

FIQH TEACHERS' STRATEGIES FOR DEVELOPING STUDENTS' CONSISTENCY IN WORSHIP AT MADRASAH TSANAWIYAH 6 BETON SIMAN PONOROGO

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Abstract :

Consistent worship practices are an important component of students' religious character because Islamic education is expected to connect religious knowledge with sustained daily practice. This study aims to examine the strategies used by Fiqh teachers to develop students' understanding and consistency in worship, identify the outcomes of these strategies, and analyze the supporting and inhibiting factors at Madrasah Tsanawiyah Muhammadiyah 6 Beton Siman Ponorogo. A descriptive qualitative approach was employed, with data obtained through participatory observation, in-depth interviews, and documentation involving Fiqh teachers, the madrasah principal, and students. Data were analyzed through data reduction, data display, and conclusion drawing and verification, while credibility was established through source and technique triangulation and member checking. The findings indicate that teachers develop worship consistency through religious habituation, exemplary conduct, motivation, mentoring, supervision, and continuous evaluation. These strategies strengthen students' regularity, awareness, responsibility, and ability to connect Fiqh knowledge with actual worship practices. However, differences in students' awareness, peer influence, limited learning time, and inconsistent parental supervision remain significant challenges. The study implies that sustainable worship consistency requires integrated teacher strategies supported by a religious madrasah culture and continuous collaboration between school and family.

Keywords : Fiqh Teacher Strategies; Worship Consistency; Religious Habituation; Religious Character; Madrasah Tsanawiyah

Abstrak :

Konsistensi pelaksanaan ibadah merupakan salah satu komponen penting dalam pembentukan karakter religius peserta didik karena pendidikan Islam perlu menghubungkan pengetahuan keagamaan dengan praktik yang dilakukan secara berkelanjutan dalam kehidupan sehari-hari. Penelitian ini bertujuan menganalisis strategi guru fikih dalam membentuk pemahaman dan konsistensi ibadah peserta didik, mengidentifikasi hasil penerapan strategi tersebut, serta menganalisis faktor pendukung dan penghambat di Madrasah Tsanawiyah Muhammadiyah 6 Beton Siman Ponorogo. Penelitian menggunakan pendekatan kualitatif deskriptif dengan data yang diperoleh melalui observasi partisipatif, wawancara mendalam, dan dokumentasi terhadap guru fikih, kepala madrasah, dan peserta didik. Data dianalisis melalui reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan, sedangkan kredibilitas data diperkuat melalui triangulasi sumber, triangulasi teknik, dan member check. Hasil penelitian menunjukkan bahwa guru membentuk konsistensi ibadah melalui pembiasaan keagamaan, keteladanan, motivasi, pendampingan, pengawasan, dan evaluasi berkelanjutan. Strategi tersebut memperkuat keteraturan, kesadaran, tanggung jawab, dan kemampuan peserta didik menghubungkan pengetahuan fikih dengan praktik ibadah. Namun, perbedaan kesadaran peserta didik, pengaruh teman sebaya, keterbatasan waktu pembelajaran, dan ketidakkonsistenan pengawasan orang

tua masih menjadi tantangan. Temuan ini menunjukkan bahwa konsistensi ibadah membutuhkan strategi guru yang terintegrasi, budaya madrasah yang religius, serta kolaborasi berkelanjutan antara madrasah dan keluarga.

Kata Kunci: Strategi Guru Fiqh; Konsistensi Ibadah; Pembiasaan Keagamaan; Karakter Religius; Madrasah Tsanawiyah

INTRODUCTION

Islamic Religious Education occupies an important position in developing students' religious character because religious learning is expected to move beyond cognitive understanding toward observable and sustained religious practice. Within this framework, Fiqh has a distinctive function because it provides students with knowledge of worship procedures, obligations, conditions, and ethical dimensions while simultaneously requiring practical application. Recent studies demonstrate that religious habituation and teacher guidance can strengthen students' discipline and religious behavior, particularly when worship practices become part of everyday school culture (Idrus & Hidayat, 2024; Wibowo et al., 2024). Thus, the quality of Fiqh learning should not be assessed solely through students' ability to explain religious rules but also through their ability to translate those rules into consistent worship practices.

The challenge becomes more complex in contemporary educational environments, where students' religious behavior is influenced not only by classroom instruction but also by family conditions, peer interaction, and digital environments. Research on religious character formation shows that schools can establish structured religious routines, but students' internal motivation and the continuity of religious practices outside school remain important concerns (Shodiq & Kuswanto, 2024; Akip et al., 2025). This indicates that religious understanding does not automatically produce consistent worship. Teachers therefore need strategies that combine direct instruction, habituation, exemplary behavior, motivation, supervision, and contextual guidance. Such integration is particularly important at the madrasah level, where religious learning and institutional culture are expected to reinforce one another.

