

IMPLEMENTATION OF FIQH LEARNING WITH A *HABITUATION LEARNING APPROACH* IN GRADE II STUDENTS OF MADRASAH IBTIDAIYAH IHYAUL ISLAM PAKUNIRAN PROBOLINGGO

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Abstract

This study aims to describe the implementation of Fiqh learning using a habituation learning approach for second-grade students at MI Ihyaul Islam Pakuniran, focusing on its implementation, evaluation, learning novelty, and supporting and inhibiting factors. This research employed a qualitative case study design. Data were collected through observation, in-depth interviews, and documentation involving the principal, Fiqh teacher, foundation chairman, and students. Data analysis was conducted through data reduction, data display, and conclusion drawing. The results indicate that Fiqh learning based on habituation learning improves students' understanding and practice of worship. Learning activities are not limited to classroom instruction but are strengthened through consistent daily worship habituation. The novelty of this study lies in the application of micro-habituation learning, which consists of small, brief, and routine worship practices suited to lower-grade students' characteristics. Learning evaluation is carried out through practical assessment and observation of religious attitudes. Supporting factors include teachers' role modeling and a strong religious culture, while inhibiting factors involve differences in students' religious habits at home.

Keywords: Fiqh Learning, Habituation Learning, Worship Habituation, Micro-Habituation



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INTRODUCTION

Fiqh learning at Madrasah Ibtidaiyah has an important role in instilling the basics of understanding and practicing Islamic teachings from an early age. Fiqh not only functions as normative knowledge about the laws of worship, but also as a practical guideline in shaping the religious habits and attitudes of students. However, in practice, Fiqh learning in lower grades still tends to be oriented towards cognitive and memorization aspects, so it has not fully impacted students' habituation of worship in daily life.¹

Grade II students of Madrasah Ibtidaiyah are at a developmental stage that requires a concrete, repetitive, and exemplary-based learning approach. Without consistent habituation, the understanding of Fiqh obtained by students has the potential to be only theoretical and not internalized in behavior. This condition requires a learning approach that is able to integrate Fiqh material with real practice through continuous and contextual habituation activities.²

Madrasah Ibtidaiyah Ihyaul Islam Pakuniran has a religious culture that supports the habituation of students' daily worship, such as joint prayer, ablution practice, and the implementation of congregational prayers. This culture has a strong potential in the application of *the habituation learning* approach to Fiqh learning. However, the application of habituation-based Fiqh learning in the lower class is still rarely studied in depth, especially in the context of madrasah ibtidaiyah. Therefore, this study is focused on examining the implementation of Fiqh learning with a *habituation learning approach* in grade II students of MI Ihyaul Islam Pakuniran.³

A number of previous studies have shown that Fiqh learning combined with direct practice and worship habits can improve students' religious understanding and attitudes. Studies on religious habituation in elementary schools also reveal that habituation activities carried out consistently are able to shape the religious character of students. However, most of the research focuses more on high-class students and focuses on learning outcomes, so aspects of the habituation-based Fiqh learning process in lower classes have not received much attention. This shows that there are research gaps that need to be filled.⁴

¹ Ikromulloh Hakiki and Ainur Rofiq Sofa, "Efforts To Improve Understanding Of Islamic Brotherhood Through The Case Study Method In The Course Of Creed And Achievements In Grade Xii Students Of Ma Walisongo 2 Banyuwangi Probolinggo," n.d.

² Dian Zahrotus Sita and Ainur Rofiq Sofa, "Pembelajaran Kitab Mubadi'Fiqh Sebagai Upaya Penguatan Pemahaman Fiqih Dan Mufrodlat Bahasa Arab Santri Di Ma'had Walisongo 1 Maron, Probolinggo," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 4 (2025).

³ Mahmud Yunus, Ainur Rofiq Sofa, and Jannatul Firdausiyah, "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Duolingo: Tantangan Dan Motivasi Di Madrasah Aliyah Zainul Hasan 2 Mojolegi Gading Probolinggo," *Indonesian Research Journal on Education* 5, no. 4 (2025).

⁴ Putri Nabilatus Sholeha and Ainur Rofiq Sofa, "Membedah Gagasan Dalam Teks Panjang Bahasa Arab Melalui Pendekatan Analisis Wacana Yang Mengungkapkan Makna Tersurat Dan Tersirat Di Sekolah MA Zaha," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

Based on these conditions, this study is directed to examine the planning, implementation, and evaluation of Fiqh learning with *a habituation learning approach*, as well as reveal the form of renewal produced in the context of MI Ihyaul Islam Pakuniran. The choice of the title of this research is based on the importance of applicable Fiqh learning, the suitability of the *habituation learning approach* with the characteristics of grade II students, and the peculiarities of the religious culture of madrasahs as a supportive environment for worship habituation. Thus, this research is expected to make a theoretical and practical contribution to the development of Fiqh learning in madrasah ibtidaiyah, especially in the lower classes.⁵

RESEARCH METHODS

This research uses a qualitative approach with a case study type of research. This approach was chosen because the research aims to understand in depth the process of implementing Fiqh learning with *the habituation learning approach* in grade II students of MI Ihyaul Islam Pakuniran, including the context, meaning, and dynamics that occur in the implementation of learning in the madrasah environment. The research was carried out at Madrasah Ibtidaiyah Ihyaul Islam Pakuniran. The research subjects include Fiqh teachers in class II, students in grade II, and madrasah heads as supporting informants. The determination of the subject is carried out purposively by considering the direct involvement of informants in the implementation of habituation-based Fiqh learning.

