

Fiqh Teachers' Strategies in Developing Students' Affective Domain through Active Learning and Role Modeling at an Islamic Elementary School

Sudirman^{1*}, Nurzamsinar Nurzamsinar¹, Laila Ngindana Zulfa²

¹Universitas Islam Darud Da'wah Wal-Irsyad A.G.H. Abdurrahman Ambo Dalle,
Indonesia

²Universitas Wahid Hasyim Semarang, Indonesia
sudirman@ddipolman.ac.id*

Abstract

Fiqh instruction at Islamic elementary schools (Madrasah Ibtidaiyah) has emphasized cognitive mastery, leaving the development of students' affective domain underexplored, particularly through active learning and teacher role modeling. This study describes and analyzes Fiqh teachers' strategies for developing students' affective domain through active learning and role modeling at MI DDI Sulewang (Sulewang Islamic Elementary School under the Darud Da'wah Wal-Irsyad foundation), Polewali Mandar Regency, using a qualitative approach with a descriptive case study design. Data were collected through classroom observation, interviews with the head of the madrasah, teachers, and students from grades III, IV, and V, and institutional documentation gathered in 2022, then analyzed through data reduction, display, and conclusion drawing, with validity examined through source and technique triangulation. Findings show that Fiqh teachers developed students' affective domain through six strategies: creating enjoyable learning, activating student participation, applying discussion, using question-and-answer techniques, conducting group learning of four to five members, and demonstrating moral role modeling through polite speech, appropriate dress, religious practice, and positive behavior. These strategies generated increased enthusiasm, greater engagement in answering questions, participation in discussion and group work, and reduced boredom, while teachers' exemplary behavior was observed and imitated by students daily. The study concludes that affective development occurs through integrating participatory activities with the consistency of teachers' personal character, helping students receive, respond to, value, and begin habituating Fiqh values in madrasah life. Teachers are advised to link activities to specific affective objectives and add reflection, while administrators should strengthen collaboration with students' families.

Keywords: Fiqh teacher strategy; active learning; teacher role modeling; affective domain; Islamic elementary school (Madrasah Ibtidaiyah)

INTRODUCTION

Fiqh instruction at Islamic elementary schools (Madrasah Ibtidaiyah) should ideally not stop at mastering knowledge of religious law, worship procedures, and social transactions (muamalah), but should be directed toward shaping the attitudes, values, motivation, and religious commitment reflected in students' daily behavior (Khumaimah, 2024; Maqableh & Al-Jamal, 2023). At the elementary madrasah age, students are moving from imaginative thinking toward more concrete and rational thought, so Fiqh learning experiences need to be presented in forms close to their daily lives and emotional development (Khairiyanti,

2024). The literature shows that willingness to receive learning stimuli can reach a high level, but deeper belief and commitment do not always develop equally, so initial acceptance cannot be equated with the full internalization of values (Ismail, 2023). Affective development proceeds gradually from receiving and responding toward valuing, organizing, and characterizing values, thus requiring planned and sustained educational experiences (Sugita et al., 2025; Afriansyah et al., 2026). Learning that emphasizes rote memorization risks producing a gap between students' knowledge and practice (Fatmawati, 2025; Maslani et al., 2026).

The need to develop the affective domain demands a shift from teacher-centered instruction toward active learning that positions students as agents of meaning-construction while integrating Islamic values into the learning experience (Muarifah et al., 2025; Alfandi & Inayati, 2025). Active learning increases cognitive, emotional, and behavioral engagement because students build knowledge through meaningful interaction with the material, peers, and teachers (Martinez & Gomez, 2025; Rambe, 2025). Various models such as problem-based learning, contextual learning, flipped classrooms, and educational games demonstrate different ways of strengthening participation and the internalization of Fiqh values (Ikbal, 2025; Dewi & Istiarsyah, 2026; Fahmi et al., 2026). This active dimension becomes even more meaningful when combined with collaborative learning that resonates with the Islamic values of ta'awun (mutual help), syura (deliberation), and ukhuwah (brotherhood) (Pohan & Khairuddin, 2025), as well as with an enjoyable learning atmosphere that supports students' intrinsic motivation (Alieva et al., 2025; Moro et al., 2024).

