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The Effectiveness of Fiqh Learning on Students' Worship Practices at Madrasah Tsanawiyah

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Abstract:
This study aims to thoroughly investigate the effectiveness of fiqh learning on students' worship practices at MTsN 2 Agam. With the continuous growth in religious education, a strong understanding of Islamic teachings becomes increasingly important for students in educational institutions like MTsN 2 Agam. Fiqh, as a branchq of Islamic knowledge that studies practical laws and rules of worship, forms the core of the religious curriculum in this school. This study will explore the extent to which fiqh learning in fiqh classes at MTsN 2 Agam influences students' understanding of worship practices such as prayer, fasting, and almsgiving. Emphasis will be placed on the practical guidance imparted in fiqh learning, which includes correct techniques and procedures in performing these rituals. Additionally, the study will observe how a strong understanding of religious principles, taught through fiqh learning, impacts students' daily lives outside the school environment. Through careful data collection and analysis, this research aims to provide a better understanding of how fiqh learning at MTsN 2 Agam influences students' worship practices. The findings of this research are expected to provide valuable insights for the development of religious curricula in similar educational institutions and also shed light on the importance of fiqh education in shaping individuals who are obedient to religious teachings and reflect high moral values and ethics in their interactions with others.

Keywords: *fiqh learning, madrasah tsanawiyah, worship practices*

1. Introduction

Education is a human necessity that always undergoes changes, developments, and improvements in accordance with advancements in all areas of life. Changes and improvements in the field of education encompass various components within it, including educators' competence and quality, educational quality, curriculum tools, educational facilities and infrastructure, and the quality of educational management, including changes in more innovative teaching methods and strategies (Bahar, 2022; Firmansyah et al., 2023).

Efforts for such changes and improvements aim to enhance the quality of education in Indonesia. This is in line with the national education goals as

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stipulated in Law No. 20 of 2003, which aims to develop capabilities, shape character, and advance the nation's civilization to enhance intelligence and shape students who are faithful, pious, morally upright, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. Islamic education involves systematic and pragmatic efforts to help students live according to Islamic teachings, which require approaches that encompass learning and methods consistent with Islamic teachings. Furthermore, Islamic education focuses on improving mental attitudes reflected in good deeds for oneself and others, not only theoretically but also practically.

In the process of teaching and learning, educators are tasked with creating environments that encourage students to be actively engaged and innovative (Ismail et al., 2017). Within this framework, students are expected to fully participate in learning activities to achieve predetermined instructional objectives, despite the abundant teaching materials in the curriculum, which must be tailored to the available time without losing sight of the primary goals of education: student comprehension and skill development. Consequently, learning can be deemed effective when the specified instructional objectives are successfully attained. Learning, defined as the process of facilitating students in acquiring knowledge, shares similarities with teaching but carries distinct connotations. In the educational context, teachers aim to equip learners with a deep understanding of the subject matter, influencing both cognitive understanding, affective attitudes, and psychomotor skills.

The effectiveness of learning involves two different concepts, namely "effectiveness" and "learning." Effectiveness can be interpreted as appropriateness, utility, and support for goals. Meanwhile, learning involves two-way communication. The role of the teacher as an educator is to teach, while the student as a learner acquires knowledge. Both similarities and differences can be found between students as learners and teachers as educators. The relationship between teacher and student is functional, meaning they are participants in the educational process. Both teachers and students have their own individual goals, yet these goals can be unified within instructional objectives. Effectiveness can be defined as the success of students in achieving specific goals that maximize learning outcomes. The effectiveness of the learning process depends on the path, efforts, techniques, and strategies used to achieve goals optimally, accurately, and quickly. According to Sumardi Suryasubrata, effectiveness is the action or effort that produces results (Yufriadi et al., 2023).

In terms of process, learning and development are internal processes of the student. In the process of learning and development, it is the student who experiences, engages in, and internalizes them. This is what is meant by learning, where the process of interaction occurs between the teacher and the student, aiming to enhance mental development, leading to independence. Additionally, the learning process is also about the student acquiring the knowledge taught by the teacher.

