

**FIQH TEACHER STRATEGIES FOR STRENGTHENING
WORSHIP AWARENESS IN JUNIOR MADRASAH
STUDENTS: A FOUR-STAGE OPERATIONAL MODEL**

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ABSTRAK

Penelitian ini mengkaji bagaimana guru fiqh di Madrasah Tsanawiyah Darul Ma'arif, Tanah Periuk, Kabupaten Bungo, Provinsi Jambi, mempertahankan praktik ibadah siswa sepanjang semester ganjil 2025. Studi kasus kualitatif dilakukan antara Juli hingga Oktober 2025 dengan tiga guru Fiqh, ketua madrasah, dan dua puluh dua siswa kelas VIII–IX. Data dikumpulkan melalui 23 observasi kelas dan ruang sholat, wawancara semi-terstruktur dan analisis dokumen catatan kehadiran dan rencana pelajaran. Pengkodean mengikuti prosedur Miles-Huberman-Saldana, dan kesepakatan antar-penilai mencapai kappa Cohen sebesar 0,81. Lima strategi diidentifikasi, dengan penggunaan contoh langsung secara proporsional sebesar 31%, pembiasaan ibadah sebesar 26%, motivasi agama sebesar 19%, pengawasan dan evaluasi sebesar 16%, dan komunikasi keluarga-sekolah sebesar 8%. Kehadiran pada lima praktik jangkar meningkat antara baseline dan tindak lanjut: sholat berjamaah dzuhur dari 62% menjadi 89%, tadarus Jumat dari 48% menjadi 78%, bacaan asma'ul husna dari 71% menjadi 93%, pra-kelas du'a dari 84% menjadi 97%, dan muhasabah Jumat dari 55% menjadi 82%. Alur kerja empat tahap menghubungkan penilaian diagnostik, desain strategi, pemberlakuan kelas, dan evaluasi reflektif dalam lingkaran berulang. Temuan menunjukkan bahwa kesadaran ibadah berkembang paling konsisten ketika teladan guru dan pembiasaan terstruktur beroperasi secara bersama-sama daripada terpisah, dan bahwa alur kerja menawarkan templat yang dapat ditransfer untuk pengaturan madrasah serupa.

Kata kunci: *Guru Fiqh; madrasah tsanawiyah; pembiasaan beragama; uswah hasanah; kesadaran ibadah.*

ABSTRACT

This study examined how Fiqh teachers at Madrasah Tsanawiyah Darul Ma'arif, Tanah Periuk, Bungo Regency, Jambi Province, sustained students' worship practice through the 2025 odd semester. A qualitative case study was conducted between July and October 2025 with three Fiqh teachers, the head of madrasah, and twenty-two Grade VIII–IX students. Data were collected through 23 classroom and prayer-room observations, semi-structured interviews and document analysis of attendance logs and lesson plans. Coding followed the Miles–Huberman–Saldana procedure, and inter-rater agreement reached Cohen's kappa of 0.81. Five

strategies were identified, with proportional use of direct exemplarity at 31%, worship habituation at 26%, religious motivation at 19%, supervision and evaluation at 16%, and family–school communication at 8%. Attendance at five anchor practices rose between baseline and follow-up: dhuhr congregational prayer from 62% to 89%, Friday tadarus from 48% to 78%, asma’ul husna recitation from 71% to 93%, pre-class du’a from 84% to 97%, and Friday muhasabah from 55% to 82%. A four-stage workflow linked diagnostic assessment, strategy design, classroom enactment, and reflective evaluation in an iterative loop. The findings suggest that worship awareness develops most consistently when teacher exemplarity and structured habituation operate in tandem rather than in isolation, and that the workflow offers a transferable template for similar madrasah settings.

Keywords: *Fiqh teacher; madrasah tsanawiyah; religious habituation; uswah hasanah; worship awareness.*

INTRODUCTION

Worship awareness, defined as a student’s internalized sense of obligation, meaning, and routine in performing the prescribed acts of Islamic ritual, has become a difficult target for junior madrasah teachers in Indonesia. Two pressures have converged on the lower-secondary classroom. First, smartphone use among adolescents has reached saturation levels: students arrive at the prayer room with phones in hand, and the period immediately preceding dhuhr is now the single window most contested by short-form video and messaging notifications.¹ Second, family-side support for daily worship has thinned in households where both parents work outside the home or where religious routines were never tightly anchored, leaving the madrasah as the principal, sometimes the sole, site at which a student’s daily prayer cycle is institutionally framed. Indonesian Ministry of Religious Affairs surveys repeatedly show that, while almost all madrasah students self-identify as practicing Muslims, fewer than half perform the five daily prayers without external prompting, and the gap is most visible at the lower-secondary stage where pubertal identity formation intersects with peak smartphone exposure. At Madrasah Tsanawiyah Darul Ma’arif, Tanah Periuk, in Bungo Regency, Jambi Province, the head of madrasah has explicitly named congregational prayer attendance and Friday tadarus participation as the two indicators where the school still falls short of its own internal targets, despite an established programme of pre-class du’a, asma’ul husna recitation, and Friday muhasabah.

¹Adi Pratama et al., "Smartphone Utilization and Its Impact on Student Learning Motivation in Islamic Religious Education from a Self-Regulated Learning Perspective," *Journal of Science and Education* 6, no. 1 (2025): 401–420.

