

# Improving Understanding of Fiqh of Worship through Practice at State Junior High School 2 Kotabumi

Dewi Kurniawati<sup>1</sup>, Ridho Hidayah<sup>2</sup>, Anita<sup>3</sup>

<sup>1</sup> Sekolah Tinggi Agama Islam Ibnu Rusyd Kotabumi; [104.com@gmail.com](mailto:104.com@gmail.com)

<sup>2</sup> Sekolah Tinggi Agama Islam Ibnu Rusyd Kotabumi; [kasidinratijah45@gmail.com](mailto:kasidinratijah45@gmail.com)

<sup>3</sup> Sekolah Tinggi Agama Islam Ibnu Rusyd Kotabumi; [anita.quee1978@gmail.com](mailto:anita.quee1978@gmail.com)

---

## ARTICLE INFO

### Keywords:

*Learning Fiqh Worship,  
Direct Practice,  
Understanding Religion,  
Madrasah Ibtidaiyah,  
Islamic Religious Education*

### Article history:

Received 2025-01-14

Revised 2025-02-12

Accepted 2025-03-25

---

## ABSTRACT

This research aims to find out how the application of direct practice in learning Islamic jurisprudence at Madrasah Tsanawiyah Negeri 2 can improve students' understanding of Islamic Islamic jurisprudence material. Learning the jurisprudence of worship, which includes procedures for prayer, zakat, fasting and other acts of worship, is often a challenge for students to understand in depth, because it is generally taught theoretically. Therefore, this research highlights the importance of practice-based learning models in increasing students' understanding of the jurisprudence of worship. The method used in this research is a qualitative method with a case study approach. Data was collected through classroom observations, interviews with fiqh teachers, as well as tests before and after the implementation of religious practices. The results of the research show that learning the jurisprudence of worship which is carried out using a direct practical approach, such as simulating congregational prayers, implementing zakat, and other worship exercises, can increase students' understanding of the correct procedures for worship. In addition, direct practice helps students to better understand the application of fiqh in everyday life. This research contributes to developing a more effective Islamic jurisprudence learning model, by utilizing practical methods to increase students' understanding of religion. It is hoped that the results of this research can become a reference for other Islamic educational institutions in optimizing the learning of Islamic jurisprudence at the madrasah level.

---

## Corresponding Author:

Dewi Kurniawati

Sekolah Tinggi Agama Islam Ibnu Rusyd Kotabumi; [104.com@gmail.com](mailto:104.com@gmail.com)

---

## 1. INTRODUCTION

Islamic religious education has a very important role in shaping the character, morals and spiritual understanding of the younger generation (Hidayah & Az-zafi, 2021). One of the main branches of Islamic religious education is the fiqh of

worship, which covers various aspects of the lives of Muslims, such as the procedures for prayer, zakat, fasting, hajj, and other forms of worship. A deep understanding of the fiqh of worship not only helps Muslims perform their worship properly but also strengthens awareness of the importance of practicing religious teachings in everyday life. Therefore, the fiqh of worship is an integral part of the curriculum of Islamic religious education, especially in madrasahs, as Islamic-based educational institutions (**Rahman & Jalil, 2021**). In a social context, madrasahs have a strategic role in shaping the quality of students' religious understanding. Madrasahs not only act as institutions that convey religious knowledge but also as places for the formation of strong Islamic characters (**Akhirudin, 2015**). However, the challenges in learning the fiqh of worship are still a concern, especially in terms of how the material is delivered to be more effective and applicable in students' lives. The limitations of learning methods that emphasize more theory are one of the factors that cause low understanding and practice of correct worship among students.

