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## Practical Fiqh Education: Guidance on Proper Ablution Procedures According to the Sunnah for Students of SMPN 35 Medan

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**Abstract:** This community service activity aims to improve students' understanding and practical skills in performing ablution (wudhu) according to the Sunnah through a practical fiqh education approach. The background of this program is based on the existing gap between students' theoretical knowledge and their actual practice of worship, particularly in performing ablution, which is a prerequisite for valid prayer. The activity was conducted at SMP Negeri 35 Medan, involving approximately 35 students as participants. The method employed an educative-participatory approach, including interactive lectures, demonstrations, simulations, hands-on practice, and intensive mentoring. The results indicate a significant improvement in students' cognitive, affective, and psychomotor domains. The average score of students' understanding increased from a moderate level in the pre-test to a high level in the post-test. Furthermore, approximately 85% of the students were able to correctly perform ablution according to the Sunnah after participating in the program. In terms of affective outcomes, students showed

**Abstrak:** Kegiatan pengabdian kepada masyarakat ini bertujuan untuk meningkatkan pemahaman dan keterampilan siswa dalam melaksanakan tata cara berwudhu sesuai sunnah melalui pendekatan edukasi fikih praktis. Latar belakang kegiatan ini didasarkan pada masih ditemukannya kesenjangan antara pemahaman teoritis dan praktik ibadah siswa, khususnya dalam pelaksanaan wudhu yang merupakan syarat sah shalat. Kegiatan dilaksanakan di SMP Negeri 35 Medan dengan melibatkan sekitar 35 siswa sebagai peserta. Metode yang digunakan adalah pendekatan edukatif-partisipatif yang mencakup ceramah interaktif, demonstrasi, simulasi, praktik langsung, serta pendampingan intensif. Hasil kegiatan menunjukkan adanya peningkatan yang signifikan pada aspek kognitif, afektif, dan psikomotorik siswa. Nilai rata-rata pemahaman siswa meningkat dari kategori sedang pada pre-test menjadi kategori tinggi pada post-test. Selain itu, sekitar 85% siswa mampu mempraktikkan wudhu secara benar sesuai tuntunan sunnah setelah mengikuti

increased awareness and motivation to improve the quality of their worship practices. This activity also demonstrates that applicative and participatory learning methods are more effective than conventional approaches in teaching fiqh. Therefore, this practical fiqh education program can serve as an innovative learning model to enhance the quality of religious education in schools. Future efforts should focus on integrating similar programs into regular school activities to ensure sustainable impact.

**Keywords:** Ablution According to Sunnah; Islamic Religious Education; Participatory Learning; Practical Fiqh Education; Worship Skills.

kegiatan. Dari aspek afektif, terjadi peningkatan kesadaran dan motivasi siswa dalam menjaga kualitas ibadah. Kegiatan ini juga menunjukkan bahwa metode pembelajaran yang aplikatif dan partisipatif lebih efektif dibandingkan metode konvensional dalam pembelajaran fikih. Dengan demikian, program edukasi fikih praktis ini dapat menjadi alternatif model pembelajaran yang inovatif dalam meningkatkan kualitas pendidikan keagamaan di sekolah. Ke depan, diperlukan integrasi program serupa dalam kegiatan pembelajaran rutin untuk memastikan keberlanjutan dampak yang dihasilkan.

**Kata Kunci:** Edukasi Fikih Praktis; Keterampilan Ibadah; Pendidikan Agama Islam; Pembelajaran Partisipatif; Wudhu Sesuai Sunnah.

## A. Introduction

Religious education has a strategic role in shaping the character, morals, and spirituality of students, particularly at the junior high school level. At this stage, students are in a phase of cognitive and affective development that is highly influential in forming worship habits. Therefore, strengthening the understanding and proper practice of Islamic teachings becomes a fundamental necessity that must be facilitated through a structured and sustainable educational process.

In Islamic teachings, fiqh is a branch of knowledge that regulates the procedures for performing acts of worship and social transactions (muamalah). One important aspect of fiqh al-ibadah is *thaharah* (purification), which serves as a primary prerequisite for certain acts of worship, especially prayer (*shalat*). Ablution (*wudhu*) as part of *thaharah* holds a very important position because it is one of the conditions for the validity of prayer. Therefore, a proper understanding of the procedures for

performing ablution in accordance with the Sunnah is something that cannot be overlooked (Suryatna & Kosim, 2025)

Conceptually, the procedures for performing ablution have been explained in detail in the sources of Islamic teachings, both in the Qur'an and the hadiths of Prophet Muhammad SAW. However, in practice, many discrepancies are still found between theoretical understanding and actual implementation in daily life. This indicates a gap between knowledge and practical skills that requires serious attention, particularly within the context of formal education.