Data collection was carried out through observation, in-depth interviews, and documentation. Observation is used to directly observe the Fiqh learning process and worship habituation activities carried out by students, both in the classroom and in the madrasah environment. The interview was conducted to explore information about the planning, implementation, and evaluation of learning from the perspective of teachers and madrasahs. Documentation is used to complete research data in the form of lesson plans, worship habituation schedules, teacher notes, and archives of relevant learning activities. The entire process of the research method can be seen in the following diagram:

⁵ Muzdalifah Muzdalifah and Ainur Rofiq Sofa, "Penerapan Strategi Pembelajaran Dalam Pemahaman Makna Harfiah Dan Majazi Di Lembaga SMP Pesantren Zainul Hasan Genggong," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

IMPLEMENTASI PEMBELAJARAN FIQIH DENGAN PENDEKATAN HABITUATION LEARNING PADA SISWA KELAS II MADRASAH IBTIDAIYAH IHYAUL ISLAM PAKUNIRAN PROBOLINGGO



Diagram 1. Research on the implementation of Fiqh learning with *a habituation learning approach*

Data analysis is carried out interactively by following the Miles and Huberman model which includes the process of data reduction, data presentation, and conclusion drawn. The analysis process is carried out continuously from the time the data is collected until the research ends, so that the data obtained can be analyzed in depth and comprehensively.

The validity of the data is guaranteed through triangulation techniques, both source triangulation and triangulation techniques, as well as the extension of the participation of researchers in the field. This effort is made to ensure that the data obtained is truly valid, credible, and scientifically accountable.

RESULTS AND DISCUSSION

The results of the study show that the implementation of Fiqh learning with a *habituation learning approach* in grade II students of MI Ihyaul Islam Pakuniran presents an update of the low-grade Fiqh learning model, namely the habituation of worship based on the integration of classes – madrasah culture – the role of teachers. This approach is not only oriented to material mastery, but to the formation of religious habits that are internalized from an early age.

Fiqh Learning Planning with a *Habituation Learning Approach* in Grade II Students of MI Ihyaul Islam Pakuniran

The results of the study show that the planning of Fiqh learning in class II of MI Ihyaul Islam Pakuniran has been prepared by integrating Fiqh material into the *habituation learning* approach. Teachers design learning by adapting basic Fiqh competencies to the developmental characteristics of low-grade students who require concrete, simple, and repetitive learning. The planning is outlined in the RPP which links Fiqh materials, especially the azan and iqamah, with worship habituation activities that are carried out regularly in the madrasah environment.

The Principal of MI Ihyaul Islam Pakuniran, Ma'ruf, S.Pd.I, emphasized that from the beginning the madrasah indeed directed the learning of Fiqh in the lower classes to the formation of habits. He stated:

"Grade II children are not enough if they are just explained. So since the planning, our teachers directed that Fiqh material be made simple and immediately practiced, so that it becomes a habit, not just memorization."

The statement shows that Fiqh learning planning does not stand alone, but is in line with the madrasah policy in building religious culture. The same thing was conveyed by the Chairman of the Foundation, Taufiq Miskuri, S.Pd., which explains that any Fiqh learning plan must support the foundation's vision in Islamic character education. He said:

"We always emphasize that Fiqh does not stop at books. Materials such as azan and iqamah must be planned so that children are used to practicing, because it is from that habit that the character of their worship is formed."

Fiqh teacher of grade II, Moh. Taufiq, S.Pd.I, explained in more technical terms how the planning is realized in the RPP. He stated that the azan and iqamah materials are designed through the stages of introduction, example, and habituation of practice. According to him:

"In my lesson plan, the azan and iqamah materials are not only memorized targets. I designed it so that the children often listened, imitated, and then practiced alternately. If they keep repeating it, they get used to it and are not afraid of making mistakes."

This planning approach is also felt directly by students. Moh Azam Nazril Asyraf, a grade II student, said that he often practices the azan at school because it has been planned in learning activities. He says:

"I often practice the azan in class with friends. So now if you are told to call to prayer, you are not ashamed."

Meanwhile, Regina Anastasya Qulyubi stated that Fiqh learning feels easier to understand because of many practices. He revealed:

"The learning is not only reading, but directly practicing. So I know when the azan and iqamah are recited."

Based on the excerpt of the interview, it can be understood that Fiqh learning planning with a *habituation learning approach* at MI Ihyaul Islam Pakuniran is prepared systematically, collaboratively, and contextually. The integration between lesson plans, azan and iqamah materials, and the religious culture of the madrasah shows that Fiqh learning is designed to shape students' worship habits from an early age. This is in line with the principle of *habituation learning* which emphasizes repetition, consistency, and exemplary as the main foundation of Fiqh learning in the lower grades.