Previous studies can be grouped into two complementary perspectives. The first emphasizes habituation and religious activities as mechanisms for developing students' religious character. Mubin and Furqon (2023) found that structured religious habituation contributes to the formation of students' religious character, while Purwanto and Nursikin (2023) demonstrated that Fiqh learning can be integrated with religious habituation and character development beyond classroom instruction. Similarly, Maknun and Annisa (2024) emphasized

habituation as an effective approach for embedding religious values in students' daily behavior. These studies establish that repeated religious practices provide an important foundation for character formation. However, they tend to emphasize programs or habituation activities rather than examining how Fiqh teachers strategically combine habituation with modeling, motivation, supervision, and evaluation to sustain worship consistency.

A second perspective highlights the teacher as a central agent in religious character formation. Idrus and Lestari (2023) show that teacher modeling can shape students' religious character, while Haluti et al. (2024) identify exemplary conduct and teacher strategies as important mechanisms for character development. Research on teachers' roles in religious discipline further indicates that teacher leadership, modeling, and religious habituation can influence students' discipline in worship practices (Akhyar et al., 2024). More recent research also demonstrates that PAI teachers increasingly face challenges arising from family involvement, social environments, and digital media (Akip et al., 2025; Istianah et al., 2025). Nevertheless, limited attention has been given to the specific role of Fiqh teachers in transforming students' Fiqh knowledge into consistent worship practices within a Muhammadiyah madrasah context.

The present study addresses this gap by positioning worship consistency as the intersection of three dimensions students' understanding of worship, repeated religious practice, and the internalization of responsibility for worship. Rather than examining habituation as an isolated school program, this study analyzes how Fiqh teachers integrate habituation, exemplary conduct, motivation, mentoring, supervision, and evaluation into a continuous instructional strategy. The study also considers how institutional and family environments either reinforce or weaken the continuity of students' worship practices. This position extends previous studies by examining the relationship between Fiqh instruction and sustained worship behavior in a specific madrasah setting.

Accordingly, this study aims to analyze the strategies employed by Fiqh teachers to develop students' understanding and consistency in worship at Madrasah Tsanawiyah Muhammadiyah 6 Beton Siman Ponorogo, examine the outcomes of those strategies, and identify the supporting and inhibiting factors affecting their implementation. The study is expected to contribute empirically to discussions of Fiqh based religious character education by showing how classroom knowledge, teacher modeling, religious habituation, supervision, and

school-family collaboration can be integrated to support sustainable worship practices.

RESEARCH METHOD

This study employed a descriptive qualitative approach to examine how Fiqh teachers develop students' understanding and consistency in worship within the natural context of a madrasah. A qualitative design was selected because the study focuses on teachers' strategies, students' experiences, behavioral changes, and contextual factors that cannot be adequately represented through numerical measurement. Similar qualitative studies of religious character formation have used observation, interviews, and documentation to investigate teacher roles and religious habituation in educational settings (Wibowo et al., 2024; Haluti et al., 2024).

The study was conducted at Madrasah Tsanawiyah Muhammadiyah 6 Beton Siman Ponorogo. Participants were selected purposively based on their direct involvement in Fiqh instruction and religious activities, consisting of Fiqh teachers, the madrasah principal, and students. Data were collected through participatory observation, in depth interviews, and documentation. Observation focused on Fiqh learning, worship activities, teacher modeling, student participation, supervision, and religious habituation. Interviews explored teacher strategies, student responses, supporting conditions, and implementation challenges. Documentation included relevant school programs, learning materials, and records of religious activities. The use of multiple qualitative data sources strengthens contextual understanding of educational practices (Aisyah et al., 2024; Istianah et al., 2025).

Data analysis followed an interactive model consisting of data reduction, data display, and conclusion drawing and verification. Data credibility was established through source triangulation, technique triangulation, and member checking. Source triangulation compared information from teachers, the principal, and students, while technique triangulation compared observation, interview, and documentary evidence. Member checking was used to confirm the accuracy of interpretations with relevant informants. This combination of qualitative analysis and credibility procedures is consistent with recent educational case studies that employ triangulation to strengthen the trustworthiness of findings (Devi & Kusdarini, 2024; Aisyah et al., 2024).