This phenomenon can also be observed among junior high school students, where some students are still unable to perform ablution properly in accordance with the Sunnah. Common mistakes include performing the steps in the wrong order, incomplete washing of the body parts required in ablution, and a lack of understanding of the recommended Sunnah practices. This condition has the potential to affect the overall quality of the students' worship.

One of the factors contributing to this condition is the limitation of fiqh learning methods in schools, which still tend to focus primarily on cognitive aspects. Learning is often delivered in the form of lectures without being balanced by adequate hands-on practice. As a result, students understand the concepts theoretically but are not yet able to implement them correctly in their daily lives.

SMP Negeri 35 Medan, as a formal educational institution, has the responsibility to develop students' comprehensive understanding of religious teachings. However, similar to the common phenomenon found in many schools, fiqh learning at this institution also faces several challenges, including limited instructional time, inadequate practical facilities, and less varied teaching approaches. These conditions highlight the need for innovation in educational methods that are more practical and contextual.

Community service activities serve as an alternative solution to bridge this gap. Through an educative and participatory approach, this program provides opportunities for students to learn directly through practical experience. Such an approach is

considered more effective in improving both students' understanding and practical skills in performing acts of worship, particularly ablution (wudhu) in accordance with the Sunnah.

The program entitled *“Practical Fiqh Education: Guidance on Performing Wudhu According to the Sunnah for Students of SMPN 35 Medan”* was designed as a structured educational intervention. This activity focuses not only on the delivery of theoretical material but also on demonstrations, simulations, and intensive practical mentoring. Through this approach, students are expected to gain a comprehensive understanding of both the concept and the proper practice of wudhu in accordance with Islamic teachings.

In addition, this activity holds strategic value in fostering correct worship habits from an early age. Repetitive and well-directed habituation can assist students in internalizing religious values within their daily lives. Therefore, the outcomes achieved are expected to be not only short-term but also sustainable in the long run.

Ultimately, this community service program is expected to make a meaningful contribution to improving the quality of religious education in schools, particularly in the area of practical fiqh. Besides enhancing students' understanding and practical abilities, the program may also serve as an innovative and applicable learning model for teachers in delivering fiqh-related materials. In this way, synergy between community service activities and school-based learning processes can be optimally realized.

## **B. Method**

This community service activity was implemented using an educative-participatory approach that emphasized the active involvement of participants in understanding and practicing the proper procedures of performing wudhu in accordance with the Sunnah. This approach was selected to ensure that the learning process was not only theoretical in nature but also practical, applicable, and oriented toward directly improving students' worship skills. The activity was conducted at SMP Negeri 35 Medan, targeting junior high school students as the primary participants. Approximately

30–40 students participated in the program and were purposively selected based on the need to improve their understanding and practical skills regarding basic acts of worship, particularly the practice of wudhu.

The implementation of this community service program was carried out through several systematic stages. The first stage was the preparation stage, which included coordination with the school administration regarding permission and scheduling of activities, identification of students' needs and their initial level of understanding related to the practice of wudhu, preparation of practical fiqh educational materials based on the Sunnah, and preparation of learning media such as modules, posters illustrating the procedures of wudhu, and practical teaching aids. This stage aimed to ensure that the implementation process would run effectively and according to participants' needs.

The next stage was the implementation phase, which constituted the core activity of the program. The activities began with interactive lectures covering the definition of wudhu, its requirements, pillars, recommended Sunnah practices, and actions that invalidate wudhu. The materials were delivered through interactive discussions and question-and-answer sessions to enhance students' understanding. This was followed by demonstrations (*modeling*) conducted by the community service team, who directly demonstrated the correct and systematic procedures of performing wudhu in accordance with the teachings of Prophet Muhammad SAW. Subsequently, students were given the opportunity to participate in simulations and direct practice individually and in groups under the supervision of the community service team. At this stage, corrections and personal guidance were provided to improve students' practical skills. In addition, intensive mentoring was given to students who still experienced difficulties in performing wudhu to ensure that they achieved optimal understanding and competence.

