

Date Received : November 2025
Date Revised : February 2026
Date Accepted : February 2026
Date Published : February 2026

ISLAMIC RELIGIOUS EDUCATION TEACHER STRATEGIES IN INFLUENCED ISLAMIC VALUES THROUGH FIQH MATERIALS IN STUDENTS OF SDIT MIFTAHUL ULUM SUBANG

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Kata Kunci:

Strategi Guru,
Pendidikan Agama
Islam, Sekolah Dasar,
Pendidikan Karakter

ABSTRAK

Latar belakang penelitian ini adalah pentingnya peran guru pendidikan agama Islam dalam menanamkan nilai-nilai keislaman kepada peserta didik, khususnya melalui pembelajaran materi Fiqh di SDIT Miftahul Ulum Subang. Dalam pendidikan dasar, guru pendidikan agama Islam berperan strategis dalam membentuk karakter religius peserta didik agar mampu memahami, menghayati, dan mengamalkan ajaran Islam secara menyeluruh. **Tujuan penelitian** ini adalah untuk mendeskripsikan strategi guru PAI dalam menanamkan nilai-nilai keislaman melalui materi Fiqh serta menganalisis efektivitas penerapan strategi tersebut terhadap pembentukan karakter peserta didik. **Metode penelitian** ini menggunakan metode kualitatif dengan pendekatan deskriptif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi yang kemudian dianalisis secara interaktif melalui reduksi data, penyajian data, dan penarikan kesimpulan. **Hasil penelitian** menunjukkan bahwa guru pendidikan agama Islam di SDIT Miftahul Ulum Subang menerapkan strategi pembelajaran integratif dengan mengombinasikan metode ceramah, diskusi, keteladanan, dan pembiasaan dalam kegiatan keagamaan sekolah. Strategi tersebut terbukti efektif dalam menumbuhkan nilai-nilai keislaman seperti disiplin ibadah, kejujuran, tanggung jawab, serta kepedulian sosial di kalangan peserta didik. **Kesimpulannya**, strategi guru pendidikan agama Islam dalam menanamkan nilai-nilai keislaman melalui materi Fiqh di SDIT Miftahul Ulum Subang berjalan efektif dan berkesinambungan. Guru berperan sebagai pendidik sekaligus teladan yang mengintegrasikan nilai-nilai Islam melalui keteladanan, pembiasaan ibadah, dan refleksi nilai dalam pembelajaran.

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Keywords:

Teacher Strategy,
Islamic Religious
Education,
Elementary School,
Character Building

ABSTRACTS

The background of this research is the important role of Islamic religious education teachers in instilling Islamic values to students, especially through the learning of Fiqh material at SDIT Miftahul Ulum Subang. In elementary education, Islamic religious education teachers play a strategic role in shaping the religious character of students so that they are able to understand, appreciate, and practice Islamic teachings comprehensively. **The purpose** of this research is to describe the strategies of Islamic religious education teachers in instilling Islamic values through Fiqh material and to analyze the effectiveness of implementing these strategies on the formation of student character. This **research method** uses a qualitative method with a descriptive approach. Data were collected through observation, interviews, and documentation which were then analyzed interactively through data reduction, data presentation, and drawing conclusions. **The results** show that Islamic religious education teachers at SDIT Miftahul Ulum Subang apply an integrative learning strategy by combining lectures, discussions, role models, and habits in school religious activities. This strategy has proven effective in fostering Islamic values such as religious discipline, honesty, responsibility, and social awareness among students. **In conclusion**, the Islamic religious education teachers' strategy in instilling Islamic values through Fiqh (Islamic jurisprudence) material at SDIT Miftahul Ulum Subang is effective and sustainable. Teachers act as educators and role models, integrating Islamic values through role models, fostering worship practices, and reflecting on values in learning.

A. INTRODUCTION

Islamic religious education is a key pillar of the national education system, serving to shape students' personalities, providing them with a strong moral, spiritual, and social foundation. Islamic religious education transmits religious knowledge and serves as a character-building process grounded in Islamic values. In primary education, religious education serves as the foundation for the development of children's personalities with morals, discipline, and integrity, in accordance with Islamic law (Khadafie 2023).