Beyond instructional strategy, the formation of the affective domain cannot be separated from the role modeling and personal quality of Fiqh teachers. Students at the elementary madrasah level respond strongly to model figures, so a teacher's politeness, discipline, and manner of worship often convey a stronger educational message than verbal explanation alone (Afbriefani, 2025; Siregar & Jarudin, 2024). The professionalism of Islamic Religious Education teachers encompasses moral integrity, spiritual maturity, and a modeling role, alongside content mastery (Aimi, 2026). Role modeling becomes more effective when combined with reflective dialogue and habituation (Mauludin et al., 2025; Hanafie et al., 2026). Active learning and role modeling are thus two complementary mechanisms: activities provide the space to experience values, while role modeling provides a concrete reference for their embodiment.

The urgency of this study also relates to the broader ecology of affective education, which includes habituation, madrasah culture, family, and digital change. A religious school culture institutionalizes values within daily rules and interactions (Amirullah & Putra, 2025), while family support determines the sustainability of values learned at the madrasah (Yusuf, 2025). At the same time, learning assessment still tends to be cognitively oriented, so attitudinal development is rarely formulated and evaluated systematically (Nazwa et al., 2026), while exposure to digital media presents its own challenge for the internalization of religious values among students (Sayuti, 2026; Haryani et al., 2026).

Several prior studies provide relevant points of comparison for this research. Mu'alifah (2020) examined Fiqh teachers' strategies for improving students' spiritual and social competence at MAN 1 Trenggalek, a study motivated by the moral crisis facing students in the era of modernization, in which learning had become overly weighted toward cognitive aspects at the expense of affective and psychomotor development; the study linked Fiqh teachers' strategies to competence improvement because Fiqh content, centered on worship and social transactions, closely parallels the affective content of the Core Competencies. This study shares with the present research a focus on Fiqh teacher strategy, but differs in that Mu'alifah (2020) examined strategies for improving spiritual and social competence at the senior secondary level (MAN), whereas the present study examines strategies for developing the affective domain specifically at the elementary level (MI DDI Sulewatang). Sutiayah (2020) investigated the implementation of affective-domain assessment

among eighth-grade students at MTs Negeri 2 Bandar Lampung, focusing on observing behavioral change, measured through interviews, observation, questionnaires, sociometry, and Likert attitude scales to help teachers assess students' attitudes, interests, motivation, and morals. This study shares with the present research a concern for students' affective domain, but differs in that Sutiya (2020) focused on the assessment and evaluation of affective outcomes at the junior secondary level, whereas the present study focuses on the pedagogical strategies used to develop affective outcomes at the elementary level. Dahlia (2021) examined principals' strategies for improving teacher competence and the quality of Islamic Religious Education instruction at SMP Negeri 8 Lubuklinggau, finding that principals motivated teachers' creativity in active-learning strategies, enhanced professionalism, enforced discipline, conducted supervision, and cultivated a culture of good character through role modeling, while noting obstacles such as limited cohesion among teachers in religious programs and inconsistent religious practice among students at home. This study shares with the present research a concern for strategies to improve teacher competence and uses a similarly qualitative method, but differs in that Dahlia (2021) examined principal-driven strategies for general Islamic Religious Education at the junior secondary level, whereas the present study examines Fiqh teachers' own strategies for developing students' affective domain at the elementary level.

Taken together, these studies show that research on Fiqh and Islamic Religious Education teachers has examined competence improvement (Mu'alifah, 2020), affective assessment (Sutiya, 2020), and principal-driven teacher development (Dahlia, 2021), largely at the junior and senior secondary levels, yet none has specifically examined how Fiqh teachers at the elementary level develop students' affective domain through the integration of active learning and role modeling as two mutually reinforcing pedagogical mechanisms. The novelty of this study lies in positioning active learning and teacher role modeling as two complementary mechanisms within a single process of affective education, grounded in the field practices of Fiqh teachers at MI DDI Sulewatang. Based on this discussion, the present study aims to describe and analyze Fiqh teachers' strategies for developing students' affective domain through active learning and role modeling, with the research question: how do Fiqh teachers develop students' affective domain through active learning and role modeling at MI DDI Sulewatang?