The next stage was evaluation, which aimed to measure the level of program success. Evaluation was conducted through *pre-test* and *post-test* assessments to determine the improvement in students' cognitive understanding regarding the material on wudhu. Furthermore, observations of students' practical activities were carried out to

assess their skills in performing wudhu correctly according to Islamic teachings. The evaluation process was also complemented by participant reflections regarding the activities that had been implemented to obtain feedback on the effectiveness of the program.

As part of the sustainability efforts of the program, a follow-up stage was conducted by distributing practical modules or guidelines on performing wudhu to students as independent learning resources. In addition, recommendations were provided to the school administration to integrate worship practices into regular learning activities. Simple monitoring was also carried out to observe changes in students' behavior related to the daily practice of wudhu. Through these stages, it is expected that this community service activity will improve students' understanding, skills, and awareness in performing wudhu correctly and sustainably in accordance with the Sunnah.

### **C. Results and Discussion**

The implementation of the community service program entitled "*Practical Fiqh Education: Guidance on Performing Wudhu According to the Sunnah for Students of SMPN 35 Medan*" demonstrated positive outcomes in the cognitive, affective, and psychomotor domains of the participants. The activity involved approximately 35 students who actively participated in all stages of the program, from the initial phase to the final evaluation.

#### **1. Improvement of Cognitive Understanding**

The evaluation results obtained through pre-test and post-test assessments indicated a significant improvement in students' understanding of the fundamental concepts of wudhu. Prior to the implementation of the program, most students possessed only a general understanding of wudhu and lacked detailed knowledge regarding its pillars, Sunnah practices, and actions that invalidate it. The average pre-test score was categorized as moderate, ranging between approximately 60–65.



**Figure 1.** Instructor Explaining the Material Through Discussion with Students



**Figure 2.** Instructor Demonstrating the Proper Procedure of Performing Wudhu

After the educational activities were conducted through interactive lectures and discussions, the average post-test score increased to 85–90. This improvement indicates that the educational approach implemented was effective in strengthening students' conceptual understanding of fiqh related to wudhu in accordance with the Sunnah.

The enhancement of students' cognitive understanding following the implementation of the program demonstrates that the interactive lecture method combined with discussion activities was able to reinforce students' knowledge

construction. This finding is consistent with contemporary educational research, which suggests that active learning approaches improve information retention and conceptual understanding more effectively than conventional lecture-based methods. In the context of fiqh learning, such an approach is particularly important because the concepts taught have direct implications for the practice of daily worship.

## 2. Improvement in Practical Skills (Psychomotor Domain)

The practical skills aspect demonstrated a very significant improvement. At the beginning of the program, several errors were still observed in students' practice of wudhu, such as:

- 1) Failure to follow the correct sequence of the wudhu procedures.
- 2) Incomplete washing of the required body parts.
- 3) Neglecting the recommended Sunnah practices of wudhu.

After demonstrations and direct practical sessions accompanied by intensive mentoring, the majority of students were able to perform wudhu correctly and in accordance with Islamic guidelines. Based on the observation results, approximately 85% of the students were able to carry out wudhu with the correct sequence and proper washing procedures.



**Figure 3.** One of the Students Practicing Wudhu



**Figure 4.** Correct Wudhu Practice After Instruction by the Instructor

In the psychomotor domain, the improvement in students' ability to perform wudhu correctly demonstrates the effectiveness of demonstration and simulation methods. Modern educational literature emphasizes that procedural skills are more effectively learned through modeling and direct practice accompanied by immediate feedback. In this activity, demonstrations conducted by the instructors provided concrete examples that students could imitate, while direct practice enabled students to correct mistakes in real time. This approach is consistent with social learning theory, which highlights the importance of observation and imitation in the learning process.

### 3. Changes in Attitudes and Awareness (Affective Domain)

This activity also produced positive impacts on the affective domain of students. There was an increased awareness of the importance of maintaining purity and accuracy in performing acts of worship. Students demonstrated high levels of enthusiasm throughout the activity, as reflected in their active participation in asking questions, engaging in discussions, and participating in practical sessions.

In addition, students began to show more disciplined attitudes in performing wudhu and demonstrated greater motivation to improve the quality of their worship practices. Reflections provided by the participants indicated that they considered the activity highly beneficial and helpful in enhancing their understanding of proper wudhu practices.

