

Fiqh learning strategies in developing student character through islamic religious education at MA Ma'rif Pandaan Durensewu

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Abstract: Islamic religious education, especially Fiqh, has an important role in shaping the character of students amid the rampant moral problems in society. At MA Ma'rif Pandaan Durensewu, Fiqh instruction not only focuses on teaching Islamic law but also aims to develop students' religious, disciplined, honest, and responsible character. This study employs a qualitative method with a case study approach to deeply investigate the Fiqh learning strategies implemented at the school. Through direct observation and interviews with Fiqh teachers on November 6, 2024, this research explores how learning strategies involving habituation, role modeling, and worship activities can foster Islamic character in students. The results of the study show that the learning strategies implemented at MA Ma'rif Pandaan Durensewu successfully instill values of discipline, responsibility, and Islamic morals through various activities such as congregational prayers, Qur'an recitation, and dhikr. Additionally, the teachers' role modeling of honesty, responsibility, and discipline significantly contributes to shaping students' noble character. However, there are several challenges encountered, such as the lack of adjustments to students' varying levels of understanding, limited educational technology, and restricted time for in-depth material discussions. Despite these challenges, Fiqh teachers at MA Ma'rif Pandaan Durensewu continuously strive to refine learning strategies to be more effective in fostering students' Islamic character.

Keywords: Learning strategies, fiqh, islamic character, role modeling, habituation.

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Introduction

Character education has recently become an important topic in the field of education, particularly in response to the decline in morals observed in society and educational environments that are becoming more diverse and complex.. Education serves as a crucial tool for shaping one's personality and character. In formal educational institutions, religious education plays a significant role, especially in building students' character, moral foundation, and spiritual grounding. One subject that plays a major role in character development is Fiqh. Fiqh does not only focus on aspects of worship but also governs students' daily behavior and ethics according to Islamic teachings, thus significantly contributing to fostering good character in students (Akip, 2024).

In recent studies, several scholars have highlighted the role of Fiqh education in character formation. Yemmardotillah (2022) dalam penelitiannya menunjukkan bahwa guru Fikih di MAN 3 Padang Panjang berperan penting dalam membentuk karakter religius siswa melalui pengajaran yang mengintegrasikan nilai-nilai agama dan menjadi teladan dalam kehidupan sehari-hari. Kegiatan ibadah yang terstruktur, seperti shalat dan puasa, juga membantu menanamkan disiplin dan tanggung jawab pada siswa. Putri (2024) meneliti peran guru Fikih di MTs Negeri 1 Pesawaran dalam membentuk karakter religius siswa melalui pengamalan ibadah. Guru Fikih tidak hanya mengajarkan teori, tetapi juga memberikan contoh langsung tentang pengamalan ibadah yang benar, seperti shalat berjamaah

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dan mengaji, yang berkontribusi pada pembentukan karakter religius siswa. Sifa (2017) argues that Fiqh in madrasahs is designed not only to teach religious laws but also to serve as a foundation for character building, providing students with the skills to apply Islamic teachings in their daily lives. These findings align with the importance of character development through Fiqh learning at MA Ma'arif Pandaan Durensewu, where strategies are developed to address challenges faced by students in an increasingly globalized world.

Islamic religious education holds a crucial role in shaping students' character, particularly in the context of education at Madrasah Aliyah (MA). One of the main aspects emphasized in Islamic religious education is Fiqh, which is a distinct discipline governing various aspects of Muslim life. In madrasahs, Fiqh is part of the Islamic Religious Education curriculum, characterized and developed through planned efforts to equip students with the ability to practice religious teachings and serve as the basis for character formation through material, guidance, or training (Sifa, 2017). At MA Ma'arif Pandaan Durensewu, Fiqh learning strategies serve not only to teach Islamic laws but also to develop students' character. Learning strategies consist of a set of selected guidelines linked to a specific goal, which determines the strategy, including: a) the selection of learning materials, b) facilitation of individual or group materials, c) the presentation format of the topics (formal or informal), and d) the target audience of the learning material (Hasan et al., 2021). The importance of character development through Fiqh learning at MA Ma'arif Pandaan Durensewu lies in the challenges faced by today's younger generation. Globalization and rapid societal changes present students with various choices that challenge their behavior and moral values. These challenges, including rapid cultural changes and technological developments that affect students' mindsets, require more emphasis in character education through Fiqh materials. Therefore, Fiqh education can serve as an ethical and moral foundation for character building and assist students in making decisions aligned with Islamic values.

