

The Influence of the Modeling the Way Strategy on Fiqh Learning of Prayer Material to Improve Deep Learning-Based Learning Outcomes at Mambaul Ulum Middle School

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Article Info

Article history:

Received: 7 January 2026

Publish: 2 March 2026

Keywords:

Modelling The Way;

Deep Learning;

Learning Outcomes.

Abstract

This study aims to analyze the effect of the Modelling The Way strategy on Fiqh learning of prayer material on improving Deep Learning-based learning outcomes at Madrasah Tsanawiyah Mambaul Ulum. The approach used is mixed methods, which is a combination of qualitative and quantitative approaches. Qualitatively, the study describes the learning process carried out by Fiqh teachers through exemplary behavior (uswah hasanah), while quantitatively, student learning outcomes are measured through multiple-choice tests, essays, prayer practice rubrics, and affective questionnaires. The research subjects consisted of 20 eighth-grade students at MTs Mambaul Ulum in the 2025/2026 academic year. Data were collected through observation, learning outcome tests, worship practice assessments, and Likert scale questionnaires. The results showed that the application of the Modelling The Way strategy had a significant effect on improving student learning outcomes in all domains. The average cognitive score was 8.00 (80%), comprehension score was 15.00 (75%), psychomotor score was 24.00 (96%), and affective score was 95%. Qualitative results show that teachers as role models succeeded in fostering students' spiritual awareness, discipline, and devotion in performing prayers. Deep Learning-based learning strengthened students' ability to understand spiritual meaning and internalize the values of worship into their daily lives. Thus, the Deep Learning-based Modelling The Way strategy proved to be effective in improving Fiqh learning outcomes, both cognitively, affectively, and psychomotorically, as well as being able to shape the religious and spiritual character of students in madrasahs.

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1. INTRODUCTION

Islamic education in Islamic schools (madrasah) holds a significant responsibility in shaping students who are not only intellectually intelligent but also possess spiritual depth and noble personalities. One subject that plays a crucial role in shaping Islamic character is Islamic jurisprudence (Fiqh), particularly the topic of prayer, a key pillar of Islamic teachings. However, in practice, many Madrasah Tsanawiyah (MTs) students still understand prayer only theoretically, unable to properly internalize its values and practices. This phenomenon suggests that the learning strategies implemented by teachers need to be directed toward approaches that provide concrete examples while simultaneously engaging students deeply in the learning process (Putro, 2023).

One relevant strategy in the context of Islamic jurisprudence (Fiqh) learning, particularly in prayer, is Modeling the Way. This strategy emphasizes the importance of teachers as role models demonstrating good worship behavior. In the context of prayer learning, teachers not only explain the theoretical procedures for prayer but also demonstrate them correctly before students, then encourage students to imitate, practice, and reflect on the meaning of the prayer. Thus, the learning process does not stop at the cognitive aspect but extends to the psychomotor and affective domains. This strategy is highly effective in enhancing students' understanding and appreciation of the values of worship, so that prayer becomes not only a routine but also a manifestation of deep faith and spiritual awareness (Nurhayati, 2020).

The implementation of the Modeling the Way strategy at Mambaul Ulum Islamic Junior High School (Madrasah Tsanawiyah) is crucial given the diverse backgrounds of students, including abilities, family environments, and religious practices. Fiqh teachers at this school play a strategic role in internalizing Islamic teachings through exemplary behavior. By serving as role models in prayer, teachers help build students' religious character, fostering a consistent balance between knowledge and practice. This strategy also encourages positive interactions between teachers and students, where the learning process is not one-way but rather dialogic, reflective, and applicable (Ponimin et al., n.d., 2025).

Along with the development of modern educational paradigms, the Modeling the Way strategy can be strengthened with a Deep Learning approach. The concept of Deep Learning in an educational context goes beyond the use of artificial intelligence technology, but rather emphasizes the process of in-depth learning (meaningful learning). Deep Learning-based instruction focuses on developing critical thinking skills, strong conceptual understanding, and emotional engagement in each learning process. Thus, students not only memorize prayer procedures but also understand the spiritual meaning behind each movement and recitation (Hanifah et al., 2025).