FINDINGS AND DISCUSSION

Integrated Fiqh Teacher Strategies for Developing Understanding of Worship

The findings indicate that Fiqh teachers at Madrasah Tsanawiyah Muhammadiyah 6 Beton Siman Ponorogo develop students' understanding of worship through an integrated combination of religious habituation, teacher modeling, motivation, mentoring, supervision, and evaluation. Fiqh instruction is not confined to explaining the legal requirements and procedures of worship teachers connect classroom knowledge with concrete practices such as congregational prayer, Qur'an recitation, daily supplication, and other religious activities. This integration is important because students' understanding becomes meaningful when religious knowledge is repeatedly encountered through practice. Similar findings have been reported by Purwanto and Nursikin (2023), who found that Fiqh learning can function as a medium for developing religious character when classroom instruction is connected with religious activities outside the classroom. The present finding extends that perspective by showing that the teacher's strategy operates as a continuous system rather than as separate instructional activities.

Religious habituation represents the most visible component of this strategy. Students participate in recurring religious activities that create opportunities to practice worship in an organized environment. Repetition enables students to become familiar with worship procedures and gradually reduces their dependence on direct teacher instruction. This finding is consistent with Mubin and Furqon (2023), who found that sustained religious habituation contributes to students' religious character formation, and with Maknun and Annisa (2024), who emphasize habituation as a mechanism for embedding religious values in students' everyday behavior. However, the present study demonstrates that habituation alone does not explain the formation of worship consistency. Its effectiveness depends on reinforcement through teacher modeling, motivation, supervision, and evaluation. The specific contribution of this finding is therefore the identification of habituation as one element within an integrated teacher led mechanism for connecting Fiqh knowledge with repeated worship behavior.

Teacher modeling further strengthens the internalization of worship practices. Teachers provide direct examples through their own discipline, participation in religious activities, communication, and daily conduct. Students consequently encounter worship not only as instructional content but also as

behavior demonstrated by an authoritative adult figure. This finding corresponds with Idrus and Lestari (2023), who emphasize teacher exemplary conduct in religious character formation, and Haluti et al. (2024), who identify modeling as an important teacher strategy. Shodiq and Kuswanto (2024) similarly demonstrate that teacher consistency in religious behavior contributes to a supportive religious environment. The distinctive aspect of the present finding is that teacher modeling functions simultaneously as instructional reinforcement and behavioral regulation it gives students a concrete behavioral reference while making the religious norms communicated during Fiqh lessons visible in everyday school life.

Motivation, mentoring, supervision, and evaluation complete the strategy by supporting students who have not yet developed stable worship habits. Teachers provide explanations, reminders, encouragement, and individual guidance, while supervision allows teachers to identify students who still require assistance. Evaluation is directed not only toward students' mastery of Fiqh concepts but also toward the extent to which those concepts are reflected in actual worship practices. This orientation is compatible with the instructional design perspective applied in recent Islamic education research, in which learning objectives, learner characteristics, instructional strategies, implementation, and evaluation are treated as interconnected components (Nugraha et al., 2024). The contribution of the present study is the empirical demonstration that formative supervision and evaluation can function as mechanisms for transforming Fiqh understanding into increasingly independent worship behavior.

Transformation from Supervised Practice to More Consistent Worship

The implementation of these strategies was associated with positive changes in students' worship consistency. Students became more accustomed to participating in congregational prayer, reciting the Qur'an, performing daily supplications, and engaging in other religious activities conducted by the madrasah. Practices that initially depended heavily on teacher reminders gradually became more routine. The change is important because it indicates that the purpose of habituation is not merely to increase participation in school activities but to create repeated behavioral experiences that can support personal awareness. Similar patterns are reported by studies of religious habituation, which show that repeated worship practices can strengthen discipline and religious character (Mubin & Furqon, 2023; Maknun & Annisa, 2024).

The findings also reveal a developing relationship between students'

understanding of Fiqh and their actual worship behavior. Students increasingly recognized that knowledge of worship rules has practical consequences and must be reflected in daily conduct. In this sense, Fiqh learning functions as a bridge between religious knowledge and religious action. Research on Fiqh learning similarly demonstrates that instruction can support students' religious character when theoretical content is accompanied by practical religious activities (Purwanto & Nursikin, 2023). Research on Fiqh-based worship discipline likewise emphasizes the importance of integrating direct practice, teacher modeling, and structured habituation in strengthening students' religious behavior. The present study extends these findings by emphasizing consistency as the behavioral outcome of sustained integration between understanding and practice.

