

## **A Strategy for Instilling Moral Values Through Psychomotor Fiqh Instruction at Nurayin Middle School Using a Descriptive Qualitative Approach**

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### **ABSTRACT**

This study aims to formulate a strategy for internalizing moral values through psychomotor-based fiqh learning at Madrasah Tsanawiyah Nurayin and to evaluate its effectiveness in enhancing students' practical skills. The study is motivated by the gap between students' cognitive understanding of moral values and their implementation in daily activities. A qualitative descriptive approach was adopted, with subjects consisting of fiqh teachers and ninth-grade students selected purposively. Data were collected through observation, semi-structured interviews, and documentation, and analyzed using the interactive model of Miles and Huberman (1994) through data reduction, data display, and verification. Findings indicate that a learning strategy combining worship practices, reflection on meaning, habituation, and teacher modeling can improve the consistency of students' ethical behavior and psychomotor skills. The learning process encourages a shift from normative compliance to reflective moral awareness, although the degree of internalization varies. The study concludes that moral value internalization is effective when supported by a consistent school culture, psychomotor evaluation, and learning that integrates cognitive, affective, and practical aspects. This research contributes to the implementation of the Merdeka Curriculum in fiqh education through a reflective-transformative model that integrates ethical values and practical skills, making learning more contextual, applicable, and impactful in students' daily lives.

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## **INTRODUCTION**

Madrasah Tsanawiyah is an Islamic educational institution that plays a vital role in shaping a high-quality generation, both academically and in terms of spiritual, physical, and character development. Successful character education in madrasahs should encompass cognitive, affective, and psychomotor aspects so that students not only recognize moral values but are also able to put them into practice. Religious education in madrasah tsanawiyah aims to improve human behavior and attitudes by shaping individuals of good character such as honesty, truthfulness, and sincerity and fostering an awareness to always remember God in various life situations (Djuaini, 2025).

The subject of fiqh plays a vital role in character development because it naturally teaches religious practices such as wudu, prayer, and tayammum. These practices require motor skills, precision, discipline, and an awareness of religious aspects. Therefore, the study of fiqh has both theoretical and practical dimensions that are contextual according to Umam (Hibrul Umam (a, 2025) Contextual learning is a method of learning that involves connecting the learning material to real life situations

However, observations at Madrasah Tsanawiyah Nurayin indicate a discrepancy between students' knowledge of moral values and their application in daily life. A number of students still exhibit a lack of discipline, responsibility, and respect for the environment, despite having undergone religious education. Additionally, limitations in learning materials, facilities, assessment tools for practical skills, and a lack of teacher training focused on values pose challenges in optimizing character-based learning. These conditions underscore the importance of more structured and measurable learning strategies for the internalization of moral values, particularly in the development of psychomotor aspects.

Previous research typically separates the analysis of moral value internalization into cognitive and affective aspects, as well as technical practical skills, without comprehensively linking the two. Furthermore, value-focused learning strategies that integrate role modeling, habits, and value assessment remain scarce, particularly within the context of the Merdeka Curriculum in Madrasah Tsanawiya (Januaripin et al., 2025).

Previous research has generally examined the internalization of moral values in cognitive and affective aspects, whereas psychomotor skills in fiqh education have more often been studied as technical skills in the practice of worship. Research that combines the internalization of moral values with the development of psychomotor aspects simultaneously remains quite rare, particularly in the context of implementing the Merdeka Curriculum in junior high madrasahs. Thus, this study aims to analyze strategies for the internalization of moral values through fiqh education that focuses on psychomotor skills in a more contextual and integrative manner (Zaki et al., 2025).

This study offers an integrative method that links the application of moral values to the improvement of psychomotor skills in the process of learning fiqh. Unlike previous studies, which typically separate the analysis of moral values into cognitive and affective aspects from practical religious practices, this study integrates the internalization of moral values with students' religious practices. By combining demonstration, habituation, value reflection, and teacher modeling, this study seeks to analyze how moral values are not only understood theoretically but also reflected in students' behavior and spiritual habits. Thus, this study contributes to the development of more relevant fiqh learning and supports the implementation of the Merdeka Curriculum in Islamic education.

