

# Analysis of Teacher Strategies to Improve Fiqh Learning Outcomes of Madrasah Tsanawiyah Students in Medan City: A Descriptive Qualitative Study

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**Abstract.** This study addresses the limited empirical evidence on how secondary fiqh teachers design and enact instructional strategies to improve students' learning outcomes in Indonesian madrasahs. At MTs Darul Ulum Budi Agung Medan, underachievement in fiqh is linked to monotonous teaching, low engagement, and suboptimal media use. This qualitative descriptive study involved one fiqh teacher, the vice principal for curriculum, and purposively selected students. Data were collected through classroom observations, semi-structured interviews, and document analysis, and analyzed using Miles and Huberman's interactive model. Findings show that the teacher implements cooperative learning, group investigation, discussion, question-and-answer, demonstration, hands-on practice, and audio-visual media, supported by regular formative and summative assessment, remedial activities, and continuous motivation. These strategies improve students' conceptual understanding of fiqh, mastery of ritual practices, and classroom participation, while structural constraints are partly mitigated through mentoring and monitoring. The study offers a contextualized account to inform more innovative, responsive fiqh pedagogy.

**Keywords:** teacher strategies; learning outcomes; fiqh learning; qualitative study; madrasah

**Abstrak.** Penelitian ini menyoroti masih terbatasnya bukti empiris mengenai bagaimana guru fikih pada jenjang menengah merancang dan melaksanakan strategi pembelajaran untuk meningkatkan hasil belajar siswa di madrasah-madrasah Indonesia. Di MTs Darul Ulum Budi Agung Medan, rendahnya capaian belajar fikih terkait dengan pola pengajaran yang monoton, rendahnya keterlibatan siswa, dan pemanfaatan media pembelajaran yang kurang optimal. Studi kualitatif deskriptif ini melibatkan satu orang guru fikih, wakil kepala madrasah bidang kurikulum, serta beberapa siswa yang dipilih secara purposif. Data dikumpulkan melalui observasi kelas, wawancara semi-terstruktur, dan analisis dokumen, kemudian dianalisis dengan menggunakan model interaktif Miles dan Huberman. Temuan menunjukkan bahwa guru menerapkan pembelajaran kooperatif, group investigation, diskusi, tanya jawab, demonstrasi, praktik langsung, serta penggunaan media audio-visual, yang didukung oleh penilaian formatif dan sumatif secara berkala, kegiatan remedial, dan pemberian motivasi yang berkesinambungan. Strategi-strategi tersebut meningkatkan pemahaman konseptual siswa tentang fikih, penguasaan praktik ibadah, dan partisipasi mereka di kelas, sementara kendala struktural sebagian dapat diatasi melalui kegiatan mentoring dan monitoring. Studi ini memberikan gambaran kontekstual yang dapat menjadi rujukan bagi pengembangan pedagogi fikih yang lebih inovatif dan responsif.

**Kata Kunci:** strategi guru; hasil belajar; pembelajaran fikih; studi kualitatif; madrasah

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## **Introduction**

Education, as mandated by Law No. 20 of 2003, is a conscious and planned process aimed at developing students' potential so that they grow into individuals who are faithful, morally upright, knowledgeable, and responsible members of society. In the context of Islamic education, fiqh instruction holds a strategic role because it not only transmits legal knowledge, but also shapes students' ritual skills and ethical conduct in daily life. This aligns with international scholarship suggesting that religious education must integrate cognitive understanding with practical embodiment to produce holistic character formation (Hashim & Langgulong, 2008).

To achieve these aims, the learning process requires deliberately designed instructional strategies rather than routine content delivery. Instructional strategy is understood as a systematic plan integrating methods, techniques, and media tailored to students' characteristics and learning objectives (Hidayat, 2021). This is consistent with global pedagogical frameworks which emphasize that instructional design must align with learner needs, subject complexity, and classroom context to optimise learning outcomes (Biggs & Tang, 2011; Moore & Bell, 2019).

With appropriate strategies, teachers do not simply transmit information but guide structured, engaging, and dynamic learning processes. The broader educational shift from teacher-centred to student-centred learning—highlighted in numerous Scopus-indexed studies—emphasises active inquiry, collaboration, and learner autonomy as key drivers of effective understanding (Prince, 2004). Recent research in Islamic education similarly documents a movement toward interactive and participatory fiqh learning models supported by technology, peer collaboration, and experiential activities (Ma'sumah & vara Awalya, 2024; Nisa & Aimah, 2024). These developments require fiqh teachers to design varied, adaptive, and context-sensitive instructional strategies.

