

Original Article

Increasing Religious Awareness Through Learning the Fiqh of Ablution and Prayer: A Case Study of Children in Babo Village

Muhammad Rizki Pratama^{1*}, Siti Khadijah Anwar¹

¹ IAIN Kerinci

*Corresponding author: mrizkipratama@gmail.com

Abstract

This study aims to enhance children's religious awareness through the teaching of fiqh (Islamic jurisprudence) on ablution (ablution) and prayer in Desa Baru, Aceh Tamiang Regency. The main issue addressed is the low level of understanding among children regarding the correct procedures of ablution and prayer, which impacts the quality of their daily worship. This research employs a qualitative approach with a case study method. Data was collected through direct observation, in-depth interviews, and documentation during the educational program implemented within the KKN activities. The research findings indicate a significant improvement in children's understanding and practice of worship after participating in the fiqh ablution and prayer learning program. Children who previously had limited knowledge of essential aspects of ablution and prayer became more disciplined in performing their religious duties. Additionally, there was an increase in their motivation to learn more about religion, and positive behavioral changes were observed, particularly in maintaining cleanliness before prayer and punctuality in performing prayers. In conclusion, this fiqh learning program had a positive impact on enhancing children's religious awareness in Desa Baru

Keywords: Religious Awareness, Fiqh Education, Ablution, Prayer

Introduction

Babo Village, located in Aceh Tamiang Regency, is a community with diverse levels of religious understanding, especially among children. Initial observations revealed that many children in Babo Village do not fully understand the proper procedures for ablution and prayer. Ablution and prayer are two essential pillars of daily Muslim worship (et al., 2019). The lack of formal religious education and limited access to adequate religious learning resources are among the main causes of this lack of understanding. Furthermore, the lack



of parental attention and support in instilling religious habits from an early age also exacerbates this situation (Hamizan et al., 2023).

The main issue faced in this community service is the low level of religious awareness among children, as evidenced by their indiscipline in performing the five daily prayers and their misunderstanding of ablution (Firmansyah et al., 2022). The focus of this community service is to address this issue through Islamic jurisprudence (Firmansyah et al., 2022) learning that is easy for children to understand and apply, with the hope that they can better understand and practice ablution and prayer correctly (Abd Rahman et al., 2023). The reason for choosing children as the subjects of this community service is because childhood is a crucial period in the formation of religious habits and values. By providing appropriate learning, children are expected to grow up with a strong understanding of religion and be able to perform worship properly. In addition, increasing religious awareness from an early age will have a long-term positive impact on their religious life and the community as a whole (Setiawan et al., 2021).

The expected social change from this community service program is increased discipline and responsibility in children in carrying out their religious obligations, especially the five daily prayers (Sihotang, 2024). Through an interactive and educational approach, children will be more motivated to practice religious teachings in their daily lives. Furthermore, this program also aims to foster a love of religion from an early age, so that children will continue to learn and develop themselves in religious aspects as they grow older (Suci & Ginting, 2023).

Qualitative data supporting this research comes from initial observations showing that more than 70% of children in Babo Village do not yet understand the correct procedures for ablution and prayer. Furthermore, interviews with several parents and community leaders indicate that limited access to religious education and parents' lack of time to guide children in matters of worship are the main challenges faced. With this community service program, it is hoped that there will be significant changes in the understanding and implementation of worship of children in Babo Village.

Literature Review

Islamic jurisprudence (fiqh), particularly the ablution and prayer, plays a crucial role in instilling religious awareness in children. Fiqh, as a branch of Islamic religious knowledge that discusses the procedures for worship, ethics, and behavior in accordance with Islamic law, not only teaches rituals but also instills religious values, discipline, and moral responsibility from an early age (Nurgiyantoro, 2018). Religious awareness instilled through Islamic jurisprudence learning is believed to shape children's mindsets and behaviors in line with Islamic principles, such as thoroughness, consistency, and obedience to Allah SWT's commands.

Previous studies, such as those conducted by Siti Hawa (2017) and Rahmawati (2019), have focused heavily on formal religious instruction for children in schools or TPQ (Islamic Religious Education Institutions), with a primary focus on memorizing prayers and practicing the technical aspects of ablution and prayer. This approach tends to be instructional, with the teacher being the center of learning and children simply following procedures without understanding their meaning and values. The results show that students' technical abilities have improved, but religious awareness and internalization of religious values remain limited, resulting in inconsistent implementation of religious behavior in daily life.