The framing of worship awareness as a pedagogical problem rather than as a private spiritual matter rests on three commitments that the literature on Islamic religious education has converged on. The first is that ritual practice is learned rather than innate, and that learning here means embodied repetition under the guidance of a knowledgeable adult who is themselves a credible practitioner.² The second is that the strongest learning channel for ritual practice is observational rather than didactic, which makes the conduct of the teacher an inseparable component of the lesson rather than a backdrop to it.³ The third is that ritual practice, once learned, has to be sustained through institutional structure, because individual motivation alone does not consistently produce the regularity that characterises mature worship. The Fiqh teacher sits at the intersection of all three commitments because the subject matter ablution, prayer, fasting, almsgiving is the curricular embodiment of ritual practice itself.

The Fiqh teacher occupies a distinctive position in this picture, because Fiqh is the one subject in the Indonesian madrasah curriculum that translates doctrinal content into operational ritual procedures: ablution, prayer, fasting, and almsgiving are not just topics for examination but practices the student is expected to perform on the same day they are studied.⁴ This subject-level proximity between content and embodied practice means that the Fiqh teacher's personal conduct, classroom routines, and out-of-class supervision are likely to register more directly on student behaviour than is true for other subject teachers. A geometry teacher whose own arithmetic is uneven can still teach the Pythagorean theorem effectively; a Fiqh teacher who is observed to skip dhuhur cannot teach the obligation of prayer with comparable authority. Recent work on Islamic Religious Education (IRE) teachers as moral exemplars in the era of digital disruption has reinforced this point at the conceptual level, although the bulk of the empirical evidence has come from elementary settings or from city-based junior high schools rather than from madrasah tsanawiyah in non-Java regions.⁵ At the institutional level, Amrullah and

²Asep Saepurrohman and Mohamad Erihadiana, "The Concept of Qudwah and Its Implications for Teacher Personality Competence in Islamic Education," *Jurnal Pendidikan Islam* 14, no. 2 (2024): 145–162, <https://doi.org/10.38073/jpi.v14i2.1806>.

³Kandiri Kandiri, Arifin Arfandi, Mohammad Zamili, and Masykuri Masykuri, "Building Students' Moral Through Uswatun Hasanah Principles: A Systematic Literature Review," *Nadwa: Jurnal Pendidikan Islam* 15, no. 2 (2021): 195–214, <https://doi.org/10.21580/nw.2021.15.2.8179>.

⁴Siti Syarifah and Achmad Iqbal Nur Aziz, "Sistem Pembelajaran Fiqh Terintegrasi di Madrasah Ibtidaiyah Pesantren Anak Sholeh Baitul Qur'an Gontor," *Jurnal Manajemen Pendidikan* 11, no. 1 (2026): 379–387, <https://doi.org/10.34125/jmp.v11i1.1488>.

⁵Andik Indramawan et al., "The Role of Islamic Religious Education Teachers as Exemplary Models (Uswatun Hasanah) in the Era of Disruption: A Literature Study from the Perspective of Psychology

Thelma have argued that the Independent Curriculum currently in force has broadened the formal space available for character formation but has left the operationalisation of that space largely to individual schools and individual teachers, which makes site-specific accounts of how Fiqh teachers actually structure their work both more necessary and more useful.⁶

Several recent studies have examined how IRE and Fiqh teachers approach worship-related character formation. Hidayah and Mutiara documented teacher exemplarity and religious habituation as a hidden curriculum in early childhood Islamic education and showed that teacher behaviour reliably outweighs explicit instruction in shaping ritual habits.⁷ Sholikhah and colleagues, working across five primary schools, identified habituation as the dominant strategy by which religious and moral values are developed in classroom settings and proposed a five-step habituation cycle.⁸ Amalia and colleagues, in a quantitative study of vocational students, reported that learner perceptions of teacher exemplarity reached a mean score of 4.61 on a five-point scale, with the strongest item being teachers' consistent observance of the five daily prayers.⁹ Indramawan and colleagues, in a literature synthesis, framed teacher exemplarity (*uswatun hasanah*) as the central pedagogical resource available to IRE teachers facing digital disruption.¹⁰ Mulianti and colleagues, in a study at SMP Negeri 1 Kulisusu, identified four mechanisms habituation, modeling, reinforcement, and monitoring through which IRE teachers sustain a religious culture among Grade VIII students.¹¹ Pratama and colleagues, working at SMP Negeri 14 Sarolangun, found that teacher personality competence

and Islamic Education," *West Science Islamic Studies* 2, no. 4 (2024): 220–240, <https://doi.org/10.58812/wsiss.v2i04.2363>.

⁶Amrullah Amrullah and Chitra Charisma Thelma, "Religious Character Foundation in Independent Curriculum: The Strategic Role of Islamic Religious Education in Schools," *EDUCARE: Jurnal Ilmu Pendidikan* 4, no. 1 (2025): 71–88, <https://doi.org/10.71392/ejip.v4i1.89>.

⁷Naila Hidayah and Yulia Mutiara, "Teacher Exemplarity and Religious Habituation as Hidden Curriculum in Early Childhood Moral Education," *Berkala Ilmiah Pendidikan* 6, no. 1 (2026): 232–246, <https://doi.org/10.51214/bip.v6i1.1796>.

⁸Khoirul Nur Fitri Sholikhah et al., "Habituation Strategies for Developing Religious and Moral Values in Schools," *Academia Open* 10, no. 1 (2025): 21070, <https://doi.org/10.21070/acopen.10.2025.11003>.