The integration of the Modeling the Way strategy and the Deep Learning approach at MTs Mambaul Ulum provides a significant opportunity to create a more holistic Fiqh (Islamic jurisprudence) learning experience. Teachers can utilize the deep learning model by providing space for students to explore their worship experiences reflectively, discuss the meaning of prayer in everyday life, and link prayer practices to the development of morals and discipline. Through this process, students are trained to understand, internalize, and practice Islamic teachings comprehensively, ultimately improving learning outcomes across the cognitive, affective, and psychomotor domains.

Thus, research on the Effect of Modeling the Way Strategy on Fiqh Learning for Prayer to Improve Deep Learning-Based Learning Outcomes at Madrasah Tsanawiyah Mambaul Ulum is highly relevant and urgent. This research aims to determine the extent to which teacher role models combined with a deep learning approach can improve student learning outcomes. It is also hoped that this research will contribute to the development of innovative, contextual Fiqh learning models that are oriented toward building strong Islamic character in the madrasah environment.

2. RESEARCH METHODS

This study used a mixed methods approach, combining qualitative and quantitative methods. This approach was chosen to obtain a comprehensive picture of the influence of the Modeling the Way strategy in Islamic jurisprudence (Fiqh) learning on prayer on student learning outcomes, both in terms of the learning process (qualitative aspect) and student outcomes (quantitative aspect) (Nasution et al., 2024).

According to Creswell & Plano Clark (2020) in *Designing and Conducting Mixed Methods Research*, mixed methods are used when researchers want to gain a more comprehensive understanding of a phenomenon by combining the strengths of numerical (quantitative) and narrative (qualitative) data. This approach allows researchers to not only measure "how much influence there is" but also explain "why and how that influence occurs" (Azhari et al., 2023).

The research subjects were a Fiqh teacher and 20 eighth-grade students at MTs Mambaul Ulum in the 2025/2026 academic year. The research objects covered two main areas:

- a. The Modeling The Way strategy applied by teachers in learning Fiqh on prayer material.
- b. Student learning outcomes after implementing Deep Learning-based learning, which include cognitive, affective, and psychomotor aspects.

Table 1. Data Collection

Method of collecting data	Description
Observation	View and record the learning process that is taking place.
Learning Outcome Test	Measuring student understanding through multiple-choice and essay tests.
Assessment of Worship Practices	Assess students' skills in prayer practice.
Likert Scale Questionnaire	Collecting students' affective data regarding learning.

3. RESEARCH RESULTS AND DISCUSSION

a. Strategic Modelling the Way

The Modeling the Way strategy is a leadership and learning strategy based on the principle of role modeling. In the context of Islamic education, this strategy is highly relevant to the *uswah hasanah* method taught by the Prophet Muhammad (peace be upon him), namely educating through concrete examples and behavior that students can emulate.

Modeling the Way is a learning strategy that positions teachers as role models, directly demonstrating desired behaviors, skills, and values so that students can observe, imitate, and internalize them. Theoretically, it relies on the concept of social learning that observation and imitation facilitate the acquisition of skills and norms, as well as on reflective learning theory, which emphasizes that concrete examples from authoritative figures reinforce meaning and motivation (Wardati & Ridha, 2024).

In classroom practice, modeling is not only limited to technical demonstrations (demonstrating steps), but also combines rational explanations (why doing something), affective expressions (demonstrating commitment, manners, and reverence), and shared reflection (discussing practical experiences). Teachers who serve as role models demonstrate the manners of worship, a reverent attitude, and consistency of practice so that students obtain concrete examples of religious behavior, not just textual rules. This accelerates the internalization of values and increases students' intrinsic motivation to emulate such behavior (Muhammad Farhan Farizi¹, Andri Ardiansyah², n.d.).

