

## Teachers' Strategies for Overcoming Learning Challenges in Fiqh Education at Ummu Fathimah Islamic Elementary School, Bengkulu City

Repaldo Rahmat Ilahi <sup>a,1,\*</sup>, Wildan Nur Hidayat <sup>b,2</sup>, Nur Hidayat <sup>c,3</sup>

<sup>\*abc</sup> UIN Fatmawati Sukarno, Bengkulu, Indonesia

<sup>1</sup>[repaldorahmatilahi@gmail.com](mailto:repaldorahmatilahi@gmail.com), <sup>2</sup>[andariwaniiwildan@gmail.com](mailto:andariwaniiwildan@gmail.com),

<sup>3</sup>[nur\\_hidayat@mail.uinfabengkulu.ac.id](mailto:nur_hidayat@mail.uinfabengkulu.ac.id)

Repaldo Rahmat Ilahi; [repaldorahmatilahi@gmail.com](mailto:repaldorahmatilahi@gmail.com)

### ARTICLE INFO

#### Article history

Received:

13-04-2025

Revised:

23-05-2025

Accepted:

24-07-2025

#### Keywords :

Teaching Strategies; Fiqh;  
Habit Formation;  
Value Internalization.

### ABSTRACT

Fiqh learning in Integrated Islamic Elementary Schools (SDIT) holds high expectations for character building and worship practices, yet often faces a gap between curricular ideals and classroom realities. This study aims to analyze the problems and formulate comprehensive strategies of Fiqh teachers in improving students' religious understanding and value internalization at SDIT Ummu Fathimah, Bengkulu City. This study employs a qualitative approach with a descriptive design. Data were collected through in-depth interviews, participatory observation, and documentation, involving Fiqh teachers, the principal, the vice-principal of curriculum, and students as informants. Data validity was ensured through source and method triangulation, and analyzed using the Miles and Huberman interactive model. The results indicate that the main problems include students' difficulties in understanding abstract concepts, the dominance of conventional methods, and limitations in time allocation and facilities. To overcome these, teachers implement three synergistic strategies: (1) contextual strategies and simulation (role-playing) in the classroom to bridge abstract concepts; (2) integration of interactive audio-visual media optimized despite facility constraints; and (3) strengthening value internalization through structured habituation programs, such as congregational Dhuha and Dzuhur prayers, and recitation of selected Surahs. This study concludes that shifting the teacher's role from a mere instructor to a murabbi (nurturer) through exemplary behavior (*uswah hasanah*) and creating a conducive environment (*bi'ah shalihah*) is the key to bridging the cognitive and practical gaps in Fiqh learning.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

### INTRODUCTION

Islamic Religious Education (IRE) serves as the foundational pillar for character building among students in Indonesia. Within this framework, the subject of Fiqh (Islamic jurisprudence) holds a highly strategic position, as it directly governs the procedures of daily worship (*ibadah*) and social transactions (*muamalah*). In the context of Integrated Islamic Elementary Schools (SDIT), the expectations for Fiqh proficiency are significantly higher than in regular elementary schools, given that the SDIT curriculum integrates Islamic values into every aspect of school life.

Within the context of Islamic education, Fiqh instruction in madrasah (Islamic schools) aims not only to transfer knowledge of Islamic jurisprudence but also to shape students'

personalities and characters in alignment with Islamic values (Ainiyah & Tohari, 2021). As a core branch of Islamic education, Fiqh plays a strategic role in shaping students' religious comprehension and practices (Azizah et al., 2023). This aligns with Ahmad Tafsir's assertion that the ultimate goal of Islamic education is to cultivate the "ideal Muslim" one who possesses strong faith, correct worship practices, noble character, sharp intellect, and physical well-being. Recently, Fiqh pedagogy has undergone a paradigm shift from a teacher-centered to a student-centered approach. This transition is supported by recent studies, such as Fahmi et al. (2023), who highlight the importance of active learning in enhancing students' comprehension of Fiqh. Furthermore, Ma'sumah et al. (2024) demonstrate the effectiveness of integrating information technology into Fiqh instruction to boost student engagement and understanding.

