



## The Role of the Ustadz in Improving the Understanding of Fiqh of Students Class 6 at Ibtidaiyyah Islamic Darul Falah

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### ABSTRACT

The Madrasahs have a strategic role in increasing students' religious understanding, especially in the field of Fiqh as a guide to Islamic law in everyday life. This research aims to analyze the role of Ustadz in improving the understanding of Islamic Fiqh for Class 6 Ibtidaiyyah students at the Darul Falah Madrasah, which is located in the Darul Ulum Islamic Boarding School environment, Seputih Banyak, Central Lampung. This research uses a qualitative approach with the phenomenological method, involving observation, in-depth interviews, and document analysis as data collection techniques. The research results show that Madrasahs as non-formal educational institutions play a role in providing a systematic Fiqh curriculum, while Ustadz play a role as teachers, educators and guides in the learning process. The methods used in learning Fiqh include lectures, discussions, demonstrations, questions and answers, and memorization. However, there are several challenges in learning Fiqh in Madrasahs, such as limited learning resources, variations in the level of understanding of students, and different learning motivations. To overcome these challenges, Ustadz applies practice-based learning strategies, contextual approaches, uses learning media, and strengthens the character of students through direct guidance. This research confirms that the effectiveness of Fiqh learning in Madrasahs is very dependent on the active role of the Ustadz and the learning strategies implemented. It is hoped that this study can become a reference in improving the quality of Fiqh learning in Madrasahs as part of the Islamic education system.

**Keywords:** *Learning Strategies, Fiqoh Learning, Islamic Law*

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## INTRODUCTION

Islamic boarding schools are Islamic educational institutions that have an important role in shaping the character and religious understanding of students. One of the main aspects taught in Islamic boarding schools is fiqh, which functions as a guide to Islamic law in various aspects of life. A good understanding of jurisprudence is very important for students, because it will be the basis for carrying out religious life in accordance with Islamic law. (Nasution 2020)

Madrasah Darul Falah, which is under the auspices of the Darul Ulum Islamic boarding school in Seputih Banyak, Central Lampung, has a big responsibility in developing students to have a deep understanding of Islamic jurisprudence. In this process, the ustadz acts as a teacher, guide, and role model for the students. The ustadz

not only conveys theoretical fiqh material, but also directs the students in implementing Islamic laws in everyday life.

However, in reality, the understanding of fiqh of class 6 ibtidaiyyah students often faces various challenges. Some students have difficulty understanding abstract fiqh concepts, especially those related to complex sharia laws. Apart from that, the teaching methods used by the ustadz greatly determine the extent to which the students' understanding can develop. Therefore, it is necessary to conduct an in-depth study regarding the role of ustadz in increasing students' understanding of Islamic jurisprudence, including the teaching strategies implemented, the obstacles faced, and solutions that can be developed to increase learning effectiveness.

A role is a position or function carried out by a person in a situation or in social life. Roles can refer to the responsibilities and behaviors expected of individuals based on their status or position in a group, society, or organization.

In a social context, roles are often linked to expectations related to a person's identity, such as the role of a child in the family, the role of a leader in an organization, or the role of a teacher in school. Roles can also include actions, attitudes and ways of interacting that are considered appropriate to that role. (Marjuni 2019)

Teachers or ustadz are people who must be respected and appreciated after parents. They take over the role of parents in teaching children in schools or educational institutions. (RACHMAN 2021)

People who are called ustadz include: preachers, preachers, lecturers, teachers of reciting the Koran, teachers of Islamic madrasahs, teachers of the Koran in Islamic boarding schools, caretakers or leaders of Islamic boarding schools (usually modern Islamic boarding schools). In Arabic, the words ustadz, mudarris, mu'alim, and mu'adib are also found. Ustadz is a term for teachers, professors, intellectual experts, trainers, writers and poets. Mudarris means teacher, coach and lecturer. The word "mu'allim" also means teacher, trainer and guide. Furthermore, mu'adib means educator or teacher in Al-Quran schools. (Lathifi 2023)

Several of these words are combined together in the word "educator". Because everything is related to someone's activities that provide knowledge, skills or experience to other people. The different words indicate differences in the scope and scope in which knowledge and skills are imparted. Thus, the word "educator" functionally indicates someone who provides knowledge, skills, experience, education, and so on. Anyone can do this activity, including parents, teachers and community leaders.