Contributions to the Implementation of the Merdeka Curriculum in Islamic Education This study offers practical insights for optimizing the implementation of the Merdeka Curriculum in fiqh courses by emphasizing the integrated development of character and psychomotor skills, thereby making learning more meaningful and avoiding getting bogged down in administrative formalities.

The theological foundation for this approach can be found in Quran 29:45:

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Meaning: "O Prophet Muhammad, recite the Book (the Qur'an) that has been revealed to you and establish prayer. Indeed, prayer prevents immorality and wrongdoing. Truly, remembering Allah (through prayer) is greater (in merit) than other acts of worship. Allah knows what you do."

The verse above describes worship as a means of character development; the study of fiqh particularly the practices of wudu and prayer should influence students' behavior. If there is a gap between religious knowledge and daily behavior, this indicates that the internalization of values through worship has not been maximized. Therefore, there needs to be a learning strategy that not only teaches the technical aspects of prayer but also instills meaning, reflective values, and fosters behaviors aligned with the very purpose of prayer itself.

Thus, this study bridges the gap between the theory of moral value internalization and students' practical skills, and contributes to the development of the Merdeka Curriculum in fiqh education. Given the above conditions, the main issue in this study is to examine how the process of moral value internalization occurs in fiqh instruction at Nurayin Junior High School, effective learning strategies for integrating moral values with students' practical (psychomotor) skills, the various obstacles encountered in implementing value-based learning along with steps that can be taken to overcome them, and the impact of applying these learning strategies on improving students' practical skills.

This issue has scientific value because it can be empirically tested through observation, measurement of practical skills, and analysis of the implementation of values-based learning. This study aims to develop a fiqh learning model that integrates moral values contextually in junior high madrasahs, create practical lesson plans that emphasize exemplary behavior, habit formation, and reflection on values, and evaluate the effectiveness of this model in improving students' practical (psychomotor) skills.

## RESEARCH METHODOLOGY

This study employs a descriptive qualitative approach, which aims to understand and describe phenomena in depth from the perspective of the research subjects. It focuses on the meanings, experiences, and interpretations that respondents provide regarding the topic under study (Ruswandi & Ibrahim, 2021).

The subjects of this study are fiqh teachers and ninth-grade students at Madrasah Tsanawiyah Nurayin, where teachers have implemented the internalization of moral values in ongoing learning and students have received this implementation. The selection of these subjects was conducted using purposive sampling to ensure the consideration of relevant experiences and knowledge. Data collection was conducted through observation, documentation, and semi-structured interviews. This method was chosen to allow respondents to freely share their perspectives and experiences; it is also more flexible and interactive.

The research instrument consisted of several questions directed at the respondents, followed by data triangulation by comparing answers from multiple respondents. Additionally, the research interpretations were reconfirmed with the respondents to ensure the consistency of meaning, and the process of systematic data collection and extraction was continued. The data were presented comprehensively, and conclusions were drawn (Vera Nurfajriani et al., 2024). The data were analyzed using the interactive analysis model by Matthew B. Miles and A. Michael Huberman (1994).

## RESULTS AND DISCUSSION

The results of preliminary observations at Madrasah Tsanawiyah Nurayin not only indicate changes in students' attitudes following the implementation of fiqh instruction focused on the internalization of moral values; these findings are also consistent with an international trend showing an increase in the number of publications on Islamic character education since 2018, with a peak in research in 2024 (Shodikin et al., 2025). A thematic analysis of these publications also reveals that the primary focus of the research encompasses Islamic education, the development of students' ethics, and character formation within the context of Islamic education.

Additionally, Hidayati highlights that a more fundamental pedagogical issue namely, the separation between the cognitive and practical dimensions in religious education helps students recognize, understand the significance of, and internalize moral values that should serve as guidelines for their attitudes and behaviors as individuals (Hidayati, 2024).