The findings of the study show that Fiqh learning planning in grade II of MI Ihyaul Islam Pakuniran has systematically integrated the *habituation learning* approach through the Learning Implementation Plan (RPP).⁶ The planning adjusts the basic competencies of Fiqh to the characteristics of the development of low-grade students who tend to think concretely, require simple learning, and are effective through repetition. These findings are in line with Jean Piaget's theory of cognitive development which states that early elementary school-age students are at a concrete operational stage, so abstract learning is less effective without hands-on practice.⁷

Fiqh learning planning, which not only targets memorization of the azan and iqamah, but also the habituation of practice, shows conformity with the principles of contextual learning.⁸

The *habituation learning* approach in Fiqh learning planning is also in line with the habit formation theory put forward by William James.⁹ He emphasized that habits are formed through actions that are carried out repeatedly and consistently.¹⁰ In this study, learning planning is directed so that students often hear, imitate, and practice the azan and iqamah, so that these actions slowly become an inherent habit in students. This confirms that Fiqh learning planning is not only oriented to cognitive achievement, but also to the formation of religious behavior.¹¹

⁶ M Yusuf Kusuma Wijaya and Ainur Rofiq Sofa, "Hadits Sebagai Landasan Normatif Dalam Ekonomi Islam Definisi, Urgensi, Dan Aplikasinya," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

⁷ Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran Berbasis VEO Di MAN 2 Probolinggo," *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 4, no. 2 (2025).

⁸ Naimatul Fuadah and Ainur Rofiq Sofa, "Perkembangan Sastra Arab Dan Pengaruhnya Terhadap Bahasa," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

⁹ Ifrohatul Hamidah and Ainur Rofiq Sofa, "Fiqh Al-Lughah Dan Pengaruhnya Terhadap Perkembangan Ilmu Nahwu," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

¹⁰ Ainur Rofiq Sofa and Holifatul Munawaroh, "Isytiqaq, Taraduf, Isytirok, Dan Tadladh: Pilar-Pilar Semantik Dalam Bahasa Arab Klasik," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

¹¹ Nuril Isabillah and Ainur Rofiq Sofa, "Melatih Kemampuan Bahasa Arab Pada Siswa Dalam Pembuatan Atau Pembacaan Iklan Di Madrasah Ibtidaiyah Tadribun Nasyiin," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

The integration of learning planning with the religious culture of madrasas reflects the application of Islamic character education theory.¹² According to Lickona, effective character education must be designed in an integrated manner between the curriculum, example, and culture of educational institutions.¹³ Fiqh learning planning at MI Ihyaul Islam Pakuniran does not stand alone, but is part of the vision of the madrasah and the foundation in building the character of student worship from an early age.¹⁴ Fiqh learning planning that emphasizes the stages of introduction, example, and habituation of practice is also relevant to Albert Bandura's theory of social learning. Bandura emphasized that the learning process occurs through observation and imitation of models. In this context, the teacher serves as the main model in the practice of the azan and iqamah, while the student learns through imitation and repetition of the exemplified behavior. Planning that includes elements of teacher exemplary in the lesson plan shows a strong pedagogical awareness of the learning needs of low-grade students.

Thus, this discussion emphasizes that Fiqh learning planning with a *habituation learning approach* at MI Ihyaul Islam Pakuniran has a strong theoretical foundation, both from the perspective of developmental psychology, learning theory, and Islamic character education. Integrated planning between lesson plans, azan and iqamah materials, and the religious culture of the madrasah proves that Fiqh learning is designed to shape students' worship habits in a sustainable manner.¹⁵

Implementation of Fiqh Learning with a *Habituation Learning Approach* in Grade II Students of MI Ihyaul Islam Pakuniran

The implementation of Fiqh learning with a *habituation learning approach* is carried out through the habituation of worship that is integrated in teaching and learning activities and daily activities of students in madrasah. The Principal of MI Ihyaul Islam Pakuniran, Ma'ruf, S.Pd.I, explained that the implementation of Fiqh learning is indeed directed so that students are actively involved in worship practices. He stated:

"The implementation of Fiqh learning here is not only in the classroom. Children are accustomed to the practice of worship every day, so that what they learn is really done, not just understood."

¹² Sheila Rohmatika Fitria and Ainur Rofiq Sofa, "Strategi Pemaknaan Dalam Memahami Teks Narasi Berbahasa Arab Di SMA Terpadu Darut Tauhid Patemon Kerejengan," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

¹³ Ainur Rofiq Sofa and Irma Erviana, "Program Pengabdian Kemasyarakatan: Optimalisasi Pembelajaran Nahwu Melalui Kitab Al Miftah Di Pesantren Motivator Qur'an Darussalam Klaseman," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 3 (2025).

¹⁴ Dewi Putri Nafila and Ainur Rofiq Sofa, "Penerapan Strategi 'Akhbāriyah' untuk Meningkatkan Kemampuan Bahasa Arab Siswa Kelas V SDN Puspan Maron Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

¹⁵ Afiyatul Mardiyah and Ainur Rofiq Sofa, "Strategi Pengembangan Mufradat Bahasa Arab Dalam Pembelajaran Kontemporer," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

Fiqh teacher of grade II, Moh. Taufiq, S.Pd.I, emphasized that in the implementation of learning, he always prioritizes examples before asking students to practice. According to him:

"I always set an example first, then the children imitate. If something is wrong, it is immediately corrected. That way they get used to it quickly and aren't afraid to practice."