In Islamic thought, there are several terms used to refer to teachers, such as "ustadz", "muallim", "muaddib", and "murabbi". Some words that can be used to replace the word "teacher" are "ta'lim", "ta'dib", and "tarbiyah". The term muallim more indicates a teacher as a person who teaches and imparts knowledge and knowledge. The term muaddib emphasizes the teacher as a shaper of students' morals and character through example. While the term murabbi highlights the development and maintenance of both physical and spiritual aspects. A term that is often used and has a broad and neutral meaning is ustad. This term is translated as "teacher" in Indonesian. (Hakim, Qomaria, and Khodiriyah 2023). According to Mulyasa, the teacher's role in the learning process is:

1. Teachers as instructors, educators, trainers, advisors, and guides.
2. Teachers as individuals.
3. Teachers as transferors of knowledge.
4. Teachers as assessors. (Komara, Komarudin, and Santika 2023)

a. Teachers as Instructors, Educators and guides

In their role as teachers, educators and mentors, teachers must continue to understand the subject matter being taught and always develop themselves and improve their abilities in various aspects. This is because teachers' pedagogical skills can influence student learning outcomes during the learning process. (Mea 2024)

b. Teacher as a person

As people involved in education, teachers need to have characteristics that show that they are educators. A phrase that often appears is "teachers can be admired and imitated". *Digugu* means that what the teacher says can be trusted to be done and his way of life can be imitated or imitated. (Nikmah 2023)

c. Teachers as transferors of knowledge.

Life is always changing, and a teacher is a transferror of knowledge, who likes to move around and help students leave old things behind for new experiences that they can experience. (Jaya 2023)

d. Teacher as evaluator

If we look at the world of education, we will realize that every type or form of education at a certain time during an educational period will always carry out evaluations. Likewise, in a learning process, the teacher should be a good evaluator. This activity aims to find out whether the goals that have been set have been achieved or not. (Suryani 2023)

Imam Ghazali is of the opinion that teachers appointed to teach children in general must be intelligent and have good intelligence, have noble character, and be physically healthy. With good intelligence, he can have a variety of in-depth knowledge, and with good morals, he can be a role model for his students, and with his physical health, he can carry out the duties of teaching, educating and guiding his students. (Hidayat et al. 2024). Apart from these general qualities, as a teacher you should beautify yourself with other qualities such as: Having the qualities of love and sympathy in giving lessons or instructions, so that you can encourage your students to be confident and master the knowledge being taught. Teaching knowledge is a religious obligation for every knowledgeable person, so teachers should not ask for payment in return for teaching and should not wait for praise, thanks or rewards from their students, nor should they feel that they have contributed to their students. However, let him be grateful and appreciate them, if they have succeeded in educating their souls. All of this is solely because of Allah's blessing. (Munawir 2023)

Al-Ghazali stated that a teacher who teaches one subject matter should not criticize other subjects in front of his students. (Faizin et al. 2023)

Al-Ghazali's words above are very correct. Teachers should always be based on mutual respect and respect between professional disciplines in all areas they teach. In this way, if the points established by al-Ghazali nine centuries ago are heeded, carried out and applied by educators, instructors and community leaders today, then democracy and equality in education will be achieved and the desired educational ideals will be realized. *Fiqh* is a branch of knowledge in Islam which discusses Sharia laws in detail based on arguments originating from the Qur'an, Hadith, *Ijma'*, and *Qiyas*. Etymologically, *Fiqh* comes from the Arabic word "*Fiqh*" which means deep understanding. Meanwhile, in terms of terminology, *Fiqh* is defined as a science that

studies Sharia laws that are practical and taken from detailed arguments. (Putra, Mahesa, and Kurniati 2024). Fiqh according to Imam Syafi'i is the science that studies the laws of Islamic law relating to the deeds of a Muslim, which is based on the Al-Qur'an, hadith, ijma' (agreement of the scholars), and qiyas (analogy). Imam Syafi'i, in his view, emphasizes the importance of adhering to authentic and valid sources of law, as well as applying systematic methods in deducing Islamic law.

Imam Syafi'i is the founder of the Shafi'i school of thought which is famous for its stricter approach in using hadith as a legal basis, as well as its recognition of ijma' and qiyas as valid sources of law after the Koran and hadith. In his famous work, *Al-Risalah*, he explained the method used to assess a legal problem, which greatly influenced the development of fiqh in the Islamic world.