In the learning process, students are expected to utilize their mental abilities to comprehend the subject matter. Students learn cognitive, affective, and psychomotor skills. Providing information about learning objectives, reinforcement, evaluation, and learning achievements helps students become more confident in their abilities. In short, it can be concluded that learning is a series of programs that can influence and guide students to facilitate learning. This research will focus on the study of fiqh (Baidawi & Zainudin, 2023).

Worship practices are activities designed to address the deficiency in religious knowledge and proficiency in worship, aiming to introduce and guide students towards becoming devout individuals capable of applying these practices in both educational and societal settings (Abbas, 2016; Fatimah et al., 2023). Initial observations at MTsN 2 Agam revealed several issues requiring attention. Firstly, students exhibit insufficient engagement in the learning process, leading to a limited grasp of the subject matter. Secondly, there is a constraint on time available for training students to excel in worship practices. Nonetheless, the significance of worship practices in addressing religious knowledge gaps and fostering students' proficiency in worship, applicable within and beyond school boundaries, necessitates focused attention. Worship practices serve as essential guides and evaluators of students' worship proficiency, whether in educational institutions or broader community contexts.

The aim is to convey knowledge and understanding to students about the correct methods of worship according to Islamic teachings at MTSN 2 Agam. This includes practical guidance in performing prayer practices while also emphasizing the spiritual significance and moral values associated with these acts of worship. A solid understanding of religious principles and encouraging students to apply these practices in

their daily lives forms spirituality, discipline, and moral responsibility (Eliza & Abbas, 2023; Saskia et al., 2023). Through consistent reinforcement and encouragement, students are urged to strengthen their connection with their beliefs and apply them in various aspects of personal and social interaction. Ultimately, it guides individuals to not only be obedient in their religious practices but also to reflect values of compassion, integrity, and empathy in interactions with others.

2. Method

This research adopts an observational study approach with a mixed-methods research design that combines quantitative and qualitative elements. This approach was chosen to provide a holistic understanding of the effectiveness of fiqh learning on students' worship practices at MTsN 2 Agam. The research population consists of all students at MTsN 2 Agam, with the sample selected from various grade levels taking fiqh subjects. The main research instruments used are questionnaires and interviews. Questionnaires are designed to collect quantitative data on students' understanding of worship practices and the effectiveness of fiqh learning, while interviews are conducted to gain deeper insights into students' experiences in performing worship and their perceptions of fiqh learning (Yufriadi et al., 2024). The research procedure begins with the development of questionnaires based on key concepts in fiqh learning and worship practices. Subsequently, questionnaires are distributed to sampled students, and scheduling and conducting interviews with a number of students are undertaken to obtain deeper qualitative perspectives. Quantitative data are then analyzed using statistical techniques such as descriptive analysis and hypothesis testing, if necessary, while qualitative data are analyzed through coding and thematic analysis to identify patterns and key findings. In conducting this research, research ethics are of primary concern. Researchers obtain permission from the school authorities and consent from research participants while ensuring data confidentiality and participant anonymity. The research is also conducted with high scientific and moral integrity. The results of quantitative and qualitative data analysis will be integrated to provide a comprehensive understanding of the effectiveness of fiqh learning at MTsN 2 Agam. The interpretation of findings will be conducted to identify practical implications and recommendations for curriculum development and learning at the institution, as well as to contribute to broader understanding in the context of Islamic religious education.

3. Result and discussion

3.1. Teaching method of fiqh

The teaching approach in teaching fiqh at MTsN 2 Agam ranges from conventional to interactive, and even project-based. The conventional approach tends to rely on teacher lectures as the main means of delivering material to students, with little direct interaction between the teacher and students. While this method can be effective in delivering comprehensive information, it sometimes lacks in generating interest and involvement from students in the learning process (Arsyad et al., 2023).

