

Constructing Students' Fiqh Understanding through Learning Preferences and Teaching Methods in a Pesantren-Based Madrasah Aliyah

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ABSTRACT

This study looks at how students build their understanding of Fiqh through learning preferences, teaching methods, and pesantren-based religious culture at MA Ma'arif Nahdlatul Ummah Jarakan Banyudono Ponorogo during the 2025/2026 academic year. The starting problem is a familiar one in Islamic education: Fiqh tends to get taught as a body of legal concepts to memorize, when students also need interpretive judgment, religious disposition, and the practical skill to carry out worship and social conduct correctly. Drawing on Bloom's cognitive taxonomy, comprehension here means the ability to interpret information, restate concepts in one's own words, and connect that knowledge to specific situations students actually face. Interactive lecture, question-and-answer, discussion, demonstration, practice, and problem-solving each played a part in helping students link legal concepts to religious procedure and to the contextual decisions they encounter outside the classroom. Pesantren culture, particularly students' earlier exposure to Fiqh material, their habituated worship practice, and participation in Bahtsul Masa'il, reinforced their reasoning, their carefulness, and their day-to-day religious awareness. The study's central point is that a practical grasp of Fiqh grows out of the interaction between classroom instruction, how students choose to engage with material, and the religious life they already live inside the pesantren.

1. INTRODUCTION

Bloom's cognitive taxonomy defines comprehension as a learner's capacity to interpret information, explain concepts in their own words, and relate what they have learned to particular situations. Applied to Fiqh, understanding means students can explain a ruling, tell requirements apart from procedures, connect legal concepts to worship and muamalah, and show religious attitudes that line up with Islamic teaching (Najed, 2018). Fiqh instruction, then, is not simply about mastering a set of legal concepts. It is a process meant to give students the ability to apply religious principles to worship and to the decisions they make every day. Fiqh education also connects to something broader than legal literacy: students' moral awareness, empathy, and sense of responsibility toward the people around them. Public reporting on violence, bullying, and other student-related problems in Indonesia suggests that schools, including religious ones, still struggle to shape students' ethical conduct. Recent coverage of social issues involving students points to ongoing challenges around violence, bullying, and negative social interaction inside both schools and religious institutions. That pattern is a reminder that academic instruction alone is not enough; schools also need to cultivate ethical awareness and responsible behavior alongside subject knowledge (detikBali, 2025; Pramono & Apriyono, 2026; Rahmawati & Billiocta, 2025). None of this is meant to suggest that Fiqh instruction at the research site caused, or failed to prevent, these

problems; the reports are cited here only as background context for why the affective and behavioral side of Fiqh learning matters, not as evidence about this particular school. Educational researchers keep returning to the visual-auditory-kinesthetic framework, and keep disagreeing about how fixed these categories really are as traits of individual learners. This study treats them more cautiously, as learning preferences rather than stable identities: patterns in how students tend to access, process, and engage with Fiqh material in a given classroom moment. It does not assume that matching instruction to a single preferred mode will, by itself, improve outcomes (Kolb, 1984). The more useful question is how these varied modes of access interact with teacher mediation and with the pesantren's religious culture to shape what students actually come to understand. How a teacher chooses to deliver Fiqh material also matters a great deal for whether students can later apply what they have learned. In practice, teachers rarely stick to one method. They move between explanation, discussion, demonstration, exercises, and problem-solving depending on the topic and on what a particular group of students seems to need. Used well, this mix helps students grasp Fiqh concepts more deeply and see how Islamic legal teaching actually shows up in their daily religious practice (Mustakim, 2017).