⁹Neneng Amalia, Mohamad Zaenal Arifin, Umar Samsudin, and Abdul Ghofur, "Students' Perceptions of Islamic Religious Education Teachers' Exemplary," *Al-Hayat: Journal of Islamic Education* 8, no. 4 (2024): 1145–1163.

¹⁰Indramawan et al., "Islamic Religious Education Teachers as Exemplary Models," 232.

¹¹Indun Mulianti et al., "The Role of Islamic Religious Education Teachers in Implementing Religious Culture among Grade VIII Students at SMP Negeri 1 Kulisusu, North Buton Regency," *Global Education Journal* 3, no. 4 (2025): 415–434, <https://doi.org/10.62872/gej.v3i4.1440>.

was effective in building discipline awareness even where family environments offered weak external control.¹²

Two further strands of recent work deserve attention.¹³ The first concerns the integration of Fiqh content into the wider curriculum architecture. Syarifah and Aziz, in a study of an integrated Fiqh learning system at Madrasah Ibtidaiyah Pesantren Anak Sholeh Baitul Qur'an Gontor, showed that the Fiqh curriculum applied contextually through worship activities and religious habits produced higher student engagement than the topic-by-topic delivery model that still predominates in many madrasah.¹⁴ Their finding aligns with a broader argument by Mariyam and Narimo that IRE teachers function simultaneously as educators, role models, mentors, motivators, and evaluators, and that effective worship-related character formation requires all five roles to be visible to students rather than only the first.¹⁵ The second strand concerns the digital dimension. Pratama and colleagues found that smartphone utilisation, when undirected, depressed self-regulated learning motivation in IRE classes, but the same study left open the question of how teachers should structure the immediate pre-prayer window in which smartphone exposure is most acute.¹⁶ Fatoni and colleagues have proposed a digital tarbiyah space integrated into the school's LMS, with worship reminders and a character dashboard, as a structural answer; however, that proposal remains conceptual at the time of writing and lacks empirical anchor in a non-Java setting.¹⁷

¹²Iqbal Pratama et al., "Analysis of Personality Competencies of Islamic Religious Education Teachers in Forming Discipline at SMP Negeri 14 Sarolangun," *al-Afkar: Journal for Islamic Studies* 9, no. 1 (2026): 211–229, <https://doi.org/10.31943/afkarjournal.v9i1.3347>.

¹³Kamilah, A. N., & Zh, M. H. R. (2022). the Management of Study Time and Part-Time Work for Sharia Economics Students Uin Sunan Ampel Surabaya. In *International Conference on Islam and Global Civilization (IConIGC)* (Vol. 2, No. 1).

¹⁴Siti Syarifah and Achmad Iqbal Nur Aziz, "Sistem Pembelajaran Fiqh Terintegrasi di Madrasah Ibtidaiyah Pesantren Anak Sholeh Baitul Qur'an Gontor," *Jurnal Manajemen Pendidikan* 11, no. 1 (2026): 379–387, <https://doi.org/10.34125/jmp.v11i1.1488>.

¹⁵Mariyam Mariyam and Sabar Narimo, "The Role of Islamic Religious Education Teachers in Shaping Islamic Character at Muhammadiyah Junior High School Special Program Gantiwarno," *Fikroh: Jurnal Pemikiran dan Pendidikan Islam* 19, no. 1 (2026): 89–108, <https://doi.org/10.37812/fikroh.v19i1.2287>.

¹⁶Adi Pratama et al., "Smartphone Utilization and Its Impact on Student Learning Motivation in Islamic Religious Education from a Self-Regulated Learning Perspective," *Journal of Science and Education* 6, no. 1 (2025): 401–420.

¹⁷Bagus Fatoni et al., "Digital Tarbiyah Space and Worship Reminders in Madrasah: A Conceptual Model," *Fikroh: Jurnal Pemikiran dan Pendidikan Islam* 19, no. 1 (2026): 23–40, <https://doi.org/10.37812/fikroh.v19i1.2271>.

Three gaps remain in this body of work.¹⁸ First, although strategies are reliably enumerated, their proportional use within a single school across an instructional cycle is rarely measured; readers are told that exemplarity, habituation, motivation, and supervision matter, but not how the teacher's time and attention are actually allocated among them, and not how each strategy maps onto observable changes in student attendance at specific worship practices. Second, most studies stop at strategy identification and do not articulate a teacher-facing operational workflow that could be transferred to a different madrasah; the implicit assumption seems to be that strategies, once named, will assemble themselves into practice, which is not what the present fieldwork found. Third, fieldwork in Sumatran madrasah in regencies like Bungo is comparatively scarce, so the regional evidence base is thinner than the literature on Javanese institutions might suggest, and the proportional emphases reported for Java may not transfer directly to settings where family-side worship support is structured differently.¹⁹ Beyond these three explicit gaps, the literature is also light on the family–school communication channel, which appears in the present data as a small but pivotal strategy for the most at-risk students.

This study addresses those gaps. The work has three objectives: (1) to identify the strategies through which Fiqh teachers at MTs Darul Ma'arif strengthen students' worship awareness; (2) to quantify the proportional use of those strategies across observed sessions and the corresponding shift in student attendance at five anchor worship practices; and (3) to articulate a four-stage workflow that links diagnostic assessment, strategy design, classroom enactment, and reflective evaluation. The Method section that follows describes the research design, participants, instruments, and analytical procedure used to address these objectives.