However, the reality on the ground reveals a significant gap between the ideals and the actual practice of Fiqh instruction. Based on preliminary observations and interviews with several Fiqh teachers at SDIT Ummu Fathimah in Bengkulu City, it was found that many students still struggle to comprehend and apply Fiqh concepts in their daily lives. This discrepancy is exacerbated by several factors. First, instructional methods remain heavily dominated by lectures and rote memorization, with minimal student involvement in active learning. Second, there is a lack of innovative and contextual instructional media. Third, the integration of technology in Fiqh classes is minimal, despite the current generation of students being digital natives who are highly accustomed to technology. Fourth, there is an insufficient emphasis on the practical, applicative aspects of Fiqh in students' everyday lives.

This gap presents a major challenge for Fiqh teachers to develop more effective instructional strategies, prompting the need to explore and analyze innovative approaches they can implement. By adopting a more contextual and student-centered approach, it is anticipated that students' comprehensive religious understanding can be significantly enhanced. Therefore, the primary objective of this study is to identify and analyze the effective strategies employed by Fiqh teachers to improve students' religious comprehension at SDIT Ummu Fathimah, Bengkulu City. The novelty of this research lies in its specific focus on contextual Fiqh instructional strategies tailored to the needs of students in the digital era. This study distinguishes itself from previous research in several aspects. For instance, Ginting and Setiawan (2022) focused primarily on the demonstration method in teaching worship-related Fiqh, while Aida et al. (2020) emphasized the use of audiovisual media. In contrast, the present study adopts a more comprehensive approach by exploring a variety of innovative strategies that encompass instructional methods, media integration, and evaluation in Fiqh education.

It is anticipated that this study will yield an innovative, contextual, and effective conceptual framework for Fiqh instructional strategies, ultimately enhancing students' understanding of how to practically apply Fiqh knowledge. This conceptual framework is expected to be applicable not only at SDIT Ummu Fathimah but also adaptable to other madrasahs with similar contexts. Consequently, this research aims to bridge the existing gap by formulating how Fiqh teachers at SDIT Ummu Fathimah overcome instructional challenges, thereby providing both theoretical and practical contributions to the development of IRE pedagogy at the elementary level. Furthermore, this study is expected to pave the way for future research on Fiqh instructional strategies, continuously enriching the academic discourse and practical applications of Islamic education in Indonesia. Ultimately, this research will not only contribute to improving the quality of Fiqh instruction at a single institution but also holds the potential to exert a broader impact on the advancement of Islamic education across the nation.

## METHODS

This study uses a qualitative approach with a descriptive design to investigate in depth the strategies of Fiqh teachers in improving students' religious understanding at SDIT Ummu Fathimah Bengkulu City. The qualitative method was chosen because it allows researchers to explore and understand complex phenomena in their natural context (Moeloeng, 2017). Qualitative descriptive design is used to describe in detail various aspects of the learning

strategies applied by Fiqh teachers, as well as their impact on students' religious understanding. The social situation that is the focus of the research includes three main elements: the place (SDIT Ummu Fathimah Bengkulu City), the actors (Fiqh teachers, students, principals, and curriculum leaders), and activities (the Fiqh learning process and efforts to improve religious understanding). The research participants were selected purposively to ensure the representation of various perspectives relevant to the research topic. The main participants include Fiqh teachers, school principals, curriculum waka, and a number of students who are selected based on certain criteria.

Data collection is carried out through three main techniques: in-depth interviews, participatory observation, and documentation studies (Creswell, 2010). Interviews were conducted with Fiqh teachers, school principals, curriculum leaders, and students to get in-depth information about learning strategies, challenges faced, and their perceptions of the effectiveness of the strategies. Participatory observation is carried out in the Fiqh class to directly observe the implementation of learning strategies and the interaction between teachers and students. Documentation studies involve the analysis of relevant documents such as lesson plans, teaching materials, and student evaluation results. Researchers act as the primary instrument in data collection and analysis. To ensure the credibility of the data, the researcher uses triangulation techniques, both source triangulation (comparing data from various sources) and triangulation methods (comparing data obtained through various collection methods) (Arikunto, 2019). In addition, the researcher also conducts member checking by confirming findings and interpretation to research participants.