MA Ma'arif Nahdlatul Ummah Jarakan Banyudono Ponorogo is a useful case precisely because it blends madrasah instruction with pesantren-based religious life. Students arrive at their understanding of Fiqh through more than formal classroom teaching; the religious practices they experience inside the pesantren give them a background that shapes how they read and apply Fiqh concepts later on. That combination makes it possible to examine how classroom methods and student preferences meet an institutional culture that has already made students familiar with Islamic legal knowledge before they ever sit through a lesson on it. Earlier studies have approached related questions from different angles, but none quite from this one. (2026). examine pesantren-based piety without treating Fiqh understanding as something built through classroom learning. Mansir looks at Fiqh learning models in relation to social issues (2021), and Musyaffak discusses innovation in Fiqh teaching strategies (2023). Astuti et al. study differentiated Fiqh instruction organized around readiness, interest, and learning style (2025), while Sari and Abdul Halim Hasan Binjai explore a transformative, deep-learning approach to Fiqh (2026). These studies have each added something to Fiqh pedagogy, but the interaction among students' learning preferences, teacher methods, and pesantren culture, and how all three together build conceptual, affective, and practical understanding, has not been worked out in detail. This study sets out to describe how students' Fiqh understanding takes shape at MA Ma'arif Nahdlatul Ummah Jarakan Banyudono Ponorogo, through the relationship among learning preferences, teaching methods, and pesantren-based religious culture. Its contribution is to treat Fiqh understanding as a situated process: students reach material through different preferences, teachers organize learning through multiple methods, and pesantren culture supplies prior knowledge, worship habituation, and dialogic religious practice that the classroom can then build on.

2. METHODS

This study used a qualitative case study design to examine how students' Fiqh understanding is constructed through learning preferences and teaching methods at MA Ma'arif Nahdlatul Ummah Jarakan Banyudono Ponorogo. The case was bounded to Fiqh learning in a pesantren-based madrasah during the 2025/2026 academic year. A case study design fit the purpose because the research aimed to understand a learning process inside its institutional setting, and to examine how classroom instruction, student experience, and religious culture relate to one another. (Nasution, 1998; Prof.Dr.Sugiyono, 2017).

Table 1. Research Informants

Participant category	Number of informants	Selection basis	Expected contribution
Principal	1	Holds authority over madrasah management and curriculum development.	Explains institutional policy, religious culture, and support for Fiqh learning.
Fiqh Teacher	1	Directly plans and delivers Fiqh learning in the observed classroom.	Explains teaching methods, classroom strategies, and adjustments to students' learning preferences.
Students	4	Learners who take part in Fiqh learning and	Describe learning experiences, ways of accessing Fiqh material,

The data drew on both primary and secondary sources. Primary data came from classroom observation and semi-structured interviews; secondary data came from learning materials, modules, madrasah archives, activity photographs, and other supporting documents. Informants were chosen purposively because each was directly involved in planning, delivering, or experiencing Fiqh learning. The four student informants were selected to represent varied learning preferences, identified beforehand through classroom observation and confirmed with the teacher. Data collection continued until interviews and observations began showing recurring patterns in how students accessed Fiqh material, responded to teaching methods, and connected classroom learning to religious practice; once further clarification stopped surfacing genuinely new themes, the researcher judged the data sufficient. Observation focused on the Fiqh learning process itself: teacher-student interaction, teaching methods, student participation, learning media, and visible forms of religious practice. Interviews explored students' learning experiences, the teacher's pedagogical decisions, institutional support, and the relationship between classroom learning and daily worship. Documentation served to verify field findings and to situate the observed learning process within its institutional context. To protect informants, student names in the findings were replaced with codes. Data validity rested on source, technique, and time triangulation: information from the principal, the Fiqh teacher, students, observation notes, and documents was compared for consistency and meaning, and informants were reconfirmed when a statement needed further context. The data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, covering data condensation, data display, and conclusion drawing (Huberman et al., 2019). Coding was carried out by the researcher using a theory-guided thematic approach. Initial categories followed the conceptual focus of the study, learning preferences, teaching methods, and Fiqh understanding, while additional codes were refined from interview transcripts, observation notes, and supporting documents as the analysis proceeded. Because this was a single-researcher qualitative case study, formal intercoder reliability was not used. Credibility instead rested on supervisor debriefing, analytic memoing, triangulation across interviews, classroom observation and documentation, and reconfirmation with informants whenever clarification was needed.

Table 2. Coding and categorization structure

Analytical Category	Indicative Codes	Data Sources
Visual Learning Preference	Accessing Fiqh material through written texts, modules, diagrams, visual media, note-taking, rereading, and organizing key legal terms.	Student interviews and classroom observation
Auditory Learning Preference	Accessing Fiqh material through oral explanation, question-and-answer, discussion, listening, verbal repetition, and peer argumentation.	Student interviews and classroom observation