According to Hisyam Zaini et al. (2010) in their book "Active Learning Strategies," Modeling the Way (Creating Practical Examples) provides students with the opportunity to practice specific skills learned in class through demonstrations. Students are given time to create their own scenarios and determine how they will illustrate the skills and techniques just explained. This strategy is particularly effective when used to teach lessons that require specific skills.

Steps of the Modeling The Way Method:

1. After learning a particular topic, identify some common situations where students are required to use the skills just discussed.
2. Divide the class into small groups according to the number of students needed to demonstrate one scenario (minimum 2 or 3 people)
3. Give yourself 10-15 minutes to create a scenario.
4. Give yourself 5-7 minutes to practice.
5. Each group takes turns demonstrating their respective scenarios. Provide opportunities for feedback on each demonstration.

The success of modeling depends on the teacher's credibility, cultural context, and consistency of practice. Risks arise when modeling is dogmatic (imitating without reflection) or when teachers demonstrate inconsistencies between words and actions. Therefore, it needs to be balanced with spaces for reflection, critical discussion, and assessments that assess the process of internalizing values, not just mechanical imitation (Halawa et al., 2022).

b. Integration of Deep Learning in Fiqh Learning

The Deep Learning approach to learning emphasizes meaningful learning, not simply memorizing concepts or mechanical rituals. In the context of Islamic jurisprudence (Fiqh) material on prayer, Deep Learning encourages students to understand the spiritual meaning, laws, and wisdom behind prayer.

This approach requires students to actively engage in critical and reflective thinking about every aspect of worship they learn. In Islamic jurisprudence (Fiqh) instruction on prayer, teachers not only explain the procedures and requirements for its validity, but also encourage students to explore the moral, social, and spiritual values contained within it. For example, students are encouraged to understand how prayer can foster time discipline, inner peace, and a harmonious relationship between humans and God. Thus, learning goes beyond the cognitive level but also encompasses the affective and psychomotor aspects, which complement each other in developing Islamic character (Saridudin, 2025).

Furthermore, the Deep Learning approach integrates contextual experiences and personal reflection into the learning process. Students are given space to connect Islamic jurisprudence (Fiqh) teachings on prayer with their daily spiritual experiences, such as how prayer serves as a means of self-reflection and moral self-control in facing the challenges of modern life. Teachers act as facilitators, helping students interpret the values of worship in the context of social life, rather than simply memorizing Islamic jurisprudence rules. In this way, learning becomes more meaningful, sustainable, and fosters a deep spiritual awareness as a foundation for living a holistic and ethical religious life (Azis & Tamimi, 2025).

c. Student Experience in Deep Learning-Based Learning

The application of Deep Learning in Islamic Jurisprudence (Fiqh) learning makes the learning process more meaningful and reflective. Students not only learn the textual

rules of prayer but are also encouraged to explore the spiritual meaning behind the practice. Research also shows that the Modeling the Way strategy impacts the development of students' religious character and spiritual awareness. Through the habituation of communal worship practices and the example of teachers, students learn the values of sincerity, discipline, togetherness, and responsibility to Allah SWT.

Teachers emphasize that prayer is not merely a ritual, but a form of spiritual communication that must be internalized. These values are gradually reflected in the students' daily behavior at the madrasah: they are more polite, take their time during worship, and are more respectful of time.

The deep learning approach deepens this understanding by providing space for students to reflect on their worship experiences, write personal reflections, and discuss the benefits of prayer in maintaining morals and behavior.

d. Implementation at Mambaul Ulum Middle School

Mambaul Ulum Islamic Junior High School (MTs) has a religious environment that strongly supports the implementation of the Modeling the Way strategy. Fiqh teachers at this school can utilize various practical approaches, such as:

1. Organizing congregational prayer practices with direct guidance.
2. Involve students as Imam and the congregation in turns.
3. Conducting authentic assessments through observation of students' religious practices and reflections.

This approach makes the Fiqh learning process not only theoretical but also applicable and transformative, in line with the vision of Islamic education in Islamic boarding schools (pesantren) and madrasahs (madrasahs). Thus, the Modeling the Way strategy not only improves academic Fiqh learning outcomes but also strengthens deep learning, emphasizing understanding, meaning, self-reflection, and character development.