Islamic religious education has an integral dimension in developing individuals who believe and fear Allah SWT through the internalization of Islamic values in all aspects of life. The internalization process emphasizes learning strategies that integrate cognitive mastery with the development of moral attitudes and behaviors. Therefore, Islamic Religious Education teachers play a strategic role as facilitators, motivators, and role models in determining the success of religious education in schools (Salisah dkk. 2024).

One of the subjects in the Islamic religious education curriculum at the elementary school level that plays a role in instilling Islamic values is Fiqh (Umam dan Hamami 2023). Fiqh learning serves to provide an understanding of Islamic laws governing the relationship between humans and God, fellow humans, and the environment (Setiawan dkk. 2024). Through a proper understanding of Fiqh, students are guided to perform their religious duties with awareness and discipline, while simultaneously developing social attitudes that align with sharia principles.

Fiqh (Islamic jurisprudence) material has strategic value in shaping concrete religious behavior. When students understand the procedures for purification, ablution, performing prayer, and interacting in an Islamic manner, Islamic values are instilled

through habituation and direct practice (Nabila dan Achadi 2023). Therefore, Fiqh learning in elementary schools must be designed in such a way as to bridge conceptual understanding with character development. The main challenge in learning Fiqh at the elementary level lies in the teacher's ability to adapt learning strategies to the developmental stage of students. Elementary school-aged children are in a concrete thinking phase, thus requiring methods and approaches that are contextual, applicable, and enjoyable (Putra dkk. 2024). If Fiqh learning is delivered using a monotonous approach, students tend to lack understanding of the meaning of the values contained within.

Islamic religious education teachers must be able to develop effective learning strategies to ensure the in-depth internalization of Islamic values. This strategy can be realized through a student-centered approach, the use of contextual media, and the application of a variety of methods such as role-playing, worship demonstrations, exemplary stories, and hands-on practice (Alfi dkk. 2023). Thus, Islamic jurisprudence (Fiqh) learning can be a means of developing Islamic character and transferring religious knowledge.

Miftahul Ulum Islamic Elementary School, Subang, as an integrated Islamic educational institution, implements a learning system oriented towards the integration of science and Islamic values. This school places Islamic religious education as the primary basis for shaping the school's religious culture through the instilling of worship habits, religious activities, and the role models of educators. In this context, educators' strategies in delivering Fiqh material become an important instrument for fostering students' religious awareness from an early age. Based on observations, the implementation of Fiqh learning at Miftahul Ulum Islamic Elementary School, Subang, shows a variety of strategies applied by educators. Some educators utilize a contextual approach by linking Fiqh material to students' daily lives, while others emphasize the habituation of worship practices and direct role models. This phenomenon indicates that learning strategies have a significant contribution to the effectiveness of instilling Islamic values in schools.

This research is urgent given the role of educators as key actors in the internalization of Islamic values. The learning strategies implemented by educators directly influence the character development of students, particularly in the context of basic Islamic education. A deeper understanding of educator strategies will significantly contribute to improving the quality of Islamic jurisprudence (Fiqh) learning and the effectiveness of Islamic values-based character education.

Previous research shows that research on Islamic religious education teacher strategies has been widely studied, including the following: first, research (Rahmadani 2024) shows that educational learning strategies in the digital era emphasize the use of information and communication technology as an effective means to increase student interactivity and learning motivation; second, (Wahyudi 2023) examines Islamic education learning strategies in the context of the Industrial Revolution 4.0 and Society 5.0, with the result that teachers need to integrate Islamic values with digital literacy skills so that students are able to adapt to current developments without losing their religious identity; third, (Arman 2023) focuses on developing Islamic religious education learning strategies oriented towards improving the quality of the learning process. The results of their research emphasize the importance of innovation in teaching methods so that religious material can be more easily understood and implemented by students;