Kinesthetic Learning Preference	Accessing Fiqh material through demonstration, practice, simulation, physical activity, and direct religious experience.	Student interviews and classroom observation
Teaching Method: Student Participation	Student involvement in asking questions, answering questions, group work, discussion, practice, and case analysis.	Observation and teacher-student interviews
Teaching Method: Communicative Process	Teacher-student interaction, clarity of explanation, dialogic learning, feedback, and contextual examples.	Observation and interviews
Teaching Method: Response and Understanding	Students' ability to restate concepts, relate Fiqh rules to practice, identify procedures, and respond to contextual cases.	Student interviews and observation
Teaching Method: Classroom Management	Classroom arrangement, learning media, student conditioning, group organization, and the atmosphere of religious learning.	Observation and teacher interview
Teaching Method: Goal Orientation	Alignment between learning objectives, Fiqh competencies, worship practice, and students' practical understanding.	Interviews, documentation, and observation
Construction of Fiqh Understanding	Meaning-making of Fiqh material, movement from prior knowledge to interpretation, practical application, and reinforcement through pesantren culture.	Student and teacher interviews, observation, and documentation

3. RESULTS

3.1 Students learning preferences in fiqh learning

Classroom data show students reaching Fiqh material through several different preferences, which appeared as flexible ways of engaging with the content rather than as fixed learning-style identities. A visual preference showed up when students used modules, written notes, pictures, and teaching aids to arrange legal terms, pillars, requirements, and worship sequences into steps they could read back later (Fleming & Mills, 1992; Kolb, 1984). *Principal: "Teachers are encouraged to vary instruction through explanation, demonstration, and direct practice, because students don't all respond to material the same way." Fiqh Teacher: "I combine lecture, discussion, and demonstration so students aren't positioned only as listeners. They need to think and take part." S1: "I can follow the teacher's explanation, but written notes, pictures, and the module text help me understand the material more clearly. When the explanation runs long, I need something I can go back and read."*

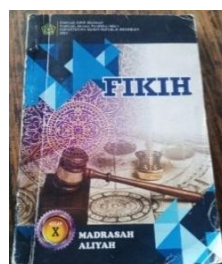


Figure 1. Fiqh modules and learning resources as supporting media for students' visual learning preferences

After the visual activities, students used their modules and notes to put Fiqh information into a coherent order, which helped them identify terms, rules, conditions, and procedures. It also supported their focus and confidence during learning, since they had a text to return to after the oral explanation had ended. In practical terms, those notes became a preparation tool both for worship practice and for classroom discussion (Bire et al., 2014; Dr. Hj. Mardiah Astuti, 2025). An auditory preference showed

up when students leaned on the teacher's spoken explanation, question-and-answer, discussion, and verbal repetition. Oral explanation still matters here because Fiqh material demands careful distinctions among legal categories and concrete examples of correct application. Discussion, in turn, gave students room to test their understanding and hear how their classmates responded differently (Fleming & Mills, 1992; Kolb, 1984). *S2: "I usually listen to the teacher from the beginning to the end. Question-and-answer and classroom discussion help me ask about the parts that are still unclear."* *Fiqh Teacher: "Oral explanation is still needed, but I try to connect it with questions and discussion so that students actively process the material."* *Principal: "Learning should involve students through discussion and contextual cases that fit their background."* The auditory mode worked best once oral explanation turned dialogic. Students repeated ideas back, asked for clarification, compared answers with each other, and grew more confident talking about Fiqh material out loud. This pattern suggests that listening on its own was not enough; real understanding developed once explanation was followed by student response and peer exchange (Bogor, Ihya Kota Dewi Anjani, Oking Setia Priatna, n.d.; Nurrohman, 2017; Oktaria & Pratamawati, 2024; Rahim et al., 2023; Utami et al., 2022). A kinesthetic preference came through in demonstration, practice, simulation, and direct experience, and was especially visible in procedural topics such as wudu, prayer, and the care of the deceased, where students needed to watch the sequence of an action and learn to spot possible mistakes in religious procedure (Fleming & Mills, 1992; Kolb, 1984). *S2: "I understand the material more easily when the teacher gives practical examples or demonstrations. I can see the steps and try to apply them directly."* *Fiqh Teacher: "I include demonstration and practical assignments so that students experience the material directly, especially when the topic requires procedure."*



Figure 2. Physical activity and direct practice in washing the deceased

Figure 2. Physical activity and direct practice in washing the deceased Kinesthetic activity strengthened the practical side of learning. Students picked up procedures through watching, imitating, trying repeatedly, and being corrected by the teacher. That process also built confidence, since students could compare their own actions against the teacher's model and against the steps explained earlier in class (Manurung et al., n.d.; Wardani et al., 2019).