Data analysis uses the Miles and Huberman interactive model which includes three stages: data reduction, data presentation, and conclusion drawing (Emzir, 2014). At the data reduction stage, the researcher sorts and focuses the data that is relevant to the research question. The data is then presented in the form of a descriptive narrative, diagram, or matrix to facilitate understanding. Conclusions are drawn iteratively, by continuously verifying findings against new data obtained. To ensure the validity of the data, the researchers used several techniques, including extended participation in the field, peer debriefing with peers, and trail audits that document in detail the data collection and analysis process. Researchers also apply reflexivity by critically evaluating personal biases that might influence data interpretation.

## RESULTS AND DISCUSSION

Based on findings in the field, the problems of Fiqh learning at SDIT Ummu Fathimah can be categorized into three main dimensions: Student Cognitive Dimension: The main strategy implemented by fiqh teachers is to plan and carry out various religious activities outside of regular lesson hours. These activities include congregational Dhuha prayers which are held every Monday to Saturday at 07:00-07:30 WIB before learning starts, reading the letters of Yasin, Ar-Rahman, and Al-Waqiah, and congregational Dhuhr prayers at 11:45-12:15 WIB. In addition, fiqh teachers provide material and practice of taharah (purification), as well as students memorize the sequence of ablution. These activities aim to improve students' understanding and practice of religion, as well as form noble morals in accordance with the goals of Islamic religious education.

Based on the interview with Teacher 1, the strategy involved planning religious activities such as Dhuha prayers and reading the Qur'an letters before the learning began. The same thing was conveyed by Teacher 2 who emphasized the implementation of Dhuha prayers every day before starting learning. Direct observation conducted by the researcher on May 22, 2026 confirmed the implementation of congregational Dhuha prayer activities which were attended by students in grades 10-12 at 07:00-07:30 WIB. In the implementation of this religious activity, fiqh teachers have a central role as guides and leaders. They not only plan, but are also directly involved in the implementation, such as conducting congregational prayers and

guiding other religious practices. This is based on the understanding that fiqh teachers are an important component in improving the quality of Islamic religious education.

The principal of SDIT Ummu Fathimah emphasized the importance of coaching and continuous approach to students, including in practical activities such as the practice of funeral prayers and thaharah (purification). In this activity, students are invited to understand and know the method or process of purification in accordance with the rules of fiqh comprehensively. Fiqh teachers also actively participate in the MGMP (Subject Teacher Conference) association to improve their competence in teaching fiqh.

The documentation of the activity shows the enthusiasm of the students in participating in the religious programs held. One of the photos shows students performing Dhuha prayers in congregation, while the other photo depicts istighasah activities led by a fiqh teacher. These activities aim not only to improve theoretical understanding, but also to strengthen the practical and spiritual aspects of Islamic religious education. In an effort to improve the quality of religious understanding, there are several supporting and inhibiting factors. Supporting factors include the availability of learning media such as books and projectors, students' enthusiasm in pursuing knowledge, and adequate facilities for the development of students' talents. The use of projectors, for example, is very helpful in conveying learning materials in a more visual and interactive way. Students express their enthusiasm for the use of this technology in learning, which makes it easier for them to understand the material being delivered.

On the other hand, there are several inhibiting factors that need to be considered. Time constraints are one of the main obstacles, considering that fiqh subjects only get an allocation of 2 hours per day. This sometimes causes not all material to be delivered in depth. In addition, facilities and infrastructure that have not been fully realized, such as the absence of computer laboratories and limited supporting books, are also obstacles in learning optimization. The principal admitted that the limitation of facilities and infrastructure was a trigger for the inhibition of improving the quality of fiqh teaching. Meanwhile, fiqh teachers highlighted the lack of facilities such as computer laboratories and supporting books that can facilitate the teaching and learning process. This limitation results in teachers often having to rely on conventional teaching methods using only whiteboards.