The learning strategy applied by Fiqh teachers plays a very important role in the formation of religious, honest, disciplined, and responsible student characters. This study aims to find out how the Fiqh learning strategy is applied at MA Ma'arif Pandaan Durensewu in building student character through Islamic Religious Education, and to see the extent of the effectiveness of these strategies in improving student morality and behavior. Thus, Fiqh learning applied at MA Ma'arif Pandaan can be an effective means to build responsible student character in social life (Fiqh & Social, 2024).

Method

This research uses a qualitative method with a case study approach, which was chosen because it allows in-depth research into a specific phenomenon, namely Fiqh teaching strategies in student character building. According to Creswell, a case study approach is a research strategy used to investigate and explore a particular phenomenon by collecting comprehensive information through various data collection procedures (Creswell, 2016). This approach makes it easier for research to explore in depth the phenomenon of Fiqh teaching strategies in student character building. This research was conducted on November 6, 2024 at MA Ma'arif Pandaan Durensewu, Pandaan, Pasuruan, with the research subject being the Fiqh teacher, through direct observation at the school. Data collection was carried out through direct observation, interviews with Fiqh teachers, and document analysis related to Fiqh teaching materials.

The data collected were then analyzed using qualitative data analysis techniques according to Miles and Huberman (1994), which include three main stages: data reduction, data presentation, and conclusion drawing or verification. In the first stage, the data obtained will be filtered and summarized to focus on relevant information. Furthermore, in the data presentation stage, the filtered information will be organized in the form of narratives or tables to facilitate understanding. The last stage is conclusion drawing, which is done by analyzing patterns or themes that emerge from the collected data and linking them to the theory or research framework. The findings of this study are expected to

provide in-depth insight into how Fiqh teaching strategies at MA Ma'rif Pandaan Durensewu can contribute to the formation of responsible and noble student characters.

Results and Discussion

A learning strategy is an action plan designed to achieve specific learning objectives. It involves several aspects such as approaches, methods, techniques, and media used to facilitate students in understanding the learning material. Strategy refers to a way or method, and in general, the term strategy is understood as an action taken to achieve a predetermined goal.

The term "strategy" originates from the Greek language as both a noun and a verb. As a noun, *strategos* combines *stratos* (military) and *ago* (leader). As a verb, *stratego* means "to plan actions" (Hasan et al., 2021). In general, learning refers to the process of interaction between teachers and students in the classroom. In the learning process, there are two key activities: "learning" and "teaching."

A Fiqh teacher is required to possess teaching strategies that facilitate the learning process, such as mastering the subject matter, managing the classroom environment, and utilizing educational media. Thus, a learning strategy is a process, technique, determination of methods, and steps designed by educators to ensure students can learn efficiently and optimally while also fostering character development (Ummah, 2019).

Based on interviews with Fiqh teachers, the strategies employed to develop students' character at MA Ma'rif Pandaan Durensewu include:

Implementing Student Discipline

Learning strategies focusing on instilling discipline aim to build positive character traits that help students develop a sense of responsibility, honesty, and discipline. This contributes to the development of positive character traits useful in life, enhances academic performance at MA Ma'rif Pandaan Durensewu, and promotes disciplined behavior as part of character formation rooted in religious, moral, and cultural values. Guru fiqh MA Ma'arif Fiqh teachers at MA Ma'rif Pandaan Durensewu emphasize cultivating a sense of responsibility among students, helping them understand the importance of adhering to rules, tasks, and obligations in daily life. Habituation, which involves repeated actions, is key to establishing these behaviors among students. The habituation strategy has proven effective and beneficial in training students to develop positive habits (Sholikhudin & Hadi, 2024).