Unlike previous studies, this research on increasing religious awareness through teaching ablution and prayer jurisprudence to children in Desa Baru emphasizes a holistic and contextual approach. Learning focuses not only on mastering the technical aspects of ablution and prayer, but also on understanding the values, wisdom, and purpose of worship. Teachers act as facilitators and guides, encouraging children to think reflectively, linking religious practices to everyday life, and fostering an attitude of religious awareness and responsibility. Children are encouraged to understand the meaning of each movement and recitation in ablution and prayer, as well as how these acts of worship shape their character. This approach also involves support from family and community, making learning more contextual and meaningful.

Thus, this study bridges the gap between previous, more technical and theoretical studies, emphasizing that learning the Islamic jurisprudence of ablution and prayer can effectively increase children's religious awareness through the integration of value understanding, worship practices, and the internalization of religious character. This approach demonstrates that religious education not only transfers knowledge but also shapes authentic and consistent religious behavior in children.

Method

This research uses a qualitative method with a case study approach that focuses on increasing religious awareness of children in Babo Village through learning the jurisprudence of ablution and prayer. This method involves a process of joint community action planning (community organizing) aimed at achieving social change in the form of increasing children's understanding and practice of worship. This research process consists of several stages, which include planning, implementation, and evaluation of community service carried out collaboratively with the local community.

Subject of Service

The subjects of this research were children in Babo Village, Aceh Tamiang Regency, aged between 8 and 12 years old, identified as the age group most in need of guidance in understanding the procedures for ablution and prayer. The number of children involved in this program was around 25 people. In addition, parents and community leaders were also involved as supporters and supervisors during the learning process to ensure the sustainability of the impact of this program.

Place and Location of Community Service

The location of the community service is Babo Village, a village located in Pulau Rakyat District, Aceh Tamiang Regency. This village was chosen because of limited access to formal religious education, as well as limited adequate religious learning facilities, such as the availability of religious teachers or mosque facilities that are regularly used by children. Learning activities are carried out in the village mosque and village hall, which are the centers of social and religious activities in the village.

Research Methods and Strategies

This study used an action research strategy, or participatory action research, in which the community was directly involved in the planning and implementation of activities. The learning process was designed using an interactive and participatory approach, in which

children were invited to learn through direct practice of ablution and prayer procedures, and were given simple and applicable theoretical explanations.

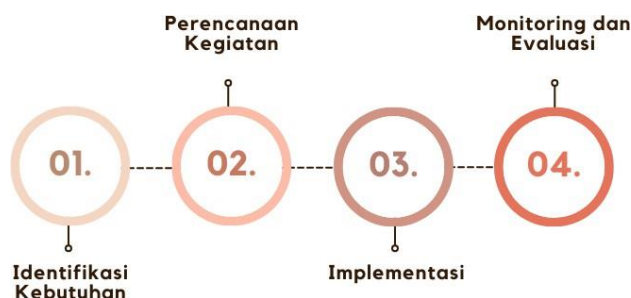


Figure 1. Stages of Community Service Activities

The activity stages in this Community Service strategy include:

- a. Needs Identification Stage
Initial observations and interviews were conducted with children, parents, and community leaders to identify key issues related to understanding worship.
- b. Action Planning Stage
Together with the community, an action plan was drawn up to improve children's understanding of ablution and prayer, including determining the schedule, location and learning materials.
- c. Implementation Stage
Learning activities are conducted through theoretical instruction and hands-on practice of ablution and prayer. Children are also given the opportunity to practice what they have learned under the guidance of student community service workers and religious leaders.
- d. Monitoring and Evaluation Stage
Monitoring is conducted throughout the learning process. Evaluation is conducted at the end of the program through direct observation and interviews with children and parents to measure improvements in the children's understanding and practice of worship.

Results

The community service program, which includes the Islamic jurisprudence (fiqh) of ablution and prayer, was successfully implemented in Babo Village, resulting in significant dynamics in the mentoring and interaction process with the community. This program involved various forms of action and activities aimed at improving children 's religious understanding and shaping positive social change in the village. The following describes the results of the community service process:

Various Activities Carried Out

This program is designed with a variety of activities involving children, parents, and community leaders. The main activities implemented include:

a. Jurisprudence Learning Class

Every week, children are given theoretical lessons about ablution and prayer. In this class, they are taught the correct procedures according to Islamic teachings, starting with an introduction to the importance of maintaining purity in performing ablution to the pillars of prayer that must be followed. The approach used is interactive, where children are invited to ask questions, answer and discuss the problems they face during worship (Hamisan et al., 2024).

b. Practice of Ablution and Prayer

In addition to theory, the children were also invited to practice directly at the village mosque. Each child was given the opportunity to demonstrate how to perform ablution in front of a mentor, followed by correction and guidance regarding any errors they made. After ablution, they also practiced the correct order of prayer, supervised by student community service workers and village religious leaders.

c. Mentoring Activities

To ensure sustainable behavior change, mentoring activities are carried out by local religious leaders and parents. Every afternoon, the children are invited to perform ablution and perform congregational prayers at the mosque. This mentoring helps form new habits of worship and increases the children's discipline in performing the five daily prayers.