The problems of learning Fiqh at SDIT Ummu Fathimah can be categorized into three main dimensions:

**Student Cognitive Dimension:** Lower grade students and early high grade students still have difficulty in translating abstract concepts into meaningful understanding.

**Methodological Dimension:** To overcome these obstacles, several solutions have been sought. Fiqh teachers try to maximize the use of time tersedia dengan merancang effective and efficient learning activities. They also took the initiative to use more interactive teaching methods and involve the active participation of students, despite the limitations of existing facilities. In terms of limited facilities and infrastructure, the school is trying to gradually complete the needed facilities. The procurement of projectors, although not sufficient for all classes, is the first step in improving the quality of learning. Fiqh teachers are also encouraged to participate in training and professional development to improve their skills in managing learning with limited resources.

**Dimension of Value Internalization:** In addition, to overcome time constraints, fiqh teachers integrate religious values and religious practices into daily activities in schools. The implementation of Dhuha and Dzuhur prayers in congregation, as well as regular Qur'an reading, is an effort to provide direct experience to students in practicing religious teachings.

### **Teachers' Strategies to Overcome Problems**

In responding to these various problems, Fiqh teachers at SDIT Ummu Fathimah design and execute three main strategies that are mutually sustainable: First, Contextual strategies through Demonstration and Simulation (Role-Playing) Teachers consciously reduce the portion of lectures and increase the Contextual Teaching and Learning approach (CTL). In the

worship fiqh material, the teacher brings directly props such as prayer tools, shrouds, or buying and selling simulations for muamalah materials. "We no longer just explain on the board. For the funeral prayer material, for example, we made a simulation directly in the field. Students take turns becoming corpses, imams, and makmum. By moving directly, their muscle memory records the worship procedures faster," said one of the Fiqh teachers in an interview.

Second, Interactive Audio-Visual Media Integration To bridge abstract material, teachers utilize simple but effective technology. The use of 3D animated videos about the history of Islamic law, simulations of hajj rituals, and gamification-based interactive quizzes (such as Quizizz or Wordwall) were applied to evaluate students' understanding. This visualization is very helpful for students who have a visual learning style to understand concepts that cannot be physically presented in the classroom.

Third, Strengthening Internalization through Habituation Program Realizing that Fiqh is a practical science, teachers collaborate with the school to integrate the material into the daily program. Fiqh learning does not stop in the classroom. The material on congregational prayer is directly practiced through congregational Dzuhur and Dhuha prayers. The material on fasting is practiced through sunnah fasting Monday-Thursday which is monitored through a liaison book. This strategy changed the paradigm of Fiqh from just a "tested subject" to a "lifestyle to be lived".

This research also reveals the importance of support from various parties in improving the quality of students' religious understanding. Cooperation between fiqh teachers, school principals, and other school components is needed to create a learning environment conducive to improving religious understanding. The active role of parents and the community also cannot be ignored in supporting religious programs organized by schools.

Based on these findings, it can be concluded that the strategy of fiqh teachers in improving the quality of religious understanding of students at SDIT Ummu Fathimah Bengkulu City involves a comprehensive approach that includes theoretical and practical aspects. Despite facing various challenges, the efforts made show a strong commitment from the school and fiqh teachers in shaping the religious character of students. This research also highlights the importance of improving supporting facilities and infrastructure, as well as the development of more innovative learning methods to optimize the fiqh teaching and learning process in the future.

## Discussion

Based on the results of the research that has been presented, an in-depth analysis and discussion can be carried out related to the strategies of fiqh teachers in improving the quality of religious understanding of students at SDIT Ummu Fathimah Bengkulu City. Findings in the field show that there are systematic efforts made by fiqh teachers in developing students' understanding and practice of religion, both through formal learning activities in the classroom and religious programs outside of class hours.