fourth, (Amalia dkk. 2023) highlights Islamic religious education learning strategies for students with special needs, where the results show that an individual and empathetic approach is the key to success in instilling religious values according to the abilities and needs of students; and fifth, (Parnawi dan Alfisyahrin 2023) examined the application of inquiry learning strategies in Islamic religious education learning, which have proven effective in improving students' critical thinking and intellectual abilities. Overall, the results of previous studies indicate that Islamic religious education learning strategies continue to develop in line with the dynamics of the times, with a primary focus on pedagogical innovation, the use of technology, and the strengthening of contextual and applicable Islamic values. From various studies that have been conducted by previous researchers that will be used as references for previous studies, the researcher will examine the strategies of Islamic religious education teachers in instilling Islamic values through fiqh material in students at SDIT Miftahul Ulum Subang. The similarity between previous studies and the research to be carried out is that both examine Islamic religious education. The differences are seen in the research object, research method, and research design used.

The novelty of this research lies in the in-depth analysis of the practices of Islamic religious education teachers' strategies in the context of Fiqh learning at SDIT Miftahul Ulum Subang, which integrates pedagogical aspects and Islamic values simultaneously. This research is expected to provide theoretical and practical contributions to the development of Islamic education. Theoretically, the results of this study enrich the study of Islamic religious education learning strategies within the framework of strengthening Islamic values in elementary schools. Practically, the findings of this study can be used as a reference for Islamic religious education teachers in designing learning strategies that are more effective, contextual, and adaptive to the needs of students. Based on this description, the focus of this research is directed at describing and analyzing the strategies of Islamic religious education teachers in instilling Islamic values through Fiqh material in students at SDIT Miftahul Ulum Subang.

B. METHOD

The research method used in this study is a qualitative method with a descriptive approach, which aims to describe in depth the strategies of Islamic Religious Education teachers in instilling Islamic values through fiqh material to students. The research was conducted at SDIT Miftahul Ulum Subang, with the main subjects consisting of Islamic Religious Education teachers, the principal, and fourth-grade students. The selection of participants was carried out using purposive sampling, based on specific criteria, namely individuals who have direct involvement, adequate experience, and a comprehensive understanding of the Islamic Religious Education learning process, particularly in the teaching of fiqh. In this study, the participants involved included two Islamic Religious Education teachers, one school principal, and ten fourth-grade students who were actively engaged in fiqh learning activities. The selection of teachers was based on their role as primary instructors of fiqh material, while the principal was included to provide institutional and managerial perspectives related to the implementation of religious education programs. The students were selected based on their active participation in fiqh learning and their ability to convey learning experiences and value internalization processes.

Data collection techniques were carried out through three main methods, namely participatory observation to examine learning interactions and teacher strategies in the classroom, in-depth interviews to explore participants' perspectives and experiences, and documentation to support and validate the findings through lesson plans, teaching materials, and school records. This detailed description of participants and methods helps clarify the scope, depth, and credibility of the data collected in this research. Participatory observation was conducted to obtain a concrete picture of the implementation of teacher strategies in teaching and learning activities. Through these observations, researchers observed how teachers delivered material, managed the classroom, and instilled Islamic values such as cleanliness, discipline, and sincerity contained in the fiqh material. Furthermore, researchers also observed active student participation and classroom atmospheres that reflected religious culture. In-depth interviews were conducted with Islamic education teachers, school principals, and selected students to gain further information regarding learning strategies, experiences in implementing Islamic values, and their views on the effectiveness of the fiqh learning process. In interviews with Islamic education teachers, researchers explored teachers' understanding of the objectives of fiqh learning, the methods used to instill Islamic values, and the challenges faced in implementing the learning process. Interviews with students aimed to determine the extent to which they understood and practiced the Islamic values learned from fiqh lessons, while interviews with school principals were conducted to understand the school's support and policies for strengthening religious values in the educational environment. Next, a documentation study was conducted by reviewing various supporting documents, such as lesson plans, teaching modules, syllabi, assessment books, and student learning outcomes records. This documentation helped researchers verify observation and interview data and provided a comprehensive overview of the planning and implementation of Islamic religious education at the school.