This was felt directly by the students. Moh Azam Nazril Asyraf said that he was often asked to practice worship in front of the class. He says:

"Usually we practice directly. If it is wrong, the ustadz corrects it. It will soon become normal."

Meanwhile, Regina Anastasya Qulyubi stated that learning Fiqh became more fun because of the many practices compared to just reading books. He revealed:

"Learn while practicing, so it's not boring and easy to understand."

The findings of the study show that the implementation of Fiqh learning in grade II of MI Ihyaul Islam Pakuniran is carried out through the habit of worship that is integrated between teaching and learning activities in the classroom and daily activities in the madrasah environment. The teacher begins the learning by providing examples and examples, then guides students to practice Fiqh materials directly, such as ablution, prayer, azan, and worship manners. This pattern of implementation is in line with the main principle of *habituation learning* which emphasizes the formation of behavior through repetition and consistency.¹⁶

The implementation of learning that places the teacher as a model is first relevant to Albert Bandura's social learning theory.¹⁷ Bandura emphasized that the learning process mostly occurs through observation, imitation, and modeling. In the context of this study, Fiqh teachers act as a model of worship that is observed and imitated by students. When the teacher gives examples of worship practices and directly justifies the students' mistakes, the observational learning process runs effectively and contributes to the formation of correct worship habits.¹⁸

The active involvement of students in worship practices also reflects the application of John Dewey's *theory of learning by doing*. Dewey emphasized that learning will be meaningful if students are directly involved in the learning experience.¹⁹

¹⁶ Khojjjah Salsabela and Ainur Rofiq Sofa, "Kosakata Serapan Dalam Bahasa Arab Pada Buku Al-'Arabiyyah Bayna Yadayk: Kajian Linguistik Kontemporer," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

¹⁷ Ainur Rofiq Sofa et al., "Penilaian Pembelajaran PBA Berbasis Google Data Studio Power Bi, Table AI Dan Phytion AI Di MTs Thoyyib Hasyim Jorongon Probolinggo," *Indonesian Research Journal on Education* 5, no. 3 (2025).

¹⁸ Adinda Atiqotuz Zummah and Ainur Rofiq Sofa, "Keefektifan Teknik Membaca Cepat Dalam Bahasa Arab Di Pondok Pesantren Darut Tauhid Patemon Krejengan Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

¹⁹ Sa'adah Fuji Astutik and Ainur Rofiq Sofa, "Penerapan Naht Dalam Pembelajaran Bahasa Arab: Strategi Interaktif Di Madrasah Ibtidaiyah Izzul Islam," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

From the perspective of developmental psychology, the implementation of Fiqh learning that is practical and repetitive is very much in accordance with Jean Piaget's theory which states that students in grade II of Madrasah Ibtidaiyah are at a concrete operational stage.²⁰ At this stage, it is easier for children to understand concepts through real activities rather than abstract explanations. Therefore, the direct practice of worship that is carried out gradually and simply helps students understand the meaning and procedures of worship more completely.²¹

The habituation approach in the implementation of Fiqh learning is also closely related to the theory of *habit formation* put forward by William James. He stated that behavior will become a habit if it is done continuously in the same context.²²

In this approach, knowledge is built by students through hands-on experience. The practice of worship that is carried out alternately and repeatedly provides space for students to build an understanding of Fiqh based on their own experiences, rather than just receiving information from the teacher.²³

This confirms that *the habituation learning* approach is very relevant to be applied in Fiqh learning at Madrasah Ibtidaiyah, especially in the lower classes.²⁴

Evaluation of Fiqh Learning Based on *Habituation Learning* in Grade II Students of MI Ihyaul Islam Pakuniran

The evaluation of Fiqh learning based on *habituation learning* is carried out through practice assessment and observation of students' religious attitudes.²⁵ Teachers not only assess cognitive aspects through written tests, but also monitor the development of students' worship habits on an ongoing basis. This evaluation was carried out by observing the discipline of students in carrying out worship, the accuracy of practice, and the religious attitude shown in daily activities.

Fiqh teacher of grade II, Moh. Taufiq, S.Pd.I, explained that learning evaluation is more focused on students' practices and habits. He stated:

²⁰ Lusyiana Efendy and Ainur Rofiq Sofa, "Strategi Meningkatkan Minat Membaca Melalui Pemilihan Teks Bahasa Arab Yang Menarik Di PP Darut Tauhid Patemon," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 2 (2025).

²¹ Serli Rosida and Ainur Rofiq Sofa, "Analisis Teks Sejarah Dan Geografi Untuk Meningkatkan Kemampuan Bahasa Arab Santri Zainul Hasan Genggong Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

²² Latifatul Hasanah and Ainur Rofiq Sofa, "Penerapan Morfologi Bahasa Arab Dalam Bahasa Indonesia: Studi Kasus Di MI Nidhamiyah Ketompen Pajajaran," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

²³ Ainur Rofiq Sofa and Ayun Febrianti, "Dialektologi Bahasa Arab: Analisis Perbedaan Linguistik Berdasarkan Kajian Pustaka," *Lencana: Jurnal Inovasi Ilmu Pendidikan* 3, no. 2 (2025).

²⁴ Muhammad Asror and Ainur Rofiq Sofa, "Pemahaman Makna Harfiah Dan Majazi Dalam Bahasa Arab: Potret Kemampuan Siswa SMP Lubbul Labib," *Lencana: Jurnal Inovasi Ilmu Pendidikan* (2025).