3.1. Research result

Based on research findings at MTs Mambaul Ulum, the implementation of the Modeling the Way strategy by Fiqh teachers was carried out consistently through three main stages: demonstration, mentoring, and reflection on the meaning of worship. Teachers not only explained Fiqh theory about prayer from the aspects of pillars, requirements, and procedures, but also demonstrated how the worship was carried out with full reverence. The demonstrations carried out were not merely motor activities such as bowing, prostration, or hand positions during takbiratul ihram but were combined with philosophical explanations about the function of worship as a means of tazkiyatun nafs (purification of the soul). This approach made Fiqh learning feel more alive, not trapped in legal formalities, and encouraged students to understand the essence of worship (Ma'muroh1 et al., 2024).

During the mentoring phase, teachers provide individual and group guidance to students. They observe ongoing mistakes, offer gentle corrections, and encourage students to continuously improve their worship. This mentoring fosters a close interpersonal relationship between teacher and student, as the teacher serves as a patient guide, not simply an evaluator of mistakes. In this process, students not only learn the correct movements of worship but also internalize ethical values, such as politeness, humility, and respect for their teachers (Kamali, 2024).

The reflection stage is what distinguishes this strategy from mere technical practice. Teachers encourage students to understand the meaningful dimensions of why prayer must be punctual, the significance of standing as a symbol of spiritual readiness, and how

prayer recitations connect humans with God. This reflection fosters a deeper religious awareness: worship is not a mechanical routine, but a form of spiritual devotion that fosters noble character. Through group discussions after the prayer practice, teachers help students connect the values of worship to everyday behaviors, such as honesty, trustworthiness, and discipline (Arsyad, 2020).

Teachers serve as spiritual role models, not just technical instructors. This exemplary behavior energizes the moral fiber that flows into the hearts of students. Observations show that teachers' exemplary character is evident in their devotion during prayer, politeness in speech, punctuality, and firmness in upholding etiquette in the prayer room. This exemplary behavior strengthens the emotional bond between teachers and students because students directly observe the implementation of the values taught. This is reflected in changes in student behavior: increased discipline in performing the Dhuha prayer, maintaining the cleanliness of their prayer attire, and even students' willingness to take an active role in organizing the rows for congregational prayer without being told (Firdiansyah, n.d.).

These field findings indicate that the success of Islamic jurisprudence education is not solely due to lectures or cognitive explanations, but also to the presence of authentic teacher figures. From an Islamic pedagogical perspective, teachers are spiritual guides who provide moral examples. This influence aligns with the observational learning concept proposed by Albert Bandura (1977) in his Social Learning Theory, which states that individuals learn through observing the behavior of credible models. In the context of this research, Islamic jurisprudence teachers act as models of conduct, namely figures who provide religious behavioral stimuli that can be directly imitated (Nur Hakim, Moh. Nasrul Amin, 2024).

Furthermore, these findings also reinforce Thomas Lickona's (2013) notion that character education is only effective when teachers demonstrate morality through concrete actions. Verbal instruction alone is not enough; role modeling is the core of moral education. In the context of Islamic education at MTs Mambaul Ulum, the Fiqh teacher successfully demonstrated that the values of sincerity, discipline, and spiritual responsibility are not instilled through theory alone, but rather through religious practices that students can perceive, internalize, and emulate. Thus, this study not only proves the relevance of Bandura and Lickona's theory but also enriches the body of Islamic education with empirical evidence that role-modeling-based learning has a significant influence on the formation of students' religious character in madrasahs.

Based on research at MTs Mambaul Ulum, the Fiqh teacher consistently implemented the Modeling the Way strategy through three main stages: demonstration, mentoring, and reflection on the meaning of worship. The teacher not only explained the Fiqh theory of prayer but also demonstrated the correct prayer procedure, along with explanations of movements and recitations. Students enthusiastically paid attention to each example presented by the teacher. They actively imitated the movements and recitations, then received direct guidance to correct minor errors.