The data obtained from these three techniques were then analyzed using Miles and Huberman's interactive analysis model, which includes three main stages: data reduction, data presentation, and conclusion drawing (Emzir 2019). Data reduction was carried out by selecting important information relevant to the research focus. Data presentation was carried out in a descriptive narrative form to facilitate researchers in understanding patterns and relationships between data. The final stage was drawing conclusions, namely formulating the meaning of the processed data to answer the research focus on the strategies of Islamic religious education teachers in instilling Islamic values through fiqh.

The observation indicators cover several important aspects, namely teacher strategies in opening, presenting, and closing fiqh lessons; forms of integration of Islamic values in learning activities; active student participation; and classroom situations that reflect religious character. Meanwhile, interview indicators include teacher understanding of fiqh learning objectives, application of learning methods and media, teacher efforts in internalizing Islamic values, student perceptions of fiqh learning, and the principal's support for religious culture in schools. Based on these explanations, this methodology is designed to provide a comprehensive and in-depth understanding of how Islamic religious education teachers at SDIT Miftahul Ulum Subang are able to instill Islamic values to students through fiqh material. Therefore, the results of this study are expected to be a real contribution to the development of

Islamic religious education learning strategies that are more contextual and religious in character.

C. RESULTS AND DISCUSSION

1. Islamic Religious Education Teacher Strategy

The term strategy originates from Greek and was originally used in a military context to refer to the art or science of leadership by a general or commander in organizing troops and war tactics. Over time, the term has expanded in meaning and been adopted into various fields of study, including education (Maulidia dan Prafitasari 2023). In an educational context, the term refers to the art and science of designing, implementing, and evaluating learning processes to effectively achieve educational goals.

Carey and Dick in (Kharisma dkk. 2024) explain that learning strategies are not limited to the steps of activities carried out by teachers in the classroom, but also encompass the overall design of the planned learning materials or packages. Learning strategies encompass all important components in the teaching and learning process, from organizing materials and selecting methods to implementing specific techniques or procedures aimed at helping students achieve the expected competencies. Thus, learning strategies serve as comprehensive guidelines for teachers and students in achieving the formulated learning objectives. Without the implementation of appropriate strategies, the learning process tends to be less effective and learning outcomes will not be optimal.

In general, strategy can be defined as a comprehensive approach that encompasses planning, implementing ideas, and managing programs over a specific period of time to achieve predetermined goals. In other words, strategy can also be understood as a series of ongoing actions systematically directed toward a specific goal.

Within the educational framework, the concepts of learning, teaching, and instruction are closely related and complementary. Teaching is an activity carried out by teachers to convey knowledge, skills, and values to students (Salsabila dkk. 2024). Meanwhile, learning is an internal process experienced by individuals, both formally and informally, characterized by changes in behavior, knowledge, skills, and attitudes (Amri dan Kurniawan 2023). Learning, as an interaction between the two, is a process designed to enable students to learn optimally. To maintain motivation and the sustainability of the learning process, effective, adaptive learning strategies are needed that can accommodate the needs and characteristics of students in the modern era.

The strategies of Islamic religious education teachers are planned and systematic efforts undertaken by educators to achieve the objectives of Islamic religious learning, including aspects of student knowledge, attitudes, and skills. In the elementary school context, Islamic religious education teacher strategies play a crucial role because students are still in the basic developmental stage of understanding religious teachings and familiarizing themselves with Islamic values.

Therefore, teachers are required to transfer knowledge, act as facilitators, motivators, and role models who guide students toward religious behavior.

In its implementation, the strategy of Islamic religious education teachers includes three main stages: planning, implementation, and evaluation (Lathifa dkk. 2024). The planning stage includes formulating learning objectives, selecting relevant methods, and providing teaching materials and media appropriate to the characteristics of students (Apriyanti 2023). In the implementation stage, teachers integrate various methods such as interactive lectures, questions and answers, discussions, demonstrations of religious practices, and habituation and role modeling (Sabrina dkk. 2024). Meanwhile, the evaluation stage is carried out to measure knowledge mastery and assess the extent to which students are able to internalize Islamic values in their daily attitudes and behaviors (Agisna dkk. 2023).