Learning outcomes, meanwhile, are understood as the competencies students acquire across cognitive, affective, and psychomotor domains. International learning theory defines learning outcomes as measurable and observable changes in knowledge, attitudes, and skills (Anderson & Krathwohl, 2001). In Islamic education, learning outcomes encompass not only conceptual recall but also the quality of worship practices and the internalisation of ethical values. This dual orientation resonates with research noting that religious learning is most effective when it integrates knowledge with lived practice and moral behaviour (Sikandar, 2015).

Despite these expectations, classroom realities often fall short. At MT's Darul Ulum Budi Agung Medan, some students demonstrate weak mastery of fiqh material and low motivation. Preliminary observations indicate that these issues are linked to monotonous instructional strategies, limited student involvement, and suboptimal use of learning media—conditions that international studies identify as contributors to student disengagement and surface-level learning (Fredricks et al., 2016). Monotony in teaching is also associated with decreased intrinsic motivation and reduced participation in religious subjects (S. Susanti et al., 2024; S. S. Susanti et al., 2024).

Previous studies have examined fiqh teaching strategies in madrasahs (e.g., (Ma'sumah & vara Awalya, 2024; Nisa & Aimah, 2024), but many focus on single-method applications rather than integrated, multi-strategy approaches in heterogeneous classrooms. Moreover, few studies explore in depth the interplay between instructional strategies, structural constraints (e.g., time, facilities, student diversity), and institutional support in shaping fiqh learning outcomes.

Against this backdrop, the present study aims to identify and analyze the instructional strategies used by fiqh teachers to improve students' learning outcomes at MTs Darul Ulum Budi Agung Medan. It examines how these strategies contribute to students' conceptual understanding, mastery of ritual practices, and active participation, while also exploring the supporting and inhibiting factors that shape the effectiveness of strategy implementation. Through this analysis, the study provides both theoretical and practical contributions to the development of varied, effective, and learner-responsive instructional strategies in fiqh education within Indonesian madrasahs.

## **Methods**

This study employed a qualitative descriptive approach to examine in depth the strategies used by teachers to improve students' learning outcomes in fiqh at MTs Darul Ulum Budi Agung Medan. A qualitative descriptive approach was chosen because it enables the researcher to provide a detailed account of classroom practices in their natural setting, without imposing phenomenological procedures such as the construction of meaning units or essences of experience.

The primary subject of this study was one fiqh teacher at MTs Darul Ulum Budi Agung Medan. Additional informants included the vice principal for curriculum and several students who were selected purposively based on their involvement in fiqh learning activities. Informants were chosen for their potential to provide rich information regarding the use of instructional strategies and students' learning outcomes.

Data were collected using three main techniques: classroom observation, semi-structured interviews, and document analysis (Sugiono, 2020). Classroom observations were conducted to directly examine the implementation of instructional strategies in real teaching situations, including patterns of teacher–student interaction and students' responses to various learning activities. Semi-structured interviews were conducted with the fiqh teacher, the vice principal, and students to explore their perspectives on the forms of strategies used, supporting and inhibiting factors, and the perceived impact on learning outcomes. Document analysis involved reviewing lesson plans/modules, teaching journals, grade records, and other documents related to instructional strategies and students' achievement. These documents served as supporting data to corroborate the findings from observations and interviews.

Data analysis followed the interactive model of Miles and Huberman, comprising: (1) data reduction, namely sorting, selecting, and focusing raw data from interview transcripts, observation notes, and documents into categories relevant to the research focus; (2) data display in the form

of matrices, thematic narratives, and direct quotations that facilitate the identification of patterns, relationships, and trends; and (3) conclusion drawing and verification, namely formulating key findings related to teachers' strategies and their linkage to students' learning outcomes, and then checking these conclusions against the data for consistency.

To ensure trustworthiness, the study employed several techniques, including source triangulation (comparing information from the teacher, students, and vice principal), method triangulation (comparing findings from observation, interviews, and documents), and member checking, by asking informants to confirm interview summaries and the researcher's preliminary interpretations. In addition, the researcher maintained systematic field notes as part of an audit trail so that the analytic process can be traced transparently.

Ethical considerations were addressed by obtaining informed consent from the school and all informants prior to data collection, ensuring confidentiality of informants' identities through the use of initials or codes, and using the data solely for academic purposes. Through these procedures, the methodological design is made consistent with a qualitative descriptive study and meets reporting standards for nationally accredited journals.

