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THE IMPLEMENTATION OF FIQH LEARNING ON THE TOPIC OF OBLIGATORY FARDHU PRAYER AT MTSN 2 ACEH BESAR 2025-2026

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Article History Received : Revised : Accepted : Keywords: fiqh learning, obligatory prayer, madrasah, Islamic education. Kata kunci: pembelajaran fiqh, shalat fardhu, madrasah, pendidikan Islam.	Abstract: Fiqh learning on the topic of obligatory prayer (shalat fardhu) plays an important role in developing students' understanding and worship skills. This study aimed to describe the implementation of fiqh learning on the topic of obligatory prayer at MTsN 2 Aceh Besar, identify supporting and inhibiting factors, and describe student learning outcomes. This study employed a qualitative approach. The population and sample of this study were 32 students in class VII at MTsN 2 Aceh Besar. Data were collected through observation, interviews, and documentation. The findings showed that the learning process was carried out through three stages: planning, implementation, and evaluation. The teacher combined the lecture method with direct practice, enabling students to understand the concepts and perform the obligatory prayer correctly. The learning process was supported by teacher competence, student motivation, adequate facilities, and religious habituation programs at the madrasah. The main obstacles included differences in student learning abilities and the lack of worship habituation in the family environment. Documentation data indicated that 92% of students (30 out of 32 students) achieved the Minimum Mastery Criteria (MMC). These findings indicate that combining lectures with direct practice contributes positively to improving students' understanding and practical skills in performing obligatory prayer Abstrak: Pembelajaran fiqh pada materi shalat fardhu memiliki peran penting dalam membentuk pemahaman dan keterampilan ibadah peserta didik. Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan pembelajaran fiqh pada materi shalat fardhu di MTsN 2 Aceh Besar, mengidentifikasi faktor pendukung dan penghambat, serta mendeskripsikan hasil pembelajaran peserta didik. Penelitian ini menggunakan pendekatan kualitatif. Populasi dan sampel dalam penelitian ini adalah seluruh peserta didik kelas VII MTsN 2 Aceh Besar yang berjumlah 32 siswa. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa pembelajaran dilaksanakan melalui tahap perencanaan, pelaksanaan, dan evaluasi. Guru mengombinasikan metode ceramah dengan praktik langsung sehingga peserta didik mampu memahami konsep sekaligus mempraktikkan shalat fardhu dengan baik. Pelaksanaan pembelajaran didukung oleh kompetensi guru, motivasi peserta didik, sarana dan prasarana, serta program pembiasaan keagamaan di madrasah. Adapun faktor penghambat meliputi perbedaan kemampuan belajar peserta didik dan kurangnya pembiasaan ibadah di lingkungan keluarga. Hasil dokumentasi menunjukkan bahwa 92% peserta didik (30 dari 32 siswa) telah mencapai Kriteria Ketuntasan Minimal (KKM). Temuan ini menunjukkan bahwa pembelajaran fiqh yang memadukan metode ceramah dan praktik langsung memberikan kontribusi positif terhadap peningkatan pemahaman dan keterampilan peserta didik dalam melaksanakan shalat fardhu.
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INTRODUCTION

Islamic Religious Education plays a strategic role in shaping the character and spirituality of students, particularly through the aspect of worship, which serves as the foundation of a Muslim's life (Hapsari et al., 2025). One of the primary acts of worship is the obligatory prayer (salat fardhu); it functions not merely as an individual obligation but also as a means to cultivate discipline, responsibility, and spiritual obedience. Consequently, Fiqh instruction—which covers the procedures and rulings regarding obligatory prayer—constitutes a vital component of the Madrasah Tsanawiyah (MTs) curriculum, as it contributes to the development of students' religious character.

Fiqh instruction in Madrasah Tsanawiyah aims to develop students' capabilities across knowledge, attitudes, and skills in a balanced manner. When learning about obligatory prayer, students are expected not only to understand the prerequisites, essential elements, and procedures of the prayer but also to be capable of performing it in accordance with Islamic Sharia guidelines. Thus, the success of Fiqh instruction is measured not only by the mastery of subject matter but also by the students' ability to practice the act of worship correctly and consistently.

To address these challenges, teachers need to implement instructional strategies that actively engage students. One such approach is combining lectures with hands-on practice, enabling students to gain both conceptual understanding and practical experience in performing the act of worship. Furthermore, fostering a habit of religious activities within the school environment—such as congregational prayers and Quranic recitation (tadarus)—plays a crucial role in reinforcing understanding and shaping students' religious character (Homepage et al., 2021).