The main problem in learning Islamic jurisprudence in madrasahs is the dominance of theoretical approaches in the teaching and learning process (**Al Maliki et al., 2021**). Most of the learning only emphasizes memorizing the rules of worship without giving students the opportunity to directly practice what they have learned (**Yahuda & Susanto, 2022**). As a result, many students have difficulty in understanding the concepts of worship and in applying them in everyday life. This gap between theoretical and practical understanding can have an impact on the lack of in-depth understanding of the fiqh of worship and the weak practice of worship in their lives. One solution that can be applied to overcome this problem is to adopt a learning method based on direct practice (**Alfina, Mustofa, & Setiawan, 2023**). Direct practice in learning the fiqh of worship, such as simulations of congregational prayer, the implementation of zakat in real life, and other worship training, are believed to be able to improve students' understanding and skills in carrying out worship. With this method, students not only understand the theory but also have direct experience in carrying out worship according to the guidance of Islam.

Madrasah Tsanawiyah Negeri 2 Kotabumi Lampung Utara as an Islamic educational institution is committed to developing more effective learning methods, including in learning the fiqh of worship. For this reason, it is important to explore the effectiveness of implementing direct practice in learning the fiqh of worship in order to determine the extent to which this method is able to improve students' understanding of the worship they are studying (**Jalili, Firdaus, &**

**Fahm, 2024).** This study specifically aims to examine the effect of implementing direct practice in learning Islamic jurisprudence on students' understanding at MTs Negeri 2 Kotabumi. With this study, it is hoped that a clearer picture can be obtained regarding the effectiveness of practice-based learning methods in improving the quality of Islamic religious education, especially in understanding Islamic jurisprudence.

In addition, this study also seeks to explore factors that can support or hinder the implementation of practice-based learning methods in madrasas. By understanding the challenges and opportunities that exist, madrasas can design more effective strategies in improving students' understanding of Islamic religious law through a more applicable and interactive approach. As an aspect of novelty, this study offers a new perspective in the development of Islamic religious law learning methods in madrasas. If previously learning emphasized more on theoretical aspects, this study focuses on the integration of practical methods that bring students closer to direct experience in worship. Thus, the results of this study are expected to contribute to the innovation of Islamic religious learning that is more effective and relevant to the needs of today's students.

## 2. METHODS

To obtain the data needed in this study and its results, the author uses a qualitative approach with a case study type. In this study, the author will analyze carefully an event, program, group of individuals. The author uses observation, interview and documentation techniques to find or obtain the desired data (**Huberman & Jhonny, 2014**). In the observation process, the author digs directly into the place or comes to the field to get a complete sketch. In the interview process, the author targets or digs into the person in charge, students, teachers. After the data needed in this study is obtained, it is continued with triangulation of sources and methods which are then presented descriptively.

## 3. FINDINGS AND DISCUSSION

### Direct Practice in Learning Fiqh of Worship

The learning of Islamic religious law applied in Madrasah Tsanawiyah Negeri 2 utilizes a practice-based learning method that focuses on direct application in everyday life. This method is an effective strategy in improving students' understanding of the procedures for worship in accordance with Islamic guidance. With direct practice, students can experience for themselves how a worship is carried out, so that their understanding is not only theoretical but also applicable (**Fauzan & Muslimin, 2018**). This is important considering that worship in Islam does not only require cognitive understanding, but also

appropriate practice and in accordance with the Shari'a (**Wowo, 2012**). One form of practice that is applied is a simulation of congregational prayer. In this activity, students take turns getting the role of imam and makmum, so that they can understand the responsibilities and guidance in congregational prayer. Not only that, students are also given an understanding of the etiquette of prayer, correct readings, and movements that are in accordance with Islamic jurisprudence. Through this simulation, students not only memorize the theory of congregational prayer but also understand directly how to implement it. In addition, students are also given an understanding of the virtues of congregational prayer, including its benefits in building togetherness and discipline in social life (**Amrizal, Fuad, & Karnati, 2022**).