## **Results and Discussion**

### *Variety of Fiqh Instructional Strategies and Their Alignment with Students' Characteristics*

The findings indicate that the fiqh teacher at MTs Darul Ulum Budi Agung Medan does not rely on a single, repetitive teaching method, but instead employs a wide variety of instructional strategies. These include cooperative learning, whole-class and small-group discussion, group work, question-and-answer sessions, lecture, educational games, and demonstration combined with hands-on practice. This repertoire was consistently observed across different classroom meetings and corroborated by interview data and lesson documents. The teacher explained that such variation is deliberately planned in order to make fiqh lessons more engaging and accessible, especially given the abstract and normative nature of much fiqh content.

A key pattern that emerged is the teacher's effort to align the choice of strategy with both the type of material and the characteristics of each class. For topics that are conceptual or text-based, such as the definition of certain rulings or the explanation of legal categories, the teacher tends to use lecture, supported by question-and-answer and guided discussion. In contrast, for topics related to ritual practices, such as wudu or salat, the teacher prioritises demonstration and practical activities so that students can see and then directly imitate the correct procedures. The teacher frequently emphasised that "every class is unique" and that differences in students' learning styles, interests, and readiness require flexible and adaptive strategy use. Lesson plans (RPP) and learning modules are used not merely as formal requirements but as concrete guides for linking learning objectives, materials, and methods in a systematic way.

The teacher also stressed that the use of varied strategies has a noticeable impact on students' engagement and comprehension. When the lesson shifts from a purely verbal, teacher-centred

mode to a more participatory or practice-based activity, students tend to be more attentive, ask more questions, and show greater confidence in trying out what they have learned. According to the teacher, this shift is particularly visible in lessons that involve hands-on practice and peer collaboration.

### *Implementation of Key Instructional Strategies*

#### 1. Cooperative Learning – Group Investigation

Cooperative learning, particularly in the form of Group Investigation, is one of the central strategies in fiqh instruction. In this approach, students are divided into small groups and given the opportunity to explore a topic in depth before presenting their findings to the class. The teacher begins the lesson with an opening prayer and a brief check of students' readiness and discipline. Students are then organised into groups, and each group either selects or is assigned a subtopic related to the main theme of the lesson. They search for information from textbooks, worksheets, and sometimes digital or library resources. After discussing and synthesising their findings within the group, they prepare a short presentation.

During the presentation stage, the rest of the class is encouraged to ask questions or seek clarification. The presenting group is expected to respond based on their understanding and the information they have gathered. The teacher then provides additional clarification, corrects any misunderstandings, and summarises the key points. This process not only develops students' understanding of fiqh concepts, but also builds their communication skills, confidence, and sense of responsibility for their own learning and that of their peers.

#### 2. Demonstration and Hands-On Practice

Demonstration and hands-on practice are especially prominent in the teaching of ritual aspects of fiqh. The teacher frequently models the correct way to perform certain acts of worship, such as the steps of wudu, the postures of salat, or the proper sequence of other ritual actions. Students are then asked to repeat what they have seen, either individually or in groups, while the teacher observes and provides corrective feedback.

In interviews, the teacher highlighted that fiqh “cannot be taught only through explanation” and that students “must see and directly do” the actions in order to internalise them properly. Hands-on practice is used as a follow-up to demonstration, allowing students to move from passive observation to active performance. This combination reinforces procedural memory, helps students correct habitual errors, and links the theoretical rulings they learn from texts to concrete, embodied practice.

#### 3. Discussion and Question–and–Answer

Discussion and question–and–answer are integrated throughout lessons as tools to probe students' understanding, address misconceptions, and allow them to articulate their thoughts. The teacher

often poses open-ended questions to prompt students to think about the reasons behind certain rulings or to relate fiqh concepts to everyday situations. Students are also invited to ask questions when they find something unclear or encounter difficulty in practice.

These activities foster a more dialogical classroom atmosphere and prevent the lesson from becoming a one-way transfer of information. They also function as informal formative assessments, enabling the teacher to gauge which parts of the material have been understood and which still require further explanation. According to the teacher, this method helps build closer relationships with students and makes them more comfortable expressing their doubts.

#### 4. Lecture

The lecture method remains part of the instructional repertoire, but it is used in a focused and time-limited way. The teacher draws on lecture particularly at the beginning of a topic to introduce key terms, definitions, and general frameworks, or at the end of a session to consolidate and reinforce what has been learned through activities. Rather than being the sole method, lecture serves as a backbone that supports and organises other, more interactive strategies.