3.2. Discussion

a. Cognitive Learning Outcomes

The multiple-choice test showed an average score of 8.00 out of 10 (80%), indicating that students had a good understanding of the basic concepts of Fiqh regarding the procedures and laws of prayer. According to Bloom (1956), the cognitive domain consists of six hierarchical levels: knowledge, comprehension, application, analysis, synthesis, and evaluation. The multiple-choice test results showing an average

of 8.00/10 (80%) indicate that Modeling The Way-based learning successfully brought students from the remembering level to the understanding and application level. They were not only able to remember the material but also able to explain the concept of prayer procedures and practice them correctly. Recent empirical findings support this finding: several field studies in Islamic Religious Education and Fiqh learning reported significant improvements in cognitive outcomes after the implementation of Modeling The Way, both when this strategy was applied alone and when combined with supporting visual media (e.g., Canva), which increased the effectiveness of the transfer from understanding to practice (Munjaji, 2025).

Furthermore, recent studies have shown two important findings: first, Modeling the Way is effective not only for the lower-middle cognitive domain but also strengthens the psychomotor domain (accuracy of worship movements) because students directly observe and imitate the teacher's demonstration; second, this strategy also encourages the development of the affective domain, motivation, discipline, and spiritual awareness that support the continuity of learned practices. In other words, a score of 80% on a cognitive test is usually followed by improvements in practice performance and worship attitudes as reported in published studies (Mahtumah, 2024).

Other studies have shown that reinforcement through additional media can enhance the impact of the Modeling the Way strategy. For example, research by A. Sunarso and Herdianto (2024) using the Modeling the Way strategy with the aid of Canva media on fourth-grade students showed an increase in average scores from 63.71 to 79.03 (Sunarso & Herdianto, 2024). This suggests that the combination of teacher modeling and the use of visual media strengthens students' cognitive domains: not only understanding theory but also making it easier to relate it to practices modeled visually and concretely.

Based on the results of a multiple-choice test consisting of 10 questions that measure students' ability to understand basic Islamic jurisprudence concepts regarding the procedures and laws of prayer, the following results were obtained from data analyzed on 20 eighth-grade students at MTs Mambaul Ulum:

Table 1. Cognitive Learning Outcomes

Statistics	Mark
Highest score	9
Lowest score	7
Rate-rate	8,00
Maximum score	10
Percentage of classical completion	80 %

The average cognitive score of 8.00 out of 10 indicates that most students have a good understanding of the conceptual aspects of prayer, such as the valid conditions, pillars, readings, and wisdom. Based on the minimum completion criteria (KKM) of 75%, this result is categorized as high and illustrates the success of the Fiqh teacher in providing conceptual understanding through the Modeling The Way strategy that clarifies the relationship between theory and practice.

b. Deep Understanding Learning Outcomes (Essay Test)

An average score of 15 out of 20 (75%) indicates that students have demonstrated improvement in analytical and reflective thinking skills: they not only understand the procedures and laws of prayer, but are also able to independently explain the spiritual

meaning, function, and wisdom of prayer. From a theoretical framework, this aligns with David Kolb's (1984) experiential learning model, which states that concrete experience followed by reflective observation and abstract conceptualization results in deep learning. Furthermore, recent studies have shown that in Islamic Religious Education (PAI), strategies that emphasize experience, reflection, and contextual relevance can develop students' metacognitive awareness, namely their ability to recognize what they are learning, why, and how it impacts their daily lives. For example, one study found that a deep-learning approach in PAI increased reflective discussion patterns, the use of student reflection journals, and the connection of material to students' personal experiences (Azis & Tamimi, 2025).

A deep-learning-based learning approach in Islamic religious education significantly activates students' metacognitive awareness, namely their ability to understand what they are learning, why they are learning, and how they are learning. For example, a literature study by Jasmansyah Jasmansyah et al. (2025) shows that in the context of Islamic education, deep-learning encourages students to engage in in-depth reflection, link knowledge to spiritual values, and apply their understanding contextually (Jasmansyah et al., 2025). The essay test consisted of 5 questions with a maximum score of 20 points. The results obtained showed relatively homogeneous scores, where all students obtained a total score of 15 out of 20 or an average of 75%.