²⁵ Ainur Rofiq Sofa, "Application Of Various Interactive Assessment Models To Increase The Effectiveness Of Measuring The Arabic Learning Process And Improve Learners' Skills," *Ukazh: Journal of Arabic Studies* 6, no. 1 (2025).

"If it's just a written test, children can memorize but not necessarily practice. So I often judge from their habits, how they practice, how they behave every day."

The statement shows that the evaluation of Fiqh learning is directed to obtain a more real picture of the understanding and practice of student worship. This was also reinforced by the Principal of MI Ihyaul Islam Pakuniran, Ma'ruf, S.Pd.I, who stated that habituation-based evaluation is a characteristic of Fiqh learning in madrasas. He revealed:

"The evaluation of Fiqh here is not only the value of numbers, but how children are used to worship. If they are disciplined and correct in practice, it is already a learning success."

Chairman of the Foundation, Taufiq Miskuri, S.Pd., also emphasizes the importance of evaluations that assess aspects of attitudes and habits. He said:

"We see more changes in children's behavior. If you are used to carrying out worship well, it means that the Fiqh learning is successful."

The results of the evaluation were also felt by the students. Moh Azam Nazril Asyraf said that teachers often assess the practice of worship directly. He says:

"Usually the ustadz see us practicing. If it is true, it is praised."

Meanwhile, Regina Anastasya Qulyubi revealed that she felt helped by the evaluation carried out through practice. He stated:

"If you practice, you know what's right and what's wrong."

In the context of habituation learning-based Fiqh learning, the evaluation of students' worship practices and religious habits reflects the application of *habit formation* theory.²⁶ William James asserts that habit can only be measured through the consistency of behavior that is repeated.²⁷ Therefore, the evaluation carried out through observation of the discipline of worship, the accuracy of practice, and the religious attitude of students is a relevant indicator to assess the success of habituation-based Fiqh learning.²⁸

The findings of this study are also in line with Bloom's taxonomic theory which has been revised by Anderson and Krathwohl.²⁹ The evaluation of Fiqh learning at MI Ihyaul Islam Pakuniran does not stop at the cognitive realm (remembering and understanding), but reaches the psychomotor and affective realms. The assessment of worship practices shows the measurement of the psychomotor domain, while the observation of religious attitudes reflects the assessment of the

²⁶ Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Google Form, Goreact Dan Emotion AI Di SMP Negeri 2 Sumberasih Kabupaten Probolinggo," *Indonesian Research Journal on Education* 5, no. 2 (2025).

²⁷ Nur Faizatul Ulya and Ainur Rofiq Sofa, "Dialek Quraisy Dalam Kajian Linguistik: Peran Terhadap Perkembangan Bahasa Arab Pra-Islam," *Fonologi: Jurnal Ilmuan Bahasa Dan Sastra Inggris* 3, no. 1 (2025).

²⁸ Nuzulus Sakinah and Ainur Rofiq Sofa, "Implementasi Pendekatan Holistik Dalam Pembelajaran Bahasa Arab Di MA Raudlatus Syabab Sukowono Jember," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* (2025).

²⁹ Hasanul Bulqiyah and Ainur Rofiq Sofa, "Strategi Meningkatkan Kompetensi Maharoh Qiroah Dalam Pembelajaran Bahasa Arab Di Pondok Pesantren Rofiu Darojah," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* 2, no. 2 (2025).

affective domain. This confirms that the evaluation of Fiqh learning is carried out holistically and in line with the goals of Islamic education which emphasizes the balance between knowledge, charity, and morals.³⁰

This supports the sustainability of worship habituation which is at the core of the *habituation learning approach*.³¹ In addition, observation-based evaluations that are carried out on an ongoing basis reflect the concept of *assessment for learning*, which is an evaluation that not only serves to measure the final outcome, but also to improve the learning process.³² Teachers can find out the development of students' worship habits from time to time, so that they can provide guidance that suits the needs of each student. This approach is relevant to the characteristics of low-grade students who need intensive assistance in the learning process.³³

Implementation of Fiqh Learning with a *Habituation Learning Approach* at MI Ihyaul Islam Pakuniran

The Principal of MI Ihyaul Islam Pakuniran, Ma'ruf, S.Pd.I, explained that the renewal of Fiqh learning in this madrasah is directed at the formation of habits from an early age. He stated:

"We want Fiqh learning to live in children's daily lives. So it's not just finished in class, but it's a habit that continues to be done."

Fiqh teacher, Moh. Taufiq, S.Pd.I, revealed that small habituation is actually more effective for grade II students. He said:

"Second-graders cannot be immediately given heavy habits. So we get used to small things, such as reading intentions, practicing the azan, or manners before worship, but doing it every day."

Chairman of the MI Ihyaul Islam Pakuniran Foundation, Taufiq Miskuri, S.Pd., adding that this update has become a peculiarity of madrasahs in Fiqh learning. He stated:

"This small but routine habituation model is a characteristic of Fiqh learning here. The kids get used to it without feeling forced."