One strategy in Islamic religious education is the habituation strategy, where teachers consistently train students to carry out religious practices, such as praying before studying, maintaining cleanliness, and performing prayers on time (Raniyah dkk. 2024). This strategy involves students getting used to religious practices until they become part of their lives. Furthermore, the role model strategy is equally important, as Islamic religious education teachers must be able to demonstrate religious attitudes, discipline, and noble morals that students can emulate.

Based on this explanation, it can be concluded that the strategy of Islamic religious education teachers is a comprehensive approach that integrates the cognitive, affective, and psychomotor aspects of students. Through appropriate strategies, teachers can effectively instill Islamic values, enabling students to understand religious teachings theoretically and apply them in their daily lives. Therefore, mastering and implementing appropriate learning strategies is key to the success of Islamic religious education teachers in developing a generation of Muslims with religious character from an early age.

2. Islamic education

The concept of Islamic religious education is a pedagogical process aimed at guiding, directing, and developing individuals to understand, internalize, and practice Islamic teachings comprehensively in their daily lives (Nurlaela dkk. 2023). Islamic religious education is oriented towards the transfer of theoretical knowledge regarding Islamic teachings and emphasizes the formation of religious awareness and the internalization of moral values derived from the Qur'an and Sunnah. Thus, Islamic religious education plays a role in shaping individuals who are faithful, pious, and have noble morals in accordance with the guidance of Islamic law.

One of the fundamental goals of Islamic religious education is to instill basic religious values, such as tauhid (the oneness of Allah SWT), ibadah (devotion to Allah), and sharia (Islamic legal code) (Ramadhani dan Musyarapah 2024). Instilling these values is intended to provide individuals with a strong spiritual foundation, a comprehensive understanding of Islamic principles, and the ability to implement them in every aspect of life. A deep understanding of Islamic values is expected to guide individuals to live a balanced life between worldly and hereafter needs, and to

make the guidance of Allah SWT and His Messenger the primary guideline in making moral and ethical decisions.

Islamic religious education also emphasizes the development of noble character as the core of a Muslim's personality. Moral values such as honesty, patience, responsibility, social awareness, and respect for others are essential dimensions that must be instilled throughout the educational process. Good character reflects the quality of one's faith and serves as the foundation for building harmonious relationships with God, others, and the surrounding environment. Therefore, the success of Islamic religious education can be measured by students' cognitive abilities in understanding religious concepts and changes in attitudes and behavior that reflect Islamic values in real life.

Based on this explanation, it can be concluded that Islamic religious education serves as a means of transferring religious knowledge and simultaneously as a medium for character transformation. Through directed, systematic, and continuous learning, students are expected to optimally develop their spiritual, social, and moral potential. This process develops them into individuals who are faithful, knowledgeable, and moral, and able to contribute positively to community life.

3. Islamic Values

Islamic values are a set of principles, teachings, and guidelines for life derived from the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him), which serve as the foundation for developing a complete Muslim personality. These Islamic values encompass aspects of ritual worship, morals, social interactions, and daily attitudes in accordance with Islamic teachings (Eryandi 2023). In the context of basic education, instilling Islamic values is a phase of character formation, where students easily accept, imitate, and adapt to the behaviors taught.

In general, Islamic values can be categorized into several main aspects: faith, worship, and morals. Faith values relate to students' faith in Allah SWT, angels, holy books, messengers, the Last Day, and predestination (qadha) and predestination (qadar). Worship values emphasize the fulfillment of obligations such as prayer, fasting, and maintaining purity as prerequisites for valid worship. Moral values emphasize the cultivation of praiseworthy behaviors, such as honesty, discipline, responsibility, and respect for others (Widiastuti 2023). The integration of these three aspects forms a complete Muslim personality, one that is faithful, worships correctly, and has noble morals.

In Islamic jurisprudence (fiqh) learning, Islamic values that can be instilled include cleanliness, discipline, and adherence to Islamic law (Hibatullah 2024). Students are taught that cleanliness is part of faith, so maintaining personal and environmental hygiene is a concrete manifestation of religious practice. Discipline is instilled through regularity in performing worship according to the stipulated times and requirements for its validity. Obedience, meanwhile, is reflected in students' adherence to Allah SWT's rules regarding purification before performing worship.