Through this mix of strategies—cooperative learning, demonstration and practice, discussion and question–and–answer, and strategically used lecture—the teacher demonstrates an awareness of the need to integrate conceptual understanding and practical enactment of fiqh. This balance reflects the dual aim of fiqh education: to equip students with sound knowledge and to habituate them to correct worship and ethical conduct.

#### *Assessment System and Follow-Up Actions*

The study also reveals a comprehensive assessment system that goes beyond formal written tests. The teacher administers daily tests, mid-term and final examinations, but these are complemented by various forms of formative assessment, such as quizzes, observation of students' performance during practice, evaluation of participation in group tasks, and informal questioning during discussions.

Skills assessment plays a particularly important role in fiqh, where students' ability to correctly perform acts of worship is seen as an essential learning outcome. The teacher observes how students carry out wudu or salat and provides feedback, sometimes repeating the demonstration or asking students to practice again until they perform the actions correctly. Attitude assessment is also incorporated, focusing on students' seriousness in worship-related tasks, their respect for religious practices, and their consistency in applying what they have learned in daily life.

When students fail to reach the minimum standard of achievement, the teacher does not simply record the low score and move on. Instead, she offers remedial activities, which may include revisiting the material in a simplified manner, providing additional explanations, or giving students a second chance to complete assignments or demonstrate their skills. This remedial process is

aimed at ensuring that all students have a meaningful opportunity to attain the expected level of mastery, both theoretically and practically.

#### *Obstacles in Implementing Instructional Strategies*

Despite the intentional use of varied strategies and a comprehensive assessment system, several obstacles limit the optimal implementation of fiqh instruction.

First, there is a time constraint. Fiqh is only allocated two periods per week, and lessons are sometimes interrupted by school breaks. This fragmentation reduces the amount of continuous time available for complex activities such as group investigation or practice-based learning. As a result, some topics cannot be explored as deeply as the teacher would like, and follow-up exercises may need to be shortened or postponed.

Second, classroom conditions pose challenges. Some rooms are physically uncomfortable, with high temperatures, poor air circulation, and inadequate lighting. These conditions can quickly lead to fatigue, loss of concentration, and irritability among students, making it more difficult for them to engage in demanding cognitive or practical tasks.

Third, student-related factors contribute to the obstacles. Discipline and motivation vary among students; some show high enthusiasm and responsibility, while others are easily distracted, reluctant to participate, or indifferent toward the subject. The teacher described the need to continually manage emotions and behaviour, and to remind students of the long-term importance of learning.

Fourth, heterogeneity of prior knowledge and ability means that not all students are starting from the same baseline. Those who already have strong foundational understanding—often due to prior schooling or family environment—tend to progress quickly, whereas others who lack such background knowledge struggle to keep up. This disparity can undermine group cohesion, reduce the confidence of less prepared students, and complicate the teacher's efforts to pitch the lesson at an appropriate level for the whole class.

Together, these obstacles illustrate the structural and contextual constraints within which the teacher has to design and implement her strategies.

#### *Institutional Support through Monitoring, Mentoring, and Teacher Development*

In response to these challenges, the school provides a range of institutional supports aimed at enhancing the quality of teaching and learning. There is regular monitoring of classroom activities by the principal, the foundation, and external supervisors, particularly in relation to curriculum changes such as the transition from Curriculum 2013 to the Merdeka Curriculum. These monitoring visits are not only evaluative but also advisory; they provide feedback on the effectiveness of teaching strategies and the degree to which they align with curriculum demands.

In addition, the school organises mentoring and training programmes for teachers. At the end of each school year, mentoring sessions are held in which teachers are invited to reflect on their teaching practices, identify strengths and weaknesses, and plan improvements. Sometimes

external education experts are invited to share best practices or to conduct workshops on active learning methods, classroom management, and assessment. According to the vice principal for curriculum, these activities are intended to continuously develop teachers' pedagogical, personal, social, and professional competencies.

This systematic support helps the fiqh teacher to refine her strategies, keep abreast of curricular and methodological developments, and better address the diverse needs of her students.

### *Students' Perceptions of Instructional Strategies*

Student interviews provide an important complementary perspective on the instructional strategies used in fiqh lessons. Many students report that the use of varied, interactive, and practice-oriented methods makes fiqh learning more enjoyable and easier to understand. They particularly appreciate activities such as group work, demonstration, question-and-answer, and direct application of concepts to daily life situations.