METHOD

This study employed a qualitative approach with a descriptive case study design to gain an in-depth understanding of Fiqh teachers' strategies for developing students' affective domain through active learning and role modeling. The study was conducted at MI DDI Sulewatang, located at Jalan Gunung Mambuliling No. 43, Sulewatang Village, Polewali Subdistrict, Polewali Mandar Regency, West Sulawesi. The madrasah is a privately run institution accredited B, established in 1975, with six classrooms, 122 students, and 13 teachers and education staff. The site was purposively selected because preliminary observations during a community service program (KKN-P) indicated Fiqh learning practices that combined varied methods with teacher role modeling.

Research informants were purposively selected based on their involvement in and knowledge of the Fiqh learning process, comprising the head of the madrasah, four Fiqh teachers (coded G-NA, G-NAL, G-F, and G-SH), and three students from grades III, IV, and V (coded PD-S, PD-F, and PD-N). Student identities were coded to protect confidentiality. The researcher served as the primary instrument, supported by observation guidelines, semi-structured interview guidelines, and documentation guidelines.

Data were collected through direct observation of the Fiqh learning process, in-depth interviews with the head of the madrasah, teachers, and students, and documentation including photographs of learning activities, institutional profiles, and other supporting data during the 2022 research period. Fieldwork began

with securing research permission through the Institute for Research and Community Service (LPPM) of Universitas Islam Darud Da'wah Wal-Irsyad A.G.H. Abdurrahman Ambo Dalle, Polewali Mandar, followed by interviews on 7-9 June 2026. Data were analyzed descriptively and qualitatively through three interactive stages: data reduction, data display, and conclusion drawing. During reduction, observation, interview, and documentation results were selected and grouped by theme (enjoyable learning, student activation, discussion, question-and-answer, group work, and teachers' moral role modeling). During display, data were organized into narrative descriptions and thematic matrices, while conclusions were drawn by identifying recurring patterns between teacher strategies and students' affective responses. Data validity was examined through source triangulation, comparing information from the head of the madrasah, teachers, and students, and technique triangulation, cross-checking interview, observation, and documentation data.

RESULTS AND DISCUSSION

Overview of the Research Site and Informants

MI DDI Sulewatang is a privately run institution accredited B, established in 1975 and located in an urban area of Sulewatang Village. The madrasah's social and institutional environment has a strong religious character, with a vision of shaping students who are competent, faithful, pious, and of good moral character, and a mission of implementing active, creative, effective, and enjoyable learning (PAKEM). The general condition of the research site is summarized in Table 1.

Table 1. General Condition of the Research Site

Component	Field Data
Institution name	MI DDI Sulewatang
Institutional status	Private madrasah, accredited B
Year established	1975
Location	Sulewatang Village, Polewali Subdistrict, Polewali Mandar Regency
Number of students	122
Teachers and education staff	13
Classrooms	6 rooms (3 buildings)
Supporting facilities	Office, teachers' room, library, skills room, canteen, sports field and table-tennis area, 1 sanitation unit
Learning facilities	Whiteboard, desks and chairs, textbooks, markers, printer, audio equipment, projector, computer

The primary sources of data comprised the head of the madrasah, Fiqh teachers, and students from grades III, IV, and V. The research documentation explicitly records seven informants whose identities could be confirmed, consisting of four teachers and three students; the head of the madrasah is mentioned as an informant, but a separate profile and quotations were not presented. All identities are coded to protect confidentiality, as summarized in Table 2.