Instilling discipline is also a strategy used by Fiqh teachers to create a conducive learning environment. Discipline among students is reflected in their respect for school norms, which fosters an orderly, structured atmosphere that supports effective learning. Positive habits such as punctuality, compliance with rules, and behavior reflecting good character are encouraged to help students develop the discipline necessary for active participation in society. The strategy also aims to guide students in becoming independent, responsible, and exemplary individuals in promoting discipline within their surroundings.

The goal of this strategy is to uphold student discipline at MA Ma'rif Pandaan Durensewu to build Islamic character by instilling discipline aligned with religious teachings. This serves as the foundation for shaping students' morals and behavior. The strategy also aims to increase adherence to school rules as a form of responsibility and respect for the learning environment. Additionally, this system encourages students to develop a sense of responsibility in fulfilling their duties and obligations both at school and in daily life. Through this strategy, it is expected that students will develop positive habits, including adhering to rules, managing time efficiently, and committing to their goals. This strategy aims to shape students into independent and productive members of society (Rosita et al., 2022).

Instilling Exemplary Behavior in Students

Exemplary behavior refers to positive actions demonstrated by students in their daily lives, serving as a good example for their peers and the community. It is one of the effective strategies in Islamic religious education for forming positive habits. Teachers' exemplary behavior can shape students' positive character in line with Islamic teachings. This behavior includes actions reflecting moral, ethical, and spiritual values such as honesty, responsibility, discipline, and courtesy.

Exemplary behavior is not only observed in speech but also in tangible actions consistent with these values. This attitude helps create a harmonious and respectful environment both in school and in the community. Students' character plays a transformative role in positively influencing their surroundings.

Exemplary behavior is essential in building students with strong character. Teachers must exhibit exemplary conduct and uphold good values, as demonstrated by Prophet Muhammad. The Prophet's exemplary behavior is highlighted in the Qur'an, Surah Al-Ahzab (33:21):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Meaning: "Indeed, in the Messenger of Allah there is indeed a good example for you, (that is) for those who expect (the mercy of) Allah and (the coming of) the Last Day and who remember Allah much".

This verse emphasizes the Prophet Muhammad's role as a model for Muslims to follow in all aspects of life (Badry & Rahman, 2021).

The goal of implementing the strategy of instilling exemplary behavior in students at MA Ma'rif Pandaan Durensewu is to instill Islamic values of exemplary conduct and shape students' character to reflect noble morals based on Islamic teachings. This approach aims to help students become role models for themselves, their families, and their communities. Additionally, the strategy aims to develop leadership qualities by training students to become good leaders through demonstrating positive attitudes, behaviors, and responsibilities. It also seeks to raise social awareness, enabling students to understand the importance of positively influencing others through actions that reflect kindness and compassion. Creating an inspiring learning environment can encourage students to become role models among their peers, fostering a motivational and supportive educational atmosphere. The strategy also prepares students to become exemplary individuals who inspire and bring about positive change in their communities.

Through this strategy, students are guided to become individuals who consistently engage in good deeds, motivate others, and exert a positive influence both in school and in society. Furthermore, this approach encourages students to develop leadership skills, social awareness, and respect for others. By applying this strategy, Fiqh teachers at MA Ma'rif Pandaan Durensewu aim to equip students with exemplary attitudes that can be practiced in their communities, enabling them to become sources of inspiration and agents of positive change in their surroundings (Saifullah Ammar, 2024).