Furthermore, the results of the program also revealed changes in students' affective aspects, including increased awareness, motivation, and discipline in worship. This finding indicates that practical fiqh learning influences not only knowledge and skills but also the internalization of religious values. In the literature on character education, the integration of knowledge, attitudes, and practice is regarded as an indicator of successful holistic learning. Therefore, this community service activity can be considered successful in developing students' religious dimensions comprehensively.

#### 4. Effectiveness of the Learning Method

The educative-participatory method applied in this activity proved effective in improving the quality of learning. The combination of interactive lectures, demonstrations, simulations, and mentoring provided students with a comprehensive learning experience. Students not only received information but also directly practiced the procedures and obtained immediate feedback in real time. This approach is considered more effective than conventional methods that focus solely on theoretical instruction, as it integrates both knowledge and practical skills simultaneously.

The effectiveness of the educative-participatory approach implemented in this program is also consistent with current educational research trends emphasizing the importance of student-centered learning. Within this approach, students are positioned as active participants in the learning process rather than merely passive recipients of information. Active student involvement through question-and-answer sessions, discussions, and direct practice has been proven to increase learning interest and strengthen deeper conceptual understanding.

Furthermore, the use of pre-test and post-test evaluations in this activity provided quantitative evidence regarding the improvement of students' learning outcomes. This evaluative approach is consistent with modern educational research practices that emphasize the importance of data-based measurement in assessing the effectiveness of an intervention. The results obtained indicate that systematically designed educational interventions are capable of producing measurable and significant impacts.

From the perspective of school implementation, this activity also contributed to addressing the limitations of fiqh learning, which has traditionally tended to be theoretical in nature. Recent literature in Islamic education suggests that one of the major challenges is the lack of integration between theory and practice in worship-related learning. Therefore, a community service model such as this can serve as an innovative and practical alternative solution for improving the quality of religious education in schools.

Nevertheless, this activity also had several limitations, particularly the relatively short duration of implementation, which limited the ability to measure long-term impacts on students' behavioral changes. Educational literature emphasizes that behavioral transformation requires continuous habituation and support from the learning environment. Therefore, follow-up efforts are necessary, such as integrating worship practice activities into the school curriculum or implementing regular religious guidance programs.

#### 5. Impact on the School Environment

This community service activity also generated positive impacts on the overall school environment. Teachers and school administrators responded very positively to the implementation of the program and stated that similar activities are highly needed to support more practical and applicable fiqh learning. In addition, the modules and practical guidelines distributed to students are expected to serve as sustainable learning resources. The program also has the potential to be integrated into regular school activities, such as religious development programs or extracurricular activities.

#### D. Conclusion

Based on the results of the implementation of the community service program entitled "*Practical Fiqh Education: Guidance on Performing Wudhu According to the Sunnah for Students of SMPN 35 Medan*," it can be concluded that this activity successfully improved students' cognitive understanding regarding the fundamental

concepts of wudhu in accordance with the Sunnah. This was demonstrated by the improvement in *pre-test* and *post-test* results, in which the average student scores increased from a moderate category (60–65) to a high category (85–90). This improvement indicates that learning methods involving interactive lectures, discussions, and practice-based material delivery were effective in strengthening students' conceptual understanding of the requirements, pillars, Sunnah practices, and actions that invalidate wudhu.

In addition to improvements in the cognitive domain, this activity also generated significant impacts on the psychomotor and affective domains of the students. Through demonstration methods, simulations, direct practice, and intensive mentoring, most students were able to perform wudhu correctly and systematically in accordance with Islamic teachings, with a success rate reaching approximately 85%. Furthermore, the activity enhanced students' awareness, discipline, and motivation in maintaining purity and improving the quality of their daily worship practices. This indicates that practical fiqh learning not only contributes to the improvement of knowledge and skills but also supports the internalization of religious values among students.

Overall, the implementation of the educative-participatory approach proved effective in creating a comprehensive and student-centered learning experience. The integration of interactive lectures, demonstrations, practical activities, evaluations, and mentoring made the learning process more applicable and meaningful compared to purely theoretical instruction. This activity also generated positive impacts on the school environment and received favorable responses from the school as an innovative alternative for strengthening practice-based fiqh learning. Nevertheless, follow-up efforts and continuous habituation are still required through the integration of worship practices into school activities to ensure the long-term sustainability of the program's impact.

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