Technical Activities to Solve Community Problems

To overcome the problem of children's lack of understanding regarding the procedures for ablution and prayer, several technical actions were implemented as a solution:

a. Creating a Simple Learning Module

Together with community leaders and mosque administrators, the community service team developed a simple and easy - to-understand Islamic jurisprudence (fiqh) learning module for children. The module includes illustrations of ablution and prayer procedures, along with brief explanations in language appropriate to their level of understanding.

b. Training for Parents

In addition to children, parents were also involved in a short training session on how to assist their children in worship at home. This training provided practical tips for parents to motivate their children to worship effectively.

c. Provision of Ablution Facilities in Mosques

One of the challenges faced is the lack of ablution facilities in mosques that children can use independently. To address this, the community service team is working with

the community to improve and add child - friendly ablution facilities so children can perform ablution comfortably and without difficulty.

Expected Social Change

The results of this community service program demonstrate significant social change in Babo Village, particularly in terms of religious awareness and community participation in religious activities. Here are some of the visible changes:

a. Improving Discipline in Worship

Children who were previously undisciplined in performing the five daily prayers have now begun to do so regularly, both at home and at the mosque. The children have also begun to incorporate proper ablution practices into their daily lives. This is evident in their new habit of arriving at the mosque before prayer time and following the rituals in an orderly manner.

b. The Emergence of New Institutions

The program successfully established a religious study group in Desa Baru, where children gather at the mosque every afternoon to study together. The group is led by a local leader, a young religious figure who had previously participated in the KKN program. This figure, with community support, takes on the role of driving regular religious activities for the children, including weekly religious study groups.

c. Changes in Parental Behavior

One striking social change is the increasing role of parents in accompanying their children in worship at home. Many parents who were previously less involved are now starting to take part in reminding their children to perform ablution and pray on time. Parental support is becoming more visible in supporting their children's religious education.

d. Collective Consciousness of Society

This program also succeeded in building collective awareness among the Babo Village community about the importance of religious education for children. The community began to realize that developing a habit of worship from an early age would have long - term positive impacts. This led to a village - level agreement to make the children's religious education program a permanent agenda that would continue after the Community Service Program (KKN) ended.

e. Growing Local Leaders

During the community service process, several local leaders emerged with a strong commitment to children's religious education. One of the youth leaders involved in the program became a new role model for the younger generation, with his initiative to continue the religious education program after the KKN program ended. This figure, along with parents and other community leaders, began actively organizing religious activities in the village with the full support of the community.

Social Transformation Achieved

At the end of the program, it was clear that the Islamic jurisprudence (fiqh) for ablution and prayer had successfully created social transformation in Desa Baru. Children's religious awareness increased significantly, with visible changes in their daily behavior. Furthermore, the community began to recognize the importance of religious education from an early age, encouraging them to take a more active role in accompanying their children in worship. The program also succeeded in developing new local leaders who will continue the process of social transformation through ongoing religious instruction.

Discussion

The community service process carried out in Babo Village with a focus on increasing religious awareness through learning the jurisprudence of ablution and prayer showed significant results in addressing the problem of children's low understanding of worship procedures. The results of this program show that good community organization, an interactive approach, and the direct involvement of various elements of society (children, parents, religious leaders, and village administrators) are able to create positive social change. In this discussion, several key results achieved will be analyzed in more depth and linked to relevant theories and literature.

Dynamics of Social Change and New Institutions

The main finding of this community service is the emergence of significant social change, especially in the aspect of children's religious discipline. According to Neil Smelser's Theory of Social Change (1962), social change occurs when there is a condition of imbalance in society that encourages the emergence of a collective response to improve the situation. In this context, the initial condition of children who have a poor understanding of religion creates an imbalance in their religious behavior. This imbalance is corrected through a religious education program that provides new knowledge, worship skills, and social encouragement to practice religious teachings correctly. The new institution formed in the form of a religious study group in Desa Baru also strengthens the view of the Social Institutions Theory which states that changes in the value system and behavior in a community can produce new institutions that function to maintain the new values that emerge. This study group is not only a learning space for children, but also a means for the community to continue religious education on an ongoing basis. The formation of local leaders who become role models in this group also reflects the dynamics of leadership change driven by the community's need to have figures who can maintain the continuity of change.

