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By Universitas Muhammadiyah Sidoarjo

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Personality Competency of Fiqh Teachers Shapes Student Worship Discipline

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Abstract

General background: Student worship discipline is shaped not merely by cognitive understanding of fiqh but significantly by the teacher's personal example and moral integrity. **Specific background:** Despite the critical role of teacher personality in Islamic education, empirical studies exploring how personality competence affects students' worship behavior remain limited. **Knowledge gap:** Little is known about the specific personality traits and contextual factors that enable fiqh teachers to effectively cultivate worship discipline in students. **Aims:** This study investigates the personality competence of fiqh teachers in shaping student worship discipline at MTs GUPPI Pangkatan. **Results:** Using a qualitative descriptive approach and triangulated data from interviews, documents, and literature, the findings reveal that effective fiqh teachers exhibit stable, mature, wise, and morally exemplary personalities, coupled with strong religious commitment and authority. **Novelty:** The study identifies internal (teacher personality and commitment) and external (curriculum, method, environment, parental and principal support) factors that support or inhibit success, highlighting the interplay between personal competence and institutional context. **Implications:** These findings suggest that enhancing teacher personality competence should be prioritized in teacher training programs to foster disciplined religious practices among students.

Highlights:

- Teacher personality directly influences students' worship discipline.
- Internal and external factors shape teaching effectiveness.
- Moral integrity is essential for religious education success.

Keywords: Personality Competence, Fiqh Teacher, Worship Discipline, Islamic Education, Student Behavior

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Introduction

The quality of human resources (HR) is an important phenomenon that must be considered, one of the factors that plays a role in preparing the quality of human resources is education. Education in facing the development of the times must help prepare the generations to have the abilities or competencies needed in the present and the future. In this case, teachers must be competent in carrying out learning in schools in accordance with the educational goals in Indonesia. Teacher competence is a series of knowledge, skills, and attitudes that a teacher must possess to carry out his or her professional duties effectively.[1] Based on Permendiknas Number 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies, there are 4 main types of competencies that must be possessed by teachers, namely: 1) Pedagogic Competence, which includes the ability of teachers to manage learning, 2) Personality Competence, which includes the ability of teachers to have a steady, stable, mature, wise, authoritative personality, be an example for students, and have noble character, 3) Professional Competence, including mastery of the subject matter broadly and deeply, 4) Social Competence, including the ability of teachers to communicate and interact effectively with students, fellow teachers, parents/guardians of students, and the surrounding community. In this study, the author focuses on personality competencies. Personality competence has a great influence on the development of students' personalities.[2]

In connection with the description above, every teacher is required to have adequate personality competencies, even this competence will be the basis or foundation for other competencies.[3] In this case, fiqh teachers play an important role not only as material teachers, but also as role models for students in daily worship practices.[4] The personality competence of fiqh teachers not only plays a role as an indicator of professionalism, but also becomes the main foundation in shaping student worship discipline. Students' discipline of worship is not solely the result of understanding fiqh material taught cognitively, but is more influenced by example, moral integrity, and consistency of relig

ious attitudes displayed by teachers in their daily lives.[5] If the fiqh teacher is able to show a person who is religious, patient, consistent in worship, and has noble character, it is likely that students will imitate and grow the discipline of prayer in a natural and sustainable manner.[4] In accordance with the words of Allah in Q.S. Thaha verse 132:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾

Meaning: "Command your family to perform prayers and be patient in doing so. We do not ask you for sustenance. We are the ones who provide for you. The end (which is good in this world and the hereafter) is for the righteous" (Ministry of Religion, 2012).