Strategy for Character Development Through Ubudiyah Activities

The strategy of developing students' character through **ubudiyah** (worship) activities is a strategic effort to integrate spiritual values into daily life. One important step is fostering the habit of daily worship, such as congregational prayers, reciting the Qur'an, and performing **dzikir** (remembrance of Allah), which aim to instill positive habits from an early age. Not only Fiqh teachers but also all teachers and school staff are encouraged to set examples by practicing acts of worship, serving as motivation for students. Furthermore, routine activities such as religious study sessions, muroja'ah (Qur'an revision), practicing wudu' (ablution), performing sholat dhuha (mid-morning

prayer) in congregation, and sholat dzuhur (noon prayer) in congregation strengthen the formation of Islamic character and help instill religious values.

The roles of ubudiyah activities in developing students' character include the following:

1). Muroja'ah Al-Qur'an

The activity of muroja'ah Al-Qur'an plays an important role in developing students' character at MA Ma'rif Pandaan Durensewu. Through muroja'ah, students can strengthen their character, particularly religious character, by drawing closer to the Qur'an. It also trains them in discipline by maintaining a consistent schedule and instills a sense of responsibility for their memorization. The strategy employed by teachers at MA Ma'rif Pandaan Durensewu aims to enhance students' abilities to memorize and recall the Qur'an. When students repeat their memorization, the process requires patience and perseverance, thus habituating them to face challenges with a resilient attitude (Husna et al., 2021).

Character in Islam is a primary objective in education, as reflected in a hadith of the Prophet Muhammad that highlights the importance of education and character formation, as illustrated in the following hadith:

"وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: "أَكْرَمُوا أَوْلَادَكُمْ وَأَحْسِنُوا آدَابَهُمْ"

The meaning: *"Teach your children goodness and educate them."* This hadith is narrated by At-Tirmidhi from the companion Jabir Bin Samurah (Sanisa, 2022).

This activity not only helps students enhance their concentration and memory but also instills noble values such as honesty and habits aligned with the teachings of the Qur'an. The muroja'ah Al-Qur'an activity fosters a sense of togetherness, strengthens teamwork and unity among students, and builds a spirit of mutual support in performing good deeds. Muroja'ah Al-Qur'an is an effective strategy for character development, creating a generation that is not only intellectually intelligent but also possesses strong Islamic values, consistent with the vision of MA Ma'rif Pandaan Durensewu.

2). Practicing Wudu (Ablution)

Practicing wudu has a very significant role in character development for students at MA Ma'rif Pandaan Durensewu. Wudu, as a form of worship, teaches students to maintain cleanliness both physically and spiritually. It cultivates the habit of living cleanly and reflects discipline in maintaining personal appearance and the surrounding environment. Moreover, this practice fosters awareness about the importance of starting every action with good, correct intentions and sincerity, helping students develop clarity of purpose in every action they undertake. Wudu, or purification, is a critical step performed before engaging in worship. By following the correct steps of purification as taught in Islam, students at MA Ma'rif Pandaan Durensewu are expected to maintain both spiritual and physical cleanliness, gaining blessings in their activities (Di et al., 2024).

Wudu symbolizes self-purification before presenting oneself to Allah. As stated in the Qur'an, Surah Al-Maidah, Verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

The meaning: *"O you who have believed! When you stand up to [perform] prayer, wash your faces and your hands up to the elbows and wipe your heads and [wash] your feet up to the ankles. And if you are in a state of impurity, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful."*

Through wudu, students are also taught patience and calmness, as the act of **wudu** requires orderly procedures and correct sequences. This helps them develop perseverance and attention to detail (Firmansyah et al., 2022).

Wudu reminds students of the importance of maintaining purity in both heart and behavior, leading to noble character and respect for others. Understanding that wudu is preparation for worship, students are trained and habituated to respect prayer times, indirectly instilling discipline in their daily lives. The practice of wudu is not merely a ritual of worship but also an effective method of instilling Islamic values, discipline, responsibility, and cleanliness. This supports the educational goals of MA Ma'rif Pandaan Durensewu to nurture a generation with strong character based on Islamic values.