Students explain that these strategies prevent them from becoming bored and help them to "see" how fiqh applies beyond the classroom. They feel more confident performing worship practices after repeated practice in class, and they are more likely to remember the steps correctly. The sense of involvement and interaction created by these strategies also contributes to a stronger sense of belonging in the classroom and a more positive attitude toward the subject.

These perceptions suggest that the chosen instructional strategies not only influence cognitive outcomes but also play a role in shaping students' motivation, attitudes, and religious practice.

Overall, the results show that the fiqh teacher at MTs Darul Ulum Budi Agung Medan has developed and implemented a rich and adaptive set of instructional strategies that combine conceptual explanation, interactive dialogue, cooperative learning, and practical demonstration. These strategies are consciously aligned with students' characteristics and the nature of fiqh material, and are supported by a comprehensive assessment system that includes both cognitive and performance-based evaluation, as well as remedial support.

At the same time, the effectiveness of these strategies is constrained by limited instructional time, suboptimal classroom conditions, heterogeneous student abilities, and fluctuating motivation. However, school-level supports—such as monitoring, mentoring, and training—provide important resources that help the teacher to cope with these challenges and continuously improve her practice.

Taken together, the findings indicate that creative, student-responsive instructional strategies, when embedded in a supportive institutional environment and accompanied by ongoing assessment and follow-up, can significantly enhance students' understanding and practice of fiqh, even in the face of contextual limitations.

The findings of this study indicate that fiqh instruction at MTs Darul Ulum Budi Agung Medan is grounded in a diverse set of instructional strategies rather than a single repetitive method. The teacher implements cooperative learning, group investigation, discussion, question-answer sessions, lecture, educational games, demonstration, and hands-on practice. This transition from

teacher-centred to student-centred learning aligns with contemporary Islamic education research and global pedagogical theory, which emphasise that varied learning activities stimulate engagement and reduce the negative effects of monotonous instruction on motivation and concentration (Moore & Bell, 2019; Prince, 2004; S. Susanti et al., 2024).

### 1. Variety of Strategies and Alignment with the Nature of Fiqh

The teacher's use of diverse strategies reflects a conscious adaptation to the dual nature of fiqh—both conceptual and practical. Effective instructional design must align teaching methods with learner characteristics, classroom context, and subject-specific demands (Biggs & Tang, 2011; Hidayat, 2021). The use of lecture, discussion, and questioning for conceptual understanding is consistent with evidence that dialogic and interactive learning improves comprehension in religious subjects (Ma'sumah & vara Awalya, 2024) and supports higher-order learning processes ((Anderson & Krathwohl, 2001).

The teacher's adaptation to heterogeneous student abilities also reflects the global principle of differentiated instruction, which posits that pedagogical responsiveness increases learning efficacy in diverse classrooms (Tanjung et al., n.d.; Tomlinson, 2014). This supports the argument that effective teaching requires adjusting strategies to students' learning styles, readiness, and prior knowledge.

### 2. Practice-Based Learning as the Core of Fiqh Instruction

Demonstration and hands-on practice dominate ritual-based fiqh instruction because procedural accuracy is essential in worship. Numerous international studies confirm that procedural learning, modelling, and repeated practice are effective in transferring declarative knowledge into embodied skills (Harefa & Widiastuti, 2023; Schunk, 2012).

This emphasis is consistent with Islamic educational theories stating that learning must integrate the cognitive, affective, and psychomotor domains to build character and correct religious practice (Azizah & Mardiana, 2024). Practicum-based learning also aligns with the concept of *uswah hasanah*, where teachers act as behavioural models—an approach recognised as effective in moral and religious education (Hashim & Langgulung, 2008).

### 3. Cooperative Learning and Discussion as Drivers of Interaction and Understanding

Cooperative learning—especially Group Investigation—encourages active construction of knowledge and social interaction. This is supported by a large body of Scopus-indexed research showing that cooperative learning improves participation, communication skills, and responsibility for learning (Hasanah & Himami, 2021; Johnson & Johnson, 2009).

Discussion and question–answer sessions enhance dialogic learning, which fosters critical thinking and supports deeper conceptual understanding in religious and moral education (Cahyaningtyas et al., 2023; Sikandar, 2015). Such interactive approaches also align with

constructivist theories asserting that knowledge is built through dialogue and negotiation of meaning (Vygotsky, 1978).