Preliminary observations at MTsN 2 Aceh Besar indicate that Fiqh instruction regarding obligatory prayer is not limited to classroom-based material delivery; it is integrated with practical prayer sessions and supported by religious habituation programs within the madrasah environment. This situation demonstrates the school's commitment to developing an instructional approach that focuses not only on theoretical mastery but also on cultivating students' practical skills in worship. Nevertheless, the implementation of this instruction still faces several challenges, such as differences in students' ability to comprehend the material and the limited variety of teaching methods employed by teachers.

Extensive research has already been conducted on Fiqh instruction regarding

obligatory prayers (salat fardhu). However, most existing studies have primarily focused on the effectiveness of teaching methods using quantitative approaches, with limited in-depth examination of the actual instructional process, supporting and inhibiting factors, and learning outcomes within the specific context of madrasas in Aceh—an environment characterized by the implementation of Islamic Sharia values. Consequently, this study differs from previous research by employing a qualitative approach to focus on the implementation of Fiqh instruction concerning obligatory prayers at MTsN 2 Aceh Besar.

Based on this background, the study aims to describe the implementation of Fiqh instruction on obligatory prayers at MTsN 2 Aceh Besar, identify the factors supporting and hindering this implementation, and describe the learning outcomes achieved by the students. The findings are expected to provide valuable insights for teachers and the madrasa in developing Fiqh instruction that is more effective, contextual, and aligned with student needs.

METHOD

This study employs a qualitative approach with a descriptive research design. This approach was selected to gain an in-depth understanding of the implementation of Fiqh instruction regarding obligatory prayers (salat fardhu) at MTsN 2 Aceh Besar, covering everything from planning, implementation, and evaluation to the factors supporting or hindering the learning process.

The research subjects include the Fiqh teacher, seventh-grade students, and relevant madrasa personnel involved in the instructional process. Data were gathered through observations of learning activities; interviews with the teacher, students, and madrasa staff; and the review of documentation, such as teaching modules, learning evaluation results, and other school-based supporting data.

Data collection was conducted via observation, interviews, and documentation review. Observations allowed for the direct monitoring of Fiqh instruction on obligatory prayers, including introductory activities, core activities, practical sessions, and closing activities. Interviews were used to gather information on lesson planning, teaching methods, challenges encountered, and the teacher's efforts to overcome those challenges. Documentation review was utilized to examine teaching modules, learning outcome data, and other supporting information available at the madrasa.

The data were analyzed using a descriptive-qualitative method involving the categorization of information derived from observations, interviews, and documentation; these were then compared to assess the alignment between the planning outlined in the teaching modules and the actual classroom instruction.

RESULT AND DISCUSSION

Results

A. General Overview of the Research Site

This study was conducted at MTsN 2 Aceh Besar, an institution under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia. The madrasah possesses facilities and infrastructure that support the instructional process, including classrooms, a library, a prayer room (mushalla), ablution areas, audiovisual media, and projectors used during lessons.

In addition to having adequate facilities, MTsN 2 Aceh Besar implements various religious habituation programs aimed at fostering a religious character among its students. These programs include congregational Dhuhr prayers from Monday to Thursday, Quran recitation sessions held a few minutes before classes begin, and the recitation of Surah Yasin every Friday. These programs complement Fiqh (Islamic jurisprudence) instruction by providing students with opportunities to apply the concepts of worship learned in the classroom through consistent, practical application.

B. Lesson Planning Based on Teaching Modules

Observations, interviews, and document reviews indicate that the teacher prepares for instruction by developing teaching modules prior to conducting lessons. These modules encompass learning objectives, subject matter, methods, instructional media, activity steps, and evaluation procedures. The teacher utilizes the teaching module as a guide to determine the content and activities related to the topic of fardhu (obligatory) prayer.

Document analysis reveals that the components of the teaching module incorporate the essential elements of the teacher's lesson planning. This planning covers the delivery of material on fardhu prayer, practical activities, and the assessment of students' understanding and skills. In addition to developing the teaching module, the teacher prepares instructional media and selects strategies for delivering the lesson content. Thus, the teaching module serves as the foundation for planning prior to the implementation of instruction.

C. Implementation of Instruction

The instructional process consists of introductory, core, and concluding activities. During the introductory phase, the teacher opens the lesson with greetings and a prayer, checks student attendance, provides motivation, outlines the learning objectives, and conducts an apperception activity linking the lesson to the students' own experiences with performing prayer.