The main strategy applied by fiqh teachers is to plan and carry out various religious activities that are integrated with the daily lives of students at school. Activities such as congregational Dhuha prayers, reading the Qur'an (Surah Yasin, Ar-Rahman, and Al-Waqiah), and congregational Dhuhr prayers are routines instilled in students. This approach is in line with the theory of habituation in Islamic education, where repetition and consistency in carrying out religious practices are believed to shape character and improve students' religious understanding (Kholik et al., 2024).

The implementation of this strategy shows that fiqh teachers understand the importance of integrating theoretical and practical aspects in religious learning. This is in accordance with Al-Ghazali's view that religious education is not only about the transfer of knowledge, but also the formation of morals and the habit of worship. This holistic approach allows students to not only understand the concepts of fiqh theoretically, but also to apply them in daily life.

The direct involvement of fiqh teachers in guiding and leading religious activities reflects the dual role of teachers as teachers and role models (Azizah & Syaie, 2024). This is in line with the concept of *uswatun hasanah* in Islamic education, where teachers not only play the role of transmitters of knowledge but also as models that can be imitated by students. This approach can increase the effectiveness of learning because students not only get verbal instruction but also concrete examples in the practice of religious teachings.

The learning strategies applied in the classroom, such as expository, heuristic, and reflective methods, show the efforts of fiqh teachers to accommodate different learning styles and levels of understanding of students. The use of the lecture method in expository strategies, for example, is still considered relevant to convey the basic concepts of fiqh. However, its combination with the question and answer method in heuristic strategies shows an awareness of the importance of actively involving students in the learning process. This is in line with the theory of constructivism which emphasizes that knowledge is built by students themselves through interaction with their learning environment (Nurjanah et al., 2024).

The application of reflective learning strategies by SDIT fiqh teacher Ummu Fathimah shows an understanding of the importance of relating learning materials to students' personal experiences. This approach allows students to analyze and reflect on their experiences in the context of the religious teachings being studied. This is in line with the experiential learning theory put forward by David Kolb, where concrete experiences become the basis for observation and reflection, which can then be transformed into abstract concepts to be applied in new situations (Masrufa, 2024).

The efforts of fiqh teachers in improving the quality of students' religious understanding are also reflected in character formation strategies that are applied outside the classroom, including example, habituation, and the application of punishment. This approach shows the understanding that religious education is not limited to the transfer of knowledge, but also the formation of personality and morals. This is in line with the goals of holistic Islamic education, covering cognitive, affective, and psychomotor aspects (Jumiarsih & Nasucha, 2024).

In the implementation of these strategies, the fiqh teacher of SDIT Ummu Fathimah faces various supporting and inhibiting factors. The main supporting factors are the support from the student's parents, the attention of the principal, and a conducive school environment. The role of parents as the main supporters in the process of learning children's religion is in line with the concept of the tri of education centers put forward by Ki Hajar Dewantara, where the family is one of the main pillars in education. Parental support in providing opportunities and time for children to learn religion at home is a crucial factor in strengthening the understanding gained at school (Masrufa et al., 2023).

The principal's attention and support for religious activities shows the importance of leadership in creating a school climate that supports the development of religious values (Kartiko et al., 2024). This is in accordance with the theory of educational leadership which emphasizes the role of school principals in shaping a positive school culture. A conducive school environment, including the relationship between teachers and students and interaction between students, also plays an important role in shaping students' personalities and developing a religious spirit (Rokani & Zamroni, 2024). This emphasizes the importance of an ecological approach in education, where all components of the learning environment are seen as factors that affect the development of learners.

Students' interest and motivation to continue learning are also significant supporting factors. This is in accordance with the theory of learning motivation which emphasizes that the success of learning is greatly influenced by the internal motivation of students. Therefore, the efforts of fiqh teachers to create learning that is interesting and relevant to students' lives is crucial in maintaining and increasing learning motivation.

On the other hand, the main inhibiting factors identified are time constraints and infrastructure facilities. The limited time for fiqh learning, which only gets an allocation of 2 hours per day, is a challenge in delivering material in depth and comprehensively. This requires

teachers to be able to optimize the time available and look for alternative strategies to enrich students' understanding outside of formal lesson hours. Limited facilities and infrastructure, such as the absence of computer laboratories and the lack of supporting books, are also obstacles in the implementation of more innovative and interactive learning strategies.