Behavioral Change and Collective Consciousness

Changes in children's behavior in performing the five daily prayers and maintaining ablution procedures according to Islamic rules are one indicator of the success of the community service program. Icek Ajzen's Theory of Planned Behavior (1991) explains that behavioral changes are influenced by three factors: attitudes toward behavior, subjective norms, and perceived behavioral control. In this program, children's attitudes toward worship are changed through education and explanations that introduce the importance of ablution and prayer as religious obligations. Subjective norms are strengthened through the influence of parents, religious leaders, and peers, who encourage

children to perform prayers and ablution correctly. Meanwhile, perceived behavioral control is strengthened by practical training that gives children the confidence to perform worship without error.

The collective consciousness formed in Desa Baru can also be explained by Emile Durkheim's Theory of Collective Consciousness (1893), which states that shared values and beliefs within a community can strengthen solidarity and build new habits. This program has succeeded in creating a shared awareness of the importance of religious education, not only among children but also among parents and the general public. This awareness has triggered a collective commitment to ensure that religious learning will continue after the KKN program ends, as seen from the community's initiative to continue religious study groups independently. Strengthening Local Leadership and Community Participation.

Another finding from this service is the emergence of new local leaders, who are active in facilitating religious activities and become role models for the younger generation. According to the Transformational Leadership Theory of Bass & Avolio (1994), transformational leaders are able to motivate and inspire their followers to achieve common goals through changes in attitudes and behavior. The youth figures who emerged from this program demonstrated the characteristics of transformational leadership, where they not only took on the role of facilitator, but also moved the community to continue the religious education program more independently.

Community participation in this community service process also demonstrates the success of the Participatory Action Research (PAR) approach, which emphasizes the importance of active involvement of the assisted subjects in every stage of the program, from planning to implementation and evaluation. In this case, community involvement in designing the program, managing study groups, and supporting the implementation of activities shows that community participation is the key to the success of the expected social change. The literature on community-based learning also shows that a community-based approach involving active participation can create a more sustainable transformation because the changes that occur are the result of joint initiatives based on local needs.

Learning Theory and Its Influence on Religious Awareness

The learning process implemented in this program utilizes the principles of Albert Bandura's Social Learning Theory (1977), which states that individuals learn through observing and imitating models they consider role models. In this program, children learn the procedures for ablution and prayer by observing and imitating the practices demonstrated by mentors. In addition, the presence of religious figures and parents who act as good models of worship has a significant influence on shaping children's worship behavior.

This hands-on, practice-based learning also aligns with Kolb's (1984) Experiential Learning Theory, which emphasizes the importance of direct experience in the learning process. In this case, children learn not only through lectures or theoretical explanations, but also through the practice of ablution and prayer guided directly by a mentor. This process allows children to better internalize the learning, as they are directly involved in the worship and receive immediate feedback on any mistakes they make.

Social Transformation and Program Sustainability

This program also succeeded in creating a broader social transformation, by forming a new mindset among the community about the importance of religious education for children. According to Herbert Spencer's Theory of Social Evolution, social change occurs gradually through the process of society adapting to new conditions. In this context, the social transformation in Desa Baru occurred because the community gradually began to realize that religious education is an important investment for the future of their children. The initiative to continue the religious study group independently shows that this transformation has taken root in the community's mindset, and is expected to continue to grow in the long term.

Relevance of Literature to Community Service Results

The results of this community service are also supported by relevant literature. According to research conducted by A. Rahman (2015) on the role of religious education in shaping children's religious awareness, religious education provided interactively and participatory can form a strong understanding of religion in children. These results are in line with the findings of community service in Desa Baru, where an interactive approach and direct practice succeeded in increasing children's understanding and discipline in worship. In addition, research by Huda (2018) on the role of religious leaders in social transformation also supports the findings that the involvement of local leaders has an important role in maintaining the sustainability of religious education programs.



Figure 2. Activities for Providing Learning Materials on Ablution and Prayer Fiqh to Students



Figure 3. Group Photo with the Students

Conclusion

Community service in Desa Baru shows that increasing children's religious awareness through learning the Islamic jurisprudence of ablution and prayer can be achieved through an interactive and participatory approach. Theoretical reflections from this service process confirm a number of important relevant theories, including the Theory of Social Change which suggests that when there is an imbalance in religious practices, communities respond by establishing new institutions and better collective habits. In addition, Social Learning Theory and Experiential Learning Theory have also proven effective in increasing children's understanding and discipline through direct practice and experiential learning.