3). Congregational Dhuha Prayer

The congregational dhuha prayer holds significant purpose in developing the character of students at MA Ma'rif Pandaan Durensewu. This activity aims to instill religious values in students by habituating them to perform sunnah worship consistently. Through the congregational dhuha prayer, students are taught to enhance their faith and devotion to Allah, strengthen their spiritual connection, and be reminded of the importance of gratitude for the blessings Allah has bestowed.

Dhuha prayer is also an act that holds weight on the Day of Judgment, as narrated by Abu Hurairah. The Prophet Muhammad (peace be upon him) said:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ، قَالَ الرَّبُّ تَعَالَى: انْظُرُوا هَلْ لِعِبْدِي مِنْ تَطَوُّعٍ، فَيُكَمَّلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ.

The meaning: *"Indeed, the first thing that will be accounted for from a servant on the Day of Judgment is their prayer. If it is correct, then they have succeeded and attained salvation, but if it is flawed, they will be disappointed and lose. If there are deficiencies in the obligatory prayer, Allah says, 'Look if My servant has voluntary prayers, then complete the deficiencies in the obligatory prayer with the voluntary ones.' When the matter of prayer is completed, other deeds will follow."* (Narrated by An-Nasa'i, Abu Dawud, Tirmidhi, and Ibn Majah).

Moreover, the congregational Dhuha prayer trains students in discipline by habituating them to arrive on time and follow the orderly conduct of worship. This activity also serves as a learning strategy about unity, involving all students in a common religious purpose. The Dhuha prayer is a form of daily or routine religious culture. A strategy for instilling religious character in students is through habituation activities implemented at MA Ma'rif Pandaan Durensewu (Ristanti & Rofiq, 2023).

This activity also aims to cultivate an attitude of **tawakal** (trust in Allah), where students are encouraged to surrender their efforts to Allah, teaching them to have confidence and optimism in facing various challenges. Through the habitual congregational Dhuha prayer, students are expected not only to grow into devout individuals but also to develop noble characteristics such as discipline, responsibility, gratitude, and unity, supporting them in becoming outstanding individuals in both social and spiritual aspects. Islamic education is not only about imparting knowledge but also about

fostering behavior aligned with Islamic teachings, including character development through the habit of performing the Dhuha prayer (Bachruddin et al., 2023).

4). Congregational Dzuhur Prayer

The congregational Dzuhur prayer plays a vital role in character development for students at MA Ma'rif Pandaan Durensewu. This activity aims to cultivate religious character by instilling the habit of performing prayer on time as an act of obedience to Allah. This activity trains students in discipline, as they are required to adhere to predetermined schedules and attend the congregational Dzuhur prayer (JASMINE, 2014). Congregational prayer is a form of worship performed together, involving an imam and makmum. During the congregational Dzuhur prayer, representatives from each class are responsible for duties such as adhan and iqamah, while the imam is usually a teacher. To ensure attendance, teachers check each class, and attendance records are maintained for each class under the supervision of fiqh teachers and other faculty members (Syaroh & Mizani, 2020).

The development and formation of religious character through congregational prayer aim to instill a disciplined character by encouraging students to perform the Dzuhur prayer punctually. Regular attendees become accustomed to praying on time. As explained in Surah Al-Asr, verses 1-3:

وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ ۝٣

The meaning: "(1) By time, (2) Indeed, mankind is in loss, (3) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience."

The congregational Dzuhur prayer also teaches students the importance of order and structure in life. By following the correct procedures of worship, students become accustomed to conducting their activities systematically and orderly. Additionally, this activity allows students to take a brief break from studying, enabling them to refocus and be more productive (Kusuma, 2018). Overall, the congregational Dzuhur prayer becomes an effective strategy for instilling Islamic values in students, aligning with the vision of MA Ma'rif Pandaan Durensewu to nurture a generation excelling in moral and spiritual character.

