



The role of fiqh education in shaping student character: A study at man wonogiri

Lusiana Rachmawati ^{a,1,*}, Amir Mukminin ^{b,2}, Mohammad Farhan Zeb Khan ^{c,3}

^{a,b} STAI Mulia Astuti Wonogiri, Indonesia; ^c Jawaharlal Nehru University, New Delhi, India.

¹lusianar40@gmail.com; ²amirmuxminin05@gmail.com; ³mdfarhanzebkh@gmail.com

*Correspondent Author

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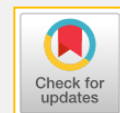
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ABSTRACT

Fiqh learning has an important role in shaping the character of students, but in reality there are still many students who have not shown character in accordance with the Islamic values learned in fiqh. This condition can be seen from the presence of students who are not disciplined in worship, lack of respect for teachers, and behavior that does not reflect noble character. This study aims to analyze the role of fiqh learning in building the character of grade XI students at Madrasah Aliyah Negeri Wonogiri and identify the supporting and inhibiting factors. The research method uses a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation. The results showed that fiqh learning plays a role in building religious character, discipline, responsibility, and social care through the integration of character values in learning materials, teacher exemplary, and habituation of worship practices. The impact of fiqh learning can be seen from the increasing awareness of students in carrying out worship, respect for teachers, and concern for others. This research contributes to the development of effective fiqh learning strategies for character building.

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Introduction

A consensus has emerged across societies that education plays a fundamental role in determining a nation's success. Globally, the overarching aim of education is to foster changes in the cognitive, affective, and psychomotor (Sarwadi, 2023) domains of learners. Furthermore, education aims to cultivate human maturity through exemplary methods and structured training. One manifestation of this process is the teaching of fiqh (Islamic jurisprudence) (Firman Mansir & Halim Purnomo, 2020).

In general, fiqh is classified as a branch of Islamic knowledge that addresses the rules governing the relationship between human beings and God, between individuals, and between individuals and their environment (Aslan, 2018). Fiqh education goes beyond teaching Islamic legal rulings—it also instills essential character values crucial to the moral development of students. These include honesty, discipline, and responsibility. For instance, lessons on prayer (ṣalāh) teach students commitment and punctuality.

Islam views character as intimately connected to akhlaq (moral conduct). In Arabic literature, akhlaq is understood as encompassing soul, personality, ethics, behavior, traits, and disposition (Danang Dwi Basuki & Hari Febriansyah, 2020). In Islam, the ultimate model

of character is the Prophet Muhammad (SAW), whose exemplary conduct is divinely ordained as a model for all Muslims to emulate.

Students' character can be shaped through the internalization of these values both in classroom instruction and in school culture (Husna Nashihin & Yenny Aulia Rachman, 2024). When learners comprehend the meaning and objectives of each fiqh teaching, they are more inclined to apply these principles in their daily lives (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). Thus, educators must go beyond abstract instruction and integrate real-life examples that demonstrate how character values can be practically applied.

Teachers play a pivotal role in the success of fiqh instruction. However, two key factors—internal and external—can either support or hinder the learning process. Internal factors include students' psychological and emotional conditions (Triana et al., 2023), while external factors involve the role of parents and the surrounding social environment. Understanding these dynamics is essential for implementing effective fiqh education at Madrasah Aliyah Negeri (MAN) Wonogiri, with the goal of guiding students' behavior in a constructive direction.

The cultivation of positive behavior is a core objective of Indonesia's national education system, particularly within the context of madrasahs. One of the primary visions of Islamic educational institutions is to not only impart academic knowledge but also to foster noble character and moral values. As a discipline within Islamic education, fiqh plays a critical role in teaching ethics and proper conduct. At MAN Wonogiri, fiqh education is expected to foster responsible, morally upright individuals who contribute positively to society.

Previous studies have explored the role of religious education in character development. For example, research by Siti Maryam Munjiat highlighted the significant impact of religious instruction on adolescent moral growth, particularly in fostering discipline and responsibility (Nashihin, 2022). Another study by Nurrohman emphasized the influence of fiqh instruction, especially lessons on obligatory prayers, in shaping students' disciplinary behavior at MAN Wonogiri, particularly among eleventh-grade students.