In addition to prayer, learning about Islamic religious law at MTsN 2 Lampung Utara also includes practicing ablution. Students are taught how to perform ablution correctly according to Islamic religious law. This learning process is carried out by providing students with the opportunity to practice ablution in front of the class or in a place that has been provided, with direct supervision from the teacher. The teacher ensures that each student understands the steps of ablution correctly, including the intention, the order of washing body parts, and mistakes that often occur in ablution. In this way, students not only learn the theory of ablution but can also avoid mistakes that they might make in their daily lives. Furthermore, the practice of zakat fitrah is also an important part of learning Islamic religious law at MTsN 2 Lampung Utara. In this activity, students are taught how to calculate zakat fitrah, who is entitled to receive it, and how the distribution process works. This learning method is not only in the form of discussions and lectures, but also direct practice, such as simulations of collecting and distributing zakat. In fact, on several occasions, the school held real zakat fitrah collection activities, where students participated in the process. This provided valuable experience for students in understanding the concept of sharing and social care in Islam.

In addition, the practice of funeral prayers is also an integral part of learning the fiqh of worship. Students are taught the procedures for performing funeral prayers, starting from the intention, the number of takbirs, the prayers recited, to the procedures for carrying them out. With the guidance of the teacher, students are invited to practice funeral prayers directly, both individually and in congregation. This learning not only aims to teach technical skills in performing funeral prayers, but also to instill values of concern for fellow Muslims and the importance of paying final respects to the deceased in accordance with Islamic

teachings (Tika, Fudhaili, Amrullah, Mardiyana, & Nuha, 2023). In addition, the practice of fasting and the Hajj pilgrimage are also taught through discussions and simulations. In learning about fasting, students are invited to understand the requirements, pillars, and things that break the fast through simulations of events that often occur in everyday life. For example, they are taught how to have the correct intention to fast, how to break the fast according to the sunnah, and things that can reduce the reward of fasting. Meanwhile, in the practice of the Hajj pilgrimage, students are invited to understand the procedures for carrying out the Hajj and Umrah by using props such as miniatures of the Kaaba and models of important places in the series of Hajj pilgrimages (Hendriyadi, 2019). With this simulation, students can get a more realistic picture of how the Hajj pilgrimage is carried out, so that they have a better understanding when they perform the Hajj pilgrimage for real.

This practice-based learning method has many benefits for students. First, this method helps students understand the concepts of religious jurisprudence better, because they not only hear or read the theory but also practice it directly. Second, this method improves students' religious skills, so that they are more confident in carrying out daily worship. Third, this method also instills the values of togetherness and social concern, especially in the practice of zakat and funeral prayers. Fourth, this method makes learning more interesting and not boring, because students are actively involved in every learning activity. In its application, practice-based learning at MTsN 2 Lampung Utara is supported by various facilities, such as a prayer room, ablution equipment, and props used in worship simulations. In addition, teachers who teach religious jurisprudence also have an important role in ensuring that each student gets the right guidance. Teachers not only act as material deliverers, but also as facilitators who guide students in practicing worship correctly. By combining theory and direct practice, learning religious jurisprudence at MTsN 2 Lampung Utara provides a more meaningful experience for students. They not only learn about worship as an abstract concept, but also understand how worship is carried out in everyday life. Thus, students can more easily apply the fiqh of worship in their lives, making it an inseparable part of their habits and routines as Muslims.

### **The Influence of Direct Practice on Understanding of Fiqh of Worship**

The results of the observation showed a significant increase in the understanding of Islamic jurisprudence of worship among students after the implementation of direct practice (Zafi, 2020). Before the implementation of the practice, most students only memorized the rules of worship without really

understanding the meaning and correct procedures for worship. However, after participating in the direct practice session, they were able to understand and apply worship more appropriately, and showed confidence in carrying out the worship. For example, in carrying out congregational prayers, students can perform prayers solemnly and in accordance with the pillars that have been learned. In addition, when the zakat practice is carried out, students not only know the amount that must be paid as zakat, but they also understand the purpose and meaning of the zakat worship in the social life of Muslims. Direct practice provides an experiential dimension that makes learning the fiqh of worship more meaningful (Agustina, Suwandewi, & Tunggal, 2022).