The personality competence of Fiqh teachers in the process of discipline of student worship plays an important role. The role of teachers in the discipline of worship is not only practical in the classroom, but also in the field. Especially related to students' understanding, abilities, values and attitudes in applying them to their lives. The personality competence of teachers greatly affects their role as educators and supervisors. Based on pre-survey data, which the researcher conducted by interviewing fiqh teachers at MTs GUPPI Pangkatan found several problems related to the discipline of student worship, namely the lack of student awareness when it comes time for the Dzuhur prayer, there are still students who hide in the classroom, wander in the canteen or in the school field when the implementation of congregational Dzuhur prayers held at the school, do not attend religious activities made by the school and Islamic holiday events. Most of the behavior of these students arises due to the influence of friends or parents, lack of supervision from teachers who enter the classroom and are influenced by the surrounding environment. The lack of discipline in student worship deserves attention and improvement in the future.

Based on the results of the researcher's observations at MTs GUPPI Pangkatan also revealed that the fiqh teacher at the school has a dual role as an educator as well as a moral guide for students. Therefore, it is important to examine how the personality competence possessed by fiqh teachers in influencing the enthusiasm and discipline of students in carrying out worship. The importance of the example of fiqh teachers in the research[6] said that although the fiqh teacher has delivered the material in theory, the fiqh teacher does not show consistent personality integrity in daily

life, such as punctualizing congregational prayers, reminding students wisely, and displaying noble morals. As a result, the development of student worship discipline does not run optimally and tends to become a less meaningful routine. Based on the phenomena and problems that occurred, the researcher has conducted a research entitled "Analysis of the Personality Competency of Fiqh Teachers in Shaping Student Worship Discipline at MTs Guppi Pangkatan".

Theoretical Studies

1. Teacher Personality Competencies

Teacher competence is a set of abilities that teachers must possess in order to carry out their duties professionally. Teacher competence is the result of a combination of abilities in the form of knowledge, skills, and behaviors that must be possessed, lived and mastered by teachers to carry out their professional duties (Saifuddin, 2018). Personality competence is related to the personality of teachers as a steady, stable, mature, wise person, and role model for students [7]. This competency includes attitudes, values, and character that are reflected in the teacher's daily behavior. This is in accordance with the words of the Prophet PBUH as follows:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه أحمد والترمذي)

Meaning: "Indeed, I have been sent to perfect noble morals" (HR. At-Tirmidhi, No.2002).

Personality competence is a competence that is related to the personal behavior of a teacher who must later have noble values so that it can be seen in his daily behavior. The personality competencies include[8]: A stable and stable personality, namely acting in accordance with legal norms, social norms, being proud to be a professional teacher, and consistent in behaving in accordance with the norms that have prevailed in life. Mature personality, namely displaying independence in acting as a teacher and having a high work ethic. A wise personality, which is displaying actions that are based on the benefit of students, schools and society and displaying openness in thinking and acting. Noble character and can be an example, namely behaving in accordance with religious norms, faith and piety, honesty, sincerity, helpfulness, and having behavior that is appropriate for students to emulate. Authoritative personality, which is displaying behavior that can have a positive impact on students and have respectable deeds.

Personality competencies are a series of exemplary, unity, discipline and honesty. This competence is inevitable in the learning process because the difficult change in the educational process is the formation of morals, personality and responsibility in oneself and the actions done. Therefore, it is very important that there is personality competence in it [9]. Personality competence provides an overview of the teacher's ability as someone who acts and behaves in accordance with the religious norms adhered to, laws and social norms that apply in the diverse Indonesian society and national culture. Therefore, a teacher must be able to appreciate students regardless of their beliefs, ethnicity, customs and region of origin[10]. So it can be concluded that the personality competence of teachers is one of the parts of the competencies that a teacher needs to have in carrying out the educational process, so that it can realize good morals for students and be able to increase their potential. Personality competence is very important for a teacher to have because teacher behavior can affect the character or personality of students.

2. Discipline of Worship

Discipline is an attitude of firmness and perseverance that a person has towards a stance in carrying out an activity that is manifested in complying with the rules that have been set[11]. Meanwhile, worship is a relationship between humans and their God and all the rules contained in it have been neatly determined without any gaps for humans to regulate it or change it again[12]. In accordance with the words of Allah in Q.S. Al-Baqarah verse 21:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

It means: "O humans, worship your Lord who created you and those who were before you so that you may be pious" (Ministry of Religion, 2012).