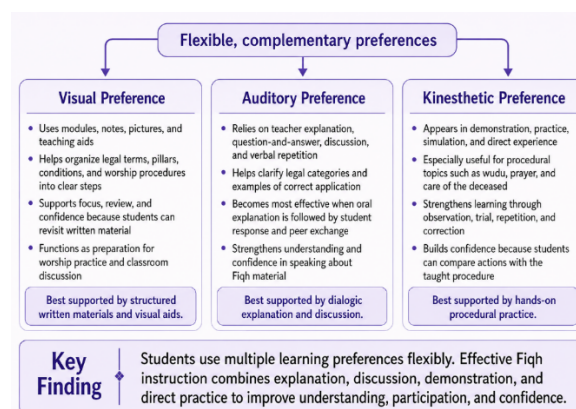


Figure 3. Synthesis of findings on visual, auditory, and kinesthetic learning preferences.

3.2 Teaching Methods in Fiqh Learning

to link legal explanation with student participation and practice. Lecture worked as an opening method, laying out conceptual structure, and its value showed most clearly when the teacher explained terms, legal categories, and worship sequences in an orderly way (Mustakim, 2017). S3: *"I can follow the lesson when the material is delivered clearly and systematically."* Fiqh Teacher: *"I use lecture with question-and-answer and discussion so students can think while receiving the explanation."* Principal: *"The madrasah encourages teachers to deliver material in a structured way and to support it with active learning."*



Figure 4. Learning media used in delivering interactive lecture

Observation showed lecture worked best when it stayed interactive. The teacher's explanation supplied the conceptual frame, while questions and examples invited students to connect concepts with actual worship practice. The method supported cognitive understanding, but how well it worked depended on the teacher's ability to draw out response, summary, and clarification from students (Agustin et al., 2024; Ali & Fauji, 2021; Fitriana, 2014; Ningrum et al., 2024) (Fitriana, 2014) but how well it worked depended on the teacher's ability to draw out response, summary, and clarification from students (Agustin et al., 2024; Ali & Fauji, 2021; Ningrum et al., 2024). Question-and-answer and discussion formed the dialogic core of Fiqh learning. In this pesantren-based setting, both methods were reinforced by the culture of Bahtsul Masa'il, so students were already used to listening to arguments, giving answers, and respecting disagreement. Together these methods moved learning away from simply receiving information and toward examining cases and working through legal reasoning. (Mustakim, 2017). Observation showed lecture worked best when it stayed interactive. The teacher's explanation supplied the conceptual frame, while questions and examples invited students to connect concepts with actual worship practice. The method supported cognitive understanding, but how well it worked depended on the teacher's ability to draw out response, summary, and clarification from students (Agustin et al., 2024; Ali & Fauji, 2021; Fitriana, 2014; Ningrum et al., 2024) (Fitriana, 2014) but how well it worked depended on the teacher's ability to draw out response, summary, and clarification from students (Agustin et al., 2024; Ali & Fauji, 2021; Ningrum et al., 2024). Question-and-answer and discussion formed the dialogic core of Fiqh learning. In this pesantren-based setting, both methods were reinforced by the culture of Bahtsul Masa'il, so students were already used to listening to arguments, giving answers, and respecting disagreement. Together these methods moved learning away from simply receiving information and toward examining cases and working through legal reasoning (Mustakim, 2017). Principal: *"Madrasah policy emphasizes active and contextual learning. Teachers are encouraged to involve students in group discussions and cases that are close to their lives."*



Figure 5. Question-and-answer and discussion methods

Discussion gave students practice in religious reasoning. Cognitively, they learned to identify an issue and connect it to Fiqh concepts. Affectively, they practiced patience, openness, and respect for views different from their own. Practically, they learned to present an argument and respond to peers inside a structured forum (Aziz et al., 2026; Farhillah et al., 2025; Niken Septantiningtyas et al., 2025). S4: *"I try to apply Fiqh material in daily worship, especially in wudu and prayer, although my practice is not always perfect."* Principal: *"Students are guided to practice worship directly as a form of authentic evaluation. Their levels of understanding and application are still varied."*