In summary, fiqh according to Imam Syafi'i is a science that aims to understand and implement Islamic laws in everyday life by following the rules set out in the Al-Qur'an, hadith, ijma', and qiyas. (Yunita 2024)

Fiqh has a broad scope and covers various aspects of Muslim life. The scope of Fiqh can be divided into several main parts, namely:

1. **Worship:** The Laws That Regulate the Relationship Between Humans and Allah SWT, Such as Prayer, Fasting, Zakat, and Hajj.
2. **Muamalah:** Laws that regulate relations between humans in social and economic aspects, such as buying and selling, renting and sharia banking.
3. **Munakahat:** Laws Relating to Marriage and Family, Such as Marriage, Divorce, Support, and Inheritance.
4. **Crime:** Laws Relating to Criminal Acts in Islam, Such as Qisas and Diyat Laws.
5. **Politics:** Laws Relating to Government and Politics in Islam.
6. **Hudud Dan Ta'Zir:** Laws that regulate punishment for certain violations in Islam. (Shofa 2023)

Islamic Fiqh originates from several main propositions which form the basis for legal determinations (Syarbaini 2023), namely:

1. **Al-Qur'an:** As the main source of Islamic law, the Qur'an contains various legal provisions which serve as guidelines for the life of Muslims. (Aziba et al. 2025)
2. **Hadith:** All the Sayings, Deeds, and Decisions of the Messenger of Allah (PBUH) Which Explain and Complement the Laws in the Qur'an. (Khair 2022)
3. **Ijma':** The Scholars' Agreement In Establishing Sharia Law In A Matter That Is Not Found In The Qur'an And Hadith.
4. **Qiyas:** Analogy Method Used To Establish The Law Of A New Matter That Is Not In The Qur'an And Hadith By Comparing It To Things That Already Have Laws. (Zainuddin 2022)

Fiqh is often confused with Sharia, even though the two have fundamental differences. Sharia is Islamic laws that are established by Allah SWT and are permanent and unchanging, while fiqh is an understanding of sharia laws that are ijtihadiyah and can experience development according to the conditions of the times. (Ali 2022)

Fiqh has an important role in the lives of Muslims because it regulates various aspects of life (Supriatna 2024), starting from worship to social affairs. Some of the roles of Fiqh in the lives of Muslims include:

1. **Being a Guide in Worship:** Fiqh provides guidance in carrying out worship so that it is in accordance with Islamic teachings.

2. **Managing Social Life:** Fiqh regulates relationships between individuals in various aspects such as economics, marriage and justice.
3. **Maintaining Order and Justice:** With the existence of Fiqh Laws, the lives of Muslims can proceed in an orderly and fair manner.
4. **Adapting to the Development of the Times:** Fiqh is dynamic and can be adapted to current developments through the ijihad process of the ulama.

The Darul 'Ulum Islamic boarding school is located in Tanjung Harapan village, sub-district. as white as many districts. Central Lampung, is one of the Islamic educational institutions that seeks to develop Islamic treasures in the fields of science and religion. Its existence since 1992 has slowly been able to color the pattern of existing educational institutes which are as white as many are today.

Starting from a kombang and ghoatan, various educational activities began there. Starting from polar recitation, sorogan al-Qur'an, reading al-barzanji, to tahlilan etc. Various scientific disciplines are also studied, including: Al-Qur'an, Al-Hadith, theology (tawhid), fiqh, nahwu, tajwid, history (tarikh), morphology (shorof-tashrif), to Arabic literature (balaghoh). Not only that, various extracurricular activities are also carried out as a means of educating students, including: scientific discussions (musyawarah fihiyyah), bahts al-masail, riyadloh badaniyyah (sports), orator orientation (khitobah), khoth al-jamil (calligraphy) etc. with this provision, it is hoped that in the future it will be able to turn students into individuals who are ready to fight in society. (El Asna Mujib 2014)

Madrasah Darul Falah is an institution at the Darul Ulum Islamic Boarding School in Seputih, which plays a very important role in education. By participating in Madrasah activities. Students can learn about many religious knowledge, especially the knowledge contained in the Salafus Sholih book. This is shown so that in the future the students can act and think in the style of Sholihin Ulama. (interview with Ustadz Fajar Rifai, head of the Darul Falah Madrasah Institution, Darul Ulum Pondok, as white as many, Central Lampung, 2025)

The following are the levels available at Darul Falah Madrasah:

1. RTQ Darul Falah
2. MI Darul Falah
3. Isti'daiyyah Darul Falah
4. MTs Darul Falah
5. MA Darul Falah

Class 6 Ibtidaiyyah at Madrasah Darul Falah has 3 classes, namely: (A) with 24 students, (B) 25 students and, (C) 27 students.