Table 2. Essay Results

Statistics	Mark
Highest score	15
Lowest score	15
Rate-rate	15,00
Percentage of achievement	75 %

An average score of 15 indicates that students have achieved a good level of analytical and reflective thinking skills. By implementing the Deep Learning-based Modeling the Way strategy, students not only answered by rote but also explained the meaning, function, and spiritual value of prayer. This demonstrates the achievement of deep understanding, enabling students to connect textual knowledge with practical experiences and the meaning of worship in everyday life.

c. Psychomotor Learning Outcomes (Prayer Practice Rubric)

The practical assessment showed an average of 24 out of 25 (96%), a very good category. Almost all students were able to perform the prayer movements and readings correctly and maintain solemnity and neatness. Based on the theoretical framework of G. R. Simpson (1972) on Psychomotor Domain Taxonomy, psychomotor abilities include stages such as imitation, manipulation, articulation of movements until they become habits or automation (naturalization). In the context of research at MTs Mambaul Ulum, students have reached the articulation stage, namely, they carry out worship with awareness, spontaneity, and accuracy, not just imitating movements mechanically.

These findings also reinforce the results of recent research, such as that reported by Halawa et al. (2022), that the Modeling the Way strategy effectively improves students' ability to practice religious practices because the teacher-exemplary learning process involves direct observation (modeling), repeated practice (repetition), and

reflective feedback (feedback). Other recent research shows that in Islamic religious learning, the integration of cognitive, affective, and psychomotor domains into a mutually supportive "competence unit" is essential. For example, research by Syatria Adymas Pranajaya et al. (2023) shows that assessments that combine these three domains produce more balanced and meaningful student competencies (Syatria Adymas Pranajaya, Jamaluddin Idris, Zainal Abidin, 2023).

The practice assessment is carried out through five aspects: (1) intention and takbiratul ihram, (2) ruku' and i'tidal, (3) prostration and sitting between two prostrations, (4) tashahhud and greeting, (5) devotion and neatness.

Table 3. Psychomotor Learning

Statistics	Mark
Maximum score	25
Total rate	24,00
Average per aspect	4,8
Percentage of achievement	96 %

The average score of 24 indicates that almost all students were able to perform prayers correctly and orderly according to Islamic law. The movement and recitation aspects received a perfect score (5), while the solemnity and neatness aspects were slightly lower (4), indicating that the affective dimension still needs to be developed. Overall, this psychomotor achievement indicates the success of the Modeling the Way strategy, because students learn directly through real examples demonstrated by the teacher and carry out repeated exercises with guidance and reflective feedback.

d. Comparative Analysis between Learning Outcomes Domains

Observation and questionnaire results showed that students' affective level reached 95%, and their psychomotor level reached 96%. This indicates a strong internalization of spiritual values. Students became more disciplined, polite, punctual in prayer, and more appreciative of congregational worship. These findings are reinforced by recent studies in character education and Islamic religious education, which emphasize the importance of students' emotional and social involvement in internalizing spiritual values. When teachers not only teach material cognitively but also consistently demonstrate exemplary behavior, students' affective processes move from merely responding to the process of organizing values. At this stage, students not only understand the importance of prayer and worship but also choose to make it a priority in their daily behavior, such as arriving on time, maintaining politeness, and showing mutual respect during religious activities.

Furthermore, interviews and field observations indicate that students are beginning to consider and organize religious values based on personal considerations, rather than simply following teacher instructions or school rules. This is evident in their consistent attendance at the Dhuha prayer without needing to be reminded, as well as their ability to explain the importance of maintaining the solemnity of prayer in their spiritual lives. This phenomenon reflects a deep understanding of the value of worship, which has become integrated into their personality structure and decision-making patterns. At this point, religious values are not only understood but also constructed as part of students' inner motivation to act (Zaini, 2024).