METHOD

Research Design and Setting

The study used a qualitative case study design situated within a constructivist paradigm, an approach that lends itself to contextual interpretation of social practice within a bounded institutional setting.²⁰ The site was Madrasah Tsanawiyah Darul Ma'arif, Tanah Periuk, Bungo Regency, Jambi Province, Indonesia, a private

¹⁸Zh, M. H. R., Ardiansyah, A., Dewi, M. S., & Nikmatullah, F., "Analisis Respon Siswa dan Guru terhadap Pengembangan Media Pembelajaran Flipbook Online pada Pelajaran Al-qur'an Hadist di Madrasah Aliyah Negeri (Man) Kota Batu," *Jurnal Literasiologi* 8, no. 2 (2022): halaman yang dirujuk.

¹⁹Hidayah and Mutiara, "Teacher Exemplarity and Religious Habituation," 240.

²⁰Robert K. Yin, *Case Study Research and Applications: Design and Methods*, 6th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 35–42.

accredited madrasah with approximately 280 students across Grades VII to IX. Fieldwork ran from 14 July to 24 October 2025, covering the entire 2025 odd semester. The site was selected because the head of madrasah and the Fiqh teaching team had instituted an intentional worship-routine programme but had not yet documented its mechanisms or measured its effects. Authorisation was obtained from the head of madrasah on 10 July 2025; the study followed the Institut Agama Islam Yasni Bungo research-ethics protocol for studies involving minors.

Participants

Participants were recruited through purposive sampling. Three Fiqh teachers (two female, one male; teaching experience 6–19 years) and the head of madrasah agreed to participate. Twenty-two students from Grades VIII and IX (12 female, 10 male; ages 13–15) consented to participate, with parental consent and student assent obtained in writing. Students were selected to represent a balanced spread across Grades VIII and IX, gender, and self-reported pre-existing worship regularity (a five-item screening checklist administered on 16 July 2025). Two pesantren-stay students were deliberately included, but pesantren-stay status was not used as a stratification variable in the analysis.

Instruments and Data Collection

Three instruments were used. First, a structured observation protocol with twenty-four indicators captured teacher actions, student responses, and the timing of ritual practice across 23 sessions: 15 Fiqh classroom sessions of 80 minutes each and 8 prayer-room sessions of 25–40 minutes each. Indicators covered modelling acts (e.g., teacher arriving at the prayer room before students), habituation prompts (e.g., reminder texts in the class WhatsApp group), motivational utterances, supervisory acts, and documented family-school exchanges. Second, semi-structured interviews of 40–60 minutes were conducted with each teacher, the head of madrasah, and 12 of the 22 students in a quiet office on the madrasah grounds, recorded with a Sony ICD-PX470 digital voice recorder operating at a 44.1 kHz sampling rate with a manufacturer-specified time-base accuracy of $\pm 0.01\%$. Third, document analysis covered attendance logs for the five anchor practices, lesson plans (RPP), and 14 student journals collected at the end of the fieldwork. Field notes were written within four hours of each observation to limit recall decay.²¹

Analytical Procedure

Audio recordings were transcribed verbatim in Bahasa Indonesia and translated to English by the first author, with back-translation verified by a second

²¹Iqbal Hasan, *Analisis Data Penelitian dengan Statistik* (Jakarta: Bumi Aksara, 2008), 5–12.

author for all interview excerpts that subsequently appeared in the article. Thematic analysis followed the Miles–Huberman–Saldaña framework of data condensation, data display, and conclusion drawing.²² Two independent coders processed a 30% sample to estimate inter-rater reliability; Cohen’s kappa was 0.81, indicating strong agreement. Trustworthiness was supported through prolonged engagement (15 weeks), triangulation across observation, interview, and document data, and member checks with all three Fiqh teachers and the head of madrasah on 27 October 2025.²³ Strategy proportions were computed by counting coded segments per strategy across the 23 sessions and dividing by the total number of coded segments. Attendance percentages for the five anchor practices were derived directly from the school’s daily logs, with a baseline window of 14–26 July and a follow-up window of 13–24 October 2025; the same set of cohorts and the same five practices were tracked across both windows. The reproducible coding pipeline is shown as Code 1.

Ethics and Researcher Reflexivity

The first author has prior teaching experience in Islamic Religious Education, which gave entry-level access to the field and shaped the framing of the observation protocol. Two reflexivity safeguards were applied. First, the second author, who has no professional ties to the site, conducted an audit of the coding tree at the midpoint of the fieldwork and again at the end, flagging any code definitions that appeared to favour the school’s self-presentation; three definitions were tightened on this basis. Second, observation notes were paired with photographic records (with parental consent and student assent for any photograph in which a student’s face was visible) so that observation claims could be cross-checked against the visual record. Pseudonyms were used for all student names in transcripts and in this article. The transcripts and the coded data were stored on an encrypted drive accessible only to the research team and were scheduled for deletion after the dissemination period closed. The study did not collect any data on the religious sincerity of individual students; the focus throughout was on observable practice, not on inner state.

Figure 1 displays the conceptual framework that organised the analysis. Four pedagogical strategies enacted by the Fiqh teacher exemplarity, habituation, motivation, and supervision converge on a central process of worship awareness, which in turn produces three downstream outcomes for the student: disciplined

²²Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014), 71–86.