Advantages of the Strategies Used by Fiqh Teachers at MA Ma'rif Pandaan Durensewu

The strategies employed by fiqh teachers at MA Ma'rif Pandaan Durensewu offer significant positive impacts on learning and character development among students. Some key advantages of these strategies include:

1. Contextual Approach: Fiqh teachers often use a contextual approach by linking lesson material to students' daily lives. This helps students quickly understand and apply fiqh concepts in everyday activities, such as worship procedures, social interactions (mu'amalah), and Islamic morals.
2. Improved Engagement: Students show noticeable improvements in learning, religious practices, and discipline in their activities at MA Ma'rif Pandaan Durensewu, becoming more diligent and active.
3. Practical Methods: Fiqh teachers frequently combine theory with practice, such as simulations of wudu and congregational prayer. This method greatly aids students in becoming more proficient in their execution..
4. Parental and Institutional Support: Parents and the school provide strong support for the strategies implemented by fiqh teachers, as students demonstrate positive changes and improvements in their character development.

Disadvantages of the Strategies Used by Fiqh Teachers at MA Ma'rif Pandaan Durensewu

Although the strategies employed by fiqh teachers at MA Ma'rif Pandaan Durensewu have many advantages, there are some shortcomings that may arise in their implementation and impact on students. Here are some potential challenges:

1. **Lack of Adaptation to Students' Understanding Levels:** During the learning process or practical sessions, not all students have the same level of comprehension. Some grasp the material quickly, while others struggle to understand what is being conveyed. If the teaching strategies do not accommodate individual needs, students with lower comprehension levels may find it difficult to follow and grasp the material. These students are often given tailored tasks to meet their needs, and the teachers must exhibit patience and a gradual approach in delivering the material to those with slower comprehension compared to others.
2. **Limited Use of Technology or Learning Media:** At MA Ma'rif Pandaan Durensewu, fiqh teachers do not make significant use of modern technology or more innovative learning media. This is partly because the teachers are not well-versed in technology, and the school has limited facilities. As a result, the learning process may feel slow and monotonous for students, especially in the current digital era.
3. **Limited Instructional Time:** The time allocated for fiqh lessons at MA Ma'rif Pandaan Durensewu is very limited, with the school scheduling only one hour for the subject. Within this limited time, students are not always ready in class; some may still be outside, in the restroom, or dealing with unfinished activities from the previous lesson. This makes it challenging for fiqh teachers to cover a substantial amount of material in depth, especially when providing optimal practical exercises for students.

By recognizing these shortcomings, fiqh teachers at MA Ma'rif Pandaan Durensewu strive to continually improve and refine their teaching strategies to enhance students' character development and achieve better results in cultivating students' Islamic character.

Conclusion

The fiqh teaching strategies at MA Ma'rif Pandaan Durensewu are designed to develop students' character through an approach emphasizing discipline, exemplary behavior, and worship activities (ubudiyah). Fiqh teachers implement discipline-building habits to foster responsibility, orderliness, and respect for religious and cultural values. The importance of role modeling is also highlighted, with teachers acting as examples by demonstrating noble character traits such as honesty and responsibility, inspiring students to be role models in their communities.

In addition, ubudiyah activities, such as Quran recitation (murojaah), practicing ablution (wudu), and performing Dhuha and Dzuhur congregational prayers, play a significant role in shaping students' religious character. These activities teach discipline, social awareness, and a spirit of trust in Allah (tawakal), all aimed at nurturing an independent and productive Islamic generation.

While these strategies offer many benefits, such as a contextual approach, practical methods, and strong support from both the school and parents, several challenges persist. These include limited technological facilities, short instructional time, and varying levels of student comprehension that require extra attention from teachers. Nevertheless, fiqh teachers at MA Ma'rif Pandaan Durensewu continuously work to refine their approaches to ensure optimal Islamic character development. By integrating religious values into daily learning, students are expected to apply these values in their social lives, demonstrating noble character.

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