Furthermore, this dynamic aligns with contemporary educational approaches that place the affective domain at the center of character formation. Learning models such

as modeling, coaching, and reflective dialogue have been shown to contribute significantly to the organization of values within students, as demonstrated in various studies of modern Islamic education. The presence of a religious madrasah environment, harmonious interactions between teachers and students, and opportunities for students to engage in regular spiritual reflection strengthen their affective journey toward the organization stage. Thus, it can be concluded that the integration of religious values into students' personalities is not only the result of formal instruction, but also the result of exemplary practices, a spiritual environment, and an ongoing reflective process (Muhamad Arif, 2024).

Table 3. Learning Outcomes

Realm	Shoes max.	Rate-rate	Percentage of Achievement	Category
Cognitive	10	8,00	80 %	Good
Comprehension (essay)	20	15,00	75 %	Good
Psychomotor	25	24,00	96 %	Very good
Affective	35	30,00	95 %	Very good

Correlations between domains indicate that Deep Learning-based Modeling the Way holistically improves all aspects of learning outcomes. The most significant improvements were found in the psychomotor and affective aspects, indicating that role-modeling and reflection-based learning can combine learning by doing and learning by being. Thus, this strategy not only transfers knowledge but also forms a consistent religious character across knowledge (knowing), attitudes (feeling), and behavior (doing) (Fitrahayani & Asari, 2024).

Analysis shows that the Deep Learning-based "modeling the way" strategy positively impacted all areas of student learning outcomes. The highest increases occurred in the psychomotor and affective aspects, indicating that teacher role models in prayer practice are a dominant factor in developing worship competencies and spiritual awareness.

The cognitive domain and in-depth understanding also showed good results, indicating that the integration between teacher demonstrations and reflective learning (deep learning) was able to strengthen students' conceptual understanding of the material on prayer jurisprudence (Boy, 2025). The results of the study also showed that the modeling the way strategy had an impact on the formation of religious character and spiritual awareness of students. Through the habit of practicing worship together and the teacher's example, students learned about the values of sincerity, discipline, togetherness, and responsibility towards Allah SWT. The teacher emphasized that prayer is not just a ritual, but a form of spiritual communication that must be internalized. These values were gradually reflected in the students' daily behavior at the madrasah; they were more polite, did not rush in worship, and were more respectful of time.

4. CONCLUSION

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Based on the results of qualitative and quantitative analysis in the study "The Effect of Modeling The Way Strategy on Fiqh Learning of Prayer Material to Improve Deep Learning-Based Learning Outcomes at MTs Mambaul Ulum", it can be concluded that:

The Modeling the Way strategy has proven effective in improving all areas of student learning, particularly because teachers act as direct role models in prayer. Teachers' exemplary behavior successfully influences students' behavior, attitudes, and discipline in performing their religious duties. The psychomotor and affective domains experienced the most significant improvements, with average psychomotor achievement reaching 96% and affective achievement reaching 95%.

This demonstrates that hands-on practice (demonstrations), mentoring, and reflection on the meaning of worship foster strong worship competencies. Cognitive and deep understanding also improved, achieving 80% and 75%, respectively. Students were able not only to understand the theory of prayer but also to relate the spiritual meaning and wisdom of worship to everyday life.

The integration of Modeling the Way and Deep Learning creates holistic learning, addressing aspects of knowledge (knowing), attitude (feeling), and behavior (doing). This approach strengthens the development of religious character, discipline, and spirituality in students. Teachers' exemplary behavior is a key factor in success. The alignment between the words, actual practices, and consistent attitudes of Fiqh teachers influences the internalization of religious values and the formation of students' character.

5. ACKNOWLEDGEMENT

We extend our deepest gratitude to Dr. Wahab, M.Ag., and the Principal of Madrasah Ustad Faizul Ubaidillah for their support and sponsorship in the writing of this article and research. Without their assistance and trust, this research would not have been possible. We hope this collaboration will continue in the future.

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