Figure 6. Application of material in everyday life

Practical methods bridged classroom understanding and actual religious performance. Students watched a procedure, tried it themselves, took correction, and repeated it in real situations, which built both psychomotor skill and carefulness in carrying out religious procedure (Ali Wafa et al., 2025; Nurkhakim et al., 2026; Suharyanto et al., 2021). Assignment and problem-solving methods drew on cases pulled from students' everyday lives. The teacher asked students to recall the relevant legal principle, weigh possible answers, and settle on a decision consistent with sharia. This method trained students to treat Fiqh as a resource for judgment, rather than as memorized material sealed off from actual life (Mustakim, 2017). S2: *"Case exercises make me think more actively. When the teacher gives a Fiqh problem, I remember the rules that have been studied and then choose the most appropriate answer."* Fiqh Teacher: *"Problem solving is useful because students are involved in deciding answers, working through the problem after my explanation."* Problem solving supported the interpretive side of Fiqh understanding. Students identified the root of a case, connected it to known provisions, discussed alternative solutions, and weighed the social effect of a religious decision (Munir Yusuf, 2018; Parhan et al., 2024).

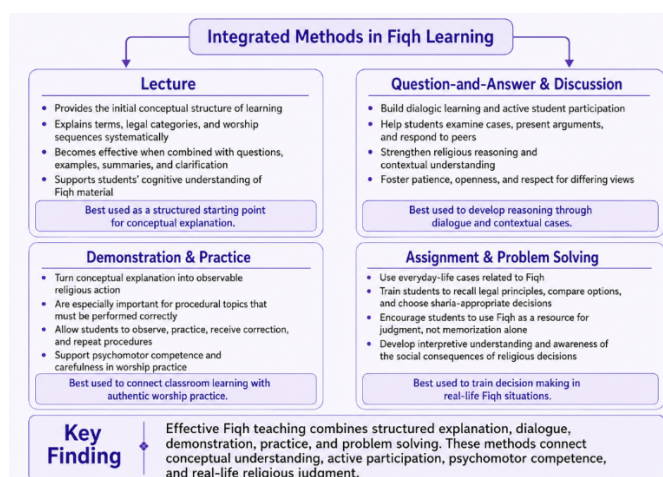


Figure 7. Synthesis of findings on lecture, question-and-answer, demonstration, practice

3.3 Pesantren Culture and Students' Fiqh Understanding

Pesantren culture shaped students' Fiqh understanding in a substantial way. Many students had already encountered Fiqh topics before those same topics appeared in the madrasah classroom, so

classroom learning functioned as reinforcement, clarification, and contextualization of what they already partly knew. In Bloom's terms, students moved from remembering terms to interpreting, restating, and applying concepts in actual worship practice (Bloom, 1956). *S4: "I find the lesson easier to follow because I have studied several Fiqh topics in the pesantren. The classroom lesson helps me understand the material again in a clearer way."*



Figure 8. Supporting documentation of Fiqh learning based on madrasah and pesantren traditions through the Bahtsul Masa'il institution

Pesantren culture worked as a prior-knowledge environment. It gave students repeated exposure to Fiqh concepts, worship routines, and religious discussion well before the classroom formalized any of it. The madrasah then organized that background through its own methods, letting students review material, clarify meaning, practice procedure, and connect Fiqh to contextual cases. (Anam et al., 2019; Anggraini & Yunan, 2025; Dalimunthe, 2025). together, the data suggest students' Fiqh understanding can be described through three connected dimensions. The cognitive dimension showed up in their ability to identify rulings, terms, and worship procedures. The affective dimension showed up as carefulness, confidence, and reverence in carrying out sharia. The practical dimension showed up in their efforts to demonstrate and apply Fiqh material in worship and daily conduct. These three dimensions grew out of the meeting point between prior pesantren learning, multimodal classroom methods, and students' own varied ways of accessing the material.

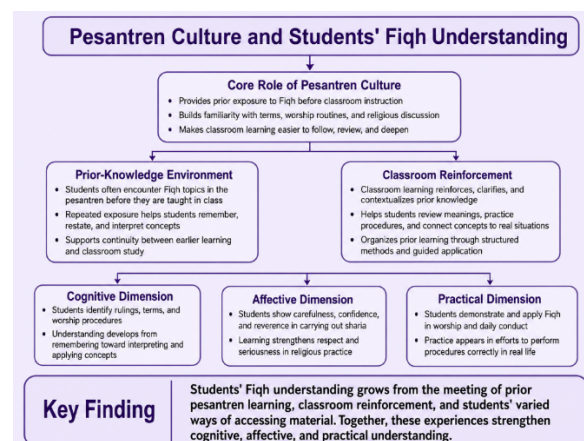


Figure 9. Synthesis of the construction of Fiqh understanding in cognitive, affective, and practical aspects