However, existing research tends to be general in scope and lacks a specific focus on how fiqh instruction contributes to character formation at MAN Wonogiri, especially in Grade XI. This study addresses this gap by concentrating on fiqh instruction as a strategic approach to character building, with a focus on local context (Nashihin et al., 2025) and the challenges faced by both educators and students in implementing moral teachings effectively. This contributes a novel perspective to the field by offering deeper insights into the practical application of fiqh learning within madrasah settings.

This research aims to analyze and understand; (1) the role and strategies of fiqh instruction in shaping the attitudes and behaviors of Grade XI students at MAN Wonogiri, (2) the specific character values instilled through fiqh education, and (3) the supporting and hindering factors that influence the implementation of character-based fiqh instruction (Nurul Umah Fijanati, Hafidz, Sukadi, 2023) from both teacher and student perspectives.

The study aspires to provide practical recommendations for teachers in enhancing fiqh instruction methods to make them more effective and contextually relevant. Furthermore, it offers insights that can inform policy development in educational institutions aiming to strengthen character education through Islamic teachings.

The academic significance of this research includes enriching the body of knowledge on character education through fiqh instruction in madrasahs, serving as a reference for future research on religious and character education in the Indonesian educational context, and offering practical guidance to fiqh teachers in embedding character values within their teaching practices.

Method

This study employs a qualitative research design using a case study approach (Syaiful Anam, 2023) to explore the role of fiqh instruction in shaping the character of eleventh-grade students at Madrasah Aliyah Negeri (MAN) Wonogiri. Qualitative research is defined as a methodological approach used to discover, investigate, describe, and interpret the quality of social phenomena that cannot be quantified or measured through quantitative methods (Abdul Fattah Nasution, 2023). The primary subjects of this study are eleventh-grade students and fiqh teachers. Data collection was conducted through in-depth interviews with fiqh teachers to gather direct insights regarding their experiences and perspectives on fiqh instruction. The research procedure began with preparatory steps, including identifying the research site and obtaining official permissions. Data collection was carried out over a specified period. The data were analyzed thematically, whereby the researcher identified relevant themes and patterns to address the research questions and offer recommendations for improving fiqh teaching practices in madrasahs. Through this approach, the study aims to provide a comprehensive understanding of the contribution of fiqh education to the development of students' moral and positive character, identify the values being instilled, and explore the supporting and inhibiting factors influencing the implementation of character-based fiqh instruction.

Results and Discussion

The Role and Strategies of Fiqh Learning at Madrasah Aliyah Negeri Wonogiri in Shaping the Positive Attitudes and Behaviors of Grade XI Students

Fiqh learning in Madrasah Aliyah (Islamic Senior High School) is a fundamental element within Islamic Religious Education (PAI), aimed at fostering understanding, appreciation, and implementation of Islamic law (syariah) in everyday life (Abdul Majid, 2020). According to the Regulation of the Minister of Religious Affairs No. 183 of 2019, the primary objective of Fiqh instruction at Madrasah Aliyah is to produce students who not only comprehend but also embody Islamic teachings in their daily conduct.

Based on an interview conducted by the author on Monday, November 18, 2024, with Mr. Safrudin Aris Munandar, SHI, M.Pd., a Fiqh teacher at MAN Wonogiri, he emphasized the importance of planning before the learning process begins. The first step in implementing Fiqh learning to build students' positive character is to design lesson plans (RPP) that integrate Fiqh material with character values (Muchamad Chairudin, 2023). These lesson plans are developed in alignment with the national curriculum set by the Ministry of Religious Affairs and adapted to local circumstances—considering the readiness of teachers, facilities, and students. The values of character education are also drawn from the broader PAI subjects, including Aqidah Akhlaq, Islamic Cultural History (SKI), the Qur'an and Hadith, and Arabic Language.

As Fiqh is closely related to the core of Islamic law and the Qur'an as one of its primary sources, students are encouraged to master basic Qur'anic literacy. Consequently, lesson plans include routines such as communal Qur'an reading (Alfian Nurul Khoirulloh, Hafidz, 2023). Before classes begin, students are habituated to recite the Qur'an or specific verses relevant to the Fiqh topic under discussion. For instance, when covering fasting, the teacher guides students in reading Surah Al-Baqarah verse 183, which discusses the obligation to fast.