Another update lies in the integration between the planning, implementation, and evaluation of Fiqh learning. These three aspects are designed in harmony with the principles of *habituation learning*, so that learning is not interrupted between theory and practice. Evaluation not

³⁰ Rabi'ah Nurman Maulidya and Ainur Rofiq Sofa, "Pendidikan Teologi Ahlus Sunnah Wal Jamaah: Konsep, Klasifikasi, Dan Implementasi Dalam Kehidupan Muslim," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* 2, no. 2 (2025).

³¹ Laili Ramadhani and Ainur Rofiq Sofa, "Pembelajaran Bahasa Arab Berbasis Al-Qur'an Di Mushollah Zubhatul Hasan: Analisis Metode Dan Penerapannya," *Fonologi: Jurnal Ilmuan Bahasa Dan Sastra Inggris* 3, no. 1 (2025).

³² Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Turnitin, Scribo AI, Dan ChatGPT Di Pesantren Raudlatul Hasaniyah: Implementasi Dan Strategi Pada Siswa Madrasah Aliyah," *Indonesian Research Journal on Education* 5, no. 2 (2025).

³³ Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran PAI Berbasis Learning Analytics, IBM Watson Education, Adaptive Learning AI: Motivasi Dan Konsekuensi Di MTs Mambaul Hikam" 5 (2025).

only assesses cognitive learning outcomes, but also assesses the success of worship habits that have been implemented.³⁴

This model makes Fiqh learning more meaningful, applicative, and in accordance with the psychological development of low-grade students, thus making a new contribution to the development of Fiqh learning at Madrasah Ibtidaiyah.³⁵

The findings of the study show that the main update in the implementation of Fiqh learning at MI Ihyaul Islam Pakuniran lies in the systemic integration of *the habituation learning* approach with the religious culture of the madrasah.³⁶ Fiqh learning is not limited to formal classroom hours, but is strengthened through consistent and continuous daily worship habits. This pattern places Fiqh as part of the practice of students' daily lives, not just as normative knowledge. This renewal is relevant to the view of Islamic education which emphasizes the unity between knowledge and charity (*al-'ilm wa al-'amal*).³⁷

Theoretically, this novelty can be explained through Bronfenbrenner's theory of educational ecology, which states that children's development is influenced by the nearby environment (*microsystem*), such as school and family. The integration of Fiqh learning with the religious culture of the madrasah shows that the school environment is optimally used as a space for learning values and worship habits. Thus, learning does not only occur in the classroom, but also in all daily activities of students in the madrasah.³⁸ These findings are in line with Piaget's theory of cognitive development which emphasizes the importance of adapting learning strategies to the child's developmental stage.³⁹

³⁴ M Untung Sudaryanto and Ainur Rofiq Sofa, "Implementasi Pembelajaran Tajwid Sebagai Sarana Tadabbur Al-Qur'an Di SD Negeri III Kalianan Krucil Probolinggo: Strategi, Tantangan, Dan Dampaknya Terhadap Pemahaman Keislaman Siswa," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* 2, no. 2 (2025).

³⁵ Warda Lathifah and Ainur Rofiq Shofa, "Peningkatan Kemampuan Membaca Kata Dan Kalimat Dalam Bahasa Arab Santri Musholla Al-Masykurin Melalui Metode Interaktif," *AL-MUSTAQBAL: Jurnal Agama Islam* 2, no. 1 (2025).

³⁶ Slama Slama and Ainur Rofiq Sofa, "Meningkatkan Pemahaman Bahasa Arab Melalui Analisis Teks Pendek Di Madrasah Ibtidaiyah Nurul Hasan Kertosono Gading Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 1 (2025).

³⁷ Valentina Eka Amelia and Ainur Rofiq Sofa, "Strategi Pembelajaran Dalam Membaca Teks Arab Di Madrasah Diniyah Darul Lughah Wal Karomah Putra Untuk Kemampuan Literasi Arab," *AL-MUSTAQBAL: Jurnal Agama Islam* 2, no. 1 (2025).

³⁸ Dewi Shinta Kurnia Ilahi et al., "Penilaian Pembelajaran PAI Berbasis Google Forms, Quizizz, Dan Grade Scope:: Strategi Dan Implementasi Efektif Di MA Zainul Hasan 1 Genggong," *Indonesian Research Journal on Education* 5, no. 2 (2025).

³⁹ Devi Aprilia Rachmawati, Muhammad Sugianto, and Ainur Rofiq Sofa, "Tathwiiru Wasa'ithi Lu'batid Domiino Litarqiyatil Mufradaatil Lughah Al-'Arabiyyah Wa Mahaaratil Kalaam Fi Al-Madrasah Ad-Diniyyah At-Ta'limiyyah Zainul Hasan Genggong," *Tarling: Journal of Language Education* 9, no. 1 (2025).

From the perspective of habit *formation theory*, the *micro-habituation learning* pattern has high pedagogical power. The habit of worship is not formed through coercion, but through a natural process that is pleasing to the student.⁴⁰

This is in line with the concept of authentic appraisal that assesses processes and outcomes simultaneously.⁴¹ This research is not only practical, but also conceptual, as it expands the understanding of how the *habituation learning* approach can be implemented in a complete and sustainable manner in Fiqh learning at Madrasah Ibtidaiyah.⁴²

This model makes Fiqh learning more meaningful, applicative, and in accordance with the psychological development of low-grade students, thus making a theoretical and practical contribution to the development of Fiqh learning at Madrasah Ibtidaiyah.⁴³

Supporting and Inhibiting Factors for the Implementation of Fiqh Learning with the Habituation Learning Approach

The main supporting factors in the implementation of Fiqh learning with a *habituation learning* approach are the example of teachers, the religious culture of the madrasah, and consistency in the implementation of worship habits. A supportive madrasah environment provides space for students to practice Fiqh values directly.