Of the 20 students observed, only 2–3 understood fiqh but still lacked discipline, responsibility, and ethical awareness. This observation indicates that the previous learning process was instructional-normative rather than transformative. In other words, values were treated as content rather than as a foundation for consciousness. In this context, the failure of internalization is not caused by a lack of material, but by a pedagogical paradigm that has not yet regarded values as an existential experience. The currently dominant learning paradigm places greater emphasis on technical methodological aspects and competency achievements based on cognitive standards, yet neglects the formation of deep inner character (Edo Feri Irawan, 2025).

A teacher remarked, "In terms of subject matter, they can answer questions well, but in terms of discipline and responsibility, they still need constant guidance." Students also acknowledged that previously, learning had focused more on mastering the material and written exams. "Back then, the main thing was being able to answer questions." "Attitude was usually only addressed with a reprimand if there was a violation." This data indicates a learning experience that distinguishes between cognitive understanding and the application of values. According to the respondents' views, values are understood more as teaching material rather than as a consciousness that guides behavior.

Prior to the intervention, students' compliance with fiqh rules tended to be heteronomous, dependent on teacher supervision. For example, some students only performed their prayers properly when the teacher was present; this aligns with Lawrence Kohlberg's (1981) theory of moral development, in which students' compliance with fiqh rules prior to the intervention tended to be heteronomous, seeking support from

external authority. This stage indicates an early mastery of conventional morality. However, when learning is directed toward reflecting on the meaning of worship, habits, and the reinforcement of values in real world practice, signs of a shift toward a more autonomous morality become apparent, marked by the advancement of individual moral consciousness linked to the evolution of one's conscience. (Sahala et al., 2025).

However, a critical analysis must be conducted to determine whether these changes truly reflect a transformation in moral structure, or are merely behavioral adjustments resulting from social reinforcement and institutional control. Kohlberg's theory emphasizes transformations in the structure of moral thinking, not merely changes in behavior. Therefore, improvements in student discipline need to be assessed not only through observation of actions but also through their reflective ability to articulate the moral reasons behind those actions. In other words, this study indicates a need for evaluation that is not merely performative but also reflective. This was observed after implementing instruction that linked religious practices with reflection on their meaning; students began to demonstrate changes in how they understood Islamic jurisprudence. Some students began to articulate personal reasons for their disciplined behavior, such as feeling a sense of responsibility, rather than merely fearing the teacher. Thus, appropriate moral assessment must not only observe observable moral actions but also consider the underlying reasoning (Ibda, 2023) This indicates signs of a shift in meaning from external compliance toward a more reflective awareness, although the depth of this shift varies.

In the context of the psychomotor domain, religious practices serve as a point of integration between values and actions. Observations show that 2–3 out of 20 students can perform the movements of wudu and prayer correctly (mechanical skills), but only 12 students demonstrate consistent ethical behavior outside of rituals, indicating that the internalization of values has not yet been fully achieved. Referring to Elizabeth Simpson's (1972) psychomotor taxonomy, students' skill development may be at the mechanical level (consistent skills), but it does not necessarily reach the adaptation or origination levels (the ability to adapt and internalize in creative ways). Therefore, indicators of successful value internalization are not measured solely by the accuracy of prayer movements but also by the consistency of ethical behavior outside the ritual context. If religious practice merely reinforces procedural skills without social impact, then value internalization remains superficial. Observations indicate an improvement in worship practice skills, both in terms of the accuracy of movements and the consistency of their execution. This taxonomy is truly crucial in physical education, the arts, and other areas requiring physical ability, as it supports the refinement and evaluation of students' motor skills (Andi Maggalatung Huseng, 2025).

Nevertheless, this study not only evaluates the accuracy of the procedures but also examines the meaning students ascribe to the practice. In interviews, students revealed that engaging in religious practices followed by reflection helps them understand the connection between ritual and social behavior. "If I'm consistent in my prayers, I feel ashamed if I'm not disciplined in class."