Table 2. Profile of Identified Informants

Informant Code	Age	Position
G-NA	25 years	Fiqh teacher
G-NAI	24 years	Fiqh teacher
G-F	40 years	Fiqh teacher

G-SH	36 years	Fiqh teacher
PD-N	11 years	Grade V student
PD-S	9 years	Grade III student
PD-F	10 years	Grade IV student

Forms of Fiqh Teachers' Strategies for Developing the Affective Domain

Field data recorded six main strategies used by teachers in Fiqh learning to develop students' affective domain:

1. creating enjoyable and varied learning;
2. activating students in learning;
3. using the discussion method;
4. applying the question-and-answer method;
5. conducting group learning; and
6. demonstrating moral role modeling, including polite speech, dress in accordance with religious principles, religious practice, and positive behavior.

These six strategies were consistently recorded across observation data, teacher interviews, student interviews, and documentation of grade III and grade V lessons. This finding shows that affective development was not carried out through a single stand-alone method, but through a combination of pedagogical activities and the teacher's personal conduct. This combination matters because the affective domain encompasses attitudes, values, interests, motivation, emotional response, and commitment toward the values being learned (Khumaimah, 2024). The affective taxonomy describes this development as a gradual process from receiving, responding, and valuing, to organization and characterization (Maqableh & Al-Jamal, 2023). When students paid attention to the teacher's explanation, they were at the receiving stage; when they answered questions, took part in discussion, and joined group activities, they showed the responding stage; and when they began to enjoy cooperation and imitate the teacher's moral conduct, there were indications of movement toward the valuing stage. However, the research data are not sufficient to confirm that the organization or characterization stages were permanently achieved, since those stages require behavioral consistency across a long period of time and across varied situations (Afriansyah et al., 2026).

Enjoyable Learning as a Reinforcer of Affective Engagement

Teachers used varied activities, including discussion, question-and-answer, group work, and role-play, so that students would not easily become bored or reluctant to take part in Fiqh learning. Students stated that varied activities made learning more enjoyable and reduced boredom, with role-play mentioned as one of the activities they particularly enjoyed.

"Varied methods are needed to capture students' attention, prevent complacency, and increase engagement in learning." (Teacher interview)

"Varied learning activities and role-play are enjoyable and keep students from getting bored quickly." (Student interview)

This finding supports the view that enjoyment and emotional engagement are not merely additional elements but conditions that influence the quality of the learning process (Alieva et al., 2025). In Fiqh learning, an enjoyable atmosphere can reduce the perception that religious material consists only of rules and memorization. The enjoyment observed at MI DDI Sulewatang was not generated purely by entertainment, but by opportunities for students to move, speak, and cooperate, consistent with the CRAFTS framework,

which emphasizes learning experiences that are creative, relevant, accessible, fun, and scholarly (Moro et al., 2024). Affectively, enjoyable experiences influence the receiving and responding stages, but enjoyment is an entry point that needs to be followed by reflection and value reinforcement, since willingness to receive a stimulus does not automatically develop into deep belief and commitment (Ismail, 2023).

Student Activation and Question-and-Answer as a Space for Affective Response

Teachers gave students opportunities to answer questions, take part in discussion, and engage in completing tasks, so that students were not merely listening to explanations. Students reported feeling more enthusiastic when given the opportunity to answer questions.

“Question-and-answer makes learning more active and enjoyable.” (Teacher interview)

“Students feel more enthusiastic and active when answering questions during Fiqh lessons.” (Teacher interview)

This finding indicates a shift from learning that positions students as listeners toward learning that provides space for verbal and social response, consistent with the view that active learning positions students as agents who construct understanding through interaction with the material, the teacher, and peers (Martinez & Gomez, 2025; Rambe, 2025). This stage relates to responding in the affective domain, marked by active participation and the giving of answers (Ambalegin & Handayani, 2023). The available data do not provide detail on the type of questions the teachers asked; if the questions demanded only factual answers, their contribution to the affective domain is likely limited, whereas questions asking for reasons or attitudes can encourage deeper affective reflection. The opportunity to answer that teachers provided is also consistent with motivational theory that positions competence, autonomy, and relatedness as determinants of students' intrinsic engagement (David & Weinstein, 2023).