DISCUSSION

These findings push back a little on how visual, auditory, and kinesthetic categories tend to get used in Fiqh pedagogy. In this case, the categories functioned as access preferences that shifted with the topic, the classroom task, and how the teacher mediated the material. A student could listen to an explanation, return to a module, join a discussion, and then confirm a procedure through direct practice, all within the same learning sequence. Reading the categories this way avoids fixed learning-style labels and puts the weight instead on flexible, multimodal engagement (Fleming & Mills, 1992; Kolb, 1984). The relationship between preference and method turned out to be

sequential rather than mechanical. Lecture gave students an initial conceptual map; question-and-answer and discussion opened space for religious reasoning; demonstration made procedures visible; practice turned explanation into guided action; and problem-solving asked students to actually use Fiqh in situated cases. The teacher's role, then, was to organize this movement from access to interpretation to application, rather than to match one method to one type of learner (Mustakim, 2017). This movement also reflects the comprehension-oriented dimension of Bloom's taxonomy, since students were expected to restate concepts, interpret procedures, and apply legal knowledge in context. (Bloom, 1956) The pesantren-based setting is where this case makes its strongest analytical contribution. Students did not walk into the madrasah classroom as beginners relying only on what the teacher explained there. Prior Fiqh learning had already given them religious vocabulary, worship routines, and an initial familiarity with legal categories. The madrasah classroom then gave that background structure, through media, explanation, discussion, demonstration, and practice. Bahtsul Masa'il added a dialogic habit in which students had already learned to listen, argue, and respect disagreement. This institutional ecology helps explain why Fiqh understanding showed up here as conceptual clarity, religious carefulness, and practical performance all at once (Anam et al., 2019; Anggraini & Yunan, 2025; Rahim et al., 2023). The discussion also draws a boundary around how far learning preferences can explain things. Preferences help identify where a student enters the material, but they cannot by themselves account for the depth of Fiqh understanding a student reaches. In this case, that depth came from prior knowledge, teacher guidance, repeated practice, and the pesantren's dialogic culture converging together. For teachers, the practical implication is to design learning sequences that ask students to read, listen, discuss, observe, practice, and work through cases, drawing on a reflective understanding of learning preferences (Fleming & Mills, 1992; Kolb, 1984) and on responsive method selection (Mustakim, 2017). This finding adds to the discussion on Fiqh pedagogy by placing students' understanding inside the wider ecology of a pesantren-based madrasah. Prior religious knowledge, worship habituation, classroom interaction, and dialogic traditions such as Bahtsul Masa'il together form a cultural and pedagogical environment that supports Fiqh understanding as it develops. In this setting, learning preferences act as routes of access, teacher methods work as forms of pedagogical mediation, and pesantren culture provides continuity between classroom learning and daily religious practice. Fiqh understanding, then, emerges as a situated pedagogical process that brings together cognitive interpretation, affective awareness, and practical religious competence.

4. CONCLUSION

This study concludes that students' Fiqh understanding at MA Ma'arif Nahdlatul Ummah Jarakan Banyudono Ponorogo is built through the interaction of learning preferences, multimodal teaching methods, and pesantren-based religious culture. Visual, auditory, and kinesthetic preferences worked as flexible routes for accessing Fiqh material. Lecture organized conceptual knowledge, discussion trained religious reasoning, demonstration and practice clarified procedure, and problem-solving connected legal knowledge to contextual decision-making. The central synthesis is that Fiqh understanding in a pesantren-based madrasah develops through continuity between students' prior religious learning and classroom pedagogy: pesantren culture supplies initial knowledge, worship habituation, and dialogic tradition, while the madrasah classroom reinforces, clarifies, and contextualizes that foundation. Students' understanding showed up along three connected dimensions: cognitive recognition of legal concepts, affective carefulness in carrying out sharia, and practical effort to apply Fiqh in worship and everyday conduct. This study is limited to one pesantren-based madrasah, one Fiqh teacher, and four student informants, so its findings should be read as contextual rather than generalized to all madrasahs. Future research could compare pesantren-based

and non-pesantren madrasahs, involve a wider range of student participants, or look at how specific Fiqh topics call for different combinations of teaching method, learning preference, and religious habituation.

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