Another key activity is the practice of congregational prayer. With the collaboration of fellow Fiqh teachers, students are guided to perform the Dhuhr prayer in congregation after class. Instructional methods include discussion, discovery learning, and lectures (Muthoifin et al., 2024), supported by teaching tools such as whiteboards, PowerPoint presentations, laptops, and projectors. For hands-on topics like funeral rites, practical media such as mannequins, burial shrouds, and related materials are used.

A central strategy in developing student character through Fiqh learning is the teacher's exemplary behavior. Mr. Munandar stresses the importance of a teacher's personal

conduct, which students can emulate. He also prioritizes personalized interaction with students and instills sincerity by encouraging students to begin every activity with the name of Allah and entrust its outcome to Him.

Character Values Instilled Through Fiqh Learning in Grade XI at MAN Wonogiri

Mr. Safrudin Aris Munandar identifies several key character values embedded through Fiqh learning at MAN Wonogiri. First is honesty, which is increasingly vital in today's fast-paced globalized world. He acknowledges the challenges in instilling this value but underscores its importance. Second is discipline, especially as practiced through the habit of praying in congregation. Third is responsibility, demonstrated by students' punctual attendance, classroom preparation, and religious observance.

Another important value is togetherness, ensuring that no student is isolated or excluded. These character traits are nurtured through continuous habituation, making them part of the students' natural behavior. The evolution of character is observed over time and measured through various evaluation methods.

Mr. Munandar assesses students' character development in several ways: first, by monitoring attendance and behavioral records, such as tardiness or lack of materials. Second, through collaboration with other educators, including guidance counselors, homeroom teachers, and fellow subject teachers. This holistic approach ensures that evaluations are multi-perspective. Third, by observing students' conduct during Fiqh classes and prayer sessions.

Signs of successful character development include students showing greater respect toward teachers and demonstrating increased discipline and responsibility. Habits such as punctual attendance, regular prayer, and bringing the Qur'an to school become more common among students.

Supporting Factors and Challenges for Teachers and Students

The successful integration of character education into Fiqh instruction relies heavily on multiple support systems. The availability of supportive infrastructure—such as a mosque, clean classrooms, and adequate teaching materials—significantly enhances the teaching process. The role of other educators, including PAI teachers, guidance counselors, and homeroom teachers, is essential in reinforcing the values imparted through Fiqh.

Peers, such as class leaders or active members of student organizations, are also vital in setting positive examples. Moreover, parents and the students' broader environment play a critical role. Grade XI students, in particular, are highly susceptible to their surroundings. A positive environment contributes to shaping good behavior, while school regulations and sanctions help maintain discipline.

Despite these supports, challenges persist. These include both internal and external factors related to students' personalities and social contexts, including family dynamics, community influences, and peer groups. Addressing these obstacles requires collaboration with parents and homeroom teachers to ensure effective and efficient learning.

In cases where students are less responsive during Fiqh lessons, Mr. Munandar employs a personal approach outside of class time, either through face-to-face meetings or phone calls. These personal engagements allow him to explore the underlying causes of disengagement. He also maintains communication with parents during report card distribution and through regular phone calls.

In closing, Mr. Munandar expressed his hope that the school administration would enhance learning resources, including library materials and practical equipment, to further support the character-building objectives of Fiqh education at MAN Wonogiri.

Conclusion

Fiqh learning at Madrasah Aliyah Negeri (MAN) Wonogiri holds a crucial position in shaping the morals and positive behavior of 11th-grade students. Through careful planning and the integration of fiqh material with character-building points, the learning process is not merely centered on understanding Islamic laws but also on developing students' character. The strategies implemented—including the use of discussion methods, lectures, hands-on practice, and exemplary behavior from educators—have proven effective in instilling moral values such as honesty, discipline, responsibility, and togetherness. Indicators of the success of this learning process can be seen in the positive changes in students' attitudes, such as increased respect for teachers, discipline in performing congregational prayers, and the habit of bringing the Qur'an. However, the implementation of this learning also faces various challenges, both from internal student factors and external environmental influences. Support from all aspects, including adequate learning facilities and parental involvement, is essential to overcoming these obstacles. Overall, fiqh learning at MAN Wonogiri not only serves to teach Islamic law but also acts as a means to shape positive character, which will serve as valuable provision for students in their daily lives. Continuous efforts to improve facilities and learning approaches are expected to further support the achievement of the desired educational goals.

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