The discipline of worship reflects the regularity of time, sincere intentions, and awareness of obligations as servants of Allah SWT. According to [13], worship discipline is a positive habit formed due to spiritual encouragement, education, and environmental influences that emphasize the importance of carrying out worship on time and with the right procedures. The discipline of worship can be analyzed through several important aspects, the consistency of the time to carry out worship on time (for example, praying five times). Obedience in carrying out worship in accordance with the correct rules and pillars is explained in the following hadith: From the perspective of Islamic education, worship discipline is consistency and punctuality in carrying out compulsory and sunnah worship according to religious guidance [13]. This discipline of worship is a manifestation of the internalization of religious values that form the character of obedient and responsible students. Factors that affect worship discipline include internal motivation, family environment, and the role of teachers as models [14].

Teachers have a central role in shaping students' attitudes and behaviors, including discipline in worship. According to [15], teachers are not only as material presenters, but also as role models in carrying out religious values. Teachers with strong personalities can motivate students through habituation approaches, positive reinforcement, and setting real examples in daily life. The formation of student worship discipline can be effective if teachers apply learning strategies that are oriented towards character and religiosity. So it can be concluded that worship discipline is awareness, obedience, and obedience of a person in carrying out worship in accordance with the applicable religious rules. This includes the responsibility for the implementation of worship, compliance with worship ordinances, and punctuality of worship.

Method

The type of research used is qualitative research with a descriptive approach. A descriptive approach is a method of describing or explaining a particular phenomenon without providing manipulation of the variable. The location of the research is on Jl. Dusun I Pangkatan, Pangkatan District, Labuhanbatu Regency, North Sumatra Province. The technique used to determine the research informants is *purposive sampling*. The selection of informants in this study was obtained through interviews with several sources, consisting of: Fiqh Teachers and School Principals. This research will use two types of data sources, namely primary data and secondary data. The primary data used were direct observation and interviews. The secondary data used are articles, books, documentation and references related to this research. The data collection technique uses data source triangulation and triangulation method. Triangulation of data sources includes written documents, archives, official records, personal writings and images or photographs. Meanwhile, the triangulation method includes interviews and field observations. The data analysis technique used is qualitative data analysis of the interactive model from Miles & Hiberman including data reduction, data presentation and drawing conclusions [16].

Results and Discussion

A. Personality Competencies of Fiqh Teachers in Shaping Student Worship Discipline

The results of the study show that Fiqh teachers at MTs GUPPI Pangkatan have quite strong personality competencies and are reflected in daily behavior, both in the school environment and outside the school. This personality competence is not only seen from the scientific aspect and mastery of teaching materials, but also more deeply in the aspects of morals, ethics, and exemplary in living life as an educator and a devout Muslim. Some of the personality competencies shown by fiqh teachers at MTs GUPPI Pangkatan in shaping student worship discipline are as follows:

1. Steady and stable personality

This personality is shown by teachers through actions in accordance with legal norms, social norms, pride in being a professional teacher, and consistent in behaving in accordance with the norms that have prevailed in life. As shown by the fiqh teacher at MTs GUPPI Pangkatan as follows:

"I try to be a good example for students in carrying out worship, such as prayer, fasting, and others. I do this by performing worship regularly and consistently. I also try to share my experience and knowledge about worship with

students, as well as provide motivation and support to improve their awareness and quality of worship (Interview Result: Mrs. Rahmawati, May 5, 2025)".

So it can be concluded that the personality of fiqh teachers at MTs GUPPI Pangkatan is time discipline, consistent in kindness, sharing experiences and providing motivation to students. This has a positive influence on the formation of the discipline of worship of MTs GUPPI Pangkatan students.

2. Mature personality

This personality is shown by the teacher being able to manage emotions well, understand the perspective of others, take responsibility for his actions, always want to learn and be better than before, as shown by the fiqh teacher at MTs GUPPI Pangkatan as follows:

"I strive to improve my knowledge and understanding of the teachings of Islam and Fiqh through reading books, attending seminars, and attending training. I try to be a good example for students in carrying out worship and show an example in worship (Interview Result: Mrs. Rahmawati, May 05, 2025)".