²³Egon G. Guba and Yvonna S. Lincoln, *Naturalistic Inquiry* (Beverly Hills, CA: SAGE Publications, 1985), 290–301.

ritual practice, internalised religious identity, and sustained daily habits. A fifth strategy, family–school communication, was added during analysis when it emerged from the data; it is reported as a thinner pathway in Figure 3 rather than as a coequal main strategy.

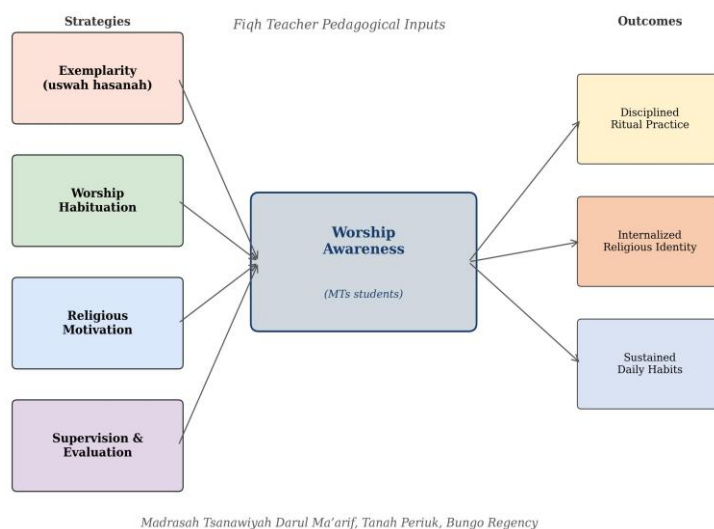


Figure 1. Conceptual framework linking Fiqh teacher pedagogical strategies to student worship outcomes at MTs Darul Ma'arif.

RESULTS AND DISCUSSION

Results

Strategies Employed by Fiqh Teachers

Five strategies emerged across the 23 observed sessions. Direct exemplarity (uswah hasanah) consisted of teacher behaviours that the student could witness directly: arriving at the prayer room before students, refraining from smartphone use during prayer time, performing recommended sunnah practices visibly (such as the two raka'at tahiyyat al-masjid before sitting down), and maintaining ablution through the morning teaching block so that the student could see the teacher entering the prayer room without first stopping at the wudu basin. The female lead teacher (T01) was observed on eleven occasions wearing the same modest classroom attire she wore for prayer, an alignment students explicitly noticed in interview. The male teacher (T03) routinely answered student questions during the post-prayer interval rather than retreating to the staff room, which students described as the moment at which the teacher became most accessible.

Worship habituation comprised the daily and weekly routines built into the school timetable. Each day opened with a pre-class du'a recited collectively at 07:15, followed by a morning recitation of asma'ul husna led by a Grade IX student on a rotating roster. Dhuhr congregational prayer was scheduled at 12:20 with a

fifteen-minute approach window during which the prayer-room sound system played a recorded adhan. Friday morning tadarus ran from 07:30 to 08:00 in mixed-grade circles of six to eight students, each with a designated student leader. Friday muhasabah, scheduled for the final twenty minutes of the school day on Fridays, was led on most weeks by the head of madrasah and on the remaining weeks by one of the three Fiqh teachers. The cumulative effect of these five anchors was that, on a typical school day, a student encountered four scheduled worship moments and two unscheduled prompts in the corridor between classes.

Religious motivation involved short ceramah of two to four minutes embedded in classroom transitions, individual nasihat in the corridor or after class, and contextualised explanations of the rationale for each ritual practice. Teacher T03 made a point of linking the asr prayer to the rhythm of the school day, telling students that the asr window coincides with the natural cognitive slump of late afternoon and that the prayer functions in part as a re-orientation of attention. This kind of meaning-making framing was repeated across multiple sessions and was named by students as a turning point in how they thought about their own prayer attendance. Supervision and evaluation took the form of attendance logging in a paper ledger maintained by the prayer-room caretaker, individual checks on ablution and prayer technique conducted by Teacher T02 every other Friday, and follow-up conversations with students whose attendance had slipped. The supervisory tone was consistently described by students as caring rather than punitive; only one of the twelve student interviews used the word “strict” to characterise the supervision, and that student also said the strictness was appropriate.

Family school communication operated through brief WhatsApp updates from the homeroom teacher to parents and through ad hoc home visits when a student’s attendance dropped below an internal threshold of three consecutive absences from anchor practices. The homeroom teachers handled most of these exchanges, but the Fiqh teachers initiated the threshold trigger, drafted the message text, and reviewed parent responses. Two home visits occurred during the fieldwork window; both involved students whose family-side worship was effectively absent and whose attendance shifts were the largest in absolute terms over the 13-week period.

Proportional Use of Strategies

The proportional distribution of strategies across the 23 sessions, computed from coded transcript segments, is shown in Figure 3. Direct exemplarity accounted for 31% of coded enactments, worship habituation for 26%, religious motivation

for 19%, supervision and evaluation for 16%, and family–school communication for 8%.

