Aliyah Ikhwanul Muslimin Tembung represents a relevant form of technological adaptation in Islamic education. Smart TV has been utilized to present educational videos, images, animations, and PowerPoint presentations, particularly for Fiqh materials requiring visual and procedural explanations, such as ablution, prayer, tayammum, and zakat. Its scheduled use also indicates institutional support for integrating digital technology into instructional planning. The utilization of Smart TV contributes positively to learning effectiveness by increasing students' interest, attention, motivation, understanding, and engagement. However, these benefits do not result solely from the technological device itself. They emerge from the interaction between technology, teacher competence, instructional materials, pedagogical strategies, and student characteristics. Therefore, Smart TV functions most effectively when integrated into purposeful and interactive learning designs. Several challenges remain, particularly unstable internet connectivity, electricity disruptions, and differences in teachers' digital competence. The preparation of offline materials and the availability of alternative media demonstrate adaptive strategies for maintaining learning continuity. From the perspective of Islamic education, Smart TV utilization reflects the principles of taysir, maslahah, ikhtiar, and ṣāliḥ li kulli zamān wa makān. Consequently, digital transformation in Fiqh learning should prioritize pedagogical quality and educational objectives rather than technological sophistication alone.

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