Direct practice in the fiqh of worship has a very large influence on its understanding and implementation. Direct practice teaches the importance of precision in every movement and intention in worship. When performing worship directly, a person often pays attention to things that are often missed or forgotten in theory, such as the correct way to perform ablution or ensuring that the parts of the body that must be cleaned have really been washed. Understanding the fiqh of worship can be more flexible if it is based on real experience, so that it can be applied well in the context of everyday life. Overall, direct practice in learning the fiqh of worship at MTs has a great influence on student understanding. Not only does it deepen theoretical understanding, but it also provides practical skills that are very important in carrying out worship properly. Through direct practice, students can directly feel the benefits and meaning of each worship, so that they find it easier to apply fiqh knowledge in everyday life.

### **Challenges in Implementing Direct Practice**

Practice-based learning in Islamic jurisprudence of worship has a significant positive impact in improving students' understanding and skills in carrying out worship in accordance with the guidance of sharia (Satriani & Putra, 2021). This learning model allows students to not only understand the concept theoretically, but also implement it directly in everyday life. However, in its implementation, there are several challenges that need to be faced so that this practice-based learning can run effectively and optimally. One of the main challenges in practice-based learning of Islamic religious law is the limited time available in class hours. Compared to theoretical learning, practice-based learning requires more time allocation. The practice process requires systematic stages, starting from the presentation of the material, demonstration by the teacher, independent practice by students, to evaluation sessions to ensure understanding and skills

that have been mastered. For example, in the practice of prayer, students not only hear and record theories about the pillars and conditions for valid prayer, but they also have to practice it directly, both individually and in groups, so it takes longer. With the limited time available, teachers must be able to design effective learning strategies so that all materials can be conveyed properly without reducing the quality of learning.

Another challenge that is no less important is the availability of adequate facilities. Practice-based learning of Islamic jurisprudence often requires special facilities and infrastructure to support its sustainability. For example, for the practice of congregational prayer, a fairly large space is needed so that students can perform prayer movements freely. Likewise, in learning about zakat, students need teaching aids such as scales, money, or goods that are used as simulations of zakat maal and zakat fitrah so that they understand how the calculation and distribution process works. In fact, in learning about the hajj pilgrimage, ideally madrasas have a miniature Kaaba and ihram equipment to demonstrate the procedures for hajj rituals more realistically. If the available facilities are limited, the effectiveness of learning can be reduced, so that students' understanding is less than optimal. Therefore, madrasas must strive to provide adequate facilities so that practice-based learning can run more optimally.

Apart from time and facility limitations, the competency factor of educators is also a challenge in practice-based learning of Islamic religious law (**Susanto & Syahrudin, 2024**). Teachers who teach fiqh subjects must have skills in teaching worship practically and be able to provide good examples to students. In addition to mastering the theory, teachers also need to have experience in carrying out worship properly according to the guidance of fiqh. Teachers who are less skilled in delivering practical materials can cause students to have difficulty in understanding the procedures for worship properly. Therefore, training or workshops are needed for educators so that they are better prepared to implement practice-based learning methods. To overcome these challenges, madrasas can adopt several strategic solutions, such as optimizing the use of learning time with a blended learning approach, maximizing the use of existing facilities, and improving teacher competence through special training. With the right strategy, practice-based fiqh worship learning can continue to be developed so as to provide greater benefits for students in understanding and practicing worship properly in their lives.

### **The Benefits of Learning Fiqh of Worship with Direct Practice**

Learning Islamic jurisprudence through direct practice brings many benefits to students. In addition to increasing understanding of Islamic jurisprudence, this method also helps students to better appreciate and carry out their worship with full awareness. This applied learning reinforces the concepts taught in theory, so that students feel closer to religious teachings and are better able to implement them in their daily lives. In addition, with practice-based learning, students are also more active in the learning process. Direct practice allows students to be more involved, ask questions, and discuss with teachers and friends. This interaction fosters self-confidence and increases students' motivation to study Islamic jurisprudence further **(Ainiyah & Rahayu, 2023)**.