Discussion and Group Learning as a Means of Social Internalization

Teachers used discussion and divided students into groups of about four to five members to discuss problems and exchange opinions in Fiqh learning.

“Discussion helps students solve problems and exchange opinions.” (Teacher interview)

“In group activities, students can learn together and share answers with their peers.” (Student interview)

This finding supports the cooperative-learning literature, which emphasizes positive interdependence, individual accountability, and the achievement of shared goals (Nguyen & Oanh, 2025). In Islamic education, group work relates to the values of ta'awun, syura, and ukhuwah (Pohan & Khairuddin, 2025) ta'awun is realized when students help one another understand the material, syura appears when they deliberate to solve a problem, and ukhuwah develops through the sense of togetherness within the group. Small groups of four to five students provide greater interaction opportunities than larger groups, consistent with the benefits of small-group discussion in reducing affective barriers and increasing student focus (Fahmi et al., 2026). However, the research data do not provide information on formal role division within groups, so this practice could be further developed by assigning roles such as leader, note-taker, and presenter so that each member's individual responsibility is more measurable (Nguyen & Oanh, 2025; Ogwuche, 2025).

Teacher Role Modeling as a Mechanism for Affective Development

The sixth strategy consisted of teachers setting a good moral example, including polite speech, a gentle demeanor, dress in accordance with religious principles, religious practice, and positive behavior within the madrasah environment. Students were reported to observe and imitate these behaviors.

“The teacher sets a good moral example through polite speech, appropriate dress, worship practice, and positive behavior.” (Teacher interview)

“Students receive a moral example from the teacher and are encouraged to follow the good attitudes the teacher displays.” (Student interview)

This finding is the most important finding of this study and is consistent with the view that students at the elementary madrasah level are highly responsive to model figures in the formation of honesty, responsibility, empathy, and discipline (Afbrifani, 2025). Fiqh teachers carry a dual responsibility: conveying knowledge of Islamic law and demonstrating how such values are embodied in life (Siregar & Jarudin, 2024) consistency between speech and behavior strengthens a teacher's moral credibility, while moral integrity and spiritual maturity are positioned as part of the professionalism of Islamic Religious Education teachers (Aimi, 2026). When students imitated the teacher's polite manner of speaking, the learning process had moved beyond the transmission of knowledge toward the modeling of values that can be observed and repeated (Nusrial et al., 2024; Hanafie et al., 2026). Nevertheless, imitation is not necessarily identical to deep internalization, so role modeling needs to be combined with explanation of meaning, reflection, and habituation so that it develops into a personal value that remains consistent across situations, including the digital context, which demands an extension of role modeling to the ethics of technology use (Saifannur, 2025; Sayuti, 2026; Haryani et al., 2026).

Student Responses and Supporting Learning Conditions

The recorded student responses included feelings of enjoyment, increased enthusiasm for learning, willingness to answer questions, participation in group work, reduced boredom, and attentiveness to the teacher's behavior, as summarized in Table 3.

Table 3. Summary of Student Response Data

Form of Response	Recorded Data
Enjoyment of learning	Students reported enjoying the varied learning activities
Enthusiasm	Students felt more enthusiastic about answering questions
Active participation	Students engaged in question-and-answer and discussion
Cooperation	Students took part in groups of 4-5 members
Reduced boredom	Varied methods were said to reduce student boredom
Behavioral imitation	Students received and imitated the teacher's moral example

The implementation of these strategies was supported by teachers' commitment to being role models, the use of varied methods, and the madrasah's vision and mission emphasizing faith, piety, morality, and PAKEM, backed by facilities such as classrooms, a library, a projector, and audio equipment. The obstacles recorded in the research data mainly stemmed from the dominant emphasis on the cognitive domain, insufficiently developed affective assessment, and student boredom when learning was less engaging, while data on budgetary constraints, institutional conflict, or technical disruption were not found.