The interactive approach provides more room for student participation through group discussions, role-playing, or case studies (Idayatun & Mutadi, 2022). With this approach, students are not only listening but also actively involved in the learning process, allowing them to exchange ideas, question, and discuss fiqh concepts more deeply. This approach can help students gain a better understanding and internalize the material.

Project-based approaches are also being introduced as an alternative in teaching fiqh. With this approach, students are given tasks to conduct research, make presentations, or create products related to the fiqh concepts they are learning. Through these projects, students not only learn about fiqh concepts but also apply their knowledge in real-world contexts, which can enhance creativity, problem-solving skills, and holistic understanding of concepts (In'ami et al., 2022; Kurniawan& Afifi, 2024).

The combination of these various teaching approaches can create a more diverse and engaging learning experience for students at MTsN 2 Agam. By leveraging the strengths of each approach, teachers can create a dynamic learning environment and enable students to gain a deep understanding of Islamic teachings.

The fiqh curriculum implemented at MTsN 2 Agam is designed with the aim of providing a comprehensive understanding of Islamic teachings to students and preparing them to perform worship correctly and devoutly. The curriculum covers various fiqh concepts relevant to daily worship practices, ranging from the method of prayer and fasting to the laws of zakat and hajj.

Evaluation of the fiqh curriculum is important to ensure that the material presented is appropriate for the students' level of understanding and relevant to

their life contexts (Latif & Nurainiah, 2018). The curriculum should be able to provide a deep understanding of fiqh concepts, while also allowing students to relate these concepts to their worship practices and daily lives.

The fiqh curriculum should be responsive to the needs and interests of students. This involves using varied and flexible teaching methods, as well as presenting material in an engaging and easily understandable manner. A responsive curriculum should also be able to accommodate the diversity of students, both in terms of cultural backgrounds and levels of religious understanding (Syukri, 2022). Integration of the fiqh curriculum with other curricula at the school is also important. This way, students can see the relationship between religious concepts and other subjects, and gain a holistic understanding of religion and life. Thus, a good fiqh curriculum not only provides theoretical knowledge but also inspires students to apply religious values in their daily lives.

In teaching fiqh at MTsN 2 Agam, various teaching techniques are used to ensure deep understanding and active interaction between teachers and students. These methods include lectures, group discussions, simulations, and the use of digital media. Lectures remain the primary method of delivering material, while group discussions allow students to exchange opinions and consider various perspectives (Mansir & Karim, 2020; Sa'duh et al., 2024). Simulations enable students to experience practical situations, while the use of digital media enriches the learning experience with interactive and engaging information.

To assess students' understanding of fiqh material, various evaluation methods are used. These include written exams, projects, presentations, and project assignments. Written exams remain a common method, while projects allow students to explore topics creatively. Presentations strengthen students' communication skills, while project assignments provide a more structured evaluation of their understanding of fiqh concepts. With these various methods, teachers can obtain a comprehensive overview of students' progress in learning fiqh.

3.2. Mastery of fiqh material

To measure students' understanding of basic fiqh concepts such as the pillars of prayer, the conditions for the validity of worship, and the laws of sharia, a holistic and structured approach is needed. Evaluation can begin by identifying students' understanding of the definitions and meanings of each fiqh concept (Mualimah, 2024). Next, written tests or formative assessments can be used to gauge students' theoretical understanding of these concepts. Additionally, group discussions or presentations can deepen students' understanding by providing opportunities for them to share knowledge, explore deeper understanding, and solve case studies relevant to daily life.

The use of case studies or simulations of real-life situations can also help students apply their knowledge of fiqh concepts in practical contexts. For example, they may be asked to determine the validity of a particular worship in a given scenario and provide justifications based on the fiqh principles they have learned. Thus, this evaluation not only measures conceptual understanding but also students' ability to apply these concepts in their daily lives (Novi Rasanti et al., 2023; Sari et al., 2024). In evaluating students' mastery of worship procedures such as prayer, fasting, almsgiving, and pilgrimage according to religious teachings, a comprehensive approach is necessary. Evaluation of students' worship practices can begin with direct observation or video recordings of worship performance, which can then be analyzed to identify errors or areas for improvement. Additionally, interviews or private discussions with students can provide insights into their understanding and skills in performing worship.