Instilling Islamic values in Islamic religious education, particularly through fiqh, has implications for the development of students' religious character. Students

become children who understand the theory of religious teachings and are accustomed to practicing them in their daily lives. This aligns with the goal of Islamic education, which is to produce a generation of faithful, pious, and noble characters. Therefore, Islamic values must be consistently instilled through effective learning strategies, so that students are able to use Islam as a guideline in every aspect of their lives.

4. Islamic Religious Education Teachers' Strategies in Instilling Islamic Values Through Fiqh Material in Students of SDIT Miftahul Ulum Subang

This research was conducted at SDIT Miftahul Ulum Subang with the aim of obtaining an in-depth overview of the strategies of Islamic religious education teachers in instilling Islamic values through fiqh material in students. Based on the results of observations, interviews, and documentation, it was found that Islamic religious education teachers have implemented a planned, interactive learning strategy that is oriented towards the formation of students' religious character, as follows:

a) Teacher Strategies in Opening, Presenting, and Closing Fiqh Lessons

Based on observations, fiqh learning activities begin with an opening that contains high spiritual values. Teachers always begin learning activities with a greeting, a prayer together, and the recitation of a short verse from the Quran relevant to the material. This opening strategy is able to create a religious atmosphere and prepare students' spiritual minds to receive the lesson with full awareness of worship. During the presentation stage of the material, teachers apply varied and participatory learning strategies. Teachers use question-and-answer methods, demonstrations, and direct practice. This is evident when teachers invite students to practice the procedures for ablution and prayer in groups. Teachers explain the steps and also connect them to moral values such as accuracy, cleanliness, and obedience. During these activities, students appear to actively ask questions and engage in practice, indicating the internalization of values through direct learning experiences. At the closing part of the lesson, teachers provide reinforcement of values through group reflection. Teachers ask students again about the meaning they can take from the day's lesson, such as the importance of cleanliness, honesty, and discipline. This confirms that the strategy of Islamic religious education teachers at SDIT Miftahul Ulum Subang does not only stop at delivering material, but is also directed at internalizing Islamic values as a whole.

Analytically, a spiritually-based opening strategy serves as moral priming, instilling religious suggestions before the learning process begins. Active and contextual presentation supports a student-centered learning approach, which aligns with the principles of modern Islamic religious education (Basri dkk. 2023). Meanwhile, a closing with reflection serves as value reinforcement to strengthen students' affective memory of the moral messages in fiqh.

b) Integration of Islamic Values in the Learning Process

The integration of Islamic values in fiqh (Islamic jurisprudence) learning is evident in the way teachers relate each topic to everyday life. When discussing the fiqh of purification, teachers instill the values of physical and spiritual cleanliness. In the prayer topic, teachers emphasize the importance of time discipline, devotion, and responsibility. Teachers also frequently use exemplary stories of the Prophet's companions to reinforce understanding of Islamic values.

Interviews with Islamic religious education teachers revealed the following statement: "Fiqh is not just about knowing the procedures for worship, but also about how children can practice them correctly and with sincerity." This statement demonstrates that teachers have a deep understanding of the meaning of fiqh learning as a means of developing religious character. In practice, teachers emphasize the integration of knowledge and moral action, reflecting the concept of learning by doing in Islamic education.

Based on these findings, it can be analyzed that this approach aligns with the theory of value internalization according to (Rifki dkk. 2022), which states that the instillation of religious values must go through three stages: value transformation (knowledge), value transaction (experience), and value transinternalization (inner awareness). Islamic religious education teachers at SDIT Miftahul Ulum Subang have implemented all three continuously through a reflective and applicable fiqh learning process.

c) Active Student Participation and Religious Classroom Situations

Observations show that students at SDIT Miftahul Ulum Subang actively participate in all Islamic jurisprudence (fiqh) learning activities. They appear enthusiastic in practical activities, such as practicing ablution procedures, reciting intentions, and arranging prayer rows. The teacher provides each group with the opportunity to present their practice in front of the class, and other students provide assessments. Figure 1 shows students practicing congregational prayer.