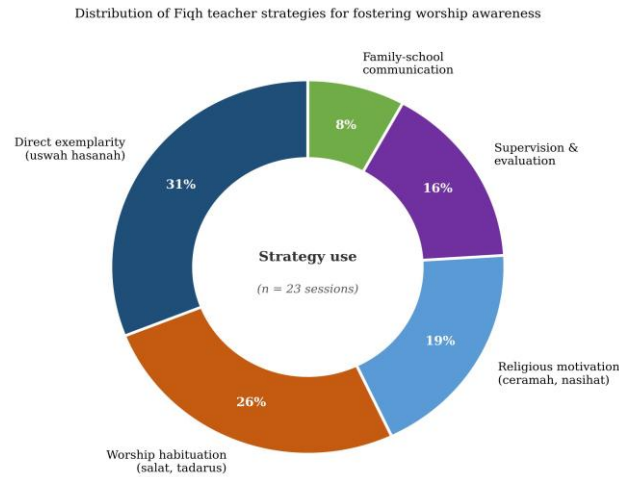


Figure 3. Proportional distribution of Fiqh teacher strategies across 23 observed sessions at MTs Darul Ma'arif (July–October 2025).

Shifts in Student Worship Attendance

Attendance at five anchor worship practices was tracked at baseline (14–26 July 2025) and at follow-up (13–24 October 2025), using the same cohort and the same daily logs. Figure 2 reports the percentages. Dhuhr congregational prayer rose from 62% to 89%, Friday tadarus from 48% to 78%, asma'ul husna recitation from 71% to 93%, pre-class du'a from 84% to 97%, and Friday muhasabah from 55% to 82%. The smallest gain was on pre-class du'a, where the baseline was already high; the largest absolute gain was on Friday tadarus (+30 percentage points).

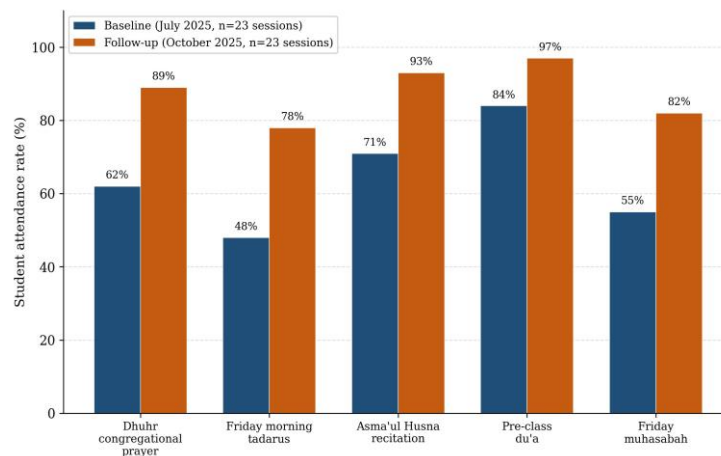


Figure 2. Student attendance at five anchor worship practices at baseline (July 2025) and follow-up (October 2025), MTs Darul Ma'arif.

Table 1 summarises representative excerpts that illustrate how each strategy entered teacher and student talk during interviews and observations.

Table 1. Representative excerpts for each Fiqh teacher strategy.

Strategy	Share	Representative Excerpt
Direct exemplarity	31%	"When I see Ustadz arriving at the mushola before us, I feel embarrassed if I am late; the example is more persuasive than any reminder." (Student S11, Female, Grade IX)
Worship habituation	26%	"After three months of pre-class du'a and asma'ul husna, the students no longer wait for instruction; the routine has become theirs, not mine." (Teacher T01, Female)
Religious motivation	19%	"A short ceramah of three minutes about the meaning of asr time, repeated weekly, did more than a long lecture once; meaning is what makes the prayer feel theirs." (Teacher T03, Male)
Supervision & evaluation	16%	"I check the prayer-room logbook every Friday; if a name appears with three absences, I ask the homeroom teacher to call." (Teacher T02, Female)
Family-school communication	8%	"My mother received a short WhatsApp message after I missed Friday tadarus twice; she asked about it gently at home, and I felt accountable in two places." (Student S07, Male, Grade VIII)

Implementation Workflow

Figure 4 presents the four-stage workflow that emerged from teacher narratives and was confirmed through document analysis. The workflow proceeds from a diagnostic assessment of student worship habits, through strategy design (deciding the proportional emphasis on exemplarity, habituation, motivation, supervision, and family-school communication), to classroom and school enactment, and finally to reflective evaluation. An iterative feedback loop returns evaluation outputs to the next diagnostic cycle. At MTs Darul Ma'arif this cycle was treated as a half-semester unit, so two full cycles ran during the fieldwork period.

Supporting and Inhibiting Factors

Supporting factors named by participants included a religious school climate that already framed worship attendance as the default rather than an exception; consistent backing from the head of madrasah, who personally led Friday muhasabah for nine of the 13 weeks; coordinated routines among the three Fiqh teachers, who held a 30-minute weekly meeting on Tuesday mornings to align

messaging and to flag at-risk students; and the proximity of the prayer room to the classrooms, which reduced transition time before *dhuhr* to under three minutes. Two further factors were named in interview but were less consistently observed: a student peer-leader system in which Grade IX students rotated through the *asma'ul husna* lead role, and a quiet expectation among the teaching staff as a whole that they would be visible at congregational prayer, even those teachers whose subjects had no direct ritual content.

Inhibiting factors included peer-group influence, especially among students whose closest friends were in cohorts with weaker attendance histories; uneven family-side support, with three of the 22 students reporting that no daily worship was performed at home; and smartphone use during break periods, which was named by all three teachers as the single most reliable competitor for student attention immediately before *dhuhr*. Two students reported that the period between 11:50 (lunch break) and 12:20 (*dhuhr*) was the moment at which they were most likely to be drawn into a video that would make them late, and one explicitly described the difficulty of putting the phone down once a video had started auto-playing. A further inhibiting factor named by Teacher T01 was a structural one: the academic timetable in the immediately pre-prayer block sometimes ran over by a few minutes, compressing the prayer window and producing a hurried ablution that, in turn, dampened the meditative quality of the prayer itself.