It is also important to consider students' social and cultural contexts in this evaluation. For example, the evaluation should take into account possible variations in worship practices among students based on their cultural backgrounds or family customs. Furthermore, providing constructive feedback to students about their worship practices can help them continually improve their worship practices in accordance with religious teachings and values upheld at MTsN 2 Agam.

In analyzing students' ability to understand and interpret fiqh texts, including hadiths and Quranic verses related to worship, a deep and analytical approach is required (Novi Rasanti et al., 2023). Evaluation begins by assessing students' understanding of fiqh texts related to worship, both in the form of hadiths and Quranic verses. Students are then asked to interpret the meaning and implications of these texts in the context of daily worship practices.

Evaluation methods that can be used include written analysis, group discussions, or presentations where students can articulate their understanding

and interpretation of specific fiqh texts (Baidawi & Zainudin, 2023). The use of case studies or simulated situations can help students see how fiqh principles are applied in real life. Evaluation may also include open-ended questions that encourage students to think critically and further investigate the meaning of fiqh texts.

In assessing the extent to which students can apply fiqh knowledge in daily life, especially in the practice of worship outside the school environment, practical and observational evaluation is needed. Evaluation begins by observing students' worship practices outside the school environment, such as in mosques, homes, or other places (Chosinawarotin & Nurlaily, 2023). Teachers may also ask students to share their experiences in applying fiqh knowledge in daily life contexts.

Interviews or group discussions with students can provide insights into how they apply fiqh knowledge in their daily lives and overcome any challenges they may face. It is important to provide constructive feedback to students about their worship practices and support them in continually improving their understanding and application of fiqh principles in daily life. Thus, the evaluation of practical fiqh application not only measures students' ability to apply knowledge in daily life but also provides an opportunity for them to reflect on their worship practices and receive support to enhance them.

3.3. Impact of fiqh learning on worship practices

In evaluating the influence of fiqh learning on students' consistency in performing worship, such as the five daily prayers, voluntary fasting, or other acts of worship, several aspects need to be considered. Evaluation begins by observing the frequency and punctuality of students' worship practices before and after fiqh learning (Afrianti & Marlina, 2020). Additionally, surveys or interviews can be conducted to understand students' perceptions of the importance of consistency in worship and whether fiqh learning has increased their motivation and consistency in performing worship. Data on students' participation in obligatory and voluntary worship can also provide indications of the impact of fiqh learning on their worship consistency (Novi Rasanti et al., 2023).

In examining whether fiqh learning helps students understand the religious values underlying worship practices, such as sincerity, obedience, and piety, a comprehensive evaluation is needed. This evaluation can begin with an analysis of changes in students' attitudes and behaviors related to religious values after participating in fiqh learning. Additionally, group discussions or reflection tasks can provide opportunities for students to consider how fiqh principles have influenced their perceptions and attitudes toward religious values. Surveys or interviews can also be conducted to understand students' understanding and experiences of the religious values they have learned during fiqh learning.

This analysis aims to evaluate whether fiqh learning can result in spiritual transformation in students, such as increased spiritual awareness and a tendency to draw closer to Allah. Evaluation begins by monitoring changes in students' spiritual attitudes and behaviors before and after engaging in fiqh learning. Methods used may include surveys, interviews, or direct observation of students' worship practices (Prasetyo et al., 2020). Additionally, group discussions or reflection tasks can provide insights into how fiqh learning has influenced students' spiritual awareness and relationship with Allah. Through this evaluation, it can be understood whether fiqh learning has made a real contribution to students' spiritual transformation (Arsyad et al., 2023; Salmiarti et al., 2024).