So it can be concluded that the personality of fiqh teachers at MTs GUPPI Pangkatan is to be an example for students and continue to increase knowledge and skills related to Fiqh learning or worship practices. This has a positive influence on the formation of the discipline of worship of MTs GUPPI Pangkatan students.

3. Wise personality

This personality is shown by teachers through actions that are based on the benefit of students, schools and society, and shows openness or wisdom in thinking and acting. As shown by the fiqh teacher at MTs GUPPI Pangkatan as follows:

"I try to understand the different backgrounds and conditions of students, so that I can provide support and guidance that suits their needs. I strive to build good relationships with students and create a comfortable and open environment. I also try to actively listen and understand the needs and difficulties of students in carrying out worship (Interview Results: Mrs. Rahmawati, May 05, 2025)".

So it can be concluded that the personality of fiqh teachers at MTs GUPPI Pangkatan is to understand the characteristics of students, make students feel safe and comfortable in telling stories, and become good listeners. This has a positive influence on the formation of the discipline of worship of MTs GUPPI Pangkatan students.

4. Have noble character and can be an example

This personality is shown by teachers behaving in accordance with religious norms, faith and piety, honesty, sincerity, helpfulness, or having behavior that is appropriate for students to emulate. As shown by the fiqh teacher at MTs GUPPI Pangkatan as follows:

"I gave an explanation about the benefits and virtues of worship discipline in Islam. I also give examples of how the discipline of worship can help students become better individuals and closer to Allah SWT. I make activities that can increase students' awareness such as congregational prayers, sunnah fasting, and others (Interview Results: Mrs. Rahmawati, May 05, 2025)".

So it can be concluded that the personality of fiqh teachers at MTs GUPPI Pangkatan is to be a good person, to set a good example with real actions. This has a positive influence on the formation of the discipline of worship of MTs GUPPI Pangkatan students.

5. Authoritative personality

This personality is shown by teachers displaying behaviors that can have a positive impact on students and have respectable actions. As shown by the fiqh teacher at MTs GUPPI Pangkatan as follows:

"I explained the importance of worship and its benefits for daily life. I make realistic targets and goals for students in carrying out worship. I also give rewards and recognition to students who achieve these targets and goals. Finally,

I ask the school to ensure that students have the necessary facilities and infrastructure to carry out worship (Interview Results: Mrs. Rahmawati, May 5, 2025)".

So it can be concluded that the personality of fiqh teachers at MTs GUPPI Pangkatan is to provide meaningful teaching, have targets and goals, give appreciation, and build closeness with school leaders. This has a positive influence on the formation of the discipline of worship of MTs GUPPI Pangkatan students. From the aspect of Islamic commitment, Fiqh teachers at MTs GUPPI Pangkatan show consistency in implementing Islamic teachings in kaffah. Teachers not only teach fiqh in theory, but also integrate it in real-life practice. For example, teachers are always present in congregational prayer activities with students, become prayer imams, and guide students in ablution procedures, prayers, and other worship practices. This commitment strengthens the influence of teachers on the formation of student worship discipline.

In accordance with the opinion of the Principal at MTs GUPPI Pangkatan, who is also a fiqh teacher at the school:

"I consider that the personality competence of Fiqh teachers in this school is good in shaping the discipline of student worship. Fiqh teachers have the ability to build good relationships with students, understand their needs and difficulties, and provide appropriate support. In addition, Fiqh teachers here also have the ability to be a good example for students in carrying out worship and show an example in worship (Interview Results: Mrs. Espidiani, May 07, 2025)".