### **Implications for Islamic Religious Education in Madrasahs**

The results of this study indicate that the application of direct practice in learning fiqh ibadah is very effective in improving students' understanding at Madrasah Tsanawiyah Negeri 2. Therefore, it can be suggested that madrasahs and other Islamic educational institutions consider implementing this method in their fiqh ibadah curriculum. Practice-based learning can not only enrich students' learning experiences, but can also make it easier for them to understand and apply Islamic teachings in their daily lives. The application of direct practice in fiqh ibadah also has implications for the quality of Islamic Religious Education (PAI) learning itself **(Islam, 2022)**. By adopting a more interactive and experiential approach, learning becomes more lively and interesting for students. This makes them more interested in studying Islam and more active in every activity that involves the practice of worship. The practice of fiqh of worship in madrasahs helps students to have a more relevant understanding of religion with the challenges of the times **(Kamal, Firmansyah, Rafiah, Rahmawan, & Rejito, 2020)**. For example, in dealing with contemporary issues such as zakat or fiqh issues related to technological developments, students can be better prepared to respond with an approach that is in accordance with the correct principles of fiqh. Religious education that teaches direct worship practices provides them with a strong foundation to face challenges and changes in society.

#### **4. CONCLUSION**

Direct practice in learning the fiqh of worship has proven effective in improving students' understanding of the correct and applicable procedures for worship. Although there are some challenges in its implementation, the benefits obtained by students are much greater, especially in terms of in-depth



understanding and practical skills in carrying out worship. In the future, it is hoped that more madrasas will implement similar methods to maximize the quality of Islamic religious education, especially in the fiqh of worship. Through direct practice, students feel more connected to the worship they are learning. This increases their motivation to carry out worship more devoutly and in accordance with the teachings of fiqh. Practice also provides space for students to feel the direct benefits of the worship they do, thus strengthening their commitment to religious teachings. The approach that combines theory with practice at Madrasah Tsanawiyah Negeri 2 has proven effective in improving students' understanding of the fiqh of worship. This applicative learning method makes students learn not only cognitively, but also practically, which increases their success in practicing the fiqh of worship. The implications of implementing the practice of fiqh of worship in Islamic Religious Education in Madrasah are very broad and significant. Not only does it strengthen students' understanding of religious teachings, but it also shapes their character to be better, improves social skills, and builds discipline. In addition, direct practice in the fiqh of worship also helps madrasas to be more relevant to the needs of the times, and builds closer relationships with the community. In this way, religious education in madrasas can be an effective means to produce a better generation in spiritual, social, and moral aspects.

## REFERENCES

- Agustina, A., Suwandewi, A., & Tunggal, T. (2022). Sisi Edukatif Pendidikan Islam Dan Kebermaknaan Nilai Sehat Masa Pandemi Covid-19 Di Kalimantan Selatan. *JIS: Journal Islamic ...*, 1, 99–105. Retrieved from <http://qjurnal.my.id/index.php/jis/article/view/181>
- Ainiyah, Q., & Rahayu, D. (2023). Dampak Implementasi Pembelajaran Fiqih Terhadap Kedisiplinan Sholat Siswa MTs Ar-Rahman Nglaban Diwek Jombang. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 3(3), 310–318. <https://doi.org/10.54437/irsyaduna.v3i3.1348>
- Akhirudin, K. (2015). Lembaga Pendidikan Islam di Nusantara. *Jurnal Tarbiya*, 1(25), 195–219.
- Al Maliki, M., Hilmy, A., Muslimin, J., Kamarusdiana, K., Asmawi, A., & Asriati, A. (2021). *The Fiqh of Pandemic: The Arguments and Practices of Worship at the Al Akbar National Mosque in Surabaya*. <https://doi.org/10.4108/eai.20-10-2020.2305150>
- Alfina, F. T., Mustofa, A. N., & Setiawan, D. (2023). The Effect of Infographic Media Assisted by Aural Text on Improving Understanding of the Fiqh of Worship in Elementary School Students. *Jurnal Penelitian Pendidikan*, 40(1), 34–43.