To overcome these obstacles, the fiqh teacher of SDIT Ummu Fathimah implemented various creative solutions. The use of varied learning methods, such as expository, heuristic, and reflective, shows an effort to maximize the effectiveness of learning in the limited time available. Expository learning strategies, although they tend to be teacher-centered, are still considered effective in conveying the basic concepts of fiqh in a structured manner. However, its use is combined with heuristic strategies that emphasize more on students' critical and analytical thinking activities (Safriadi, 2017). The application of heuristic learning strategies, which involves question-and-answer and discussion methods, reflects teachers' efforts to develop students' intellectual skills and problem-solving abilities. This approach is in line with Vygotsky's theory of social constructivism, which emphasizes the importance of social interaction in the learning process.

Through discussion and question-and-answer, students not only passively receive information but also actively build their own understanding. The reflective learning strategies applied by fiqh teachers show awareness of the importance of connecting learning materials with students' personal experiences. This approach allows students to analyze and reflect on their experiences in the context of religious teachings, making learning more meaningful and relevant to their lives. This is in line with the transformative learning theory put forward by Jack Mezirow, where critical reflection on experience is key in changing perspectives and improving understanding (Nawawi et al., 2024). The efforts of fiqh teachers to overcome the limitations of facilities and infrastructure by optimizing the use of available media, such as projectors, show creativity in facing challenges. Although limited, the use of technology in learning can increase student interest and participation. This is in line with multimedia learning theory which emphasizes that the use of various modalities in information delivery can increase the effectiveness of learning.

Character building strategies applied outside the classroom, including example, habituation, and the application of punishment, reflect a holistic approach in religious education. The example of teachers in carrying out daily religious practices is an effective non-verbal learning tool for students. Habituation in performing routine worship such as Dhuha prayer and reading the Qur'an helps to form a consistent pattern of positive behavior. The judicious application of punishment, when necessary, aims to enforce discipline and foster awareness of the consequences of actions.

In a broader context, the strategy applied by the fiqh teacher of SDIT Ummu Fathimah can be seen as an effort to answer the challenges of religious education in the modern era. In the midst of the rapid flow of globalization and technological advancement, religious education is required to not only maintain traditional values but also be relevant to contemporary life. Approaches that integrate traditional methods such as lectures with modern learning strategies that are more interactive and reflective reflect efforts to bridge the gap between tradition and modernity in Islamic education.

However, it should be noted that the effectiveness of these strategies in improving the quality of students' religious understanding requires continuous evaluation. The limited time and infrastructure faced by fiqh teachers show the need for systemic support from schools and other education stakeholders. Increasing the allocation of time for fiqh learning, the provision of more adequate learning facilities, and continuous professional development for fiqh teachers are areas that need attention to optimize efforts to improve the quality of religious education. In a broader context, the strategy of fiqh teachers in improving the quality of students' religious understanding at SDIT Ummu Fathimah can be seen as an effort to realize

the goals of Indonesia's national education, especially in the aspect of developing students' potential to become human beings who believe and fear God Almighty. An approach that combines cognitive, affective, and psychomotor aspects in fiqh learning reflects an understanding of the complexity of religious education that not only aims to transfer knowledge but also shape character and behavior in accordance with religious values.

In conclusion, the strategy of fiqh teachers in improving the quality of religious understanding of students at SDIT Ummu Fathimah shows a comprehensive and contextual approach. Through a combination of classroom learning and religious activities outside the classroom, the integration of traditional and modern methods, and an emphasis on theoretical and practical aspects, fiqh teachers strive to create a learning environment that supports students' spiritual development holistically. Despite facing various challenges, the creativity and dedication of teachers in implementing these strategies reflect their commitment to improving the quality of religious education. Furthermore, habituation shows that Islamic education at the SDIT level cannot be separated from the concepts of *uswah hasanah* (example) and *bi'ah shalihah* (conducive environment). Fiqh teachers not only act as instructors, but also *murabbi* (educators/caregivers) who oversee the transition of knowledge from the classroom to real life. When schools facilitate an environment that supports the practice of worship, the gap between memorization and practice can be significantly minimized.