The development of worship consistency, however, was not uniform among all students. Some students still required reminders, monitoring, and motivational reinforcement. This condition indicates that religious habituation does not immediately produce internalized behavior for every learner. Students enter the madrasah with different levels of religious awareness, family experiences, and established habits. Recent studies similarly identify differences in intrinsic motivation, family support, and external social influences as factors affecting the sustainability of religious character formation (Shodiq & Kuswanto, 2024; Akip et al., 2025). The present finding therefore challenges a simplistic assumption that routine religious activities automatically produce permanent behavioral change. Instead, consistency emerges progressively through repeated practice combined with individualized teacher support.

From this perspective, the main outcome of the teachers' strategy is not simply increased participation in worship programs but a gradual movement from externally regulated behavior toward greater personal awareness. This distinction is theoretically important because consistent worship requires students to maintain religious practices even when direct supervision is reduced. The findings therefore suggest that the success of Fiqh-based character education should be evaluated through the gradual internalization of religious routines, not merely through compliance during school activities. The specific contribution of this study lies in conceptualizing worship consistency as a developmental process in which knowledge, repetition, modeling, motivation, and supervision interact over time.

Madrasah Culture, Family Support, and External Constraints

The religious culture of the madrasah emerged as a major supporting condition. Regular religious programs provide a social and institutional environment in which students repeatedly encounter worship practices. Teachers participate directly in activities, provide examples, and reinforce expected behavior, while the madrasah environment normalizes worship as part of everyday student life. Similar findings have been reported in studies showing that religious programs become more effective when they are institutionalized as school culture rather than implemented as isolated activities (Idrus & Hidayat, 2024; Wibowo et al., 2024). Recent research also indicates that structured religious routines, teacher commitment, and collaboration among school members can strengthen students' religious character. The present study contributes by showing how a madrasah culture can provide the ecological context within which Fiqh teachers' classroom strategies become sustainable.

Family support constitutes another important factor. Worship habits established at school are more likely to continue when parents provide supervision and reinforcement at home. Conversely, inconsistent parental monitoring can create a discontinuity between school expectations and students' behavior outside the madrasah. This finding is consistent with recent studies that identify family involvement as a critical factor in sustaining religious character beyond school (Akip et al., 2025; Istianah et al., 2025). Research on religious habituation also shows that collaboration between teachers and parents strengthens the continuity of religious practices across educational settings. The specific contribution of the present study is to position school family continuity not as an additional program but as a necessary condition for maintaining worship consistency beyond the controlled environment of the madrasah.

Several inhibiting factors were also identified, including differences in students' awareness, variations in established habits, peer influence, limited instructional time, and insufficient parental supervision. These factors demonstrate that teachers cannot fully control the contexts in which students practice religion. The findings are consistent with research showing that social environments, student motivation, family conditions, and digital influences can complicate the formation of religious character (Shodiq & Kuswanto, 2024; Akip et al., 2025). Recent studies in the digital context further indicate that PAI teachers increasingly need to respond to social media influences and students' changing patterns of interaction. In the present context, the challenge is therefore not simply to increase religious activities at school but to maintain the relevance and

continuity of worship practices across different environments.

Teachers respond to these constraints through repeated motivation, individualized guidance, supervision, evaluation, and communication with parents. Such responses indicate an adaptive strategy in which teachers adjust their interventions according to students' needs rather than applying one uniform approach. This finding is compatible with instructional design principles that emphasize analysis of learner characteristics and learning contexts when selecting instructional strategies (Nugraha et al., 2024). The novelty of the present study lies in demonstrating that the effectiveness of Fiqh teachers' strategies depends not only on the quality of classroom instruction but also on their capacity to respond adaptively to student differences and maintain cooperation between the madrasah and family. Worship consistency consequently emerges as a shared educational responsibility rather than an outcome attributable solely to the Fiqh teacher.

CONCLUSION

This study concludes that Fiqh teachers at Madrasah Tsanawiyah Muhammadiyah 6 Beton Siman Ponorogo develop students' worship consistency through an integrated strategy of religious habituation, exemplary conduct, motivation, mentoring, supervision, and continuous evaluation. The study contributes theoretically by demonstrating that worship consistency develops through the interaction of Fiqh knowledge, repeated practice, teacher modeling, and gradual internalization rather than through cognitive instruction alone practically, it emphasizes the importance of a religious madrasah culture and sustained school family collaboration in maintaining students' worship practices beyond school. The study is limited to one madrasah and a relatively specific educational context, so the findings should be transferred cautiously to other settings. Future research should employ comparative multi-site studies involving different madrasah contexts and examine how family involvement and students' digital environments influence the long-term internalization of worship practices.

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