Integration of Active Learning and Role Modeling: Significance and Implications

The main contribution of this study lies in the finding that active learning and role modeling operate side by side. Active learning without role modeling risks becoming a methodologically engaging activity that lacks moral direction, while role modeling without participatory learning activities can leave students as passive observers. This integration can be explained through a model of value internalization comprising the stages of introduction, acceptance, and integration (Alfandi & Inayati, 2025) the teacher's explanation and example introduce a value; discussion, question-and-answer, and group work provide the opportunity to accept and

test the value through experience; while consistent habituation and role modeling support the integration of the value into behavior. Within the affective taxonomy, active learning primarily drives receiving and responding, while role modeling and habituation support valuing, organization, and characterization. A reflective dimension was not explicitly evident in the data, so the model applied by teachers could be strengthened with reflection sessions, simple journals, or self-evaluation appropriate to students' developmental level (Zein & Ramadhona, 2026).

This finding is important because it shows that affective development can be pursued through relatively simple strategies available in the madrasah's daily routine, without depending on sophisticated technology or costly facilities (Badriyah, 2025). Theoretically, this study brings together three areas of inquiry, namely the affective taxonomy, active-collaborative learning, and teacher role modeling, which have largely been examined separately. Practically, Fiqh teachers need to design varied learning activities with clear affective objectives, add reflection after each session, structure group roles more clearly, and maintain consistency between what is taught and how the teacher behaves. Madrasah administrators need to develop supervision that also observes the quality of interaction and the consistency of teachers' role modeling, strengthen authentic affective assessment instruments such as structured observation and portfolios (Nazwa et al., 2026; Shofiyulloh et al., 2024), and strengthen synergy with students' families so that values habituated at the madrasah receive consistent reinforcement at home (Yusuf, 2025; Khodijah & Utama, 2026).

Contribution Relative to Previous Studies

The findings of this study can also be positioned against the three previous studies discussed in the Introduction. Compared with Mu'alifah (2020), who examined Fiqh teachers' strategies for improving spiritual and social competence at the senior secondary level, the present study shows that similar attention to varied instructional methods and teacher role modeling also operates at the elementary level, but is directed specifically toward the incremental stages of the affective taxonomy (receiving, responding, valuing) rather than toward competence outcomes in general. Compared with Sutiyah (2020), who focused on the assessment of the affective domain among junior secondary students, the present study extends the discussion from measurement toward the pedagogical strategies that precede and shape those affective outcomes, showing how enjoyable learning, questioning, discussion, group work, and role modeling function as concrete mechanisms through which affective responses are generated in the classroom. Compared with Dahlia (2021), who examined principal-driven strategies for improving teacher competence and PAI learning quality, the present study shows that affective development can also be driven directly by the Fiqh teacher's own instructional choices and personal conduct, without necessarily depending on top-down institutional intervention, although institutional and family support remain important enabling conditions. Taken together, these comparisons reinforce the novelty of the present study: rather than treating instructional strategy, affective assessment, or institutional supervision as separate concerns, this study demonstrates how active learning and teacher role modeling function as two integrated mechanisms of affective development within the everyday practice of Fiqh teaching at the elementary level.

Limitations Research

This study has a number of limitations that should be considered in interpreting its findings. First, the study is a single-case study at one madrasah, so its findings are not intended for statistical generalization but are better understood as a contextual understanding that can be compared with other settings. Second, the number of informants whose identities could be confirmed was limited to four teachers and three students from grades III, IV, and V, without detailed background information for each. Third, the research

documentation does not include complete interview transcripts, raw observation notes, or audio recordings, so the discussion is based on reported summaries of data. Fourth, the study did not use structured affective measurement instruments such as attitude scales or longitudinal data, so the findings on enjoyment, enthusiasm, and moral imitation should be understood as reported or observed responses rather than evidence of settled character change. Fifth, the data do not separate the effect of each individual strategy on affective development, since all six were applied in closely related contexts. Sixth, the study did not examine the continuity of students' behavior outside the madrasah or the challenges of affective learning in the digital era, so the findings more strongly explain face-to-face strategies.