The inhibiting factors found include differences in the background of students' worship habits in the family environment and limited learning time. However, these obstacles can be minimized through strengthening habituation in madrasahs and cooperation between teachers and parents in guiding students.

The implementation of Fiqh learning with a *habituation learning approach* at MI Ihyaul Islam Pakuniran is supported by several main factors, including the example of teachers, the religious culture of the madrasah, and consistency in the implementation of worship habituation. Teachers not only play the role of teachers, but also role models in daily worship practices, so that students can directly imitate the religious behavior exemplified.

The Principal of MI Ihyaul Islam Pakuniran, Ma'ruf, S.Pd.I, emphasized that teacher exemplary is the main key to the success of habituation-based learning. He stated:

⁴⁰ Mahmud Yunus and Ainur Rofiq Sofa, "Implementasi Nilai-Nilai Al-Qur'an Dan Hadits Nabi Dalam Kehidupan Peserta Didik Di MTS. Raudlatul Hasaniyah Mojolegi Gading Probolinggo," *Hikmah: Jurnal Studi Pendidikan Agama Islam* 2, no. 1 (2025).

⁴¹ Ilahi et al., "Penilaian Pembelajaran PAI Berbasis Google Forms, Quizizz, Dan Grade Scope:: Strategi Dan Implementasi Efektif Di MA Zainul Hasan 1 Genggong."

⁴² Uun Widayanti, "Optimalisasi Pembelajaran Maharatul Qiroah Di Madrasah Aliyah Uswatun Hasanah Probolinggo: Tantangan Dan Solusi Dalam Meningkatkan Kualitas Kefasihan Bahasa Arab," *Faidatuna* 6, no. 1 (2025).

⁴³ Debi Maghfiroh and Ainur Rofiq Sofa, "Esensi Cinta Kepada Nabi Muhammad Menurut Al-Qur'an, Hadis, Dan Pendapat Ulama Dalam Kitab Mahfudzot," *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora* 6, no. 1 (2025).

"Children are easier to imitate than to listen to advice. If the teacher gives a direct example, the habit quickly attaches to the student."

The religious culture of the madrasah that has been formed is also a significant supporting factor. Routine worship activities such as joint prayer, adhan practice, and habituation of adab before and after learning strengthen the internalization of Fiqh values. Chairman of the Foundation, Taufiq Miskuri, S.Pd., revealing:

"We build a religious madrasah atmosphere so that Fiqh learning is inseparable from the daily lives of children."

In addition, consistency in the implementation of worship habits is an important factor in the *habituation learning approach*. Fiqh teacher of class II, Moh. Taufiq, S.Pd.I, explained that habituation is carried out continuously even though it is in a simple form. He said:

"Habituation must be routine. Even if it's only for a short time, if you do it every day, the results are more pronounced."

The Fiqh teacher revealed that this condition affects the speed of students in adapting to the habituation in the madrasah. He stated:

"There are children who are used to worshipping at home, but there are also those who have not. So we have to be more patient and keep repeating."

In addition, the limited time of formal learning is also a challenge in the implementation of Fiqh learning. However, these obstacles can be minimized through strengthening habituation outside of class hours and cooperation between teachers and parents.

This is reinforced by the Principal's statement emphasizing the importance of collaboration with parents. He revealed:

"We always invite parents to participate in getting their children used to at home, so that the habituation in the madrasah can continue."

The findings of the study show that the successful implementation of Fiqh learning with the *habituation learning approach* at MI Ihyaul Islam Pakuniran is greatly influenced by internal and external supporting factors.⁴⁴ The main supporting factors found include the example of teachers, the religious culture of the madrasah, and consistency in the implementation of worship habits. These three factors are interrelated and form a learning ecosystem conducive to the internalization of Fiqh values in lower grade students.⁴⁵ Teachers not only deliver Fiqh material, but also practice worship directly in front of students. This example accelerates the process of

⁴⁴ Nur Hidayatingsih and Ainur Rofiq Sofa, "Implementasi Pendidikan Karakter Islami Dalam Program Keluarga Harapan (PKH) Untuk Masyarakat Pedesaan: Studi Kasus Di Desa Dawuhan," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 2 (2025).