Teacher personality competencies include qualities or traits that reflect teachers' attitudes and behaviors in the professional and personal world. Teachers who have good personality competencies can have a positive impact on the development of students' character because students tend to imitate and be inspired by the attitude and behavior of teachers as the main human being in the school environment[17]. The personality competencies possessed by fiqh teachers at MTs GUPPI Pangkatan play an important role in fostering students' interest and motivation in worship. This is in line with the concept of character education according to[18] which emphasizes that character formation including the discipline of worship must be carried out through three components: *moral knowing*, *moral feeling*, and *moral action*. Fiqh teachers who are actively involved in worship with students such as congregational prayers, Qur'anic tadarus, and other religious activities show that the teacher internalizes the teachings of fiqh in his life. This shows strong personality competence, because teachers are a direct reflection of the Islamic values that are to be formed in students.

B. Factors Affecting the Effectiveness of Fiqh Teachers in Shaping Student Worship Discipline

The effectiveness of fiqh teachers in instilling discipline in student worship is influenced by several factors, including: internal factors of teachers, external factors, student factors, curriculum factors and methods.

1. Internal Factors of Teachers

Internal factors of teachers are factors that come from within the teacher himself, which can affect their performance or quality of teaching in shaping the discipline of student worship. As shown by the fiqh teacher at MTs GUPPI Pangkatan as follows:

"I try to understand the needs and difficulties of students in carrying out worship. I also try to understand the different backgrounds and conditions of students. I use flexible and adaptive learning methods to meet the different needs of students. I build intense communication with students' parents to monitor students' progress in carrying out worship and provide the necessary support (Interview Results: Mrs. Rahmawati, May 05, 2025)".

So it can be concluded that the internal factors of fiqh teachers at MTs GUPPI Pangkatan include teacher understanding, responsibility for duties, teachers' social skills, and concern for students. This has proven to be effective for fiqh teachers in shaping the discipline of worship of MTs GUPPI Pangkatan students.

2. External Factors

External factors are everything that comes from outside the teacher that can affect performance and motivation in shaping the discipline of student worship. These factors typically include the work environment, relationships with co-workers, and school or government policies. As shown by the fiqh teacher at MTs GUPPI Pangkatan as follows:

"I feel that an Islamic and religious school environment can help students understand the importance of worship discipline and motivate them to perform worship regularly. Adequate school facilities, such as mosques or prayer rooms, can also help students carry out worship comfortably and solemnly (Interview Results: Mrs. Rahmawati, May 05, 2025)". "Parents are also an important factor so that they can work together with teachers to monitor students' progress in carrying out worship and provide the necessary support. Parents can help teachers in understanding the needs and difficulties of their children in carrying out worship (Interview Results: Mrs. Espidiani, May 07, 2025)".

So it can be concluded that the external factors of fiqh teachers in shaping the discipline of student worship include the school environment, school facilities, and parental support. This has proven to be effective for fiqh teachers in shaping the discipline of worship of MTs GUPPI Pangkatan students.

3. Curriculum and Method Factors

Curriculum and method factors are important elements that are interrelated in the process of education and learning. The curriculum determines what should be studied, while methods determine how it is taught. Both have an important role in efforts to form student worship discipline. As shown by the fiqh teacher at MTs GUPPI Pangkatan as follows:

"The Fiqh curriculum based on the Qur'an and Hadith can help me in conveying authentic and authentic religious values and worship. Thus, students can understand the importance of worship discipline and form good worship habits based on the correct teachings of Islam (Interview Results: Mrs. Rahmawati, May 05, 2025)". "I consider that the effectiveness of Fiqh teachers in shaping the discipline of student worship must have the characteristics of having the ability to convey Fiqh material in a method that is fun and easy for students to understand, as well as showing an example in practice (Interview Results: Mrs. Espidiani, May 7, 2025)".