Title

In the core activity, the teacher presents the material on fardhu (obligatory) prayer by explaining its definition, prerequisites, essential pillars (rukun), and procedural steps. The teacher employs a lecture method to deliver explanations and demonstrates the required recitations and physical movements. Following the explanation, students engage in practical exercises, working either individually or in groups. The teacher observes the practice, offers corrections, and provides guidance to students who encounter difficulties.

During the concluding activity, the teacher and students summarize the material covered, engage in reinforcement and reflection, and close the lesson with a prayer. Based on observations and a review of the teaching module, the implementation of the lesson generally aligned with the planned activities. The instructional process was further supported by school facilities—such as the prayer room (mushalla), ablution area, audio-visual aids, and a projector—as well as the religious habituation program implemented at the madrasah.

D. Learning Evaluation, Challenges, and Teacher Efforts

Learning evaluation is conducted through the assessment of both knowledge and skills. Skill assessment covers the accuracy of movements, recitations, and the sequence of performing the prayer, while comprehension of the material is evaluated through learning activities and assessment results. Documentation shows that, out of 32 students, the learning mastery rate reached 92%; the majority of students met the Minimum Mastery Criteria (KKM).

Two students initially scored below the KKM. The teacher subsequently provided guidance and remedial instruction. Upon re-assessment, both students successfully achieved mastery. Other challenges identified included disparities in students' learning abilities and a lack of habituation regarding acts of worship within the family environment. To address these challenges, the teacher provided additional support, reiterated explanations and practical demonstrations, and offered students opportunities to improve their proficiency through remedial sessions.

DISCUSSION

The research findings indicate that the implementation of Fiqh instruction regarding obligatory prayer (shalat fardhu) at MTsN 2 Aceh Besar successfully links the planning stage with actual classroom execution. The teaching module serves as a guide for teachers in determining objectives, content, methods, media, activity steps, and evaluation procedures. Classroom observations reveal a structured instructional process comprising preliminary, core, and closing stages.

The teacher's instructional approach demonstrates alignment between the lesson plan and its implementation. Lectures are used to establish foundational understanding, while hands-on practice enables students to translate that knowledge into practical skills. During practice sessions, teachers do not merely provide demonstrations; they also observe and correct students' movements and recitations. This indicates that instruction on obligatory prayer aims to foster both knowledge mastery and practical competence.

Evaluation results show that the majority of students have achieved the expected competencies, with a learning mastery rate of 92%. However, the results also reveal disparities in student proficiency. Two students who failed to meet the Minimum Mastery Criteria (KKM) require remedial instruction and guidance to achieve mastery. This situation highlights that evaluation serves not only to assess learning outcomes but also to inform teachers' decisions regarding subsequent instructional steps.

An analysis of teaching modules and school data corroborates the observational findings. The components of the teaching module align with the activities conducted in the classroom, while facilities such as the prayer room (mushalla), ablution areas, audiovisual aids, and projectors—alongside religious habituation programs—create an environment conducive to practicing obligatory prayer. Practices such as congregational prayer, Quran recitation, and other religious activities provide students with opportunities to apply their knowledge of worship beyond formal lessons.

Although instruction has proceeded according to plan, there remains room for improvement. Variations in student ability and a lack of religious habituation within the family environment mean that some students require more intensive support. Furthermore, the variety of learning activities needs to be expanded to encourage greater student engagement. Therefore, increased practice, Q&A sessions, quizzes, or other forms of interactive activities can be used for reinforcement without abandoning

the lecture method, which remains necessary for providing a foundational understanding.

CONCLUSION

The teaching of Fiqh (Islamic jurisprudence) regarding obligatory prayers (shalat fardhu) at MTsN 2 Aceh Besar has been conducted systematically, encompassing planning, implementation, and evaluation. An instructional module serves as the teaching guide, while classroom activities are structured into preliminary, core, practical, and closing stages.

In general, the teacher's instructional approach aligns with the module. A lecture method is employed to establish a foundational understanding, followed by hands-on practice, demonstrations, corrections, and guidance. Evaluation results indicate a 92% mastery rate; students who did not meet the Minimum Mastery Criteria (KKM) received remedial instruction and guidance until they achieved proficiency.

An analysis of the instructional module and school data reveals that lesson planning is supported by adequate facilities and infrastructure, as well as the madrasah's religious habituation programs. Challenges identified include disparities in student ability, a lack of religious practice within the family environment, and a need for more interactive teaching methods. Consequently, continued support and the strengthening of practical activities are essential to further enhance the effectiveness of Fiqh instruction.

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