Figure 1. Students Performing Congregational Prayer

Figure 1 depicts the religious atmosphere within the Miftahul Ulum Islamic Elementary School (SDIT) in Subang, where students are performing

congregational prayers at the school mosque. All students are seen sitting in neat rows on a green carpet facing the mihrab (prayer niche), while a teacher stands in front, giving instructions or guidance before the prayer begins. This activity reflects the inculcation of Islamic values implemented by the school, particularly in efforts to instill discipline, obedience, and togetherness through communal prayer activities. The students wear school uniforms and appear to be participating in the activity in an orderly and devout manner, demonstrating the development of a strong religious character.

Furthermore, observations showed a religious atmosphere in the classroom, with posters displaying daily prayers, mosque duty schedules, and the practice of reciting dhikr together before and after class. The classroom was also kept clean and tidy, reflecting the Islamic jurisprudence (fiqh) values of purification (thaharah). This indicates that the learning environment supports the internalization of Islamic values.

Based on this explanation, it can be concluded that active student participation demonstrates that fiqh learning is both a process of knowledge transfer and a process of habituation. When students are directly involved, they learn to connect religious concepts with real-life actions. This emotional involvement is crucial for fostering a deeper moral awareness.

d) Creating an Islamic School Environment

Interviews with the principal revealed that SDIT Miftahul Ulum Subang is strongly committed to fostering a religious culture. The school maintains regular programs such as morning Quran recitation, congregational Dhuha prayer, Friday almsgiving, and a practice of communal dhikr. The principal stated:

"We not only support the teaching of Islamic religious education in the classroom, but also create an Islamic-themed school environment so that children become accustomed to Islamic values."

Other teachers also play a role in instilling Islamic values in each subject, fostering a collective religious culture. This strengthens the effectiveness of Islamic religious education teachers' strategies in fiqh learning due to the continuity between the values taught in the classroom and those implemented in the school environment.

Based on the interview results, it can be concluded that the success of Islamic religious education teachers' strategies is inextricably linked to the school's structural and cultural support. The school's religious culture serves as an ecosystem that fosters consistent religious habits in students. Thus, the process of internalizing values through fiqh learning becomes more effective because it is reinforced by a supportive environment.

In the learning process of Islamic religious education, particularly in the field of Islamic jurisprudence (fiqh) at SDIT Miftahul Ulum Subang, teachers play a strategic role in instilling Islamic values in students. Fiqh, as a branch of Islamic knowledge, teaches the procedures for worship and social interactions, while also instilling moral and spiritual values that form the basis for developing religious character. Therefore, teachers' strategies in teaching fiqh are crucial to ensure that

the learning process extends beyond knowledge and also encompasses the affective and psychomotor dimensions of students.

The data obtained came from direct observations in fiqh classes, as well as in-depth interviews with teachers, students, and the principal. Through these data, the researchers attempted to provide a comprehensive overview of the implementation of Islamic Religious Education learning strategies in instilling Islamic values in a concrete manner. To clarify the results of this study, the following table presents the main findings regarding the strategies of Islamic religious education teachers in instilling Islamic values through fiqh material in students at SDIT Miftahul Ulum Subang, as shown in Table 1 below:

Table 1
Islamic Religious Education Teachers' Strategies in Instilling Islamic Values Through Fiqh Material in Students of SDIT Miftahul Ulum Subang

No	Strategy Components	Forms of Learning Activities	Islamic Values That Are Instilled	Results Achieved by Students	Implementation Analysis
1	Opening Lesson	The teacher opens the lesson with greetings, prayer together, and religious apperception related to the fiqh material.	Religious values (obedience, manners, politeness, gratitude).	Students show a polite attitude and are ready to attend lessons solemnly.	An opening based on spiritual values creates a conducive psychological condition, strengthening spiritual readiness before learning.
2	Presentation of Fiqh Material	The teacher explains the procedures for worship such as ablution and prayer through live demonstrations.	Values of discipline, cleanliness, responsibility and sincerity.	Students understand the correct procedures for worship and are accustomed to maintaining personal hygiene.	The hands-on practice strategy is effective in instilling Islamic values because students experience and internalize the process in real life.