## CONCLUSION

Fiqh learning at SDIT Ummu Fathimah Bengkulu City faces challenges in the form of a gap between abstract material and students' cognitive stage, dominance of conventional methods, and weak internalization of worship values. To overcome these problems, teachers apply comprehensive strategies that include: (1) a contextual approach through hands-on demonstrations and simulations to facilitate concrete understanding; (2) the use of interactive audio-visual media to visualize abstract concepts; and (3) structured habituation programs to internalize values and integrate cognition with real practice. Despite facing challenges such as limited time and infrastructure, fiqh teachers showed creativity in overcoming these obstacles. The holistic approach applied includes cognitive, affective, and psychomotor aspects, aiming not only to improve theoretical understanding but also to shape students' character and behavior according to religious values.

The integration of religious values into the daily lives of students in schools is the main focus of this strategy. The success of this strategy depends on the continued support of various parties, including schools, families, and communities. This research highlights the importance of collaboration between formal education at school and informal education at home to create a cohesive learning environment and support students' overall spiritual development. This study recommends that schools continue to facilitate training in the development of digital learning media for Fiqh teachers, as well as expand collaboration between subject teachers and worship companion teachers to ensure continuity between classroom learning and habituation in the school environment.

## DAFTAR PUSTAKA

- Aida, L. N., Maryam, D., Febiola, F., Agami, S. D., & Fawaida, U. (2020). Inovasi Media Pembelajaran Pendidikan Agama Islam Melalui Media Audiovisual. *Terampil: Jurnal Pendidikan dan Pembelajaran Dasar*, 7(1), Article 1. <https://doi.org/10.24042/terampil.v7i1.6081>
- Ainiyah, Q., & Tohari, A. A. (2021). Pembelajaran Praktik Dalam Peningkatan Pemahaman Peserta Didik Mapel Fiqih di MTs Roudlotut Tholibin Kediri. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 10(2), Article 2. <https://doi.org/10.54437/urwatulwutsqo.v10i2.324>
- Arifin, Z. (2021). *Inovasi Pembelajaran Pendidikan Agama Islam di Era Digital*. Jakarta: Rajawali Pers.
- Azizah, M., & Syaie, A. N. K. (2024). Ta'lim Muta'allim: Solutions for Forming the Ta'dzim Attitude of Generation Z Students towards Teachers. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13(1), Article 1. <https://doi.org/10.54437/urwatulwutsqo.v13i1.1334>
- Creswell, J. W. (2010). *Research Design: Pendekatan Kualitatif, Kuantitatif dan Mixed*. Pustaka Dalam Keluarga Melalui Metode Islamic Parenting. *Ngaos: Jurnal Pendidikan Dan*