Figure 1. The Process of Learning Fiqh

## The Role of Organizational Culture in Habit Formation

Figure 1 illustrates how the learning process facilitates the internalization of values through habit formation; in the context of these findings, this can be expanded upon using Pierre Bourdieu's concept of habitus. The gradual transformation of student behavior reflects the process of disposition formation through the repetition of institutional practices and culture; thus, character formation can be viewed not merely as the result of value formation but as a dynamic social construction (Habibi & Sholikha, 2025). However, habitus is not merely the result of personal habituation but the result of social structures. In other words, the success of value internalization is largely determined by the consistency of symbols and practices throughout the madrasah ecosystem. If there is a discrepancy between the values taught and the social reality at school, the religious habitus that forms will have an ambivalent nature.

From this perspective, the internalization of values cannot be separated from the overall cultural reconstruction of the institution; some students stated that "outside of school, they face a different environment, so the instillation of values is not always consistent." This suggests that broader social structures influence the formation of moral consciousness. As one teacher noted, "If values are only taught in the classroom but not reflected in the school's culture, children quickly notice this discrepancy." Through this concept, habitus offers a profound perspective on how morality is formed not merely through rational knowledge or reflective awareness, but through the absorption of social habits and dispositions that gradually shape character. Habitus is a structure that permeates the human body and mind; it is the product of repeated social experiences that manifest as automatic habits (Khusniatul Amanah, 2025).

## Mediation and Self-Regulation

The contextual approach applied in this study is rooted in Lev Vygotsky's (1978) theory of social constructivism; a thorough analysis must emphasize that social interaction does not automatically lead to the internalization of values. The mediation process carried out by teachers must link practical experience with reflective meaning-making. Without reflection, practice will merely become a symbolic habit; the success of learning strategies depends not only on the application of demonstration or simulation methods but also on the quality of pedagogical dialogue that fosters value awareness. In short, learning is understood as the result of a continuous interaction between development and life experiences (Shafa Salsabila & Gumiandari, 2024).

Furthermore, according to Albert Bandura's social learning theory (1977), teachers' examples serve as models of behavior. However, critically speaking, modeling is only successful if accompanied by internalization through self-regulation. If students merely imitate without improving their self-control, behavioral changes will be temporary and dependent on supervision. Indicators of successful internalization should be evaluated based on students' ability to maintain ethical behavior in the absence of external supervision, in line with Albert Bandura's explanation that observation, imitation, and social interaction are the three ways students can learn (Nurul Wahyuni & Wahidah Fitriani, 2022).



Figure 2. Class Assessment

Figure 2 above shows that the success of a fiqh-based educational model cannot be simply understood as an improvement in practical skills. The transformation that takes place must be understood as the result of a complex interaction between the development of moral structures, the formation of institutional habitus, social mediation in the learning process, and students' self-regulatory mechanisms. Therefore, the contribution of this research lies not only in the integration of values and psychomotor skills, but also in the effort to reconstruct the fiqh learning paradigm from a normative instructional model to a reflective-transformative model that systematically links rituals, moral consciousness, and social action.

## CONCLUSION

The research findings indicate that the internalization of moral values in fiqh instruction at Nurayin Madrasah Tsanawiyah is achieved through the integration of religious practices, reflection on meaning, habit formation, and the exemplary conduct of teachers within a contextual and practical learning environment. This approach illustrates a shift from normative learning to reflective-transformative learning, where students do not merely understand fiqh cognitively but also begin to connect it with social responsibility and behavior in daily life. The impact is evident in improved skills in more regular and consistent religious practices, as well as the emergence of reflective awareness among some students, although the level of internalization remains variable.

This study also identified challenges such as some students' reliance on external supervision, the limitations of evaluation tools that focus solely on grades, and the influence of unsupportive environments outside of school. Therefore, madrasahs and teachers are encouraged to enhance learning that focuses on continuous reflection on values, create evaluation tools that integrate moral and psychomotor aspects, and foster consistency in school culture. Given that this study was conducted at a single location and over a limited time period, future researchers are advised to conduct broader, longitudinal studies to assess the sustainability of value internalization and to design more comprehensive evaluation models.

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