At each level mentioned above, everyone has their own fan (field) of science. The following fans (subjects) are at level 6 of Ibtidaiyyah:

1. Durotul yatimah (nahwu)
2. Al-ghoyah wa at-aqrib (fiqh)
3. Qowaidusshorfiyyah (shorof)
4. Al-amtsilatut tashiriyyah dictionary (honorable)
5. Arbain Nawawi (hadith)
6. Matan jazariyah (tajwid)
7. I'lal lughowi ( shorof )
8. Taisirul kholaq (ethics and manners)
9. Ta'limul mutaalim (akhlaq and adab)
10. Bad'ul amal (monotheism) (Ust Humaidi 2025)

## METHOD

This research uses a phenomenological study approach with a qualitative research type to understand the role of the Ustadz in improving the understanding of Islamic Fiqh for Class 6 Ibtidaiyyah students at Madrasah Darul Falah, Darul Ulum Islamic Boarding School, Seputih Banyak, Central Lampung. Phenomenological studies aim to explore the meaning of individual experiences in depth based on the perspective and understanding of the subjects studied. (Adji 2024) This approach allows researchers to understand how Ustadz guide, teach, and apply certain methods to increase students' understanding of Islamic jurisprudence through daily interactions and direct experience.

Phenomenological Research Emphasizes Subjective Experiences Based on the Perceptions and Meanings Given by Participants to a Certain Phenomenon. In this study, data was obtained through direct experiences told by Ustadz and students, as well as observations of the learning process that occurred in the classroom and outside the classroom (Haki, Prahastiwi, and Selatan 2024)

The location of this research is the Darul Falah Madrasah, the Darul Ulum Islamic Boarding School in Seputih Banyak, Central Lampung, with a research duration of three months. The subjects of this research include Ustadz who teach Fiqh, Class 6 Ibtidaiyyah students, and Islamic boarding school administrators. The subject selection technique uses the purposive sampling method, where participants are selected based on their involvement in the Fiqh learning process (Creswell, 2013, p. 156). The data sources used consist of primary data, namely the results of in-depth interviews with Ustadz and students, as well as secondary data in the form of learning documents, curriculum and related literature.

Data Collection Methods in This Research Involve the Following Techniques:

**Participatory Observation:** Researchers Directly Observed Fiqh Learning Activities in Class and Interactions Between Ustadz and Santri in the Islamic Boarding School Environment. This observation aims to understand the teaching methods applied and how students respond to the learning provided. (Tolib, Erawadi, and Harahap 2024)

**In-depth Interview:** Interview conducted with Ustadz to explore the teaching strategies used to increase students' understanding of Fiqh. Apart from that, interviews were also conducted with the students to understand their experiences in studying Fiqh and the challenges they faced. (Wijoyo 2022)

**Document Analysis:** Documents studied include teaching materials, Fiqh reference books used, as well as student learning notes. This analysis aims to understand the structure and content of the Fiqh material taught and how this material is packaged to improve students' understanding.

Through this phenomenological approach, the research is expected to provide an in-depth picture of the role of Ustadz in increasing students' understanding of Islamic jurisprudence, as well as identifying the most effective teaching methods in the learning context at Islamic boarding schools.

## RESULTS AND DISCUSSION

This research aims to understand the role of the Ustadz in improving the understanding of Fiqh of Class 6 Ibtidaiyyah students at Darul Falah Madrasah, Darul Ulum Islamic Boarding School, Seputih Banyak, Central Lampung. Based on observations, in-depth interviews and document analysis, several main findings were found as follows:

### The Role of Ustadz in Fiqh Learning

The Ustadz at Madrasah Darul Falah has a very important role in learning Fiqh, which includes the role of teacher, educator, mentor and role model for students. They not only convey theoretical material, but also guide students in applying the laws of Fiqh in their daily lives. (interview with Ustadz Fajar Rifai, Head of the Madrasah Darul

#### Teaching Methods Used

Based on the interview results, the teaching methods applied by Ustadz include (interview with Ust Hamim, 6th grade fiqh teacher, Ibtidaiyyah 2025):

- a. **Lecture Method:** Used to convey basic material on Fiqh with systematic explanations.
  - b. **Discussion Method:** Used to encourage interaction between students and Ustadz in understanding complex Fiqh concepts.
  - c. **Demonstration Method:** Practiced in the study of Islamic Fiqh, such as procedures for ablution, prayer and purification.
  - d. **Question and Answer Method:** Enables Students to Ask Directly About Fiqh Problems They Encounter in Everyday Life.
- and.
- and. **Memorization Method:** Used to memorize the propositions of Sharia which form the basis of Fiqh law.