- Emzir. (2014). *Metodologi Penelitian Kualitatif: Analisis Data*. PT Raja Grafindo.
- Fahmi, M., Wiguna, S., & Hasbullah. (2023). Efektivitas Model Pembelajaran Inquiry Learning Dalam Meningkatkan Pemahaman Siswa Pada Mata Pelajaran Fiqih Kelas X MAS Ar- Rahman Bubun. *Tut Wuri Handayani : Jurnal Keguruan Dan Ilmu Pendidikan*, 2(4), Article
- Ginting, R. H. R. B., & Setiawan, H. R. (2022). Implementasi Pembelajaran Fiqih Dengan Menggunakan Metode Demonstrasi Di Betong Junior Khalifah School. *ANSIRU PAI : Pengembangan Profesi Guru Pendidikan Agama Islam*, 6(2), Article 2. <https://doi.org/10.30821/ansiru.v6i2.14788>
- Jumiarsih, & Nasucha, J. A. (2024). Stategi Guru PAI dalam Membentuk Karakter Religius Peserta Didik di Madrasah Ibtidaiyah. *JELIN: Journal of Education and Learning Innovation*, 1(1), Article 1. <https://ejournal.pdtii.org/index.php/jelin/article/view/15>
- Kartiko, A., Rokhman, M., Priyono, A. A., & Susanto, S. (2024). Peningkatan Kinerja Guru Kependidikan Dan Keislaman, 13(1), Article 1.
- Kholik, M., Mujahidin, M., & Munif, A. A. (2024). Menanamkan Nilai-nilai Akhlak dalam Kualitas Pembelajaran PAI di Sekolah Umum. *Urwatul Wutsqo: Jurnal Studi*
- Laili, M., & Hasan, M. S. (2022). Konsep Pendidikan Islam Dalam Pembentukan Pribadi Kafah
- Ma'sumah, E. N., Ernawati, N., & Awalya, Y. vara. (2024). Penggunaan Teknologi Informasi dalam Meningkatkan Hasil Belajar Peserta Didik Pada Mata Pelajaran Fiqih di MI Sailul Ulum Desa Pagotan Kecamatan Geger Kabupaten Madiun. *Social Science Academic*, 2(2), 181-192. <https://doi.org/10.37680/ssa.v2i2.5705>
- Majid, A. (2021). *Pembelajaran Agama Islam Berbasis Kompetensi*. Bandung: Remaja Rosdakarya.
- Masrufa, B., Kholishoh, B., & Madkan, M. (2023). Pelaksanaan Pendidikan Agama Islam Anak Melalui Budaya Organisasi dan Kepemimpinan Servant Kepala Madrasah. *Urwatul Menurut Ibnu Athaillah: Analisis Kitab Al-Hikam. Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 11(2), Article 2. <https://doi.org/10.54437/urwatulwutsqo.v11i2.597>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Thousand Oaks, CA: SAGE Publications.
- Moeloeng, L. J. (2017). Metodologi Penelitian Kualitatif. PT. Remaja Rosdakarya. *Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 7(1), Article 1.
- Mulyasa, E. (2021). *Menjadi Guru Penggerak Merdeka Belajar*. Jakarta: Bumi Aksara.
- Nawawi, A. N. A., Muhammad, F. M. F., & Kusaeri, K. (2024). Rekonstruksi Andragogi Pendidikan Islam Melalui Pembelajaran Transformatif Mezirow. *Muslim Heritage*, 9(1), Article 1. <https://doi.org/10.21154/muslimheritage.v9i1.7994>
- Nurjanah, W., Fuad, A. F. N., & Darraz, M. A. (2024). Efforts For Forming Religious Character Pelajar. *Pembelajaran*, 1(1), Article 1. <https://doi.org/10.59373/ngaos.v1i1.1>
- Rahmawati, I. (2022). Problematika dan Strategi Pembelajaran Fikih di Madrasah Ibtidaiyah. *Jurnal Pendidikan Islam Indonesia*, 7(1), 45-58.
- Ramadhani, N., & Musyarapah. (2024). Tujuan Pendidikan Islam dalam Membentuk Generasi Berakhlak Mulia. *Jurnal Pendidikan Nusantara*, 3(2), Article 2. <https://doi.org/10.55080/jpn.v2i2.88>
- Rokani, D., & Zamroni, M. A. (2024). Strategic Management of The Principal in The Development of The Pancasila Student Profile Strengthening Project. *JELIN: Journal of Education and Learning Innovation*, 1(1), Article 1. <https://doi.org/10.59373/jelin.v1i1.36>
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Susanti, D., & Pratama, R. (2024). Internalisasi Nilai-Nilai Fikih Melalui Program Pembiasaan di Sekolah Dasar Islam Terpadu. *Jurnal Tarbiyah dan Ilmu Keguruan*, 12(2), 112-127.
- Through The Addition Of Religious Activities. *Urwatul Wutsqo: Jurnal Studi Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13(1), Article 1.
- Yuliani, N. (2023). Efektivitas Media Audio-Visual Interaktif Terhadap Hasil Belajar Fikih Siswa MI. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 14(1), 88-104.