3	Integration of Values in Material	The teacher links fiqh law with daily behavior (examples: bathroom etiquette, maintaining prayer times).	Moral values, responsibility, and awareness of worship.	Students begin to consciously apply manners and worship in their daily lives at school.	Integration of values into everyday contexts strengthens the internalization of values through social and spiritual habituation.
4	Active Participation of Students	Students are given the opportunity to practice the material and provide feedback to their friends.	Values of cooperation, mutual respect, and responsibility.	Students are active, enthusiastic, and dare to express their opinions politely.	Active participation builds self-awareness and social responsibility values in the context of religious learning.
5	Closing Lessons and Reflection on Values	The teacher closes the lesson with an evaluation of the moral values of the material studied and a prayer together.	The values of sincerity, discipline, and self-introspection.	Students are able to state the moral values of fiqh lessons and relate them to their behavior.	Reflection on values strengthens moral awareness and internalizes Islamic values in the affective realm.
6	Teacher's Exemplary Behavior	Teachers demonstrate disciplined, polite, and religious behavior in their daily lives at school.	The values of honesty, responsibility, and exemplary behavior.	Students imitate positive teacher behavior, such as maintaining cleanliness and praying before activities.	Role models are an effective medium for instilling values because students imitate the real behavior of teachers.

7	Religious Learning Environment	The school provides an Islamic atmosphere through morning tadarus activities, Dhuha prayers, and Friday donations.	The values of brotherhood, discipline in worship, and social concern.	Students are accustomed to praying in congregation and behaving politely.	Religious environmental support strengthens the continuity of the values taught by teachers in the classroom.
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Based on the results of the table analysis regarding the strategies of Islamic religious education teachers in instilling Islamic values through fiqh material at SDIT Miftahul Ulum Subang, it can be concluded that the implementation of learning at the school is integrative and holistic. This is evident from the implementation of strategies that cover all stages of learning, from the opening activities and presentation of material to the closing. Each stage is designed to foster Islamic values continuously, through cognitive, affective, and psychomotor activities. In addition, the learning process is supported by a conducive school environment with a religious nuance, such as congregational prayer activities, morning tadarus, and the habit of greeting, smiling, and saying hello.

The approach applied by Islamic religious education teachers demonstrates an integration between pedagogical, psychological, and spiritual dimensions, where teachers act as instructors, facilitators, and moral role models for students. Fiqh learning at SDIT Miftahul Ulum Subang is able to foster in-depth religious knowledge while simultaneously shaping students' Islamic character. Values such as discipline, responsibility, courtesy, and obedience to Islamic teachings are increasingly evident in student behavior. Teachers act as fiqh instructors and as spiritual guides, shaping students' mindsets, attitudes, and religious behavior. Thus, the learning strategies implemented produce students who are intellectually intelligent and possess Islamic character and noble morals in accordance with the vision of integrated Islamic education implemented at SDIT Miftahul Ulum Subang.

CONCLUSION

Based on the results of research conducted at SDIT Miftahul Ulum Subang, it can be concluded that the strategies implemented by Islamic Religious Education teachers in instilling Islamic values through fiqh (Islamic jurisprudence) are effective, focused, and sustainable. Teachers function as conduits of knowledge, role models, and spiritual guides, consistently integrating Islamic values throughout the learning process. Through exemplary behavior, habituated worship practices, and structured value reflection at the end of each lesson, students are able to understand and apply

fiqh teachings in their daily lives. A supportive religious school environment further strengthens the internalization of these values, so that fiqh learning at SDIT Miftahul Ulum Subang produces students who are cognitively competent, religiously devout, disciplined, and possess noble character. More broadly, these findings have important implications for Islamic schools in general. The strategies identified in this study can serve as a practical reference for other Islamic educational institutions seeking to strengthen values-based learning through fiqh teaching. Furthermore, the results of this study highlight the importance of positioning teachers as moral role models and facilitators of value internalization, which can serve as a basis for designing teacher training and professional development programs. By incorporating training on exemplary behavior, reflective learning, and values-oriented pedagogical strategies, teacher education programs can better prepare Islamic Religious Education teachers to foster holistic student development that integrates cognitive achievement with moral and spiritual growth.

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