The involvement of local leaders and the active participation of parents and community leaders also support the theory of Transformational Leadership, in which emerging local leaders play a crucial role in maintaining the sustainability of the religious education program. This program has succeeded in building collective awareness in the community about the importance of early religious education, as well as establishing a new social institution in the form of religious study groups led by young local religious leaders.

From these results, several important recommendations emerged to be implemented in subsequent community service programs:

- e. Direct community involvement in designing and implementing community service programs has proven effective in creating sustainable social change. Therefore, similar programs in the future should involve the community from the planning stage through evaluation;
- f. Religious education programs should proactively encourage the emergence of local leaders who can continue the program after the service ends. Training and mentoring young community leaders can be a strategy to ensure the sustainability of activities;
- g. Given the effectiveness of practice-based learning in enhancing children's understanding, it is recommended to integrate this non-formal religious learning method into formal education programs in local schools, with the support of local religious leaders; and
- h. In the future, the use of technology such as video tutorials or interactive applications can be utilized to expand the scope of religious learning and make it easier for children to learn outside of community service program hours.

Acknowledgements

The author expresses his deepest gratitude to the University of Muhammadiyah North Sumatra, particularly the Faculty of Islamic Studies, for the academic and administrative support that made this community service program possible. He also expresses his appreciation to the Head of Babo Village and the village officials for their permission and full support in all activities.

Thanks are extended to local religious leaders for their guidance and participation, as well as to the parents and community of Desa Baru who have supported the children throughout the learning process. The author also appreciates the children of Desa Baru for their enthusiasm and passion in learning ablution and prayer, and to all the student community members who have worked hard to implement this program.

Bibliography

- Abd Rahman, AR, Rahmita, N., & Khadijah, K. (2023). Optimizing Students' Emotional Development. *Murhum: Journal of Early Childhood Education*, 4 (2), 324–335. <https://doi.org/10.37985/murhum.v4i2.212>
- Firmansyah, K., Rahmawati, R. D., Siti, E., & Azizah, N. (2022). Learning Guidance for Tayammum and Wudhu Practices at TPQ Al- Khasanah, Barong Sawahan Village. *RELIGION: COMMUNITY SERVICE JOURNAL*, 3(1), 30–39.
- Hamizan, M., Ananda, R., Siagian, M. K. S., & Hayati, I. (2023). the Concept of Cost Behavior in Manufacturing Companies. *Proceedings of the International Seminar of Islamic Studies*, 4, 984–989.
- Hamizan, M., Zulfikar, M. R., & Fanreza, R. (2024). Implementation of Muhammadiyah Values in Community Service in Remote Areas: A Case Study in Muzoi Village, East Lahewa District, North Nias. *Journal of Community Service of Prosperous Indonesia*, 3(1924), 4–5.
- Raisal, AY, Pramudya, Y., Muchlas, M. (2019). Utilization of the Moving Average Method in Determining the Start of Dawn Prayer Time Using a Sky Quality Meter (SQM). *Al-Marshad: Journal of Islamic Astronomy and Related Sciences*, 5(1), 1–13. <https://doi.org/10.30596/jam.v5i1.3121>
- Setiawan, HR, Rakhmadi, AJ, Hidayat, M., Raisal, AY, & Putraga, H. (2021). Comparison of Prayer Time Calculations Using the RHI Astrolabe and Accurate Times. *Al-Ahkam Journal of Sharia and Legal Sciences*, 6(2), 183–194. <https://doi.org/10.22515/alakhkam.v6i2.3416>
- Sihotang, SD (2024). Implementation of Think-Pair-Share Type Cooperative Learning Method in Teaching Islamic Religious Education at YPMA Middle School Medan
Implementation of Think-Pair-Share Type Cooperative Learning Method in Teaching Islamic Religious Education at YPMA Middle School Meda. *Bumi : Journal of Community Service Socialization Activity Results*, 2(4), 43–59.
- Suci, C., & Ginting, N. (2023). Implementation of Classroom Management in Improving Student Learning Motivation in Islamic Religious Education Subjects for Grade VII at SMP Negeri 7 Karang Baru. *Journal of Education Research*, 4(3), 1429–1433. Retrieved from <https://www.jer.or.id/index.php/jer/article/view/474>