⁴⁵ Khairul Anam and Ainur Rofiq Sofa, "Penerapan Integrasi Ilmu Pengetahuan Dan Agama Berdasarkan Dalil Al-Qur'an: Studi Kasus Di MTs Raudlatul Hasaniyah Mojolegi Gading Probolinggo Dengan Fokus Pada Teori Big Bang, Embriologi, Dan Lapisan Atmosfer," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 2 (2025).

habituating worship because students learn through observation and imitation, not just verbal instruction.⁴⁶

Theoretically, this condition can be explained through Bronfenbrenner's theory of educational ecology, which places the school environment as a *microsystem* that greatly influences the development of children's behavior. The madrasah environment is filled with routine worship activities, joint prayers, and habituation of manners creates a learning atmosphere that is in harmony with Fiqh values. Learning does not only take place in the classroom, but takes place holistically in all madrasah activities.⁴⁷

According to the theory of *habit formation* put forward by William James, behavior will become a habit if it is done continuously and repeatedly in the same context. The findings of this study show that the habit of worship is carried out routinely even though it is in a simple form. This consistency allows students' worship behavior to develop gradually until it becomes a relatively stable habit.⁴⁸

When the habit of worship at home is not in line with the habituation in the madrasah, the process of internalizing Fiqh values in students becomes less optimal and takes longer.⁴⁹

Limited formal learning time is also a relevant inhibiting factor. However, *the habituation learning* approach actually offers a pedagogical solution to these limitations. The habit of worship does not always have to be done for a long duration, but can be integrated into short activities that are carried out regularly. This concept is in line with the principle of *micro-habituation learning* which emphasizes the effectiveness of small but consistent habituation.⁵⁰

Based on this discussion, it can be concluded that the supporting and inhibiting factors for the implementation of Fiqh learning with *the habituation learning* approach at MI Ihyaul Islam Pakuniran have a strong theoretical foundation. The example of teachers, the religious culture of the madrasah, and consistency of habituation are the main strengths in shaping students' worship habits. Meanwhile, differences in family backgrounds and limited learning time are challenges that

⁴⁶ M Rizqil Hasan Muqorrobin and Ainur Rofiq Sofa, "Peran Pendidikan Islam Dalam Pengembangan Karakter Keluarga: Strategi Pembinaan Iman, Ibadah, Dan Akhlak Di Era Globalisasi Dan Digitalisasi," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 3, no. 1 (2025).

⁴⁷ Faizah Mardiyah and Ainur Rofiq Sofa, "Keutamaan Ilmu Dalam Perspektif Islam: Transformasi Spiritualitas Dan Kontribusi Sosial Bagi Kaum Muslim Dalam Kitab Mahfudzot Fadhoilul Iman," *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa* 4, no. 1 (2025).

⁴⁸ Hanifa Nur Laili and Ainur Rofiq Sofa, "Analisis Bahaya Zina Dalam Kitab Mahfudzot Fadhoilul Iman: Perspektif Moral Dan Spiritualitas Serta Strategi Pencegahannya Dalam Kehidupan Sehari-Hari," *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora* 6, no. 1 (2025).

⁴⁹ Saifullah Saifullah and others, "Membangun Karakter Santri Melalui Pendekatan Spiritual Berbasis Al-Quran Dan Hadits: Studi Empiris Di Lingkungan Pesantren Raudlatul Hasaniyah Mojolegi Gading Probolinggo," *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025).

⁵⁰ M Romli and Ainur Rofiq Sofa, "Integrasi Al-Qur'an Dan Al-Hadits Dalam Pengembangan Pendidikan Islam Di Madrasah Tsanawiyah Thoiyyib Hasyim Jorong Leces Probolinggo: Tantangan Dan Peluang Dalam Menyongsong Era Digital Dan Globalisasi," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 3, no. 1 (2025).

can be overcome through strengthening habituation in madrasas and close cooperation between teachers and parents. This confirms that the *habituation learning* approach is effectively applied if supported by a collaborative and sustainable educational ecosystem. The above data is reinforced by the following observation and documentation data which can be seen in Figure 1.



Figure 1. The Importance of Teaching Philosophy in the Islamic Revolution

Figure 1 shows the Fiqh learning environment at MI Ihyaul Islam Pakuniran which shows the religious culture of the madrasah as a supporting factor for the habituation learning approach. It can be seen that students carry out regular worship habits with the guidance of teachers as an example, while the educational interaction between teachers and students reflects the consistency of habituation that plays a role in forming religious habits. Differences in the background of students' worship habits in the family environment are one of the inhibiting factors that are overcome through strengthening habits in madrasas and cooperation between teachers and parents.

CONCLUSION

This study concludes that the implementation of Fiqh learning with a *habituation learning approach* at MI Ihyaul Islam Pakuniran is effective in shaping the understanding and practice of worship of grade II students in a sustainable manner. This approach not only emphasizes the mastery of Fiqh material cognitively, but also emphasizes the habit of worship that is integrated into the daily activities of students in madrasas. Fiqh learning becomes more meaningful because the values taught do not stop at the theoretical level, but are manifested in real practice that is carried out consistently.

The findings of the study show that the success of the *habituation learning approach* is influenced by the synergy between the teacher's example, the religious culture of the madrasah, and the consistency of worship habituation designed according to the characteristics of low-grade students through the concept of *micro-habituation learning*. The integration of planning, implementation, and evaluation of learning oriented to religious practices and attitudes results in a more authentic and comprehensive picture of learning outcomes.

Although there are obstacles in the form of differences in the background of students' worship habits in the family environment and limited formal learning time, these obstacles can be minimized through strengthening habits in madrasahs and continuous cooperation between teachers and parents. Therefore, Fiqh learning based on *habituation learning* is recommended to be further developed as a relevant learning model for Madrasah Ibtidaiyah, especially in the lower grades. Further research is suggested to examine the application of this approach at different grade levels or integrate it with other learning approaches to enrich contextual and sustainable Fiqh learning models.

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