#### 3. Challenges in Learning Fiqh

Even though Ustadz has implemented various teaching methods, there are several challenges faced in increasing students' understanding of Fiqh, including:

- a. **Difficulty in Understanding Abstract Concepts:** Some Santri Experience Difficulty in Understanding Abstract Fiqh Concepts, Especially Those Relating to Complex Sharia Laws. (Ahmad 2025)
- b. **Lack of Learning References:** Santri Often Only Rely on Available Textbooks, So They Don't Get a Wider Perspective in Understanding Fiqh. (Jalaluddin 2025)
- c. **Student Motivation Factors:** Not all students have high motivation in studying Fiqh, so a more interesting and interactive approach is needed. (prasetya 2025)
- d. **Variations in Santri Abilities:** Differences in the level of understanding between students are a challenge for Ustadz in delivering material that can be accepted by all students. (ramadanu 2025)

#### 4. Ustadz's Strategy for Overcoming Obstacles

To Overcome These Various Obstacles, Ustadz Implemented Several Strategies (interview with Ust Hamim, Fiqh teacher class 6 Ibtidaiyyah 2025), including:

- a. **Contextual Approach:** Linking Fiqh Learning with Real Situations in the Daily Life of Students to Make It Easier to Understand.
- b. **Use of Learning Media:** Utilizing media such as images, videos and visual aids to help explain Fiqh concepts visually.
- c. **Practice Based Learning:** Students are invited to directly practice the laws of Fiqh, for example through worship simulations and case studies in everyday life.
- d. **Providing Motivation and Character Strengthening:** Ustadz not only plays a role as a teacher, but also provides motivation and instills Islamic values so that students have a high awareness in practicing Fiqh.

Based on the research results, it can be concluded that the role of the Ustadz in increasing the understanding of Islamic jurisprudence among students at Madrasah Darul Falah is very important. Ustadz not only acts as a teacher, but also as a guide and role model for students. Various teaching methods have been applied to increase the effectiveness of Fiqh learning, but there are still several challenges that need to be overcome.

The findings of this research are in line with the theory put forward by Imam Al-Ghazali that a teacher must have intelligence, good morals and effective methods in conveying knowledge. In the context of Fiqh learning, the application of lecture, discussion, demonstration and direct practice methods has been proven to help students understand and apply Islamic laws.

Apart from that, based on the concept of phenomenology-based learning, this research emphasizes the subjective experiences of students and religious teachers in the learning process. Students who experience difficulty in understanding Fiqh tend to understand it more easily through direct practice and intensive guidance from Ustadz. From the results of this research, several things can be recommended as efforts to increase students' understanding of Fiqh:

1. **Learning Media Development:** The use of technology such as educational videos and interactive simulations can help students understand Fiqh better.
2. **Training for Ustadz:** Ustadz Need to Get Training Regarding More Innovative and Interesting Teaching Strategies.
3. **Increasing Santri Motivation:** Through a personal approach and giving awards to students who excel in learning Fiqh.
4. **Improved Learning References:** Providing additional, more varied Fiqh books to support students' understanding.

By implementing more innovative and contextual strategies, it is hoped that students' understanding of Islamic jurisprudence can increase and be able to become the basis for living a better religious life.

## CONCLUSION

Based on the research results, it can be concluded that the role of the Ustadz in improving the understanding of Fiqh of Class 6 Ibtidaiyyah students at Madrasah Darul Falah, Darul Ulum Islamic Boarding School, Seputih Banyak, Central Lampung is very important. Ustadz not only plays a role as a teacher, but also as a guide, motivator and role model in daily life for the students. The success of Fiqh learning in the Islamic boarding school environment really depends on the teaching methods applied by the Ustadz and the interactions they build with the students. In the Fiqh Learning Process, Ustadz Uses Various Methods, Such as Lectures, Discussions, Questions and Answers, Demonstrations, and Memorization. These methods were chosen so that the material could be delivered effectively and according to the students' level of understanding. Apart from that, direct practice in worship is also implemented to strengthen students' understanding of the Fiqh concepts taught.

However, in this learning process, there are several obstacles faced, such as difficulties for students in understanding abstract concepts in Fiqh, limited learning references, varying levels of motivation among students, and differences in ability to understand the material. These obstacles can hinder the effectiveness of learning if not handled properly. To Overcome These Challenges, Ustadz Implements Various Strategies, Such as a Contextual Approach That Links Fiqh Material with the Daily Life of Santri, Using More Interesting and Interactive Learning Media, Continuously

Providing Motivation, and Building Closer Relationships with Santri so that It is Easier for them to Understand and Practice Islamic Teachings. Apart from that, periodic evaluations are also carried out to find out the extent of the students' understanding of the material that has been taught. With an active Ustadz role and appropriate learning strategies, students' understanding of Fiqh can increase significantly. Santri not only understand Fiqh theory, but are also able to apply it in everyday life. This shows that the Ustadz has made a big contribution in forming a generation of students who are knowledgeable and have good morals, and are able to practice Islamic teachings well in society.

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