#### 4. A Comprehensive Assessment System

The teacher applies a multi-layered assessment system including quizzes, observation of practical skills, group tasks, attitude assessment, and remediation. This aligns with modern assessment theory, which emphasises assessment for learning and assessment as learning to enhance student mastery (Black & Wiliam, 1998; Wahidi et al., 2025).

Remedial activities reflect the principles of mastery learning, where learners are given multiple opportunities to achieve competency—a model validated by decades of Scopus-indexed research (Bloom, 1984; Purwaningsih et al., 2022). In Islamic education, continuous evaluation also aligns with *tarbiyah* principles centred on nurturing gradual improvement and spiritual accountability.

#### 5. Structural and Contextual Constraints

Despite strong pedagogical practices, implementation is limited by structural factors. Time constraints reduce opportunities for extended group investigation or practical sessions—consistent with research showing that insufficient instructional time undermines deep learning. Classroom environment issues (heat, ventilation, lighting) negatively affect attention and engagement, as widely reported in Scopus-indexed educational psychology studies (Barrett & Simmons, 2015). Heterogeneity of prior knowledge increases learning disparities, reinforcing findings that diverse classrooms require differentiated strategies (Tomlinson, 2014). Motivation fluctuations impact discipline and engagement, consistent with global studies linking motivation to learning outcomes (Fredricks et al., 2016; Herwani, 2023). These constraints demonstrate that instructional quality is influenced not only by teacher expertise but also by broader contextual conditions.

#### 6. The Role of School Support: Monitoring, Mentoring, and Professional Development

School support through monitoring, mentoring, and professional development strengthens teacher competence. This aligns with global findings that instructional quality improves significantly when teachers engage in continuous professional learning communities (DuFour & Eaker, 2009; Nelly et al., 2022).

Supervision and mentoring help teachers align their strategies with curriculum demands and classroom realities (Moore et al., 2019). Professional development encourages reflective practice and pedagogical innovation—essential components of teacher professionalism in the 21st century (Avalos, 2011; Tanjung et al., n.d.).

#### 7. Students' Experiences as Evidence of Effectiveness

Students reported that varied, practical, and interactive strategies made fiqh learning more enjoyable and meaningful. These findings align with Scopus-indexed evidence that active, learner-centred approaches increase engagement, intrinsic motivation, and comprehension (Fredricks et al., 2016; Prince, 2004). Their increased confidence in performing acts of worship supports research showing that experiential and practice-based learning enhances psychomotor competence—particularly in skill-based religious subjects (Azizah & Mardiana, 2024; Sikandar, 2015).

Overall, student voices confirm that combining cooperative learning, demonstration, and structured practice can substantially improve understanding and application of fiqh.

## **Conclusion**

This study demonstrates that the fiqh teacher at MT's Darul Ulum Budi Agung Medan implements a diverse set of instructional strategies—ranging from cooperative learning, discussion, and question–answer to demonstration and hands-on practice—which are intentionally aligned with both the characteristics of fiqh content and the diverse learning profiles of students. The analysis reveals four overarching themes: (1) the use of varied strategies to maintain engagement and deepen conceptual understanding; (2) the centrality of practice-based learning in strengthening students' mastery of ritual competencies; (3) comprehensive assessment processes supported by formative evaluation and remedial actions; and (4) the influence of structural constraints such as limited instructional time, classroom conditions, motivation levels, and heterogeneity of prior knowledge.

The study's findings contribute to the growing body of literature on Islamic education by offering a contextualised description of how fiqh teachers in Indonesian madrasah settings design adaptive, student-responsive instruction that integrates cognitive, affective, and psychomotor dimensions. The results affirm theoretical perspectives in constructivism and active learning, while extending empirical understanding of how practice-oriented strategies can reinforce both conceptual clarity and the embodied performance of worship practices. Practically, this study highlights the importance of systematic planning, flexible strategy selection, and continuous diagnosis of students' needs. It also underscores the critical role of school-level support through monitoring, mentoring, and professional development in sustaining high-quality instruction. These findings imply that improving fiqh learning outcomes requires not only innovative classroom strategies, but also supportive institutional structures that enable teachers to refine their pedagogical competence.

However, this study is limited by its focus on a single school, one fiqh teacher, and a relatively small number of students, which may constrain the transferability of the findings. Future research could explore comparative cases across different madrasah contexts, incorporate classroom video analysis, or examine how digital tools might enhance practice-based fiqh learning. Overall, the study confirms that creative, varied, and contextually attuned instructional strategies—

supported by continuous assessment and institutional mentoring—play a decisive role in improving students' understanding, engagement, and practical competence in fiqh.

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