This study aims to examine whether fiqh learning helps students form positive habits in worship, which have the potential to continue into adulthood. Evaluation begins pby monitoring changes in students' worship routines before and after engaging in fiqh learning. By comparing students' participation in worship before and after learning, it can be determined whether fiqh learning has had a significant impact on the formation of positive habits in worship (Syukri, 2022; Afifi, 2022). Additionally, interviews or surveys can be used to understand students' views on the importance of consistency in worship and to what extent fiqh learning has helped them form these positive habits. Thus, this evaluation not only assesses the influence of fiqh learning in the short term but also its potential to shape sustainable behavioral patterns and bring spiritual benefits to students even into adulthood.

3.4. Supporting and inhibiting factors

In the context of MTsN 2 Agam, a thorough examination of the pivotal role of teachers in supporting the effectiveness of fiqh learning is inevitable. This multifaceted exploration entails a meticulous evaluation encompassing various dimensions (Saskia et al., 2023).

It necessitates a thorough assessment of the quality of teaching provided by educators. This evaluation scrutinizes their proficiency in delivering fiqh materials clearly, engagingly, and comprehensively. Moreover, it delves into their aptitude in imparting personalized guidance to students, thereby fostering a deeper understanding of complex fiqh concepts. Teachers are not merely transmitters of information; they serve as facilitators of knowledge acquisition and play a pivotal role in shaping students' intellectual and spiritual growth.

An in-depth analysis is conducted to elucidate how the learning environment within MTsN 2 Agam influences fiqh learning. This inquiry encompasses a wide array of factors, ranging from the adequacy of learning facilities to the prevailing school culture and the dynamics of interpersonal interactions among students. The classroom setting serves as a crucible for intellectual exchange, fostering collaborative learning experiences through vibrant discussions, idea exchange, and collective problem-solving endeavors (Suharnis et al., 2023).

The focus extends to comprehending the internal factors intrinsic to students' engagement with fiqh learning (Supriadi & Islamy, 2023). Motivation, interest, and commitment to religious beliefs constitute pivotal dimensions in this regard. Through meticulous evaluation, the extent of students' intrinsic drive to delve into fiqh studies, their genuine curiosity about the subject matter, and their steadfast dedication to the religious practices being taught are gauged.

The evaluation encompasses a comprehensive scrutiny of external factors influencing students' worship practices beyond the school premises. This encompasses an array of variables, including the level of parental support, the broader socio-cultural milieu, and external pressures emanating from the surrounding community. By gaining a holistic understanding of these multifarious factors, there arises an optimistic prospect for enhancing the efficacy of fiqh learning and fostering robust engagement in worship practices among students at MTsN 2 Agam. Ultimately, such endeavors are poised to catalyze holistic development and spiritual flourishing among the student community.

4. Conclusion

Based the research on the Effectiveness of Fiqh Learning on Students' Worship Practices at MTsN 2 Agam, it can be concluded that both internal and external factors play a significant role in shaping students' worship practices outside of the school environment. Teachers hold a central role in supporting the effectiveness of fiqh learning by providing quality instruction and creating a conducive learning environment that fosters students' spiritual growth. The conducive learning environment at MTsN 2 Agam significantly influences fiqh learning, while internal factors such as motivation, interest, and commitment to religion also play a crucial role.

To enhance the effectiveness of fiqh learning and students' worship practices at MTsN 2 Agam, several steps can be taken. First, comprehensive teacher training is needed to improve teaching quality and create an adequate learning environment. Secondly, investment in improving learning facilities and promoting a school culture that supports students' spiritual growth is necessary. Additionally, the development of students' intrinsic motivation can be encouraged through engaging and relevant learning approaches. Lastly, parental involvement in supporting students' worship practices at home can be increased, creating synergy between religious education at school and students' religious experiences outside the formal education environment. With these steps, it is hoped that significant improvements can be achieved in fiqh learning and students' worship practices at MTsN 2 Agam.

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