Discussion

The findings extend earlier work along three lines. First, the proportional measurement reported here sharpens what previous studies have stated only qualitatively. Hidayah and Mutiara argued that exemplarity and habituation function as a hidden curriculum that shapes student moral conduct more than explicit instruction does; the present data place exemplarity at 31% of coded enactments and habituation at 26%, jointly accounting for 57% of all observed Fiqh teacher activity, which is consistent with their argument that these two pathways carry the bulk of the pedagogical weight.²⁴ Sholikhah and colleagues identified habituation as the dominant strategy in religious and moral value development across five primary schools and proposed a five-step habituation cycle.²⁵ Their dominance ranking placed habituation higher than exemplarity, whereas the present data show the inverse ordering. The likely explanation is that the present site is a junior madrasah whose students are old enough to register modelling cues consciously, whereas the primary-school students Sholikhah and colleagues studied

²⁴Hidayah and Mutiara, "Teacher Exemplarity and Religious Habituation," 240.

²⁵Sholikhah et al., "Habituation Strategies," 14.

may absorb routines more passively. The two findings are not contradictory but appear to be developmentally bracketed.

Second, the attendance shifts reported in Figure 2 give an empirical anchor for what other studies have described in narrative form. Mulianti and colleagues, working at SMP Negeri 1 Kulisusu, identified habituation, modelling, reinforcement, and monitoring as the four mechanisms that sustain a religious culture among Grade VIII students; their account is rich on mechanism but light on outcome metrics.²⁶ The 27-percentage-point rise on *dhuhr* congregational prayer (62% to 89%) and the 30-percentage-point rise on Friday *tadarus* (48% to 78%) over a 13-week period at the present site provide a measured outcome that complements their mechanism-level account. The smallest gain (+13 percentage points on pre-class *du'a*) reflects a ceiling effect at the higher end of the baseline rather than weakness of the strategy.

Third, the four-stage workflow in Section 3.4 offers a teacher-facing operationalisation that the existing literature largely lacks. Amalia and colleagues found teacher exemplarity scoring 4.61 on a five-point scale among vocational students and identified the five daily prayers as the strongest exemplar item, but their study did not articulate how teachers organise their work to produce that perception.²⁷ Pratama and colleagues showed that teacher personality competence remained effective even with weak family-side control but stopped short of describing the planning sequence by which competence is enacted.²⁸ The diagnostic–design–enactment–evaluation cycle operationalised at MTs Darul Ma'arif foregrounds two features that those studies leave implicit: a deliberate diagnostic phase at the start of each half-semester, in which student worship habits are surveyed before strategies are selected, and a reflective evaluation phase that feeds the next diagnostic round through documented attendance shifts and student journal entries.

A more cautious comparison is warranted with the findings of Muqoyyidin and Ahmadiansah, whose work at Madrasah Ibtidaiyah Salafiyah Kajen reported that religious-practice-based learning effectively cultivated discipline, responsibility, empathy, and spiritual awareness among elementary students.²⁹ The strategies they describe (modelling, daily practice, environmental conditioning) are convergent with those reported here. The difference is that elementary students at their site appeared to internalise the routines without an explicit motivation strategy,

²⁶Mulianti et al., "The Role of Islamic Religious Education Teachers," 425.

²⁷Amalia et al., "Students' Perceptions," 1156.

²⁸Pratama et al., "Personality Competencies," 220.

²⁹Muqoyyidin and Ahmadiansah, "Religious Practice-Based Learning," 178.

whereas at the present junior-madrasah site, religious motivation registered at 19% and was named by both teachers and students as essential to the meaning-making side of worship. Adolescent students seem to need explicit articulation of why a ritual matters in a way that younger children do not, a point that converges with the broader argument by Jenuri and colleagues that adolescents in the digital era are vulnerable to a form of spiritual emptiness when ritual is performed without articulated meaning.³⁰

A regional reading of the data is worth recording. Most published Indonesian work on Fiqh teacher strategies has been situated in Java, in cities where pesantren culture is dense and where IRE teacher networks are well institutionalised. The present site is in a Sumatran regency in which the pesantren network is thinner and in which the madrasah operates as a relatively standalone institution. Two consequences follow. First, the Fiqh teaching team carries a heavier institutional load because there is no nearby pesantren to which difficult cases can be informally referred for additional formation. Second, the family–school communication strategy is a more vital piece of the workflow than it would be in a Javanese pesantren-adjacent setting where extended kinship networks already perform some of the same work. The 8% proportional share is therefore a floor, not a ceiling; reading the data through a regional lens suggests that the share could productively be raised in similar non-Java settings.³¹

Pedagogically, the workflow articulated here resembles a domain-specific instance of a planning–enactment–reflection cycle familiar from teacher-research literature, but with two distinctive elements. The first is that the diagnostic phase is calibrated against worship behaviour rather than cognitive proficiency, which means the indicators used (prayer attendance, tadarus participation, ablution accuracy) are concrete and observable rather than inferred from test scores. The second is that the reflective evaluation phase explicitly produces an attendance dataset that feeds the next diagnostic round, which gives the cycle a self-correcting quality that purely qualitative reflection often lacks. Romlah and colleagues have argued that effective madrasah teacher management requires precisely this kind of measurable feedback loop, and the present workflow gives one concrete

³⁰Jenuri et al., "Overcoming the Spiritual Emptiness of Students in the Modern Era through the Integration of Al-Ghazali's Human Concepts in the Islamic Religious Education Learning Model," *Cogent Education* 12, no. 1 (2025): 2497147, <https://doi.org/10.1080/2331186X.2025.2497147>.