CONCLUSION

The findings of this study show that the development of students' affective domain at MI DDI Sulewatang occurs through the combination of active learning and teacher role modeling: enjoyable learning opens students' emotional receptiveness, question-and-answer activities create space for response, discussion and group work provide experiences of cooperation and appreciation for others' opinions, and teacher role modeling offers a concrete model for the values being taught, together forming a pedagogical sequence that moves from attention to participation and from observation to imitation, so that students begin to receive, respond to, value, and habituate Fiqh values in madrasah life; this integration also extends and contributes to prior research by showing, in contrast to studies that examined competence improvement at the senior secondary level (Mu'alifah, 2020), affective assessment at the junior secondary level (Sutiyah, 2020), and principal-driven teacher development (Dahlia, 2021), that affective development can be fostered directly by Fiqh teachers themselves at the elementary level through the integration of active learning and role modeling, with practical implications that teachers should link every learning activity to a specific affective objective, add reflection after each session, structure group roles more clearly, and maintain consistency between what is taught and how the teacher behaves, while madrasah administrators strengthen authentic affective assessment instruments and collaboration with students' families; at the same time, the study is limited by its single-case design at one madrasah, the restricted number of identified informants, the absence of structured affective measurement instruments or longitudinal data, and the lack of attention to students' behavior beyond the madrasah or to the challenges of affective learning in the digital era, so that future research is encouraged to employ comparative or longitudinal designs, involve a broader range of informants, and examine the sustainability of affective values and the challenges of digital-era learning that remain unaddressed in this study.

ACKNOWLEDGMENT

The authors would like to thank the head of the madrasah, the teaching staff, and the students of MI DDI Sulewatang for their permission and participation throughout this study.

REFERENCES

- Asmani, J. M. (2009). *7 kompetensi guru menyenangkan dan profesional*. Power Books.
- Ayudia, A., Suryanto, E., & Waluyo, B. (2017). Analisis kesalahan penggunaan bahasa indonesia dalam laporan hasil observasi pada siswa SMP. *Jurnal Basastra*, 4(1), 34–49. http://jurnal.fkip.uns.ac.id/index.php/bhs_indonesia/article/view/9972
- Dahlia, E. (2021). *Strategi peningkatan kompetensi guru dan kualitas pembelajaran pendidikan agama islam di SMP Negeri 8 Lubuklinggau* [Tesis magister, Institut Agama Islam Negeri Bengkulu].