The success of a student in fiqh lessons can be seen from the achievement of studying and implementing his worship in daily life. For this reason, schools can be said to be successful if a fiqh teacher can provide learning and become an example for students. By accustoming students to discipline in worship, especially prayer, the learning results are expected to be more meaningful for students. As explained in Q.S. An-Nisa verse 103:

Meaning: "When you have finished the prayer, dhikr to Allah (remember and call upon Him), whether you stand, sit, or lie down. When you feel safe, perform the prayer (perfectly). Indeed, prayer is an obligation that has been determined for believers"[19]

As explained in the verse above, the position of prayer is the most important worship among other worships, because the prayer that will be asked for the first time by Allah SWT when people will be prayed. If a person has abandoned his prayer and his prayer is always at the end of time, then he has been negligent in his worship. The habituation of students in the discipline of worship is also in accordance with Bandura's theory which puts forward a social learning theory that emphasizes the importance of imitation (*modeling*) in the learning process. According to Bandura, individuals learn by observing and imitating the behavior of others[20]. Teachers who are disciplined in carrying out worship and showing obedience to God will be an example for their students. Students who often observe their teachers being disciplined in worship will be motivated to follow in his footsteps.

C. Supporting and Inhibiting Factors of Fiqh Teachers' Personality Competencies on Student Worship Discipline

Based on the results of interviews conducted by the researcher with resource persons or informants, the researcher found several findings related to the supporting factors of fiqh teachers in instilling the discipline of student worship at MTs GUPPI Pangkatan, as follows:

"The conducive school environment and school facilities support me in carrying out my duties as a Fiqh teacher more effectively. Another supporting factor is the support from the student's parents. Parents of students can help increase students' awareness and motivation to carry out worship better. Another factor is routine and scheduled religious activities and worship at school (Interview Result: Mrs. Rahmawati, May 05, 2025)". "The school provides opportunities for Fiqh teachers to participate in religious activities and training that can improve teachers' ability

to form student worship discipline. the school also conducts regular evaluation and monitoring to ensure that religious and worship programs carried out by Fiqh teachers are effective in improving student worship discipline (Interview Results: Mrs. Espidiani, May 7, 2025)".

So it can be concluded that the supporting factors of fiqh teachers in shaping the discipline of student worship include a conducive environment, school facilities, parental support, scheduled routine worship activities at school, and the support of the principal. This supports the personality competence of fiqh teachers in shaping the discipline of worship of MTs GUPPI Pangkatan students. Furthermore, there are also factors that hinder fiqh teachers in instilling student worship discipline at MTs GUPPI Pangkatan, as follows:

"First, the difference in background and ability of students to understand Fiqh material. Some students may have a strong background in religion, while others may not. Second, limited time and human resources in carrying out religious activities and worship at school. Third, difficulties in dealing with students who are not used to the discipline of worship due to personal or family factors (Interview Results: Mrs. Rahmawati, May 05, 2025)".

So it can be concluded that the factors that inhibit fiqh teachers in shaping the discipline of student worship include the background of students' abilities, limited time and human resources, and the background of students' families. This hinders the personality competence of fiqh teachers in shaping the discipline of worship of MTs GUPPI Pangkatan students. In this case, the school certainly has a solution in overcoming the obstacles experienced by fiqh teachers in instilling student discipline in worship at MTs GUPPI Pangkatan:

"As a fiqh teacher as well as a school principal, I try to overcome these obstacles by working with other teachers, school staff, and students' parents. The school collects data and information about changes in students' behavior and attitudes after participating in religious and worship programs carried out by Fiqh teachers. The school also conducts surveys and interviews with students and parents to find out their perceptions of the success of Fiqh teachers in shaping student worship discipline (Interview Results: Mrs. Espidiani, May 07, 2025)".

Conclusion

The personality competencies shown by fiqh teachers at MTs GUPPI Pangkatan in forming the discipline of student worship are a steady and stable personality, a mature personality, a wise personality, noble character and can be an example, authoritative, and have a strong commitment to teaching Islam. Furthermore, the effectiveness of fiqh teachers in shaping the discipline of student worship is influenced by several factors, including: internal factors of teachers, external factors, curriculum factors and methods. The supporting factors of fiqh teachers in shaping the discipline of student worship are a conducive environment, school facilities, parental support, scheduled routine worship activities at school, and the support of the principal. Meanwhile, the inhibiting factors are the background of students' abilities, limited time and human resources, and the background of the student's family.

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