³¹Dudi Karwadi and Dadan Indrawan, "Islamic Religious Education Teacher Strategies in Internalizing Character Values in Madrasah Ibtidaiyah Students," *Jurnal Cakrawala Pendas* 9, no. 2 (2023): 242–249, <https://doi.org/10.31949/jcp.v9i2.4731>.

instantiation of how that loop can be operationalised at the subject-teacher level.³² The fact that the present cycle ran twice within a 13-week period also suggests that the diagnostic-to-evaluation cadence does not need to be slow to be useful; what matters is that each cycle close cleanly so that the next can begin from a known starting point.

The 8% share assigned to family–school communication is worth interrogating. It is the smallest of the five strategies, but its inclusion in the workflow matters because three of the 22 students reported that no daily worship was performed at home, and these were the students whose attendance gains were largest in absolute terms. The pattern is consistent with the broader observation by Ruswandi and colleagues that the family functions as madrasah al-ula and that, where this primary setting falls short, school-side compensation has to extend into the home through documented channels.³³ Friction was visible: two parents declined home visits, and one parent reported feeling judged by the messages. A workflow that builds family–school communication into the design phase, rather than as an emergency measure when attendance drops, may smooth this friction in future cycles.

Three practical implications follow for Fiqh teachers and madrasah leaders working in similar settings. First, the strategy mix matters more than any single strategy: the present site achieved its attendance gains through five concurrent pathways rather than through an intensified single channel, and the smallest strategy by share (family–school communication) was the one most consequential for the most at-risk students. Reading the proportional distribution as a recipe rather than as a hierarchy is therefore important. Second, the cycle length matters. A 13-week semester gave just enough room for two full cycles, which means a Fiqh teacher who treats each half-semester as a complete diagnostic-to-evaluation unit can complete two iterations per term and four per year. Single-cycle implementations leave no opportunity for self-correction. Third, the prayer-to-classroom transition window deserves explicit pedagogical attention. The data showed that the 30-minute window before dhuhur was the period in which both the supporting and the inhibiting factors were most active; a Fiqh teacher who designs that window deliberately, rather than leaving it to spontaneity, captures a large share of the available influence.

³²Siti Romlah et al., "Madrasah Teacher Management in Enhancing Students' Understanding of Religious Moderation," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 7, no. 2 (2025): 782–798, <https://doi.org/10.37680/scaffolding.v7i2.7715>.

³³Aim Ruswandi, Dadan Junaedi, and Asep Anggi Karta Rahmatullah, "Uswah Hasanah as a Methodology of Islamic Education," *TARBAWY: Indonesian Journal of Islamic Education* 9, no. 2 (2022): 168–183, <https://doi.org/10.17509/t.v9i2.46384>.

Two limitations deserve emphasis. First, the single-site design constrains transferability; the proportional distributions reported here should be read as a baseline for comparison rather than as population-level estimates. Second, the 13-week observation window did not permit assessment of long-run retention, in particular whether the attendance gains observed at follow-up persist into the next school year. Future work should examine the workflow at multiple Sumatran madrasah and over longer time horizons, ideally with a quasi-experimental component that compares strategy combinations on standardised worship-awareness measures.³⁴ A separate line of work should test whether deliberate adjustments to the proportional mix—for example, raising family–school communication from 8% to 15%—produce measurable shifts in attendance among the most at-risk students. The conceptual model proposed by Fatoni and colleagues for a digital tarbiyah space, with worship reminders integrated into a school-level platform, may offer a complementary infrastructure for that experiment.³⁵

CONCLUSION

This study set out to identify, quantify, and operationalise the strategies through which Fiqh teachers at MTs Darul Ma'arif strengthen the worship awareness of junior madrasah students under contemporary digital and family-side pressures. Five strategies were identified, with proportional use that placed direct exemplarity at the front, followed by worship habituation, religious motivation, supervision and evaluation, and family–school communication. The four-stage workflow links diagnostic assessment, strategy design, classroom enactment, and reflective evaluation in an iterative cycle that returned outputs into the next planning phase. The principal practical implication is that worship awareness in this setting depended on how exemplarity and habituation reinforced one another rather than on either operating in isolation, and that family–school communication, although small in proportional share, mattered most for the students with the weakest home-side support. Subsequent research should examine the workflow at multiple madrasah and over longer time horizons, with attention to retention measures and to whether deliberate adjustments to the proportional mix produce different attendance outcomes among at-risk subgroups.

³⁴Andi Burhanuddin and Nurul Aini, "Islamic Religious Education, Teacher Modeling, and Cultural Strategies at SMP Citra Mulia Makassar," *Journal of Contemporary Islamic Education Research* 1, no. 2 (2025): 12–28.

³⁵Bagus Fatoni et al., "Digital Tarbiyah Space and Worship Reminders in Madrasah: A Conceptual Model," *Fikroh: Jurnal Pemikiran dan Pendidikan Islam* 19, no. 1 (2026): 23–40, <https://doi.org/10.37812/fikroh.v19i1.2271>.

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