- Djamarah, S. B., & Zain, A. (2002). *Strategi belajar mengajar*. Rineka Cipta.
- Dunia Dosen. (n.d.). *Penelitian studi kasus*. <https://www.duniadosen.com/penelitian-studi-kasus/>
- Hamalik, O. (2008). *Proses belajar mengajar*. Bumi Aksara.
- Kementerian Agama RI. (2019). *Alquran dan terjemahannya*. Lajnah Pentashihan Mushaf Al-Qur'an.
- Kunandar. (2008). *Guru profesional*. RajaGrafindo Persada.
- Kusumawati, N., & Maruti, E. S. (2007). *Strategi belajar mengajar di sekolah dasar*. CV. AE Media Grafika.
- Majid, A. (2007). *Perencanaan pembelajaran: Mengembangkan standar kompetensi guru*. Remaja Rosdakarya.
- Majid, A. (2013). *Strategi pembelajaran*. Remaja Rosdakarya.
- Maqableh, R. K., & Al-Jamal, D. (2023). The affective domain in English language primary stage reading texts in Jordan: A content analysis. *International Journal for Psycho-Educational Sciences*, 2(1), 154–165.
- Moro, C., Mills, K. A., & Phelps, C. (2024). The CRAFTS learning framework: Equipping learners to create relevant, accessible, fun, tailored and scholarly activities in higher education. *Interactive Learning Environments*, 32(10), 7230–7241. <https://doi.org/10.1080/10494820.2024.2308100>
- Mu'alifah, N. (2020). *Strategi guru fiqh dalam meningkatkan kompetensi spiritual dan kompetensi sosial peserta didik di MAN 1 Trenggalek* [Skripsi sarjana, IAIN Tulungagung].
- Nasution, H. (1995). *Islam rasional: Gagasan dan pemikiran*. Mizan.
- Pujasari, Y., & Nurdin. (2008). Pengaruh kompetensi profesional guru terhadap keberhasilan belajar siswa. *Jurnal Administrasi Pendidikan*, 8(2).
- Ratnawulan, E., & Rusdiana. (2015). *Evaluasi pembelajaran*. Pustaka Setia.
- Republik Indonesia. (2003). *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*.
- Republik Indonesia. (2005). *Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen*.
- Roestiyah, N. K. (2008). *Masalah-masalah ilmu keguruan*. Bina Aksara.
- Saftari, M., & Fajria, N. (2019). Penilaian ranah afektif dalam bentuk penilaian skala sikap untuk menilai hasil belajar. *Jurnal Ilmu dan Kependidikan*.
- Sanjaya, W. (2006a). *Pembelajaran dalam implementasi kurikulum berbasis kompetensi*. Kencana.
- Sanjaya, W. (2006b). *Strategi pembelajaran*. Kencana Prenada Media Group.
- Saondi, O., & Suherman, A. (2010). *Etika profesi keguruan*. Refika Aditama.
- Saputra, M. I. (2015). Hakekat pendidik dan peserta didik dalam pendidikan Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(2). <https://ejournal.radenintan.ac.id/index.php/tadzakiyyah/article/view/1516>
- Sarimaya, F. (2009). *Sertifikasi guru*. Yrama Widya.
- Sevilla, C. G. (2018). *Pengantar metode penelitian*. UI-Press.
- SMAN 1 Sekongkang. (n.d.). *Menciptakan pembelajaran yang menyenangkan*. <https://www.sman1sekongkang.sch.id/artikel/113/menciptakan-pembelajaran-yang-menyenangkan>
- Sucipto, E. (2020). *Kompetensi kepribadian guru PAI dalam mengembangkan ranah afektif siswa MTs Mas'udiyah Wonomulyo Kabupaten Polewali Mandar* [Tesis magister, Universitas Muhammadiyah Makassar].
- Sudjana, N. (2011). *Penilaian hasil proses belajar mengajar*. Remaja Rosdakarya.
- Sudjana, N., & Ibrahim. (2007). *Penelitian pendidikan*. Sinar Baru.
- Sugiyono. (2008). *Memahami penelitian kualitatif*. Alfabeta.
- Sugiyono. (2013). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.
- Sugiyono. (2017). *Metode penelitian pendidikan*. Alfabeta.

- Sutiyah. (2020). *Pelaksanaan guru fiqih dalam penilaian ranah afektif pada peserta didik kelas VIII A di MTs Negeri 2 Bandar Lampung* [Tesis magister, Universitas Islam Negeri Raden Intan Lampung].
- Syaifulloh, A. (2016). Pengaruh strategi problem-based learning (PBL) terhadap motivasi dan hasil belajar peserta didik pada mata pelajaran Fiqih di MA Khozinatul 'Ulum Blora Jawa Tengah. *Wahana Akademika: Jurnal Studi Islam dan Sosial*, 3(2). <https://journal.walisongo.ac.id/index.php/wahana/article/view/1148>
- Usman, M. U. (2011). *Menjadi guru profesional*. Remaja Rosdakarya.
- Yanto, B. B. (n.d.). Pengembangan bisnis bervisi kearifan spiritual untuk memakmurkan dan kedamaian global. *Jurnal Cakrawala*, 3(5). <http://repository.upstegal.ac.id/2970/>
- Yudisman, S. N. (2022). Analisis perbandingan tokoh perpustakaan Paul Otlet dan Sulistyo-Basuki tentang dokumentasi. *Jurnal LIBRIA*, 13(2), 191–204. <https://jurnal.ar-raniry.ac.id/index.php/libria/article/view/12706>