- <https://doi.org/10.15294/jpp.v40i1.45537>
- Amrizal, M. A., Fuad, N., & Karnati, N. (2022). Manajemen Pembinaan Akhlak di Pesantren. *Jurnal Basicedu*, 6(3), 3602–3612. <https://doi.org/10.31004/basicedu.v6i3.2706>
- Fauzan, I., & Muslimin. (2018). Efektifitas Metode Sorogan dalam Meningkatkan Minat Belajar Santri.... *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 8(1), 69–80.
- Hendriyadi, I. (2019). Haji, Ibadah Holistik, dan Unik. *Tafhim Al-'Ilmi*, 11(1), 28–33. <https://doi.org/10.37459/tafhim.v11i1.3552>
- Hidayah, S. N., & Az-zafi, A. (2021). The Role Of The Religious Laboratory In Improving Students 'Understanding Of Fiqh Lessons. *Tafkir: Interdisciplinary Journal of Islamic Education*, 2(2), 157–174. <https://doi.org/10.31538/tijie.v2i2.53>
- Huberman, A. M., & Jhonny, S. (2014). *Qualitative Data Analysis a Methods Sourcebook*. America: Arizona State University.
- Islam, P. A. (2022). Identifikasi Materi Pembelajaran PAI pada PAUD Berdasarkan Permendikbudristek Nomor 7 Tahun 2022. 6(6), 5592–5604. <https://doi.org/10.31004/obsesi.v6i6.3142>
- Jalili, I., Firdaus, M., & Fahm, A. O. (2024). *The Role of Qawā ' id Fiqhiyyah in Strengthening Waqf Law : A Review of Challenges and Solutions in Indonesia*. 11(2), 226–250.
- Kamal, I., Firmansyah, E. A., Rafiah, K. K., Rahmawan, A. F., & Rejito, C. (2020). *Pembelajaran di Era 4.0*. (November), 265–276.
- Rahman, N. A., & Jalil, M. H. (2021). Awareness of the Role of “Religious People” in Environmental Conservation from the Perspective of Islamic Studies Students. *Creative Education*, 12(08), 1755–1772. <https://doi.org/10.4236/ce.2021.128133>
- Satriani, E., & Putra, A. (2021). The Impact of Fiqih Ibadah Materials on Amaliyah of Vocational High School Students. *Journal of Islamic Education Students (JIES)*, 1(2), 75. <https://doi.org/10.31958/jies.v1i2.3431>
- Susanto, R., & Syahrudin, S. (2024). Social Transformation Through Education: Building a Caring and Empowered Generation. *Ngabari : Jurnal Studi Islam Dan Sosial*, 17(2), 37–48.
- Tika, T. M., Fudhaili, A., Amrullah, A. F., Mardiyana, A., & Nuha, M. A. U. (2023). Pelatihan Baca Tulis Arab Pegon Bagi Santri Madrasah Diniyah di Pesantren Bustanu Usyaqil Qur'an Kaliwungu Ngunut Tulungagung. *Jurnal Penelitian Dan Pengabdian Masyarakat*, 1(1), 45–56. <https://doi.org/10.61231/jp2m.v1i1.38>
- Wowo, S. K. (2012). *Taksonomi Kognitif Perkembangan Ragam Berpikir*. Bandung: PT Remaja Rosdakarya.

- Yahuda, R. D., & Susanto, R. (2022). *Implementation of holistic islamic education purposes based "totally moslem truly intelectual" in iain ponorogo postgraduate program 2022.*
- Zafi, A. A. (2020). Pemahaman dan Penghayatan Peserta Didik tentang Ibadah dalam Pembelajaran Fiqih di MI Manafiul Ulum Gebog Kudus. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 6(1), 47.  
<https://doi.org/10.32332/elementary.v6i1.1692>